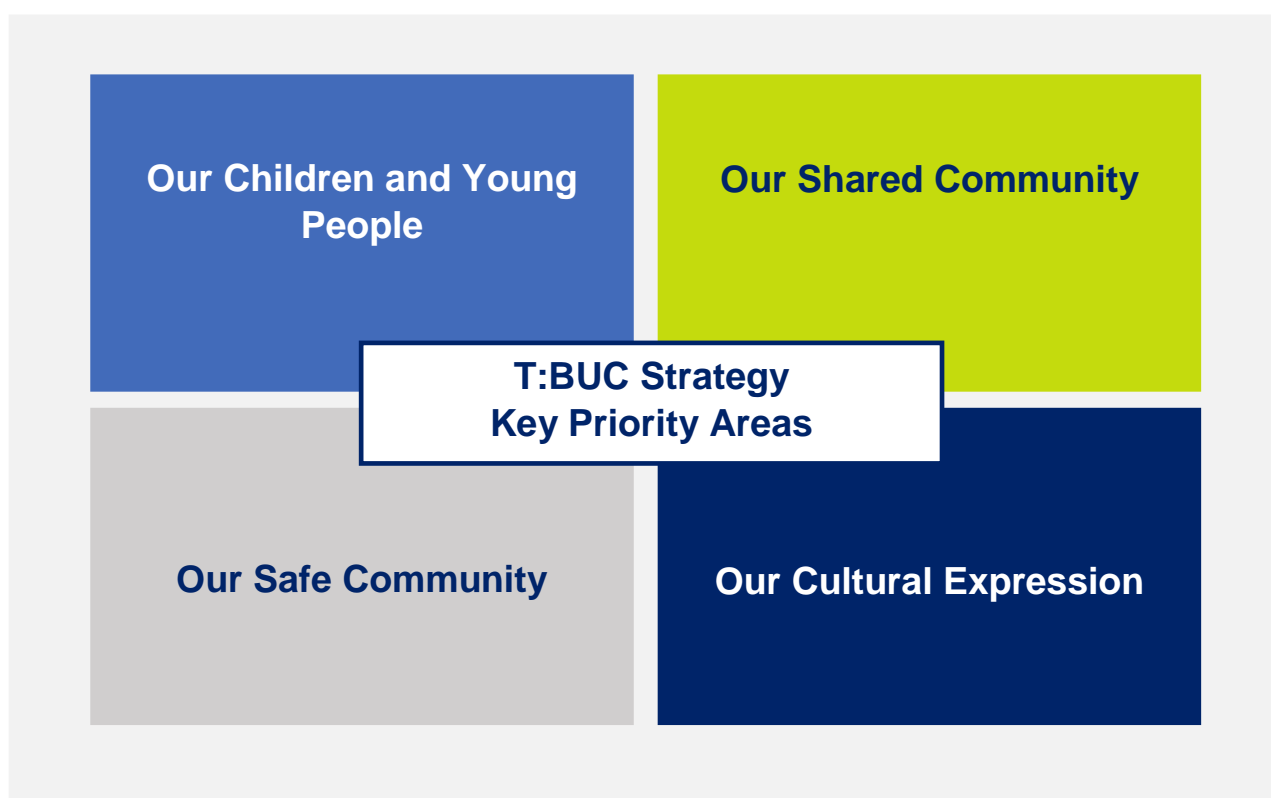

Northern Ireland Good Relations Indicators Annual Update

October 2018



The [Together: Building a United Community Strategy \(2013\)](#) outlines a vision of a united community, based on equality of opportunity, the desirability of good relations and reconciliation.

This publication monitors indicators for the four key priorities of the T:BUC Strategy: our children and young people; our shared community; our safe community; and, our cultural expression.

Reader Information

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Executive Summary

- **Our Children and Young People**

- 49% of adults and 46% of young people think that relations between Protestants and Catholics are better now than they were five years ago. Figures for the previous year were 59% and 52%, respectively.
- 70% of young people have 'done projects' with pupils from other schools, while 60% have 'shared classes', and 48% 'shared sports facilities or equipment'.

- **Our Shared Community**

- 89% of respondents said they would prefer a mixed religion workplace, 78% a mixed religion neighbourhood and 68% mixed religion schools.
- 65% of respondents do not think Protestants and Catholics use different shops and services in their area, while a quarter of respondents think this does tend to happen.

- **Our Safe Community**

- In 2017/18, 576 sectarian, and 609 racially motivated hate crimes were recorded. This is the first year that the number of racially motivated hate crimes has surpassed that of sectarian hate crimes. Both have shown a decrease since 2016/17 (a decrease of 51 racially motivated and 118 sectarian hate crimes).
- 72% of the 661 households that presented as homeless due to intimidation in 2016/17, did so because of paramilitary intimidation.

- **Our Cultural Expression**

- 80% of respondents think that the culture and traditions of Catholic communities and of Protestant communities add to the richness and diversity of Northern Ireland society. A significantly lower proportion think the culture and traditions of minority ethnic communities add to the richness and diversity of Northern Ireland society (68%).
- 66% of adult respondents feel that their own cultural identity is respected by society, a decrease of 6 percentage points since the previous year.

Background to the Good Relations Indicators

Why are good relations indicators needed?

Good Relations Indicators are needed to measure the progress of the 'Together: Building a United Community (T:BUC) Strategy'.

What is the Together: Building a United Community Strategy?

The T:BUC Strategy was published by the Northern Ireland Executive in May 2013. The strategy reflects the Executive's commitment to improving community relations and continuing the journey towards a more united and shared society. This strategy represents a major change in the way that good relations will be delivered across government.

The **vision** of the strategy is:

“a united community, based on equality of opportunity, the desirability of good relations and reconciliation - one which is strengthened by its diversity, where cultural expression is celebrated and embraced and where everyone can live, learn, work and socialise together, free from prejudice, hate and intolerance.”

The strategy sets out a range of actions and commitments for government departments, communities and individuals who will work together to build a united community and achieve change against four key strategic priorities:

- Our Children and Young People
- Our Shared Community
- Our Safe Community
- Our Cultural Expression

Each of these key priorities is supported by the following shared aims:

- **Our Children and Young People:** to continue to improve attitudes amongst our young people and to build a community where they can play a full and active role in building good relations.
- **Our Shared Community:** to create a community where division does not restrict the life opportunities of individuals and where all areas are open and accessible to everyone.
- **Our Safe Community:** to create a community where everyone feels safe in moving around and where life choices are not inhibited by fears around safety.
- **Our Cultural Expression:** to create a community, which promotes mutual respect and understanding, is strengthened by its diversity and where cultural expression is celebrated and embraced.

How were the indicators decided?

The good relations indicators were developed by [NISRA](#) statisticians with input from an expert advisory group. Based on the T:BUC vision and four key strategic priorities, a set of outcomes that would be expected if the strategy is successful were outlined;

- **Our Children and Young People**
 - Improved attitudes between young people from different backgrounds
 - Young people engaged in bringing the community together
- **Our Shared Community**
 - Increased use of shared space and services (e.g. leisure centres, parks, libraries, shopping centres, education, housing)
 - Shared space is accessible to all
- **Our Safe Community**
 - Reduction in the prevalence of hate crime and intimidation
 - A community where places and spaces are safe for all
- **Our Cultural Expression**
 - Increased sense of community belonging
 - Cultural diversity is celebrated

More information about how the outcomes and indicators were chosen can be found in the technical notes, at the back of this document.

Are the indicators monitored?

The indicators are monitored on an annual basis using a range of robust data sources. More information about these data sources can be found in the technical notes at the back of this document, or within the associated data files available on The Executive Office [website](#).

What are the strengths of the indicators?

The T:BUC strategy and Good Relations indicators have been developed and agreed through consultation with a wide range of stakeholders. The data sources used to monitor progress are robust and known to collect data in accordance with best practice.

1. Our Children and Young People

Indicator 1.1a
Percentage (%) who think that relations between Protestants and Catholics are better now than they were five years ago

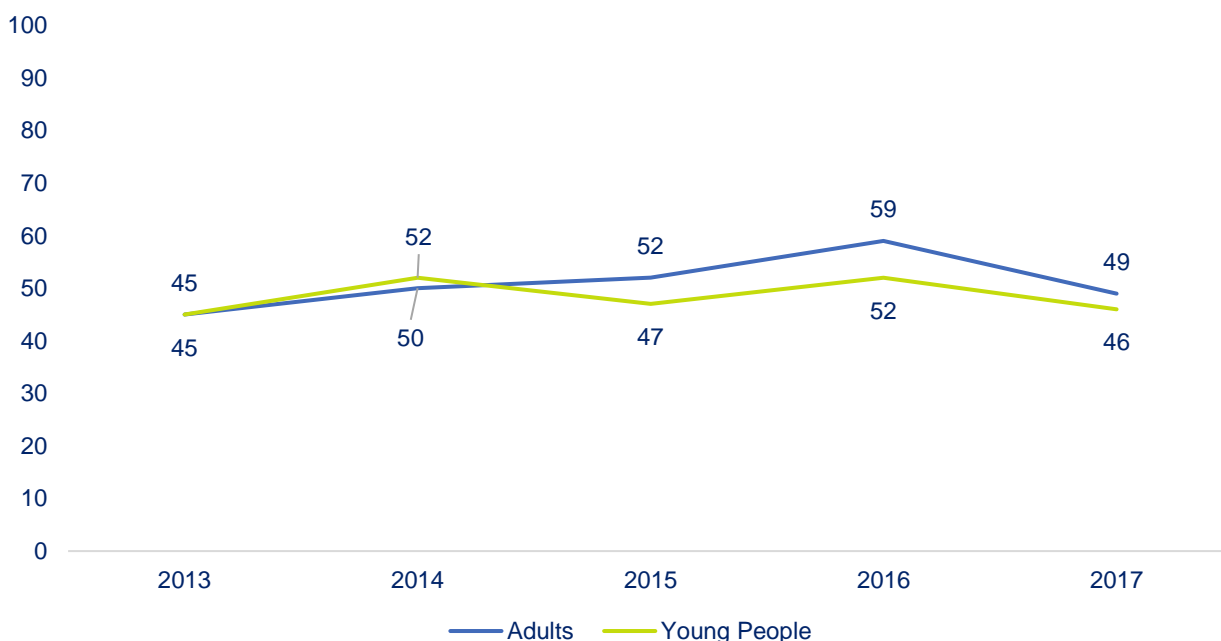
Why is this indicator important?

Improving attitudes, as perceived by young people responding to the Young Life and Times (YLT) survey, is an invaluable measure of attitudinal change. Direct comparisons can be made with adults using the Northern Ireland Life and Times (NILT) survey.

Current Year (2017):

In 2017, 49% of adults and 46% of young people think that relations between Protestants and Catholics are *better now* than they were five years ago.

Figure 1 % who think that relations between Protestants and Catholics are *better now* than they were five years ago



Source: NILT/YLT 2017

How we got here:

Since 2016, there has been a significant decrease (of 10 percentage points to 49%) in the proportion of adult respondents who think relations between Protestants and Catholics are better now than they were five years ago. The proportion of Catholic respondents and Protestant respondents thinking this decreased by 10 and 13 percentage points respectively, from 2016 to 2017.

The proportion of young people who think relations between Protestants and Catholics are better now than they were five years ago has decreased since 2016 (from 52% to 46%).

Indicator 1.1a
Percentage (%) who think that relations between Protestants and Catholics will be better in five years' time

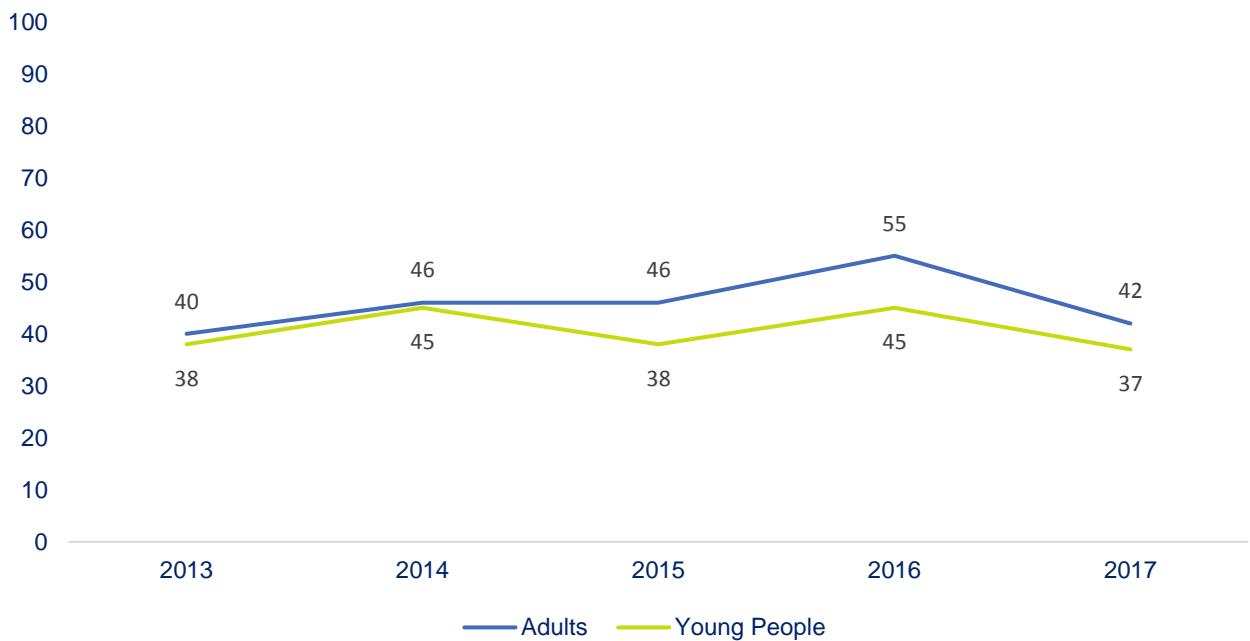
Why is this indicator important?

Improving attitudes, as perceived by young people responding to the Young Life and Times (YLT) survey, is an invaluable measure of attitudinal change. Direct comparisons can be made with adults using the Northern Ireland Life and Times (NILT) survey.

Current Year (2017):

In 2017, 42% of adults and 37% of young people think that relations between Protestants and Catholics will be better in five years' time.

Figure 2 % who think that relations between Protestants and Catholics will be better in five years' time



Source: NILT/YLT 2017

How we got here:

Since 2016, there has been a significant decrease (13 percentage points to 42%) in the proportion of adult respondents who think relations will be better in five years' time; the corresponding figure for young people decreased by 8 percentage points (to 37%) since 2016. Significant decreases were also seen between *religion* and *gender* for all groups except young people who said they had 'no religion'.

Indicator 1.1b
Percentage (%) who feel favourable towards people from: Catholic communities, Protestant communities, Minority Ethnic communities

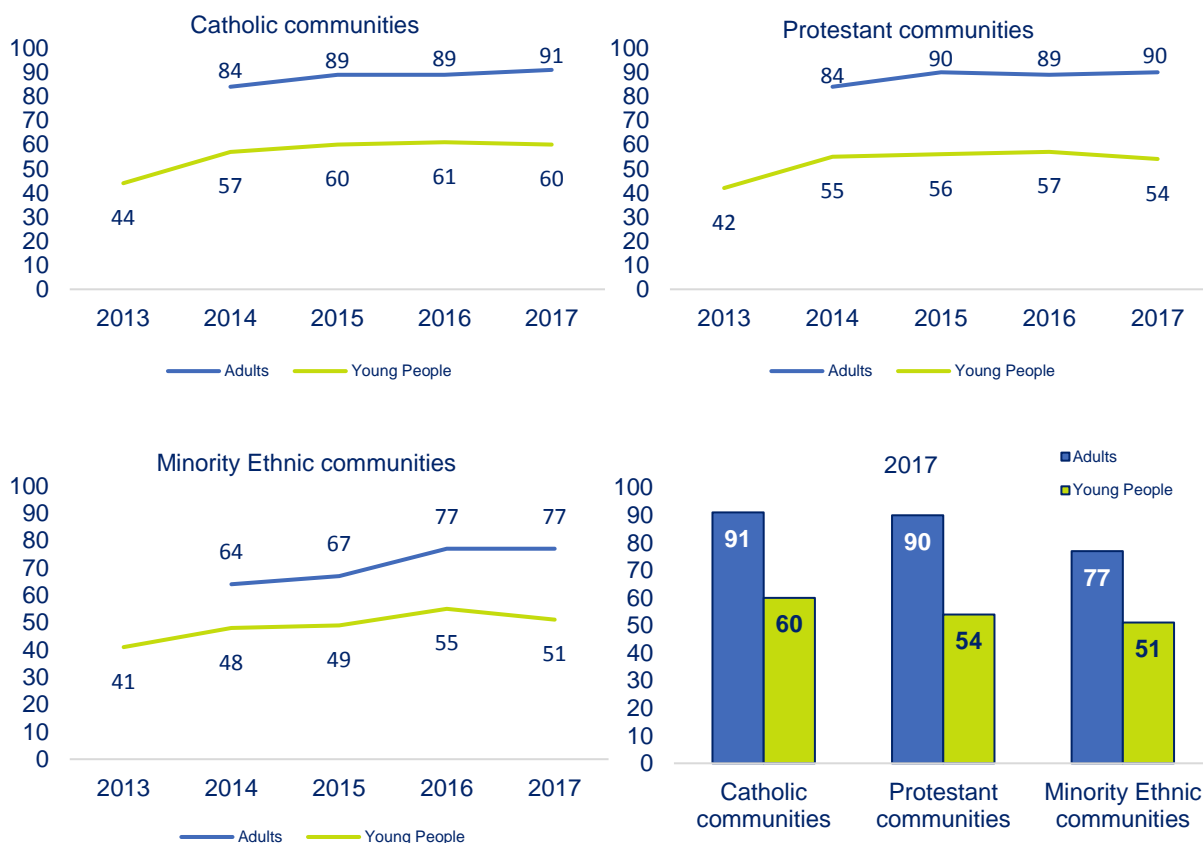
Why is this indicator important?

Looking at young people’s views towards the different communities in Northern Ireland is an important marker for measuring how attitudes are improving.

Current Year (2017):

60% of young people responded that they feel favourable towards people from Catholic communities; 54% towards people from Protestant communities; and 51% towards people from minority ethnic communities. This remains significantly lower than the proportion of adults who feel favourable towards people from: Catholic communities, 91%; Protestant communities, 90%; and minority ethnic communities, 77%.

Figure 3 % who feel favourable towards people from: Catholic communities, Protestant communities, Minority Ethnic communities



Source: NILT/YLT 2017

How we got here:

Young people’s attitudes towards people from Catholic, Protestant, and minority ethnic communities have shown consistent improvement recently. Despite no significant difference since 2016, there have been increases of 16 percentage points (towards Catholic communities), 12 percentage points (towards Protestant communities), and 10 percentage points (towards minority ethnic communities), between 2013 and 2017.

Indicator 1.2a
Percentage (%) of young people who regularly socialise or play sport with people from a different religious community

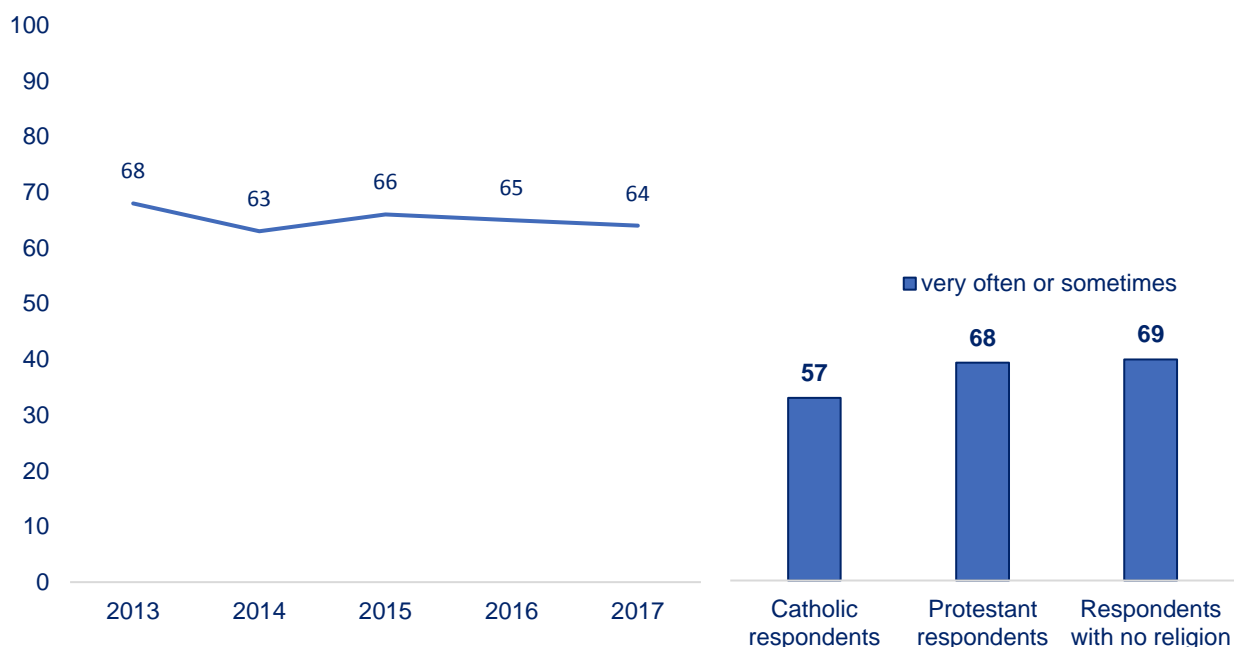
Why is this indicator important?

The number of young people regularly socialising or playing sport with people from a different community shows the extent of positive cross-community contact.

Current Year (2017):

64% of young people ‘very often’ or ‘sometimes’ socialise or play sport with people from a different religious community. A significantly lower proportion of Catholic young people report this than Protestant young people, or those with no religion. There is no difference between genders.

Figure 4 % of young people who regularly socialise or play sport with people from a different religious community



Source: YLT

How we got here:

The proportion of young people who regularly socialise or play sport with young people from a different religious background has remained around two-thirds since 2013. However, the proportion of Catholic young people who say this has shown a decrease.

Indicator 1.2b

Percentage (%) of young people who have: shared sports facilities or equipment; shared classes; or done projects, with pupils from other schools where the pupils are from a different religious background

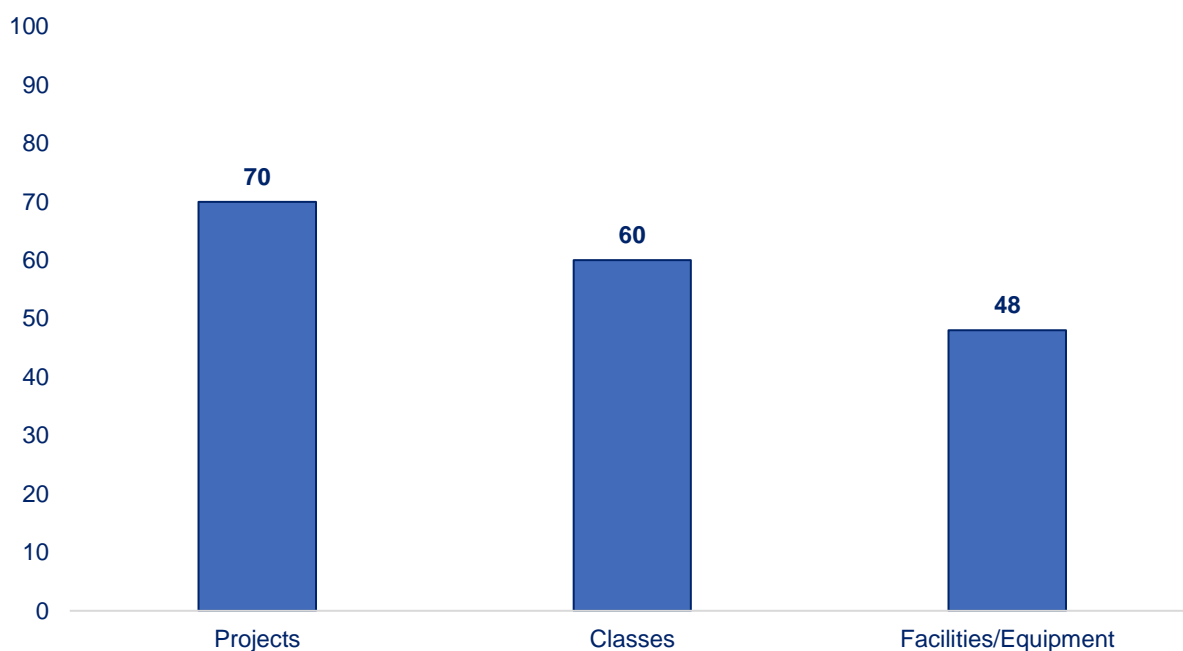
Why is this indicator important?

Finding out the opinions of young people who have done projects, and shared classes or facilities with pupils from other schools where the pupils are from a different religious background helps to show what works, and where resources are best allocated.

Current Year (2017):

70% of young people have 'done projects' with pupils from other schools, while 60% have 'shared classes', and 48% 'shared sports facilities or equipment'.

Figure 5 % of young people who have: shared sports facilities or equipment; shared classes; or done projects, with pupils from other schools where the pupils are from a different religious background



Source: YLT

How we got here:

A shared education module is included in alternating 'Young Life and Times' surveys. Data from 2015 are not directly comparable due to changes in the wording of questions.

2. Our Shared Community

Indicator 2.1a

Percentage (%) who think that Protestants and Catholics tend to go to different local shops or use different GP surgeries and other services in their area

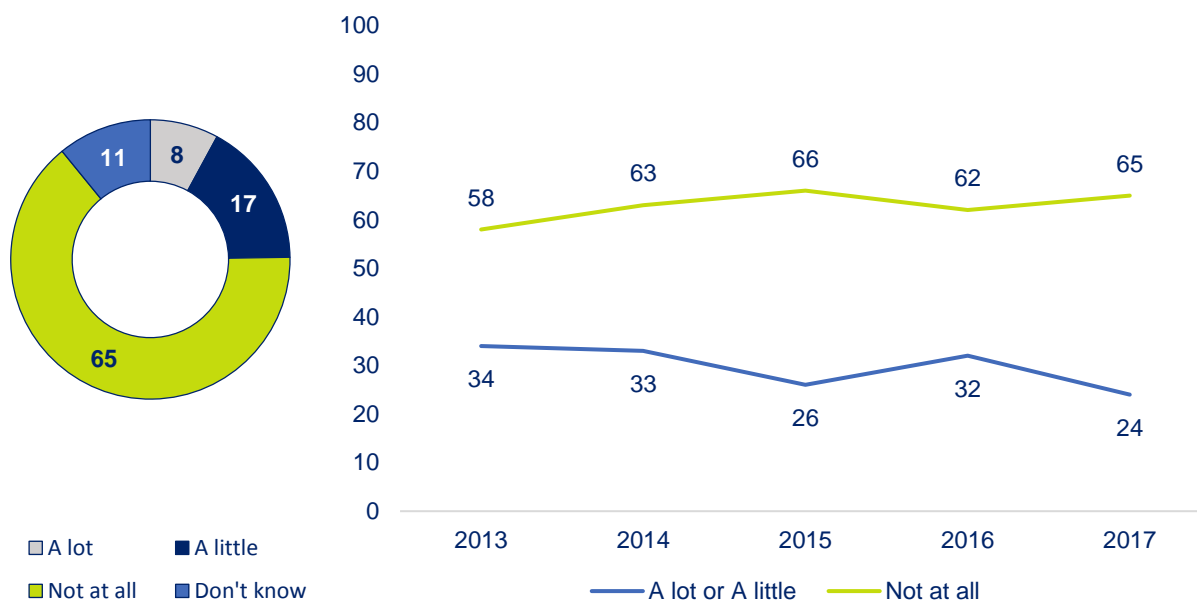
Why is this indicator important?

It is important that all public services and shared spaces are seen as accessible to the whole community.

Current Year (2017):

65% of respondents do not think Protestants and Catholics use different shops and services in their area, while around a quarter of respondents think this does tend to happen. A higher proportion of Catholic respondents think that this happens 'a little' or 'a lot' than Protestant respondents or those with no religion. There are no differences between genders.

Figure 6 % who think that Protestants and Catholics tend to go to different local shops or use different GP surgeries and other services in their area



Source: NILT

How we got here:

Since 2016, there has been a significant decrease (8 percentage points) in the proportion of adults who think Catholics and Protestant tend to go to different local shops or use different GP surgeries and other services in their area.

Since 2013, there has been an overall increase of 7 percentage points in the proportion who think this does not happen. There has been a consistent rise since 2013 in the proportion of Protestant respondents thinking this doesn't happen (increasing from 59% to 72%).

Indicator 2.1b
Percentage (%) who think that leisure centres, parks, libraries, and shopping centres in their area are ‘shared and open’ to both Protestants and Catholics

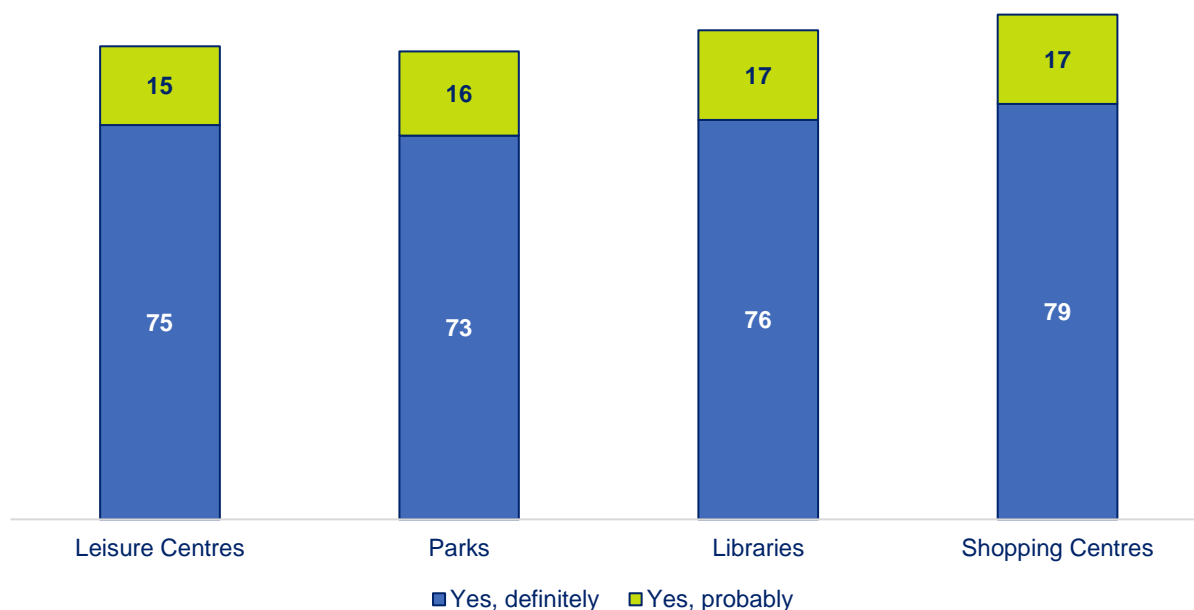
Why is this indicator important?

It is important that all public services and shared spaces are seen as accessible to the whole community.

Current Year (2017):

Considering leisure centres, parks, libraries and shopping centres in their area, the vast majority of respondents report that these are ‘shared and open’ to both Protestants and Catholics. There are no differences in responses when analysed by religion or gender.

Figure 7 % who think that leisure centres, parks, libraries, and shopping centres in their area are ‘shared and open’ to both Protestants and Catholics¹



Source: NILT

How we got here:

Since 2013, there have been significant increases in the proportion of respondents who think leisure centres, parks, and shopping centres in their area are ‘shared and open’ to both Protestants and Catholics.

¹ Combined figures may differ from graph due to rounding.

Indicator 2.1c

Percentage (%) of those who have children at school who think that their child's school is somewhere they can be open about their cultural identity

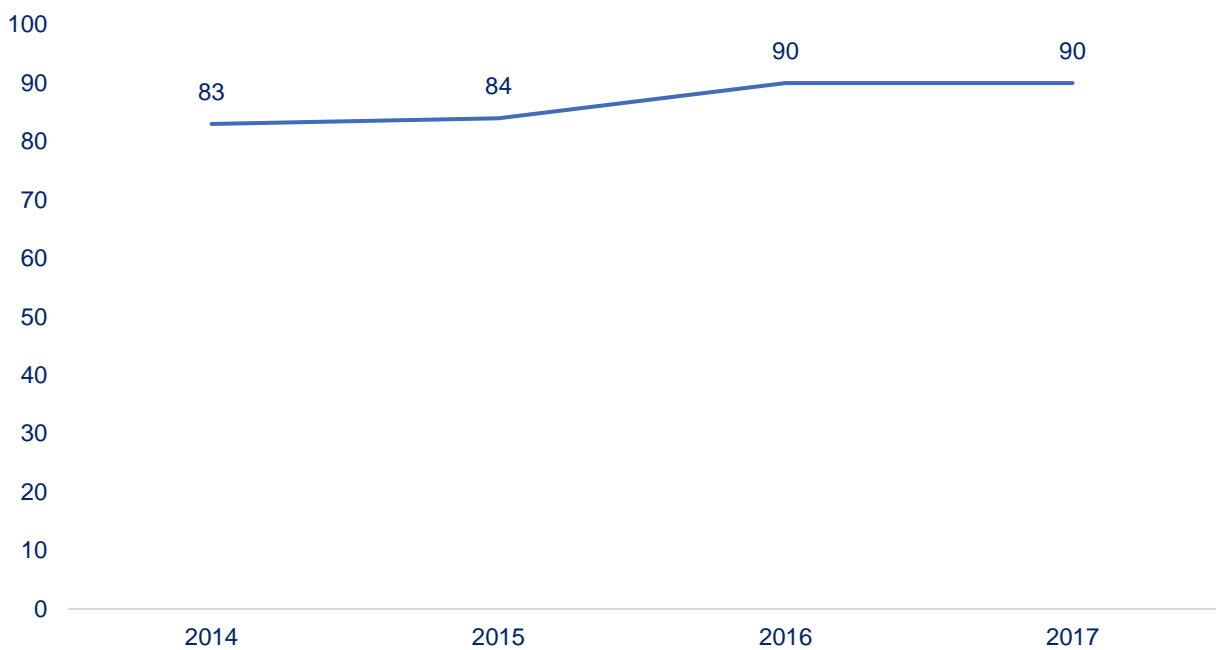
Why is this indicator important?

With education playing such a fundamental role in the development of children, it is important that schools are seen as places where they feel they can be open about their cultural identity.

Current Year (2017):

90% of respondents who have children at school think that their child's school is somewhere they can be open about their cultural identity. There are no differences in responses when analysed by religion or gender.

Figure 8 % of those who have children at school who think that their child's school is somewhere they can be open about their cultural identity



Source: NILT

How we got here:

Since 2016, the proportion of those with children at school who think that their child's school is somewhere they can be open about their cultural identity has remained the same, however a significant increase of 7 percentage points has been reported since the 83% reported in 2014.

Indicator 2.1d

Percentage (%) whose school has been involved in shared education with another school in the last academic year, broken down by type of activity

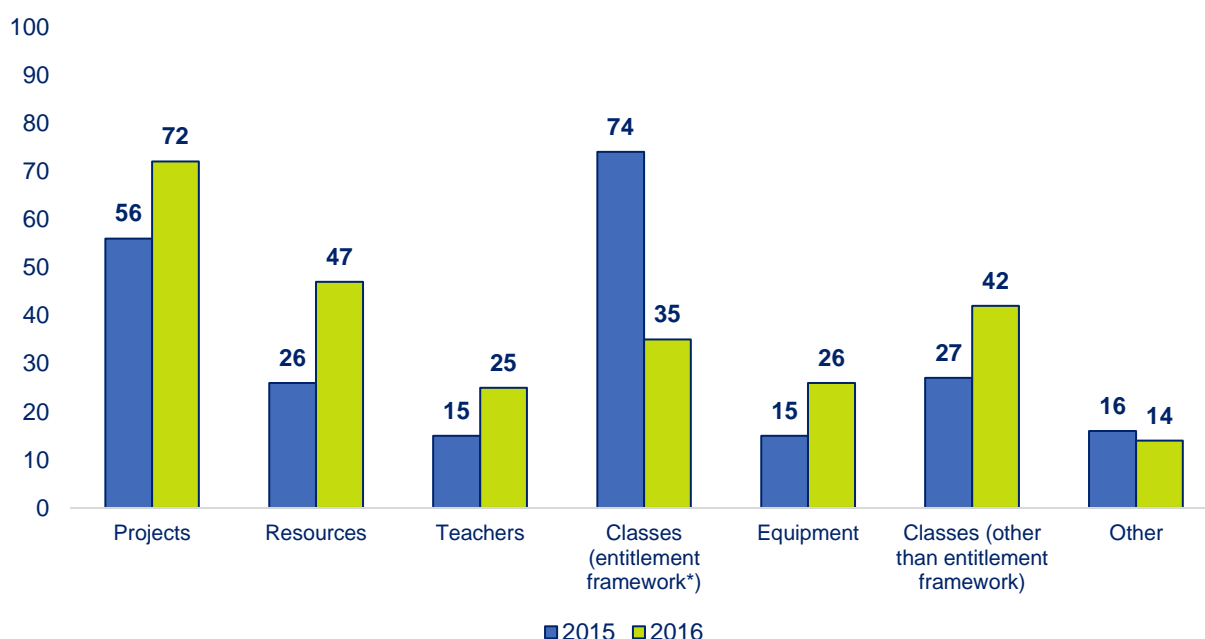
Why is this indicator important?

Shared education is being taken forward as one of the key elements of the Together: Building a United Community strategy.

Current Year (2016):

58% of schools were involved in shared education with another school in the last academic year. Of those schools who were involved in shared education with another school in the last academic year; 72% had participated in projects; 47% shared resources; and 25% shared teachers.

Figure 9 % whose school has been involved in shared education with another school in the last academic year, broken down by type of activity



*entitlement framework sets out the minimum number and range of courses a school should offer at Key Stage 4 and Post-16

Source: School Omnibus Survey 2016

How we got here:

While the proportion of schools reporting that they had taken part in shared education has remained similar to the levels in 2015, there is variation in the types of activity schools are taking part in. A higher proportion of schools say that they had done projects with other schools (72% in 2016; 56% in 2015); shared resources (47% in 2016; 26% in 2015); shared teachers (25% in 2016; 15% in 2015); and shared equipment (26% in 2016; 15% in 2015).

Indicator 2.1e
Percentage (%) who see the area they live in as Protestant, Catholic or mixed

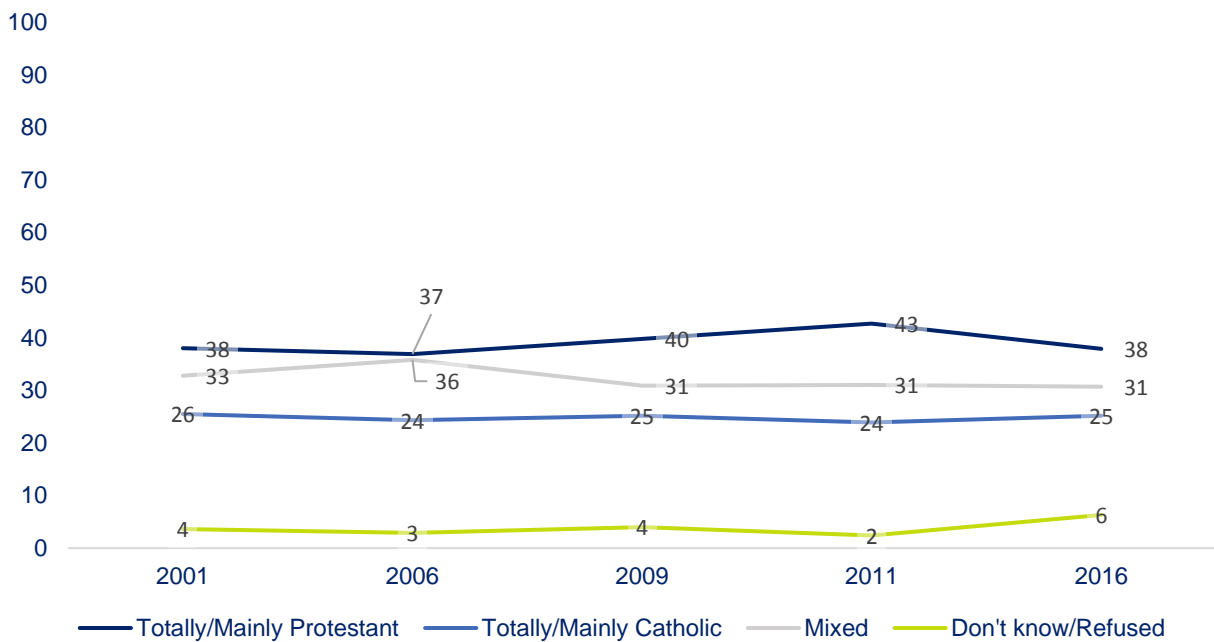
Why is this indicator important?

If shared spaces in Northern Ireland are to thrive, perception of segregation in housing needs to be reduced.

Current Year (2016):

38% of respondents see the area they live in as “totally” or “mainly” Protestant. A significantly lower proportion 25% see the area they live in as “totally” or “mainly” Catholic. While 31% see their area as mixed.

Figure 10 % who see the area they live in as Protestant, Catholic or mixed



Source: House Condition Survey 2016

How we got here:

Since 2001, there has been little change in how people describe the religious make-up of the area they live in.

Indicator 2.2a
Percentage (%) who would define their neighbourhood/workplace as somewhere they can be open about their cultural identity

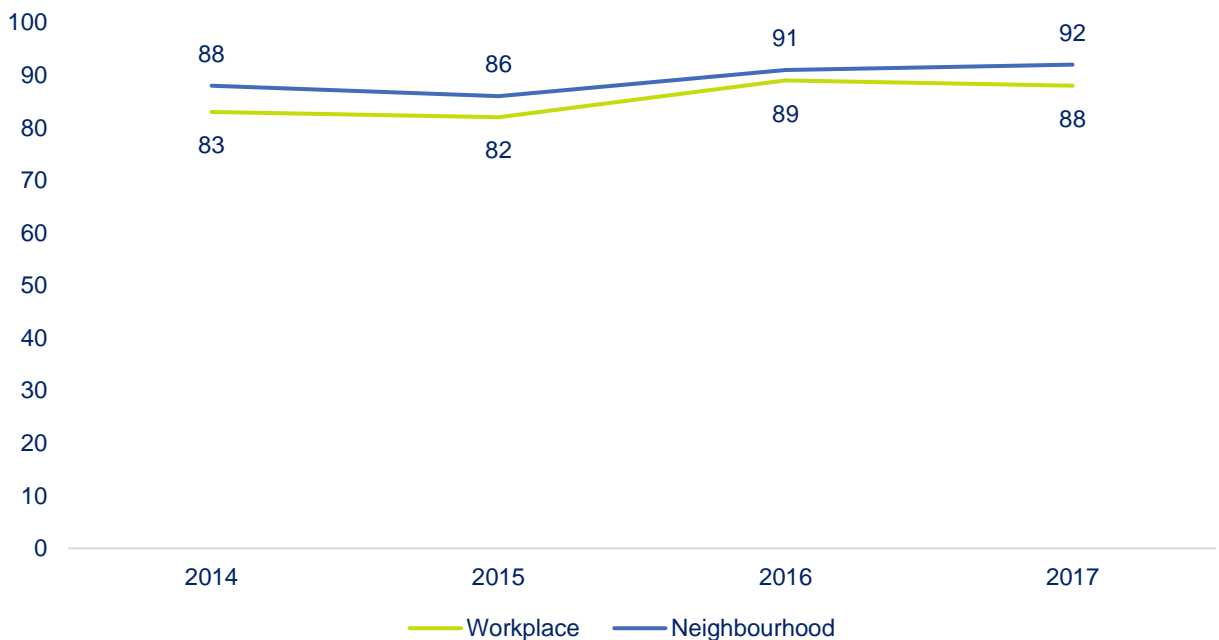
Why is this indicator important?

The accessibility of Shared Space to all, including neighbourhoods and workplaces is a central tenet of good relations policy going forward.

Current Year (2017):

92% of respondents define their neighbourhood as somewhere they can be open about their cultural identity, while significantly fewer say this about their workplace (88%).

Figure 11 % who would define their neighbourhood/workplace as somewhere they can be open about their cultural identity



Source: NILT

How we got here:

Since this question was first asked, in 2014, the proportion who define their workplace as a shared space has seen a significant increase of 5 percentage points. Those who say the same of their neighbourhood is consistently higher and has seen a 4 percentage point increase since 2014.

Indicator 2.2b
Percentage (%) who would prefer mixed religion neighbourhoods, workplaces, and schools

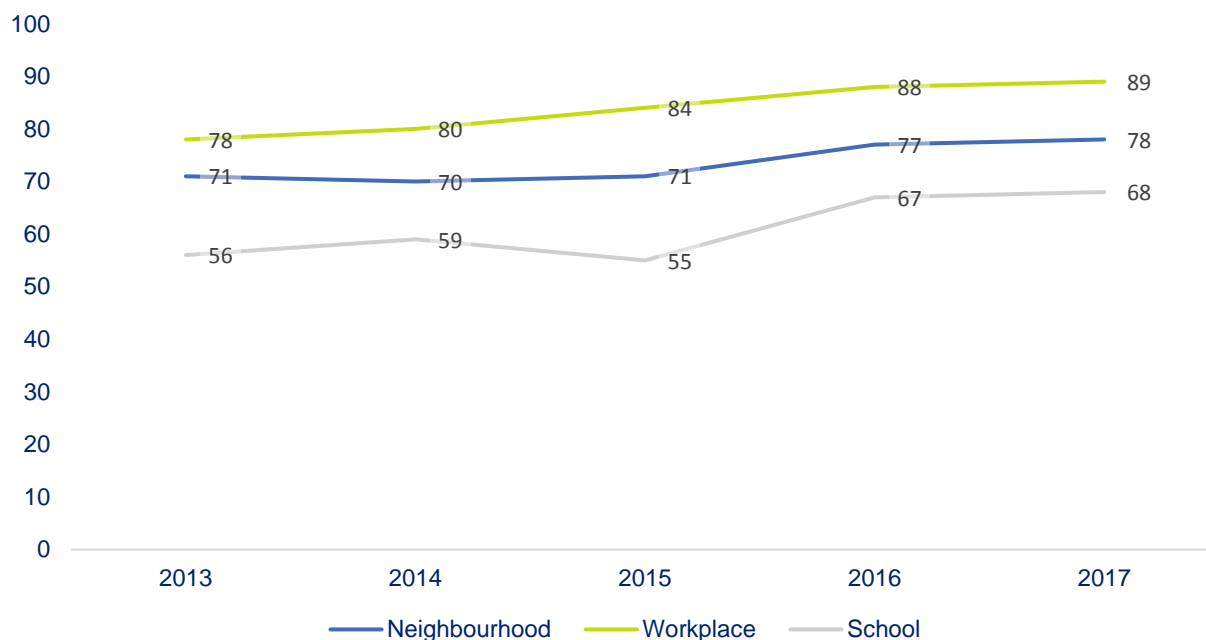
Why is this indicator important?

Preference for mixed neighbourhoods and workplaces is an important indicator of attitudes towards other communities, as well as an indicator of preference for a shared community.

Current Year (2017):

Preference for mixed religion workplaces is consistently highest of the three categories; and remains so in 2017 with 89% saying they would prefer a mixed religion workplace. A significantly lower proportion would prefer a mixed religion neighbourhood (78%); and a lower proportion again would prefer mixed religion schools (68%). A significantly higher proportion of those with no religion (84%) would prefer mixed religion schools when compared with Catholic respondents (62%) and Protestant respondents (68%).

Figure 12 % who would prefer mixed religion neighbourhoods, workplaces, and schools



Source: NILT

How we got here:

There has been little change in preference for mixed religions neighbourhoods, workplaces, and schools, since 2016. However, since 2013, preference for all three has increased significantly – preference for mixed religion neighbourhoods increasing 7 percentage points, workplaces 11 percentage points, and preferences for mixed religion schools increasing 12 percentage points.

Indicator 2.2c
Percentage (%) of first preference applications to post-primary integrated schools that do not result in admissions

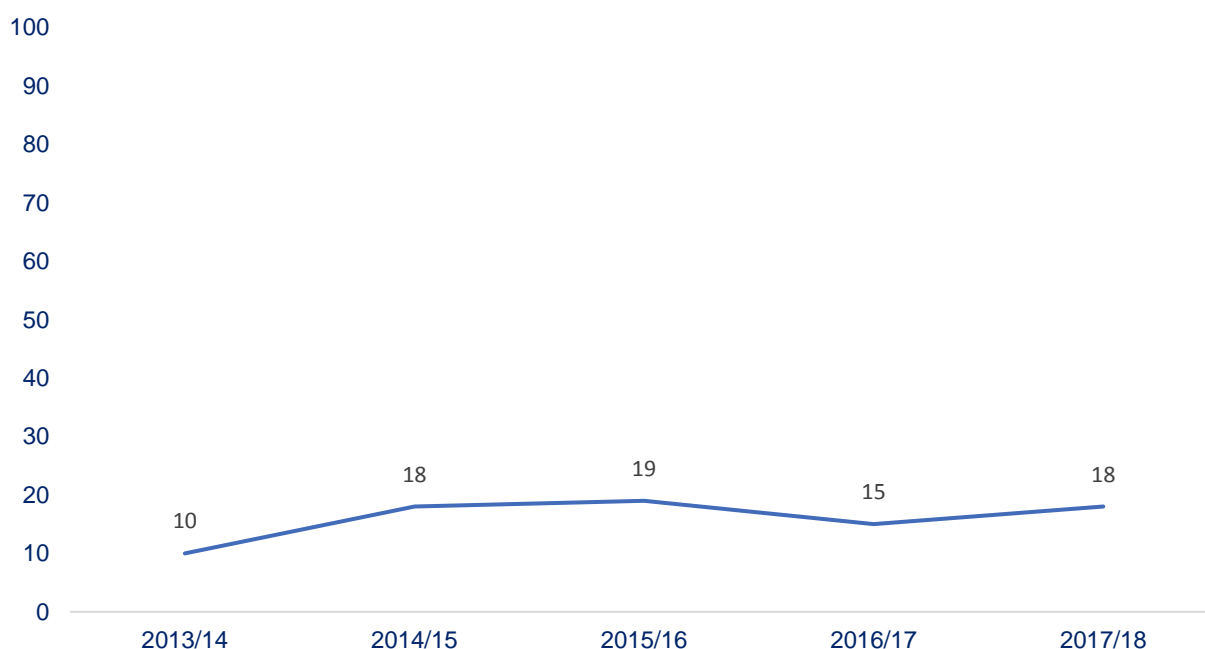
Why is this indicator important?

Preference for integrated education is an important indicator of attitudes towards other communities, as well as an indicator of preference for a shared community.

Current Year (2017/18):

In 2017/18, 18% of first preference applications to post-primary integrated schools did not result in admission to that particular school. 7.1% of pupils enrolled at grant-aided schools in 2017/18, attend integrated schools.

Figure 13 % of first preference applications to post-primary integrated schools that do not result in admissions



Source: NI School Census

How we got here:

Since 2013/14, there has been a significant increase in the percentage of first preference applications to post-primary integrated schools that do not result in admissions to that particular school – an increase of 8 percentage points. This represents an increasing over-subscription to popular post-primary integrated schools.

3. Our Safe Community

Indicator 3.1a Number of hate crimes

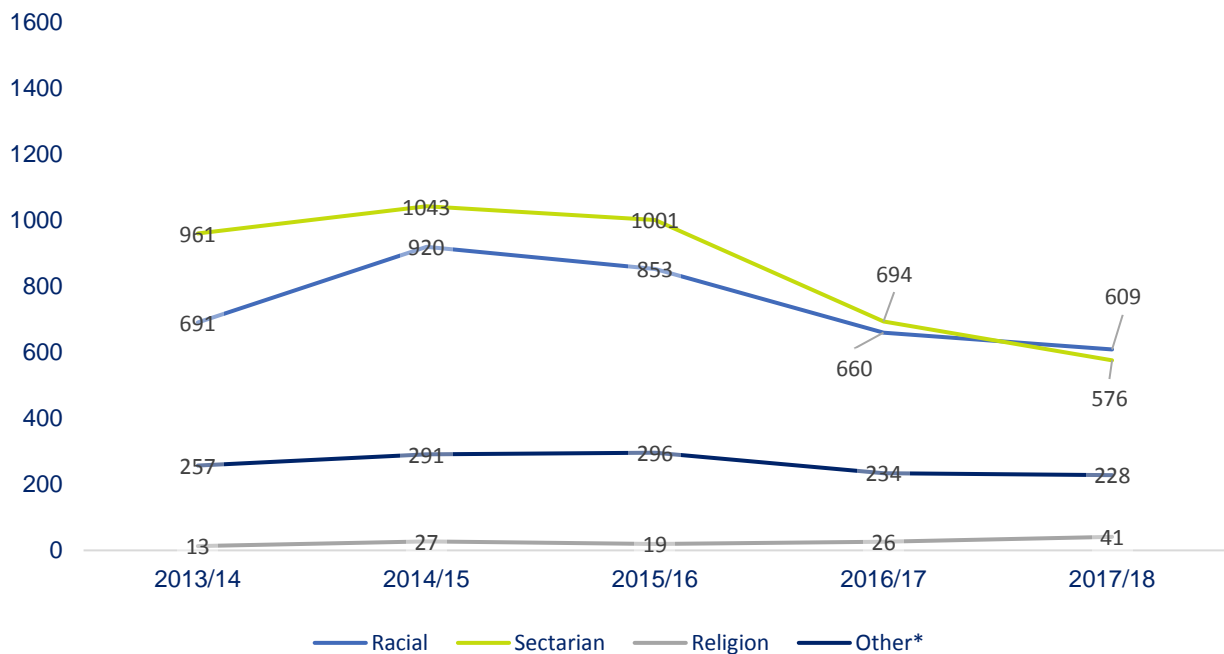
Why is this indicator important?

An increase in good relations should result in lower numbers of hate crimes and incidents being committed.

Current Year (2017/18):

In 2017/18, 576 sectarian, and 609 racially motivated hate crimes were recorded. There are fewer hate crimes motivated by religion, disability, homophobia, and transphobia combined, than sectarian and racially motivated hate crimes.

Figure 14 Number of hate crimes



Source: PSNI

*other includes disability, homophobic, and transphobic motivated crimes

How we got here:

This is the first year that the number of racially motivated hate crimes has surpassed that of sectarian hate crimes. While both have shown a decrease since 2016/17 (a decrease of 51 and 118, respectively), it should be noted that increases or decreases in the number of crimes may be attributed to changes in reporting; detection; or confidence in the police.

Indicator 3.1b
Number of people presenting as homeless as a result of intimidation

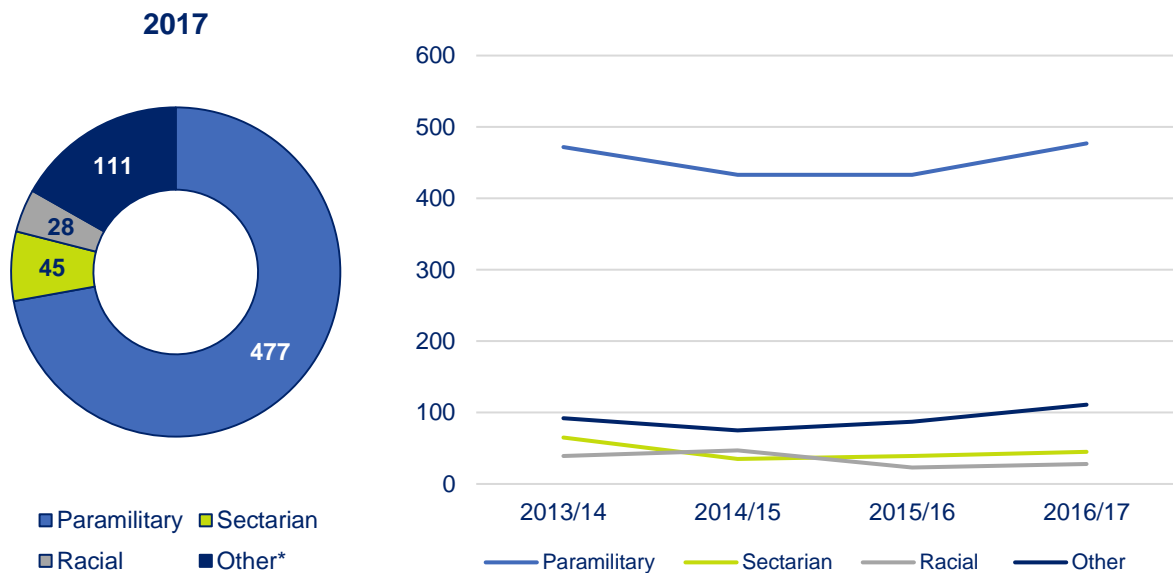
Why is this indicator important?

The number presenting as homeless due to intimidation is an indicator of people's fears around safety, as well as allowing us to measure the prevalence of intimidation.

Current Year (2016/17):

72% of the 661 households that presented as homeless due to intimidation in 2016/17 did so because of paramilitary intimidation.

Figure 15 Number of NIHE clients presenting as homeless due to intimidation



Source: NIHE

*other includes anti-social behaviour, disability, and sexual orientation

How we got here:

Between 2015/16 and 2016/17, there has been an increase in the number of NIHE clients presenting as homeless due to intimidation, across all intimidation breakdowns. Those presenting as homeless due to racial intimidation has shown the greatest increase (22%) between 2015/16 and 2016/17.

Indicator 3.1c

Percentage (%) of people who felt: annoyed by republican murals; intimidated by republican murals; annoyed by loyalist murals; intimidated by loyalist murals

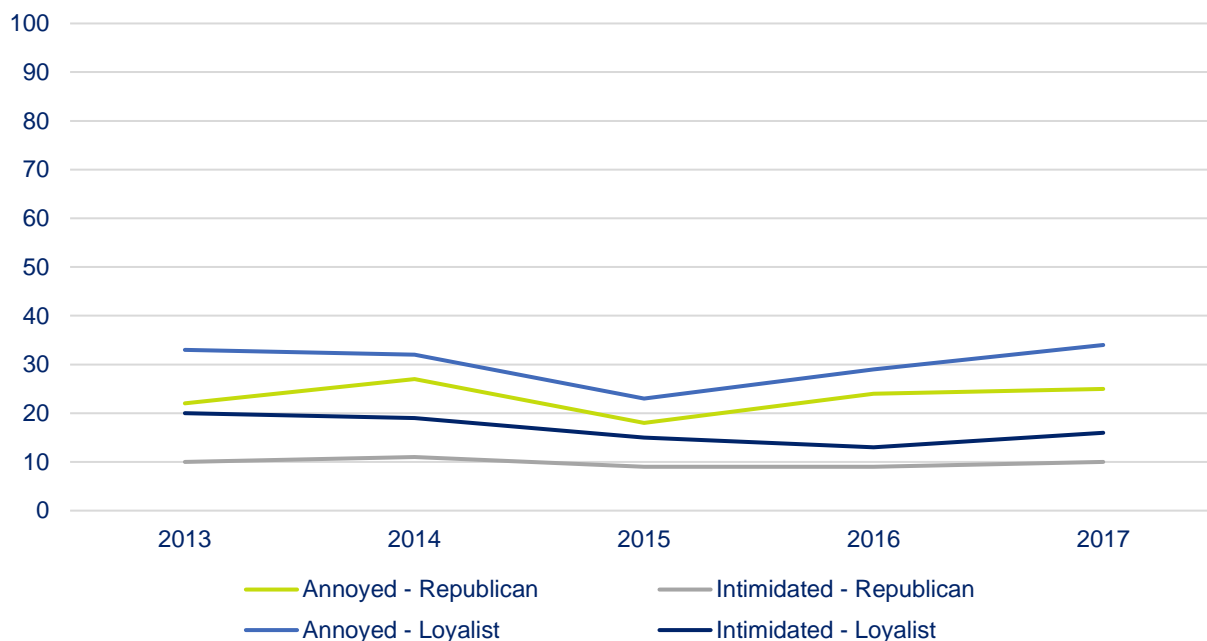
Why is this indicator important?

A reduction in the use of murals, kerb-paintings and flags to mark territory will result in a community where people feel safe moving around, and are not inhibited by fear.

Current Year (2017):

25% of respondents said that they had been annoyed by republican murals, kerb-paintings or flags in the last year; with 10% feeling intimidated by them. Significantly more respondents said they had been annoyed by loyalist murals, kerb-paintings or flags in the last year (34%); with 16% intimidated by them.

Figure 16 % of people who felt: annoyed by republican murals; intimidated by republican murals; annoyed by loyalist murals; intimidated by loyalist murals



Source: NIHE

How we got here:

A significantly higher proportion of respondents said they had felt annoyed by loyalist kerb-paintings, flags and murals in 2017, compared to 2016 – an increase of 5 percentage points.

Indicator 3.2a
Percentage (%) of people who see town centres as safe and welcoming places for people of all walks of life

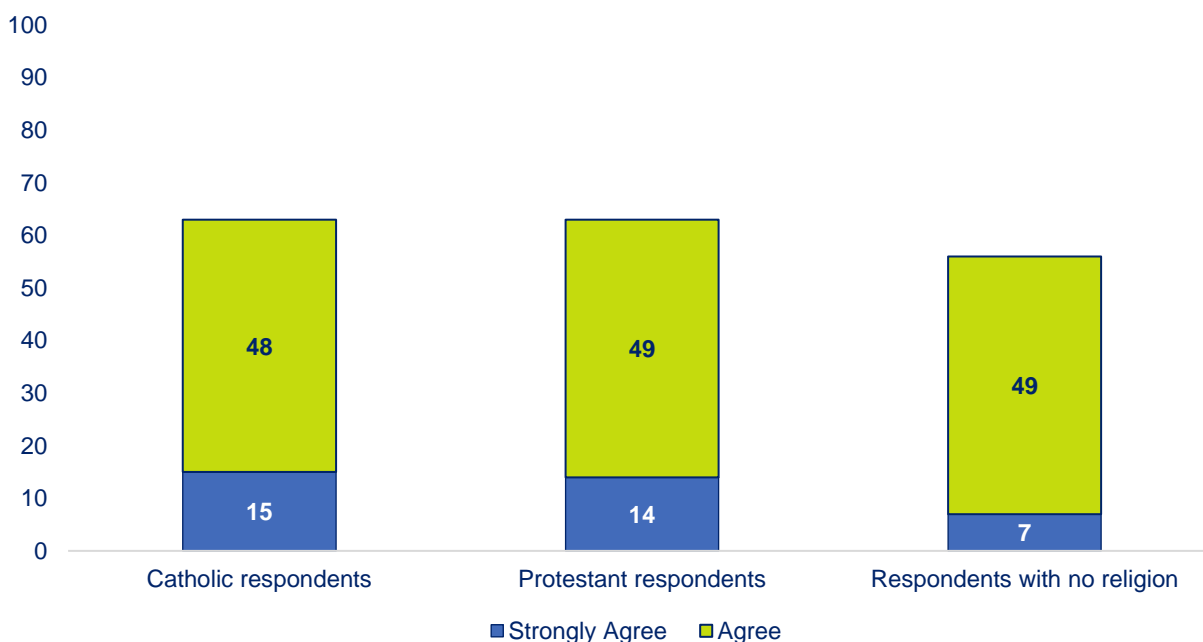
Why is this indicator important?

Town centres must be seen as places where people can feel safe in moving around, and where life choices are not inhibited by fears around safety.

Current Year (2017):

61% of respondents see town centres as safe and welcoming places for people of all walks of life. 63% of Catholic respondents, 63% of Protestant respondents, and 56% of respondents with no religion report this.

Figure 17 % of people who see town centres as safe and welcoming places for people of all walks of life²



Source: NILT

How we got here:

Since this question was first asked in 2014, there has been a significant increase of 7 percentage points in the proportion who see town centres as safe and welcoming for people of all walks of life.

² Combined figures may differ from graph due to rounding.

Indicator 3.2b
Percentage (%) of people feeling safe going to events held in: a GAA club, an Orange Hall, a Protestant secondary school, a Catholic secondary school

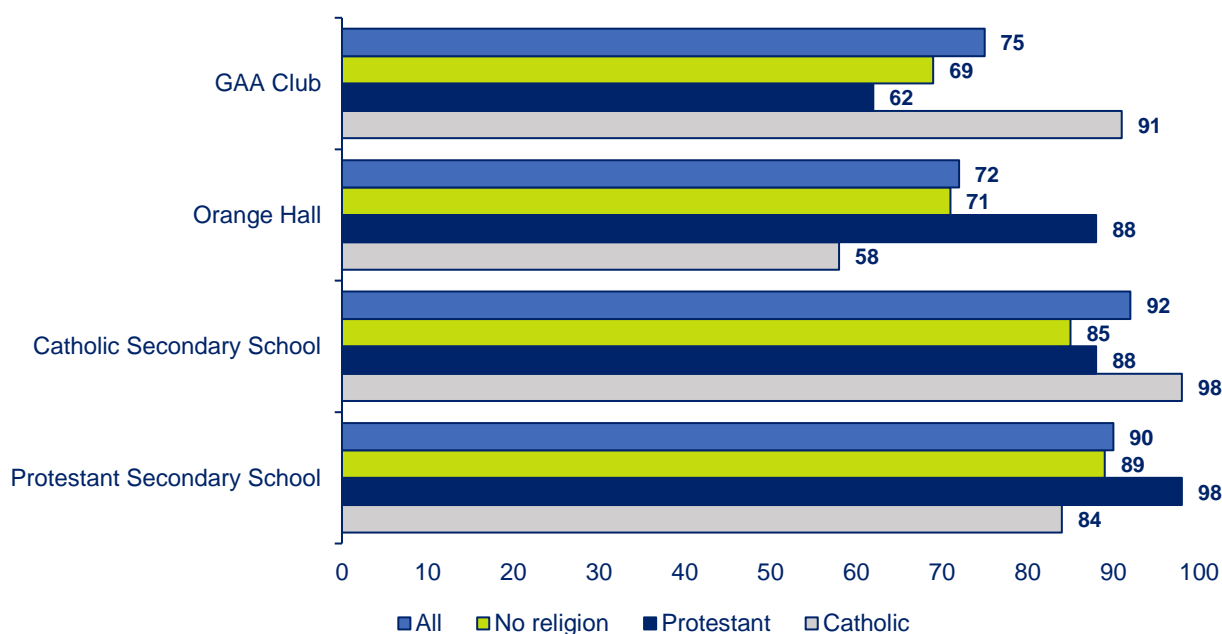
Why is this indicator important?

Asking people about where they feel safe helps to measure whether all communities are perceived as welcoming for everybody. This helps to identify what extra steps we can take to overcome negative perceptions.

Current Year (2017):

In 2017, 75% of respondents say they feel ‘very’ or ‘quite’ safe going to events held in a GAA club; 72% to events held in an Orange Hall; 92% to events held in a Catholic secondary school; and 90% to events held in a Protestant secondary school.

Figure 18 % of people feeling safe going to events held in: a GAA club, an Orange Hall, a Protestant secondary school, a Catholic secondary school



Source: NILT

How we got here:

Feelings of safety in GAA clubs, Orange Halls, and Catholic secondary schools have increased significantly since 2013. Orange Halls have shown the greatest increase of 9 percentage points between 2013 and 2017 from 63% to 72%.

Indicator 3.2c

Percentage (%) who would like to see peace walls come down now or in the near future

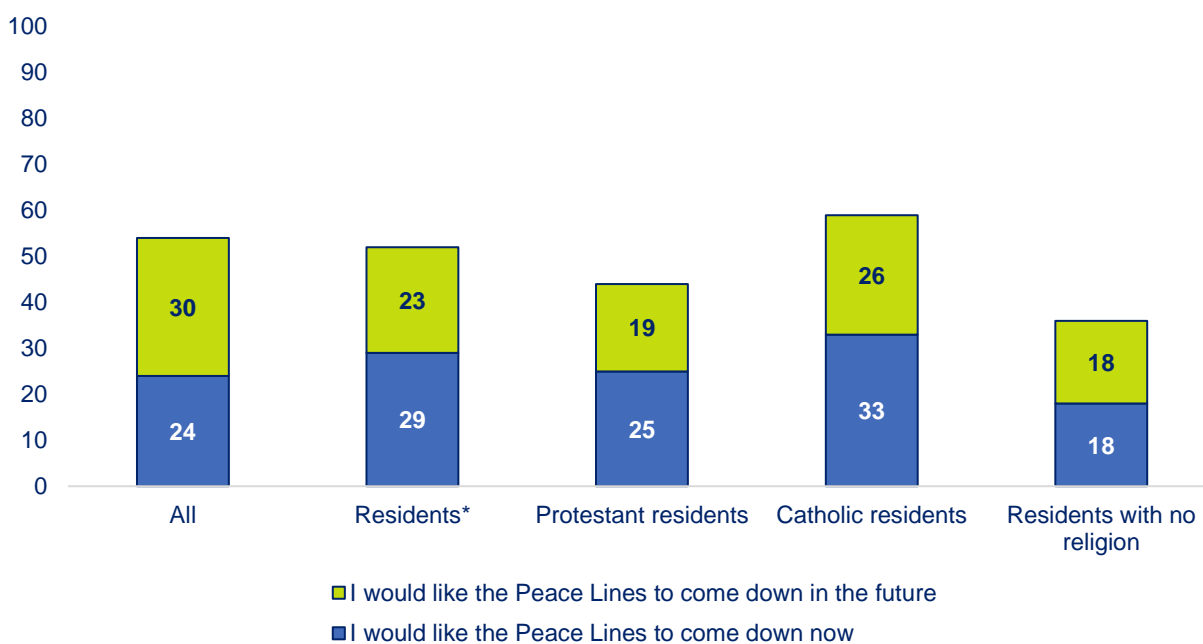
Why is this indicator important?

Peace Lines impact on the delivery of services and reduce the potential for communities living in these areas to attract and benefit from inward investment. This indicator helps identify where more work is needed to create the conditions and gain the confidence of the community that will allow the peace lines to come down.

Current Year (2017):

In 2017, 54% of all respondents want the Peace Lines to come down now or in the future and 53% of those who live within a few streets of the Peace Lines want this.

Figure 19 % who would like to see peace walls come down now or in the near future³



Source: NILT

*residents are defined as those that indicate they live “within a few streets of the nearest Peace Lines”

How we got here:

A lower proportion of all respondents said they want the peace walls to come down now or in the future in 2017 (54%) than said this in 2016 (62%). The proportion of residents who said this has shown no significant change since 2016.

³ Combined figures may differ from graph due to rounding.

4. Our Cultural Expression

Indicator 4.1a

Percentage (%) who feel a sense of belonging to: their neighbourhood; Northern Ireland

Why is this indicator important?

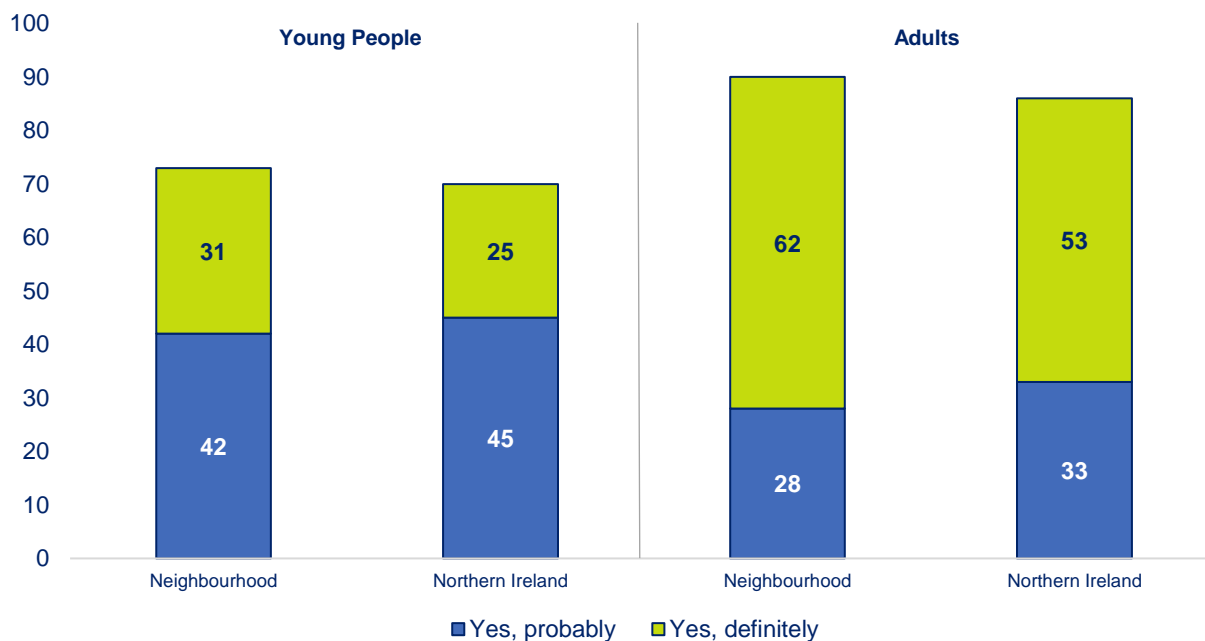
This indicator measures people’s sense of belonging towards their neighbourhood and Northern Ireland as a whole, and compares young people to adults.

Current Year (2017):

Almost nine in ten adult respondents say they feel a sense of belonging towards their neighbourhood, while 86% say they feel a sense of belonging to Northern Ireland. A significantly lower proportion of young people say the same (73% belonging to their neighbourhood; 70% to Northern Ireland).

78% of those with no religion feel a sense of belonging to their neighbourhood which is significantly lower than both Catholic respondents (91%), and Protestant respondents (93%). 30% of Protestant respondents say they feel a sense of belonging to Northern Ireland while a significantly lower proportion of Catholic respondents (24%) and those with no religion (20%) say this. The same differences are reported amongst young people.

Figure 20 % who feel a sense of belonging to: their neighbourhood; Northern Ireland⁴



Source: NILT/YLT

How we got here:

Since 2013, the proportion of adults who feel a sense of belonging to their neighbourhood and to Northern Ireland has increased significantly (an increase of 4 percentage points, and 7 percentage points, respectively). There has been no change in the proportion of young people who have said this.

⁴ Combined figures may differ from graph due to rounding.

Indicator 4.1b
Percentage (%) of people who feel they have an influence on decisions made in: their neighbourhood; Northern Ireland

Why is this indicator important?

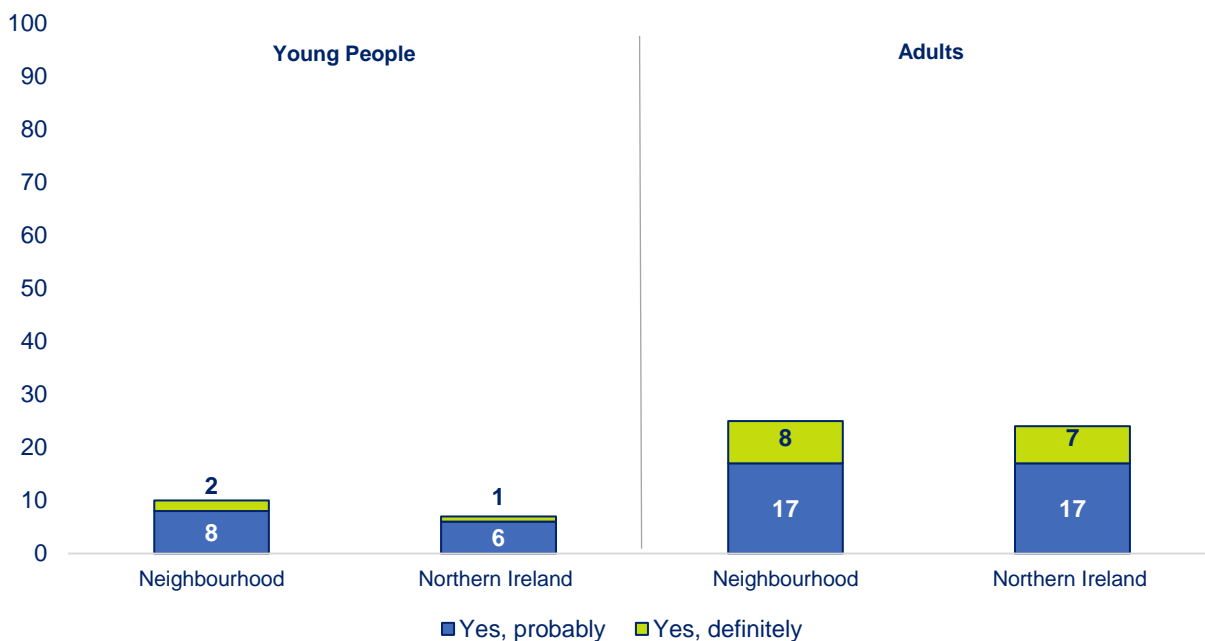
For people to feel like they belong to their community, it is important that they feel like they have an influence when it comes to decisions made in their neighbourhood, and in Northern Ireland.

Current Year (2017):

Around a quarter of adults responded that they feel they have an influence on decisions made in their neighbourhood (26%) and in Northern Ireland (24%). The proportion of young people who think this is significantly lower – 10% feel like they have an influence on decisions made in their neighbourhood, and 7% in decisions made in Northern Ireland.

30% of (adult) Protestant respondents feel they have an influence on decisions made in their neighbourhood while a significantly lower proportion of (adult) Catholic respondents (24%) and adults with no religion (20%) think this. Similarly, a significantly higher proportion of (adult) Protestant respondents (28%) feel they have an influence on decisions made in Northern Ireland compared with (adult) Catholic respondents (22%) and adults with no religion (16%).

Figure 21 % of people who feel they have an influence on decisions made in: their neighbourhood; Northern Ireland⁵



Source: NILT/YLT

How we got here:

Since 2016, the proportion of adults who feel they have an influence on local decisions has decreased significantly (by 4 percentage points). The same can be said for the proportion of adults who feel they have an influence on decisions made in Northern Ireland (decreased by 5 percentage points).

Young people’s perception of influence has remained unchanged since 2016. Young people feel less influential than adults at both neighbourhood and Northern Ireland level.

⁵ Combined figures may differ from graph due to rounding.

Indicator 4.2a
Percentage (%) who think the culture and traditions of: Catholic communities; Protestant communities; Minority Ethnic communities, add to the richness and diversity of Northern Ireland society

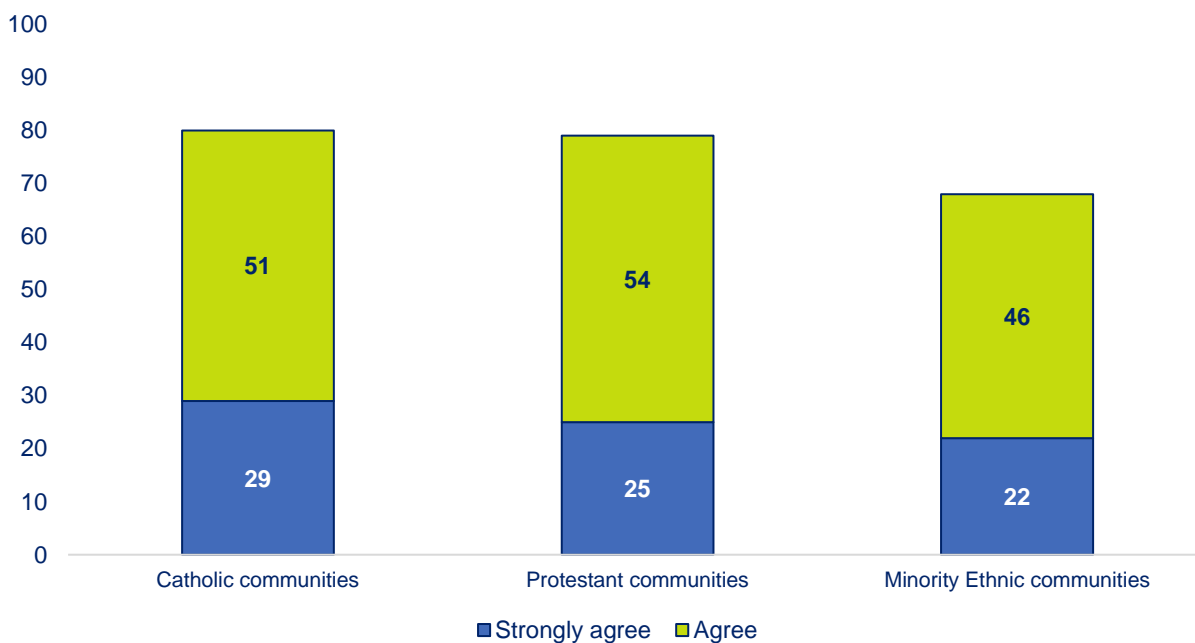
Why is this indicator important?

Embracing cultural diversity and celebrating cultural expression will be key to good relations in the future.

Current Year (2017):

Eight in ten think that the culture and traditions of Catholic communities and of Protestant communities add to the richness and diversity of Northern Ireland society. A significantly lower proportion think this about the culture and traditions of minority ethnic communities (68%).

Figure 22 % who think the culture and traditions of: Catholic communities; Protestant communities; Minority Ethnic communities, add to the richness and diversity of Northern Ireland society⁶



Source: NILT

How we got here:

The proportion of respondents who think the culture and traditions of Catholic and Protestant communities add to the richness and diversity of Northern Ireland society has significantly increased since 2016 (by 4 percentage points each).

⁶ Combined figures may differ from graph due to rounding.

Indicator 4.2b Percentage (%) who feel their own cultural identity is respected by society

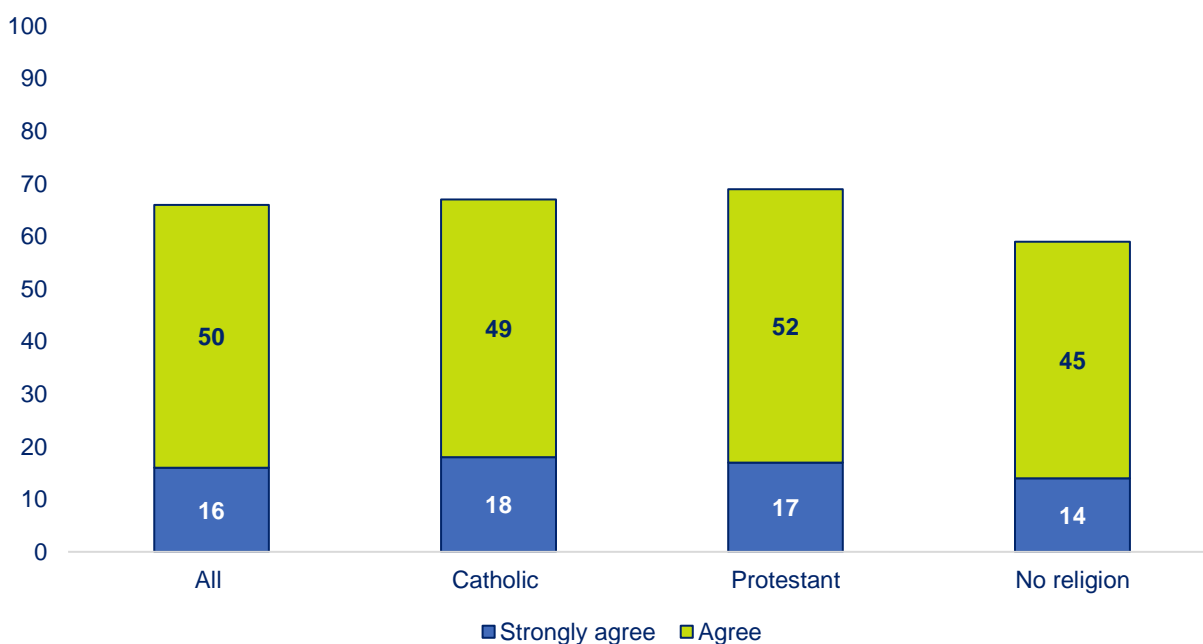
Why is this indicator important?

If our society is to be based on mutual respect, then everyone must feel that their own cultural identity is respected by the society in which they live.

Current Year (2017):

Two-thirds of adult respondents feel that their own cultural identity is respected by society. 67% of Catholic respondents feel this, and 69% of Protestant respondents. A significantly lower proportion of those with no religion think that their own cultural identity is respected by society (59%). A significantly higher proportion of females (69%) say this than males (63%).

Figure 23 % who feel their own cultural identity is respected by society⁷



Source: NILT

How we got here:

Since 2016, there has been a significant decrease (by 6 percentage points) in the proportion of those who feel their own cultural identity is respected by society. The proportion of Protestant respondents and those with no religion has decreased 7 percentage points, and 9 percentage points, respectively.

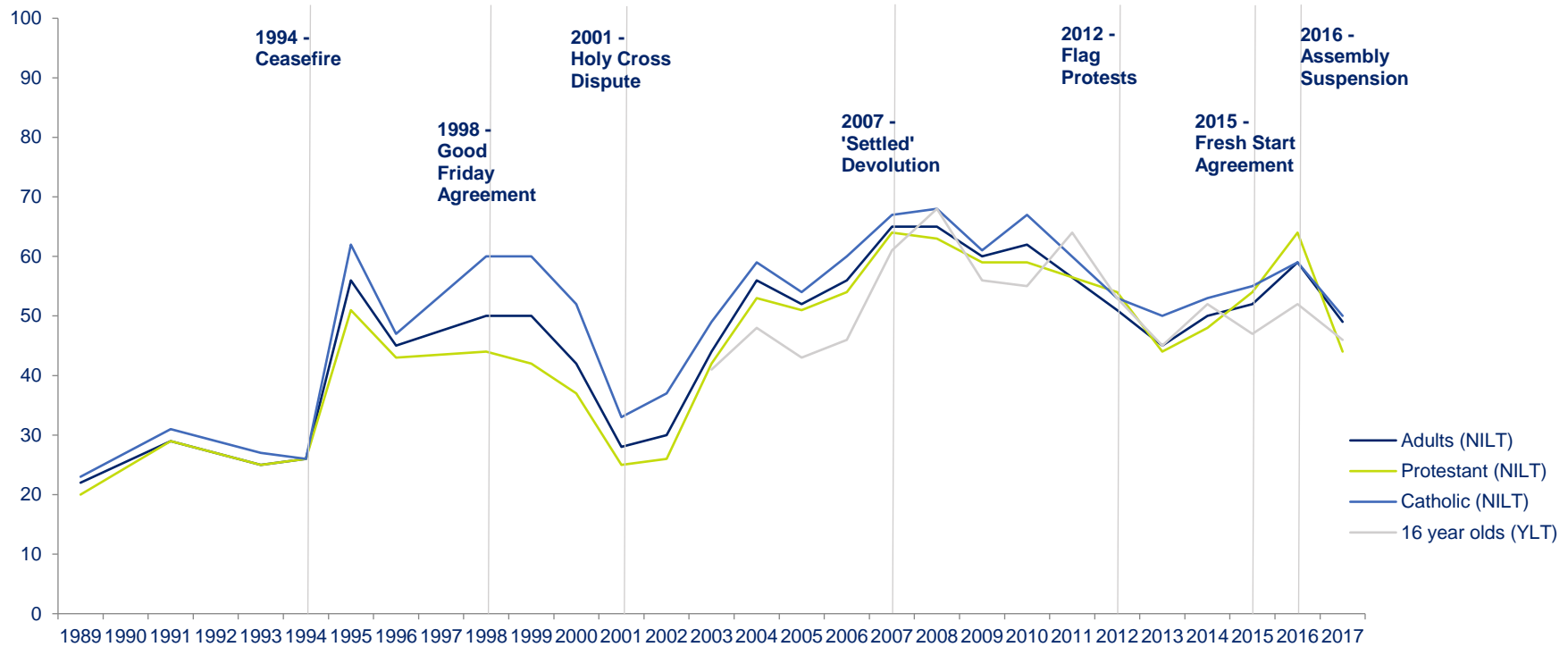
⁷ Combined figures may differ from graph due to rounding.

Indicators by Outcome

Outcome	Indicator	
Improved attitudes between young people from different backgrounds	1.1a	% who think that relations between Protestants and Catholics are better than they were five years ago
	1.1a	% who think that relations between Protestants and Catholics will be better in five years' time
	1.1b	% who feel favourable towards people from: Catholic communities, Protestant communities, Minority Ethnic communities
Young people engaged in bringing the community together	1.2a	% of young people who regularly socialise or play sport with people from a different religious community
	1.2b	% of young people who have: shared sports facilities or equipment; shared classes; done projects, with pupils from other schools where the pupils are from a different religious background
Increased use of shared space and services	2.1a	% who think that Protestants and Catholics tend to go to different local shops or use different GP surgeries and other services in their area
	2.1b	% of people who think that leisure centres, parks, libraries, and shopping centres in their area are 'shared and open' to both Protestants and Catholics
	2.1c	% of those who have children at school who think that their child's school is somewhere they can be open about their cultural identity
	2.1d	% whose school has been involved in shared education with another school in the last academic year, broken down by type of activity
	2.1e	% of people who see the area they live in as Protestant, Catholic or mixed
Shared space is accessible to all	2.2a	% who would define their neighbourhood/workplace as somewhere they can be open about their cultural identity
	2.2b	% who would prefer mixed religion neighbourhoods, workplaces, and schools
	2.2c	% of first preference applications to post-primary integrated schools that do not result in admissions
Reduction in the prevalence of hate crime and intimidation	3.1a	Number of hate crimes
	3.1b	Number of people presenting as homeless as a result of intimidation
	3.1c	% of people who felt: annoyed by republican murals; intimidated by republican murals annoyed by loyalist murals; intimidated by loyalist murals
A community where places and spaces are safe for all	3.2a	% of people who see town centres as safe and welcoming places for people of all walks of life
	3.2b	% of people feeling safe going to events held in: a GAA club, an Orange Hall, a Protestant secondary school, a Catholic secondary school
	3.2c	% who would like to see peace walls come down now or in the near future
Increased sense of community belonging	4.1a	% who feel a sense of belonging to: - their neighbourhood - Northern Ireland
	4.1b	% of people who feel they have an influence on decisions made in: - their neighbourhood - Northern Ireland
Cultural diversity is celebrated	4.2a	% who think the culture and traditions of: Catholic communities; Protestant communities; Minority Ethnic communities, add to the richness and diversity of Northern Ireland society
	4.2b	% who feel their own cultural identity is respected by society

Timeline of Indicator 1.1a

Figure 24 % who think that relations between Protestants and Catholics are *better now* than they were five years ago



NB: Data points and event lines are shown at mid-year points, rather than exact dates when data collection and/or events happened.

Annexes

Technical Notes

Good Relations Indicators Criteria

The criteria for selecting the indicators as agreed by an expert advisory group (comprised of key stakeholders from departments, District Councils and the community and voluntary sector) are that indicators should be:

- Outcome focussed, rather than process focussed. In other words the indicator will give an indication that the outcome is being achieved;
- Relevant, that is, relevant to one or more of the high level priorities or aims of the Strategy;
- Available, that is published regularly; and
- Robust, in other words the sample should be representative of the relevant population and collected using recognised best practice in surveys.

A draft set of outcomes and indicators was agreed by the Advisory Group and consulted on more widely between 22nd January and 31st March 2014. Consultees were invited to provide comments on the indicators via an online survey on the OFMdFM⁸ website, or by hardcopy.

The indicators are measured using a range of data sources. The data from each source are not available at the same time, but those contained within this report are the most current at the time of this publication.

Data Sources

Northern Ireland Life and Times Survey

The Northern Ireland Life and Times Survey was launched in the autumn of 1998. Its mission is to monitor the attitudes and behaviour of people across Northern Ireland annually to provide a time-series and a public record of how our attitudes and behaviour develop on a wide range of social policy issues. The Northern Ireland Life and Times (NILT) Survey is a direct descendent of the Northern Ireland Social Attitudes Survey (NISA) which ran from 1989 to 1996.

The 2017 Northern Ireland Life and Times Survey received ethical approval from the Ethics Committee in the School of Sociology, Social Policy and Social Work, Queen's University Belfast, where the survey coordinator is based. The survey involved 1,203 face-to-face interviews with adults aged 18 years or over. The sample consisted of a systematic random sample of 2,207 addresses selected from the Postcode Address File database, resulting in a 55% response rate.

All analyses of the adult data are weighted in order to allow for disproportionate household size. As only one individual is sampled at an address means that the probability of selection for the survey is inversely related to the size of the household. In other words individuals living in large household have a lower chance of being included in the sample than individuals living in small households. Before analysis the data are weighted in relation to the number of eligible adults at the address, derived from the details of the household structure recorded by interviewers on the questionnaire. This weighting process adjusts the results to those which would have been achieved if the sample had been drawn as a systematic random sample of adults rather than of addresses.

[\(ARK\)](#)

⁸ OFMdFM is the precursor to The Executive Office; renamed as part of departmental restructure in May 2016.

Young Life and Times Survey

From 1998 to 2000, the Young Life and Times (YLT) survey sought the views of all 12 to 17 year olds living in the same household as the respondent to the Northern Ireland Life and Times survey. However, in 2003, the aims and methodology of the survey were changed. From 2003 onwards, the Young Life and Times survey recorded the attitudes of 16 year olds only. The YLT sample is drawn from the Child Benefit Register and usually contains the names and addresses of all young people resident in Northern Ireland who celebrated their 16th birthday during February and March.

In 2017, 5,437 names of eligible respondents were received. 1,192 completed questionnaires were received by the end of the fieldwork period, resulting in a response rate of 22.4%. The YLT data does not require weighting. ([ARK](#))

School Omnibus Survey

The School Omnibus Survey is a multi-purpose survey of all Principals in grant-aided schools, designed to collect a range of required information as determined by DE policy teams. The questions produced both quantitative and qualitative data, generally using yes/no and multiple response questions as well as open-ended response types. The survey was web-based, with the option to complete in either English or Irish, and each school received the link to the survey via email, along with a unique username and password to maximise security. The survey was issued on September 2016, with a four week period given for survey returns. A reminder was issued one week prior to the closing date of the survey period.

The shared education section received 418 responses out of a total of 424 responses to the online survey. ([Dept. of Education](#))

Northern Ireland House Condition Survey

The 2011 Northern Ireland House Condition Survey was based on a random sample of 2,030 dwellings completed in two stages. The sampling method chosen was one considered to permit a better matching with the 2011 Census for the purpose of regression modelling. The first stage was a random sample of 1,000 properties across Northern Ireland. This was checked for distribution and was considered to be a reasonable representation of District Council areas.

The second stage was a further random sample of 1,030 properties selected by District Council Area to ensure that each district total added to 70. In Belfast District Council Area, a total of 280 households were selected (70 in North, East, South and West Belfast). The overall response rate was 71%. The sample frame in 2011 was the survey sampling database held at the Northern Ireland Statistics and Research Agency (NISRA). This database contained a subset of the computerised records for domestic residential property maintained by the Valuation and Lands Agency. It is a sample of all tenures – Owner Occupied, Private rented & social housing.

The total number of dwellings selected for participation in the 2016 HCS is 3,000. Approximately 200 addresses have been selected at random for each of the new council areas outside Belfast and approximately 200 each for North, South, West and East Belfast.

The 2016 sample includes two elements:

A resample element, which will provide a longitudinal analysis of changes in the housing stock including tenure. This will consist of a re-survey of approximately 1,400 properties fully surveyed in 2011.

A fresh sample of approximately 1,600 properties taken from the Pointer database held by NISRA. The process of weighting and grossing will ensure final figures reflect the actual housing stock. ([NIHE](#))

School Census

Information on pupil enrolments is collected annually from schools, as part of what is commonly known as the schools census. This data collection exercise is an annual snapshot of pupil and school level data for each pre-school centre, nursery, special, primary, post-primary, hospital and independent school in Northern Ireland. As well as data relating to school enrolments and numbers, information in relation to attendance is collected as part of the overall school return. ([Dept. of Education](#))

Integrated Education

Data on numbers of first preference applicants admitted to post-primary schools is collated each year at the end of the annual admissions process by the regional offices of the Education Authority. The figures for integrated post-primary schools have been extracted from this. ([Dept. of Education](#))

PSNI Hate Crime Statistics

Unlike the Northern Ireland Crime Survey (NICS), police recorded crime figures do not include crimes that have not been reported to the police or those that the police decide not to record, but they do cover crimes against those aged under 16, organisations such as businesses, and crimes 'against the state' i.e. with no immediate victim (e.g. possession of drugs). Like any administrative data, police recorded crime statistics are affected by the rules governing the recording of data, systems in place and operational decisions in respect of the allocation of resources. More proactive policing in a given area could lead to an increase in crimes recorded without any real change in underlying crime trends. These issues need to be taken into account when using these data. (PSNI)

Northern Ireland Housing Executive Homeless Presentation Figures

Statistics on Homelessness are sourced from the Northern Ireland Housing Executive (NIHE). They are published in the DSD's annual Housing Statistics report. The figures reported for each reason for presentation from 2011-12 onwards are not fully comparable with other published figures. Data migration issues and coding variations following the introduction of a new operational Housing Management System (HMS) in July 2011 meant that no data on reason for presentation was recorded for 3,731 cases in 2011-12 and 835 cases during April-June 2012. (NIHE)

Definitions

NILT	Northern Ireland Life and Times Survey
YLT	Young Life and Times Survey
Young People	The YLT sample is drawn from the Child Benefit Register and typically contains the names and addresses of all young people resident in Northern Ireland who celebrated their 16th birthday during February and March
Community	We describe communities as either religious, minority ethnic or both depending on the indicator. This is made clear by the interviewer in the case of NILT and YLT
Regularly	Those who said "very often" or "sometimes" in response to the question "How often do you socialise or play sport with people from a different religious community to yourself?"
Shared Space	Shared Space is defined as a place where you feel you can be open about your own cultural identity
Cultural Identity	Cultural Identity is defined as things like your ethnicity, nationality, religious, or political background
Shared Education	Shared education means the organisation and delivery of education so that it: <ul style="list-style-type: none"> • meets the needs of, and provides for the education together of learners from all Section 75 categories and socio-economic status; • involves schools and other education providers of differing ownership, sectoral identity and ethos, management type or governance arrangements; and • delivers educational benefits to learners, promotes the efficient and effective use of resources, and promotes equality of opportunity, good relations, equality of identity, respect for diversity and community cohesion.
Entitlement Framework	Entitlement Framework sets out the minimum number and range of courses a school should offer at Key Stage 4 and Post-16. These courses should be economically relevant and individually engaging with clear progression pathways. https://www.education-ni.gov.uk/articles/entitlement-framework
Hate Crimes	Definitions of hate motivation incidents are defined by the PSNI and can be found here: https://www.psni.police.uk/globalassets/inside-the-psni/our-statistics/hate-motivation-statistics/documents/hate-motivations-definitions.pdf

“This is an Executive Strategy which places responsibilities on all government departments. However government cannot achieve the shared vision alone; everyone has a role to play...It is only by working together that we will achieve our aspirations and bring our shared vision to a reality in people’s everyday lives.”

Rt Hon Peter D. Robinson MLA
First Minister

Martin McGuinness MLA
deputy First Minister

Ministerial foreword Together: Building a United Community Strategy
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