



Office of the  
**First Minister and  
Deputy First Minister**

[www.ofmdfmi.gov.uk](http://www.ofmdfmi.gov.uk)

# Good Relations Indicators: 2015 Update

September 2015



Northern Ireland  
**Statistics &  
Research  
Agency**

OFMDFM

Statistics and Research Branch

## Key Findings

### Our Children and Young People

- **52% of young people** and **50% of adults** think that relationships between Protestants and Catholics are better now than they were five years ago.
- **63% of young people** report regularly socialising or playing sport with people from a different community background.

### Our Shared Community

- **76% of schools** were involved in shared education with another school in the previous year.
- **Nine in ten people** say that they can be open about their cultural identity in their neighbourhood, and more than **eight in ten** say the same about their workplace.

### Our Safe Community

- In 2014/15, **1,043 hate crimes** were **sectarian** in motive, and **921 were racially motivated**. The number of other hate crimes has remained relatively small; homophobic (207), disability (76) and religion (27).
- **27% of people** said they had been annoyed by **republican** murals, kerb paintings or flags in the last year. **32%** of people said they had been annoyed by **loyalist** murals, kerb paintings or flags in the last year.

### Our Cultural Expression

- **76% of people** believe that the culture and traditions of the **Catholic community** adds to the richness and diversity of Northern Ireland society. **A similar proportion (78%)** believe this about **Protestant** culture and traditions, whilst **a smaller proportion (59%)** believe this about the culture and traditions of people from different **Minority Ethnic groups**.
- **Less than a third of adults** felt like they have an influence when it comes to any of the local decisions made in their neighbourhood, and less than a quarter to the decisions made in Northern Ireland. **For young people**, these proportions were **even lower**.

## Contents

---

<b>Key findings</b>	<b>2</b>
<b>Contents/Contact</b>	<b>3</b>
<b>Background</b>	<b>4</b>
<b>Indicators</b>	<b>7</b>
<b>Technical notes</b>	<b>30</b>
<b>Additional Data</b>	<b>35</b>

## Contact

---

This report was compiled by:

**Matthew McFarland,  
Statistics and Research Branch,  
OFMDFM**

For more information, please contact:

[matthew.mcfarland@ofmdfmni.gov.uk](mailto:matthew.mcfarland@ofmdfmni.gov.uk)

Or write to us at:

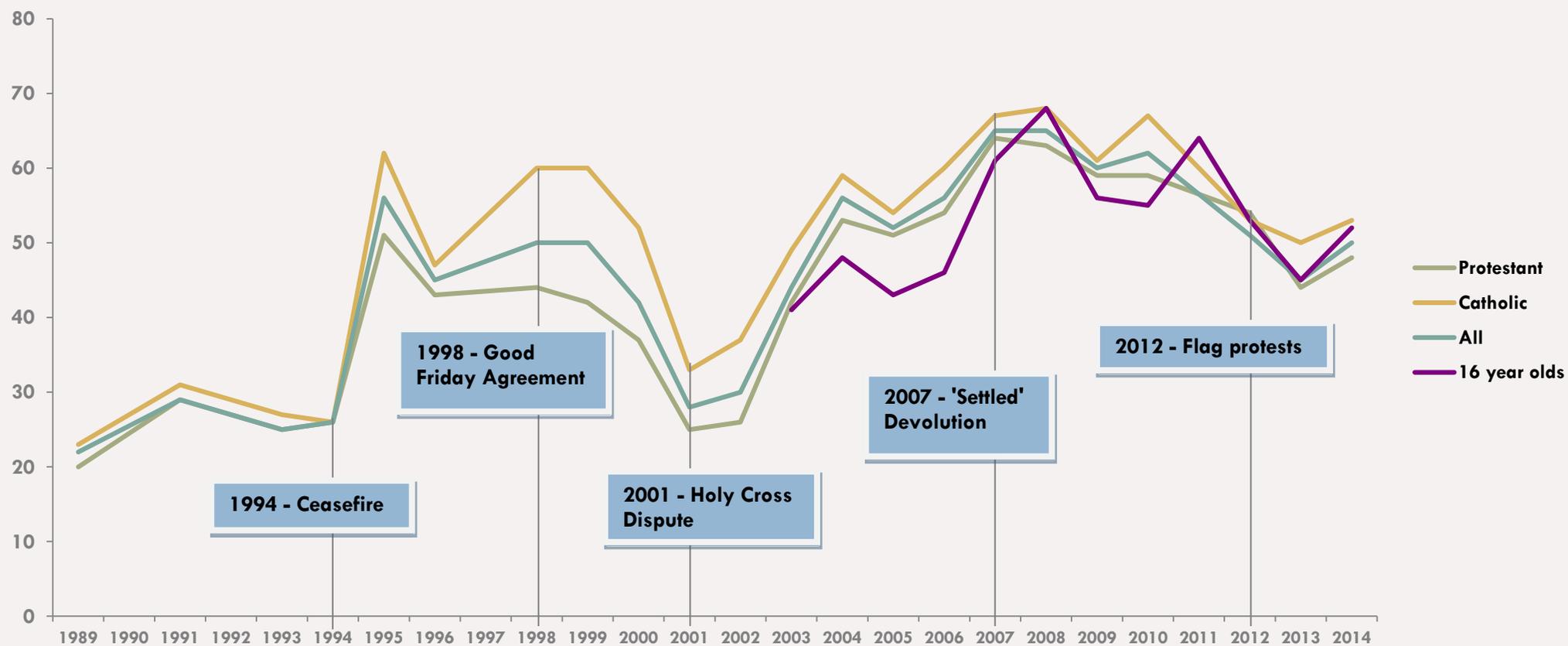
**Statistics and Research Branch  
OFMDFM  
Room E4.03  
Castle Buildings  
Stormont Estate  
Belfast  
BT4 3SL**

[www.ofmdfmni.gov.uk](http://www.ofmdfmni.gov.uk)

## Background

"Over twenty years the assessment of progress in the past and expectations of progress in the future in relation to community relations have proved to be closely tied to the absence or presence of social tension and violence and the perception that there has been political advance." (Morrow, Robinson and Dowds, 2013)

**% who think that relations between Protestants and Catholics are better than they were 5 years ago (NISA/NILT/YLT)**



---

# Background

---

## **TOGETHER: BUILDING A UNITED COMMUNITY STRATEGY**

The good relations strategy '*Together: Building a United Community*' was published by the Northern Ireland Executive in May 2013. 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**

The original Good Relations Indicators were developed to monitor progress under '*A Shared Future*' and the '*Racial Equality Strategy*'. A baseline report was published in 2007 and updates have been published annually since then. The latest update was published in January 2013.

One of the commitments in the '*Together: Building a United Community*' strategy was to review the Good Relations Indicators.

# Background

## GOOD RELATIONS OUTCOMES

Statisticians in OFMDFM led the review with input from an Advisory Group, comprising internal and external stakeholders (see [Technical Notes](#)). For each of the four key priorities, the group agreed two outcomes that would be expected if the strategy was successful.

### **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, 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**

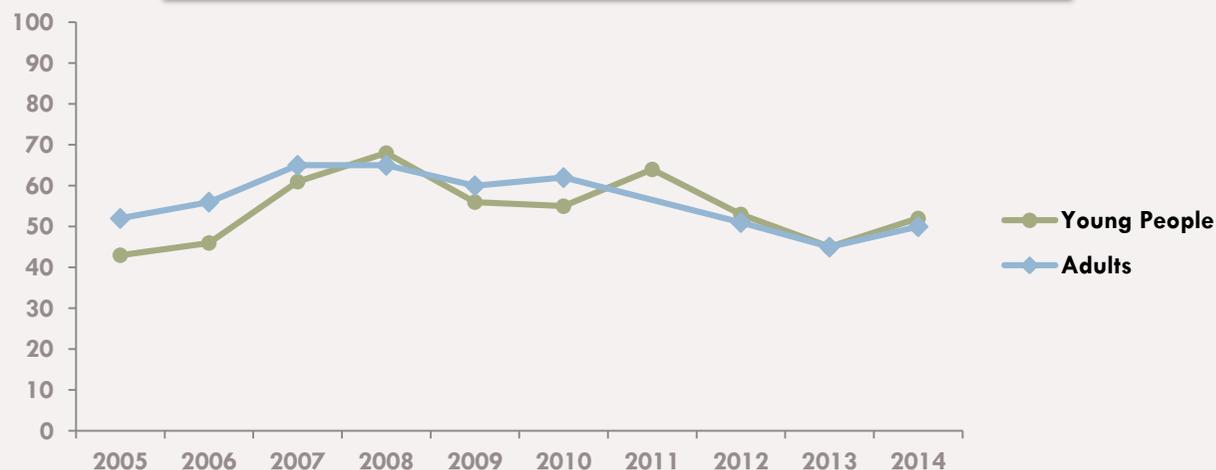
- Increased sense of community belonging
- Cultural diversity is celebrated

This report presents the latest data for the final indicator set. There are 22 indicators in total, and each is linked to the relevant outcome and key priority area. Where possible, historic data are presented to show trends over time, and the indicators have been broken down by gender and religion. [More detailed data on each indicator can be accessed on the OFMDFM website.](#)

## Our Children and Young People - Indicator 1.1a

**Shared Aim:** 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

**Indicator 1.1a: % who think that relations between Protestants and Catholics are better than they were five years ago**



### How we got here

There was a general increase in respondents who think that relationships are better than they were between 1989 and 2007. The last few years, however, have seen a worrying decline. Notwithstanding an increase between 2013 and 2014, what was once two thirds of respondents in 2008 is now only around half. This downturn in attitudes likely reflects the same tensions which led to the flag protests of 2012/13.

**Outcome:** Improved attitudes between young people from different backgrounds.

**52%** of young people and **50%** of adults think that relationships between Protestants and Catholics are **better now** than they were five years ago.

### Why is this indicator important?

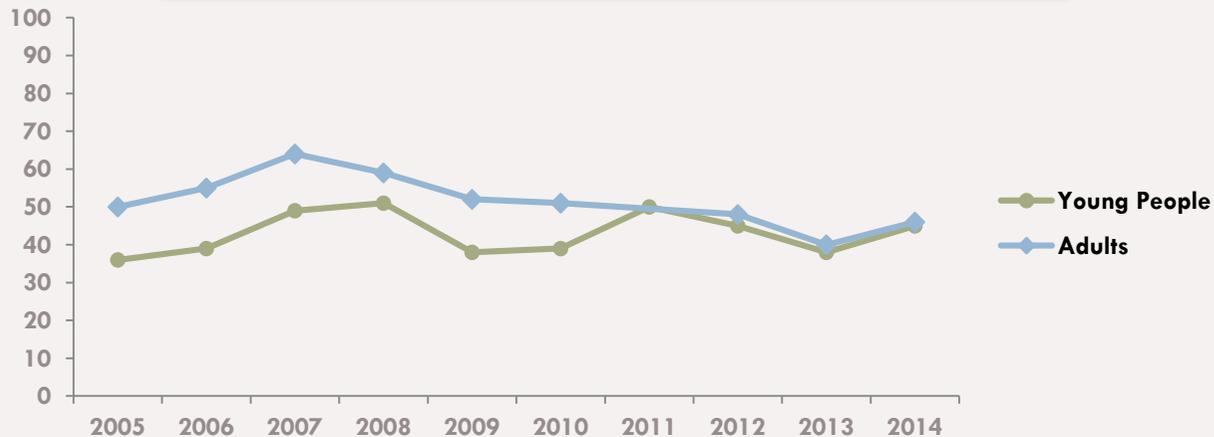
Improving attitudes, as perceived by young people using the Young Life and Times survey, is an invaluable measure of attitudinal change. Direct comparisons can be made with adults using the Northern Ireland Life and Times survey.

Source: [Young Life and Times/Northern Ireland Life and Times](#)

## Our Children and Young People - Indicator 1.1a

**Shared Aim:** 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

**Indicator 1.1a: % who think that relations between Protestants and Catholics will be better in five years time**



### How we got here

Young people have been consistently less optimistic than adults over the last decade, with never more than around half of 16 year olds saying they think things will be better in five years time. The period up until 2007 showed a steady increase in the perception of relations among both young people and adults, and in 2007, when the latest period of devolved government began, two thirds of adults were optimistic about the future, which may reflect their experiences of more difficult times during the conflict. There was a decrease in optimism from 2007 onwards, although we saw a slight improvement between 2013 and 2014.

**Outcome:** Improved attitudes between young people from different backgrounds.

**45%** of young people and **46%** of adults think that relationships between Protestants and Catholics **will be better** in five years time.

### Why is this indicator important?

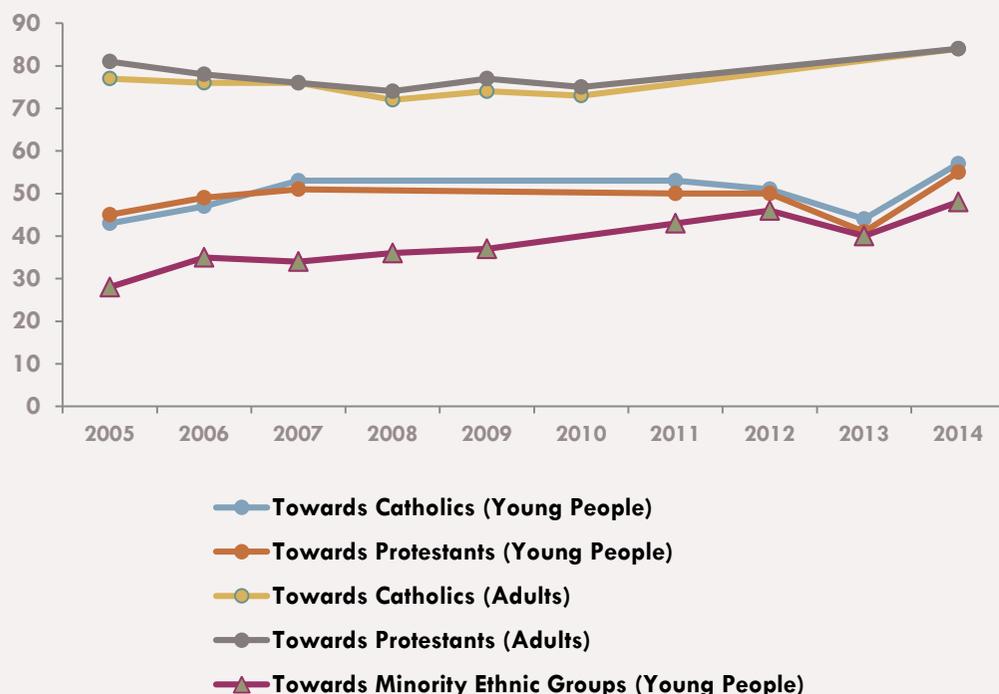
Improving attitudes, as perceived by young people using the Young Life and Times survey is an invaluable measure of attitudinal change. Direct comparisons can be made with adults using the Northern Ireland Life and Times survey.

Source: [Young Life and Times/Northern Ireland Life and Times](#)

## Our Children and Young People - Indicator 1.1b

**Shared Aim:** 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

### Indicator 1.1b: % who are favourable towards Catholics and Protestants:



**Outcome:** Improved attitudes between young people from different backgrounds.

The proportion of young people who are favourable towards Protestants and Catholics are **broadly similar** amongst young people (**55%** and **57%** respectively in 2014). Historically however, their views have been **less positive** than those of adults. Whilst still low, views towards minority ethnic groups are becoming **more favourable (48% in 2014)**. Catholics (54%) are more likely to be favourable towards minority ethnic groups than Protestants (45%) and those of no religion (42%).

### 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.

### How we got here

Young people's attitudes towards Protestants and Catholics have been improving over the last decade, despite a dip in 2013. Their attitudes towards minority ethnic people are less favourable, but are improving.

Source: [Young Life and Times/Northern Ireland Life and Times](#)

## Our Children and Young People - Indicator 1.2a

**Shared Aim:** 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

**Indicator 1.2a: % of young people who regularly socialise or play sport with people from a different religious community.**

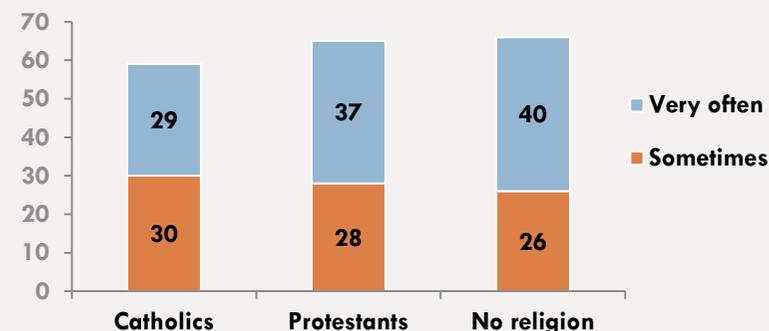


### How we got here

Since 2003, the number of young people reporting that they regularly socialise or play sport with people from a different community background has seen a steady rise, from around half to two-thirds.

**Outcome:** Young people engaging in bringing the community together.

**63%** of young people report regularly socialising or playing sport with people from a different community background. Catholic young people are slightly less likely than Protestants, or those of no religion to report this.



### Why is this indicator important?

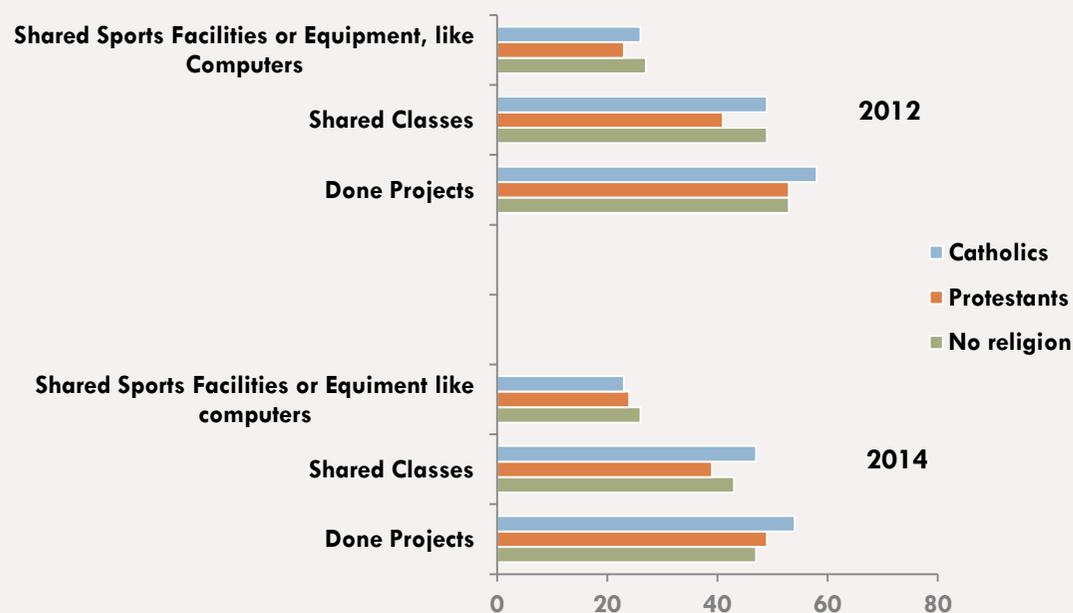
The number of young people regularly socialising or playing sport with people from a different community shows the extent of positive cross-community contact.

Source: [Young Life and Times](#)

## Our Children and Young People - Indicator 1.2b

**Shared Aim:** 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

**Indicator 1.2b:** % of young people who have: done projects with pupils from other schools; shared classes; shared sports facilities or equipment, like computers



### How we got here

This question has only been asked in 2012 and 2014. The proportion of young people who have done projects decreased by 5 percentage points, from 55% in 2012 to 50% in 2014. 46% had shared classes in 2014 compared with 43% in 2012. A similar percentage had shared facilities or equipment, like computers in both years.

**Outcome:** Young people engaging in bringing the community together.

50% of young people have done projects with pupils from other schools, 43% have shared classes, and 25% have shared sports facilities or equipment, like computers. 80% of young people think doing projects is a good idea, and 50% are favourable towards sharing classes or facilities.

### Why is this indicator important?

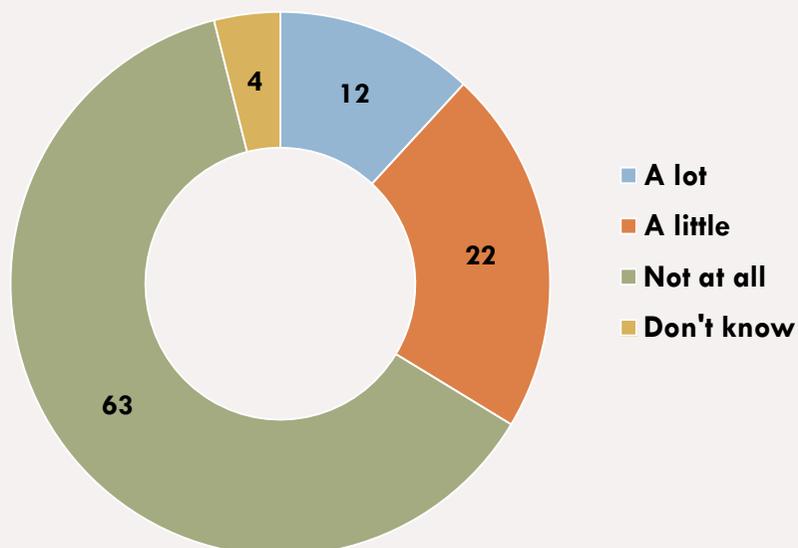
Finding out the opinions of young people who have done projects, and shared classes or facilities helps to show what works, and where resources are best allocated.

Source: [Young Life and Times](#)

## Our Shared Community - Indicator 2.1a

**Shared Aim:** to create a community where division does not restrict the life opportunities of individuals and where all areas are open and accessible to everyone.

**Indicator 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.



**Outcome:** Increased use of shared space and services

**Almost two thirds** of people think that Protestants and Catholics don't tend to go to different local shops or use different GP surgeries and other services in their area. People of no religion think that it does happen more than Protestants and Catholics.

**Why is this indicator important?**

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

### How we got here

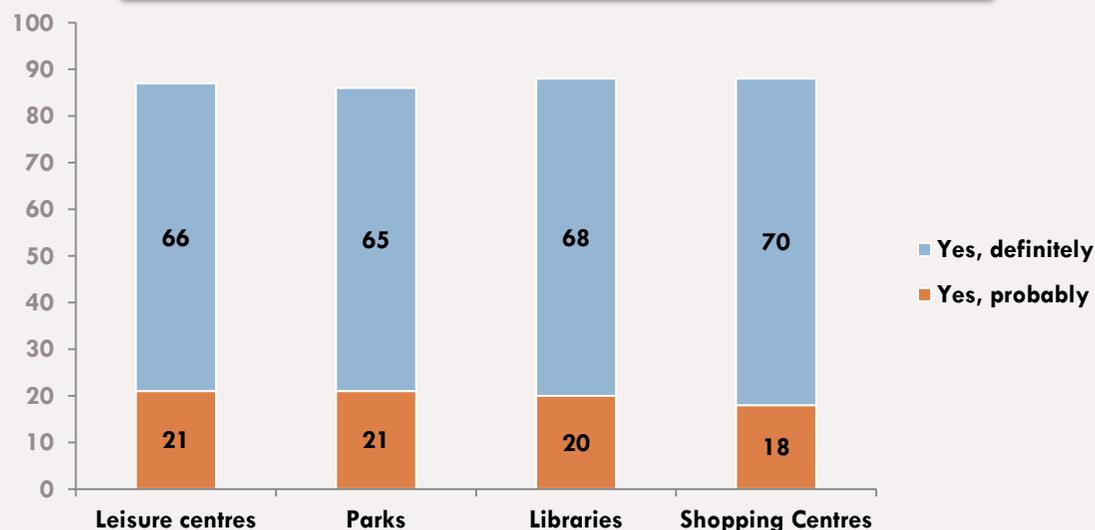
This question has only been asked since 2012, with responses in each year virtually the same.

Source: [Northern Ireland Life and Times](#)

## Our Shared Community - Indicator 2.1b

**Shared Aim:** to create a community where division does not restrict the life opportunities of individuals and where all areas are open and accessible to everyone.

**Indicator 2.1b:** % who think that leisure centres, parks, libraries and shopping centres in their area are 'shared and open' to both Protestants and Catholics.



**Outcome:** Increased use of shared space and services

The **vast majority** of respondents think that leisure centres, parks, libraries and shopping centres in their area are 'shared and open' to both Protestants and Catholics. There is little difference between religions and gender.

**Why is this indicator important?**

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

### How we got here

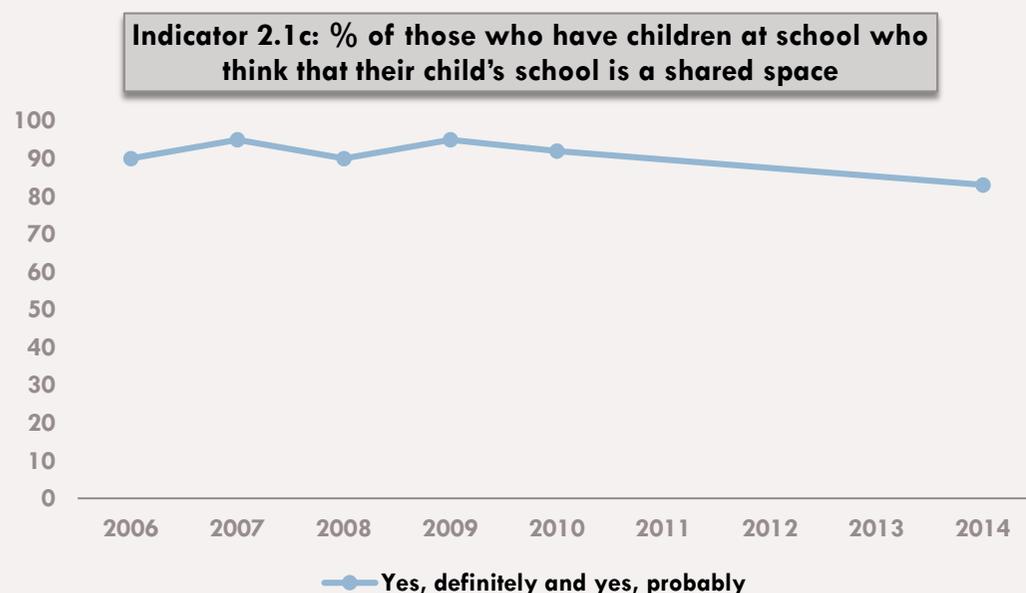
This question has only been asked since 2012, with responses in each year fluctuating only slightly.

Source: [Northern Ireland Life and Times](#)

## Our Shared Community - Indicator 2.1c

**Shared Aim:** to create a community where division does not restrict the life opportunities of individuals and where all areas are open and accessible to everyone.

**Outcome:** Increased use of shared space and services



**83%** of respondents who have children at school think that their child's school is a shared space

### 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.

### How we got here

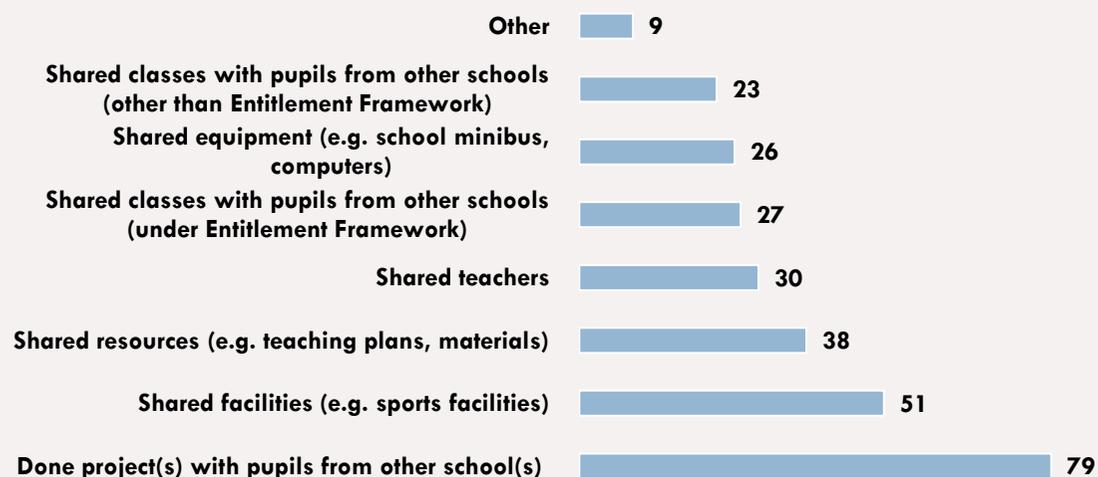
Between 2006 and 2010, the percentage of respondents who have children at school and think that their child's school is a shared space did not drop below 90 percent. The question was not asked again until 2014, when positive responses had dropped by nine percentage points.

Source: [Northern Ireland Life and Times](#)

## Our Shared Community - Indicator 2.1 d

**Shared Aim:** to create a community where division does not restrict the life opportunities of individuals and where all areas are open and accessible to everyone.

### Indicator 2.1d: % of schools who have:



**Outcome:** Increased use of shared space and services

**76%** of schools were involved in shared education with another school in the previous year. **79%** of schools did projects with pupils from other schools, **51%** shared facilities, **38%** shared resources and **30%** shared teachers.

#### 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.

#### How we got here

2013 was the first year of the School Omnibus Survey. Questions on shared education will be asked again in 2015.

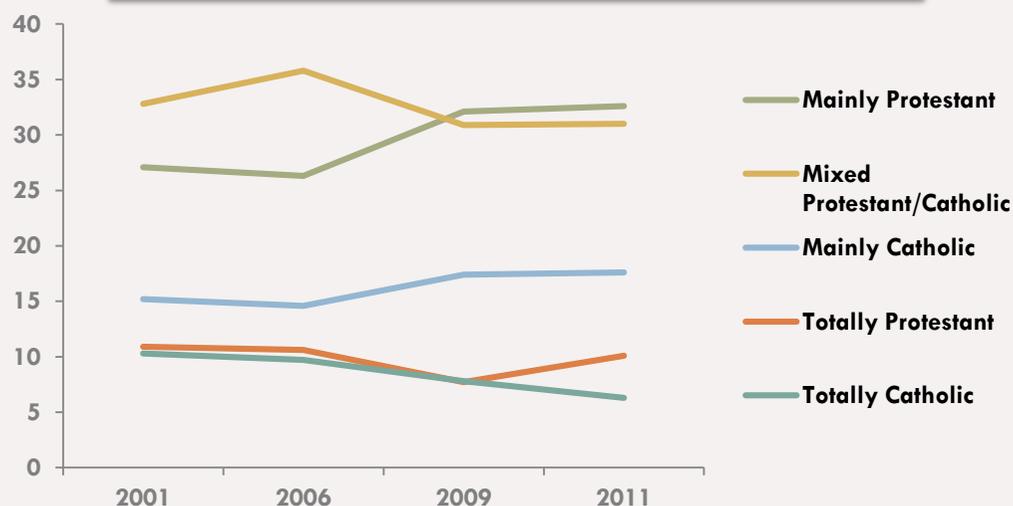
Source: [School Omnibus Survey](#)

## Our Shared Community - Indicator 2.1 e

**Shared Aim:** to create a community where division does not restrict the life opportunities of individuals and where all areas are open and accessible to everyone.

**Outcome:** Increased use of shared space and services

**Indicator 2.1e: % of people who see the area they live in as Protestant, Catholic or mixed.**



**43%** of people see the area they live in as mainly or totally Protestant. **24%** of people say the area they live in is mainly or totally Catholic. **31%** see their area as mixed.

### Why is this indicator important?

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

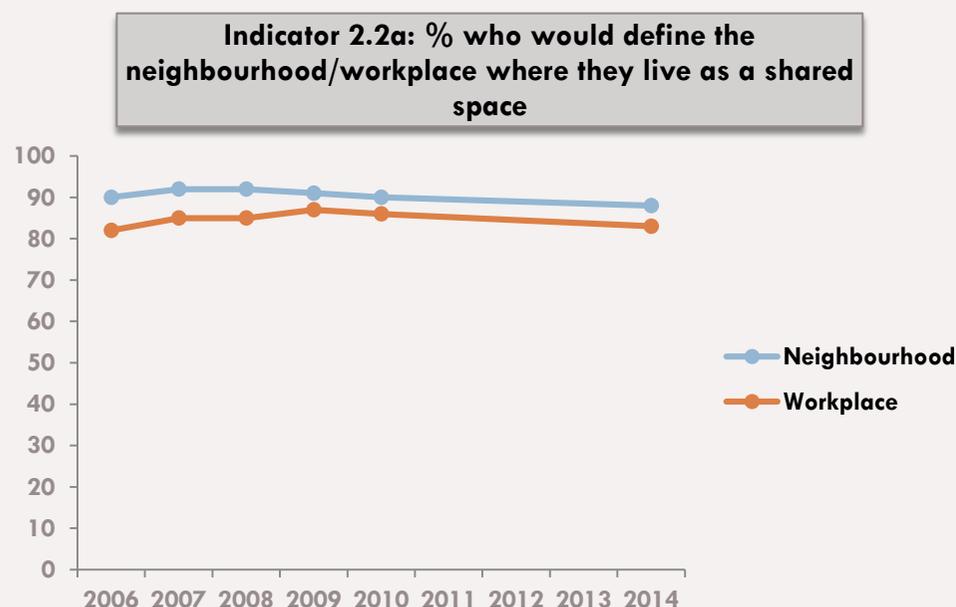
### How we got here

The number of areas which are seen as mainly or totally Catholic has dropped by two percentage points since 2001, as has the number of areas which are seen as mixed. The number of areas which are seen as mainly or totally Protestant has gone up by five percentage points since 2001. For comparison, in the 2011 Census, 28.2% of Super Output Areas (SOAs) were 70% or more Catholic, and 34.8% of SOAs were 70% or more Protestant.

Source: [Northern Ireland House Condition Survey](#)

## Our Shared Community - Indicator 2.2a

**Shared Aim:** to create a community where division does not restrict the life opportunities of individuals and where all areas are open and accessible to everyone.



### How we got here

Figures were remarkably consistent between 2006 and 2010, and the four year gap in the question being asked between 2010 and 2014 has seen little in the way of change.

**Outcome:** Shared Space is accessible to all

**Nine in ten** people (88%) say that they can be open about their cultural identity in their neighbourhood, and more than **eight in ten** (83%) say the same about their workplace. Protestants are more certain of this than Catholics and people of no religion, particularly when it comes to neighbourhoods; males were more certain than females.

### Why is this indicator important?

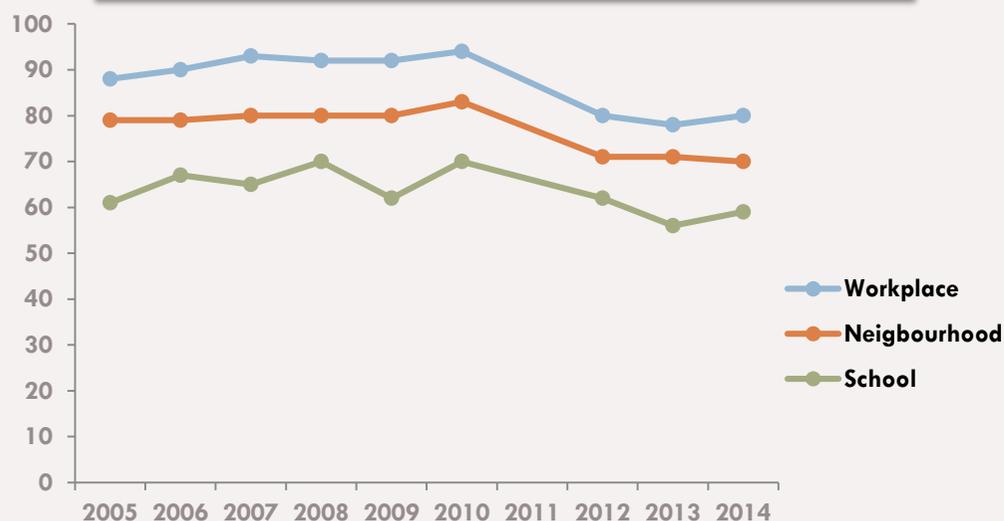
The accessibility of Shared Space to all, including neighbourhoods and workplaces is a central tenet of good relations policy going forward.

Source: [Northern Ireland Life and Times](#)

## Our Shared Community - Indicator 2.2b

**Shared Aim:** to create a community where division does not restrict the life opportunities of individuals and where all areas are open and accessible to everyone.

**Indicator 2.2b: % who would prefer mixed neighbourhoods, workplaces and schools**



### How we got here

What had previously been widespread and steady support for both mixed-religion neighbourhoods and workplaces since 2005 has dropped in the last four years, by 13 and 14 percentage points respectively, from the highs of 2010. Support for mixed-religion schools has historically been lower, and remains so in 2014.

**Outcome:** Shared Space is accessible to all

**70%** of people would prefer to live in a mixed-religion neighbourhood, and **80%** would prefer a mixed-religion workplace. **59%** would prefer to send their children to a mixed-religion school. All figures are **higher** for those of no religion.

### Why is this indicator important?

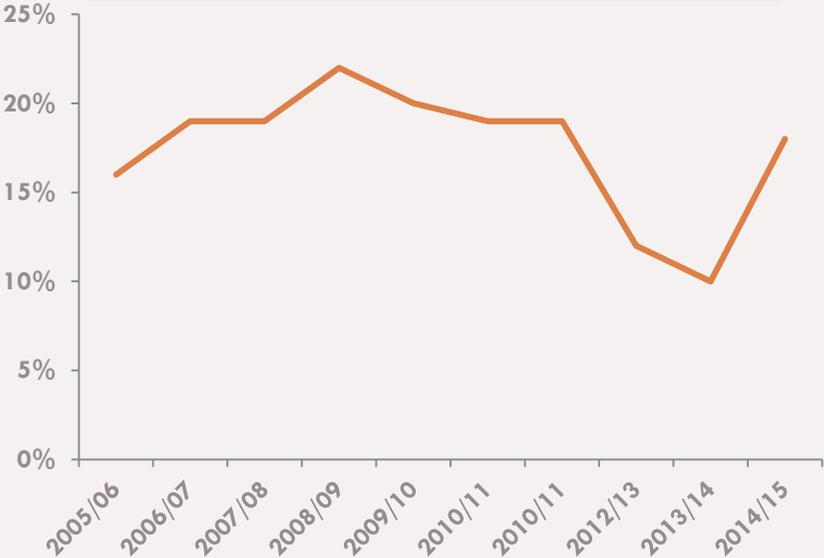
Preference for mixed neighbourhoods and workplaces is an important indicator of attitudes towards other communities, as well as an indicator of preference for a shared community.

Source: [Northern Ireland Life and Times](#)

## Our Shared Community - Indicator 2.2c

**Shared Aim:** to create a community where division does not restrict the life opportunities of individuals and where all areas are open and accessible to everyone.

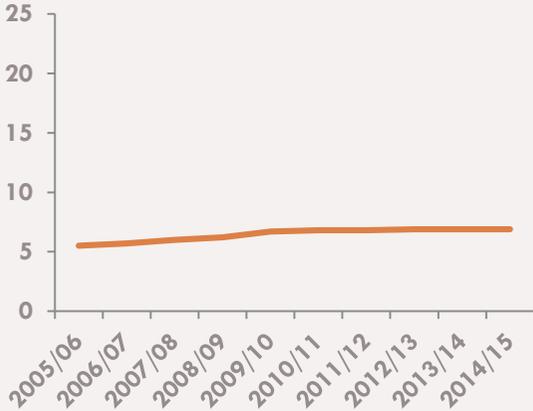
**Indicator 2.2c: % of first preference applications to post-primary integrated schools that do not result in admissions**



**Outcome:** Shared Space is accessible to all

**18%** of applications to post-primary integrated schools did not result in admission in 2014/15. **6.9%** of pupils enrolled at grant-aided schools attend integrated schools.

**Indicator 2.2c: Of pupils enrolled at grant-aided schools, the proportion enrolled at integrated schools**



**How we got here**

The proportion of pupils enrolled at integrated schools has not changed, due to the number of places available not changing for several years.

**Why is this indicator important?**

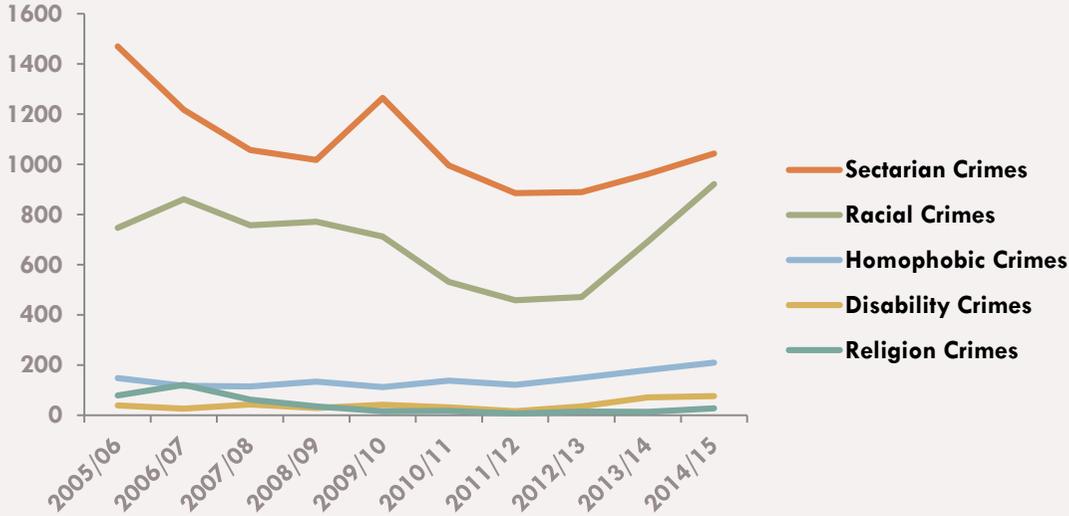
Preference for integrated education is an important indicator of attitudes towards other communities, as well as an indicator of preference for a shared community.

Source: [Department](#) of Education

# Our Safe Community - Indicator 3.1 a

**Shared Aim:** to create a community where everyone feels safe in moving around and where life choices are not inhibited by fears around safety.

**Indicator 3.1a: Number of hate crimes**



**Outcome:** Reduce the prevalence of hate crime and intimidation

**In 2014/15, 1,043** hate crimes were **sectarian** in motive, and **921** were **racially motivated**. The number of other hate crimes has remained relatively small; homophobic (207), disability (76) and religion (27).

**Why is this indicator important?**  
An increase in good relations should result in lower numbers of hate crimes and incidents being recorded.

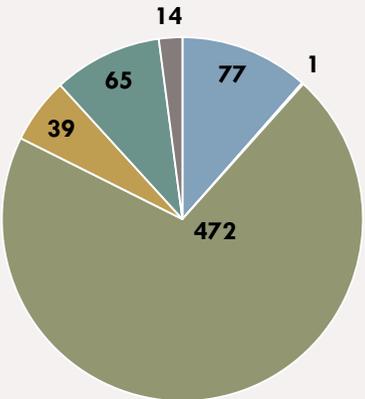
**How we got here**  
Sectarian hate crimes have generally been decreasing since recording began, despite a slight increase over the last couple of years. Racial crimes have doubled since 2011/12. However, the rate of these hate crimes (0.6 and 0.5 per 1,000 population respectively) are still lower than the rate of violent crimes (19 per 1,000) or crimes due to domestic abuse (7 per 1,000). It should be noted, that an increase in the number of crimes reported can be seen as a positive outcome, as it may be attributed to better reporting, improved detection, or an increase in confidence in the police.

Source: [PSNI](#)

# Our Safe Community - Indicator 3.1b

**Shared Aim:** to create a community where everyone feels safe in moving around and where life choices are not inhibited by fears around safety.

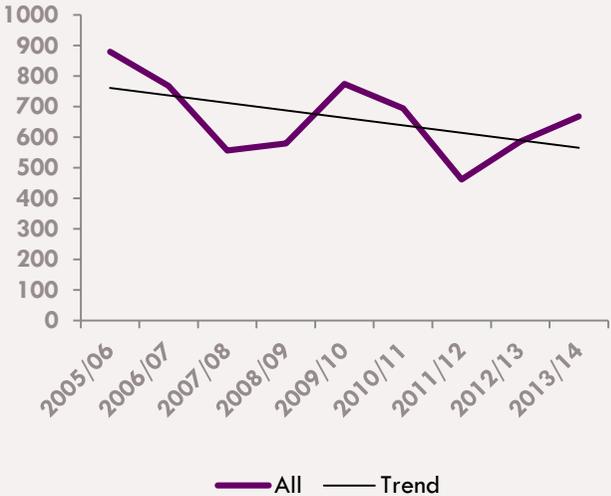
**Indicator 3.1b: The number of people presenting as homeless as a result of intimidation**



- Anti-Social Behaviour
- Disability
- Paramilitary
- Racial
- Sectarian
- Sexual Orientation

**Outcome:** Reduce the prevalence of hate crime and intimidation

**71%** of the **668** people who presented as homeless due to intimidation in 2013/14 did so because of paramilitary intimidation, **more than twice as many** as for all the other categories of intimidation put together.



**Why is this indicator important?**

The number of people 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.

### How we got here

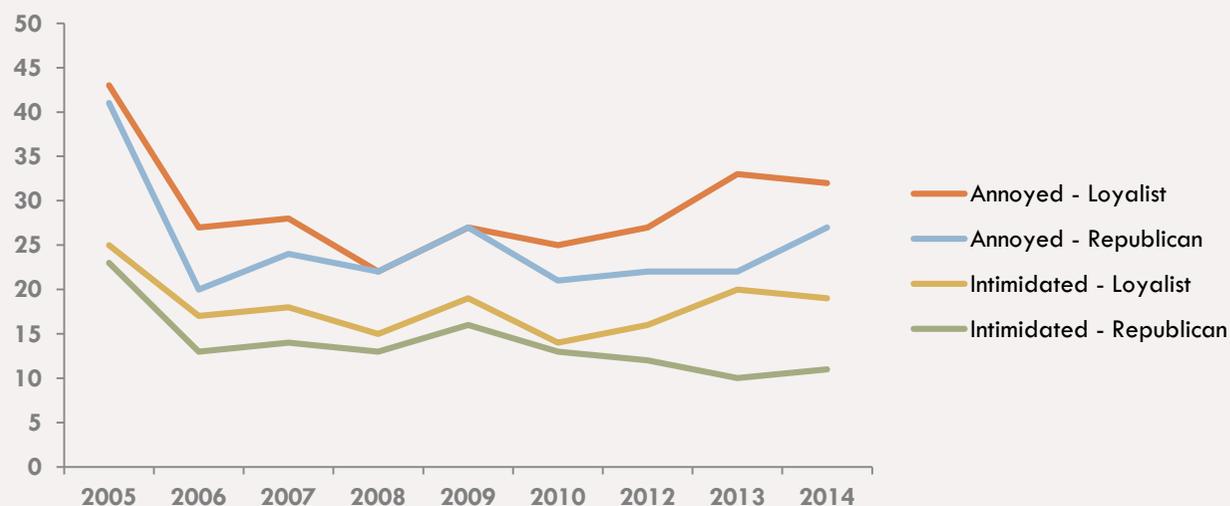
Although the overall trend in the number of people presenting as homeless as a result of intimidation appears to be a downward one, the introduction of a new data management system in July 2011 means data across all years is not comparable. Please see additional data for more information.

Source: [Northern Ireland Housing Executive](#)

## Our Safe Community - Indicator 3.1c

**Shared Aim:** to create a community where everyone feels safe in moving around and where life choices are not inhibited by fears around safety.

**Indicator 3.1c: % of people who felt annoyed/intimidated by republican/loyalist murals, kerb-paintings or flags in the last year.**



**Outcome:** Reduce the prevalence of hate crime and intimidation

**27%** of people said they had been annoyed, and **11%** intimidated by republican murals, kerb paintings or flags in the last year. **32%** of people said they had been annoyed, and **19%** intimidated by loyalist murals, kerb paintings or flags in the last year.

### 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.

### How we got here

In 2013 and 2014, a third of people reported being annoyed by loyalist emblems. The level of annoyance at republican emblems has remained lower than loyalist emblems since 2005. The flag protests of 2012/13 have undoubtedly influenced attitudes, with the issue of flags more in the public eye.

Source: [Northern Ireland Life and Times](#)

## Our Safe Community - Indicator 3.2a

**Shared Aim:** to create a community where everyone feels safe in moving around and where life choices are not inhibited by fears around safety.

**Outcome:** A community where places and spaces are safe for all

**54%** of people see town centres as safe and welcoming for people from 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.

### How we got here

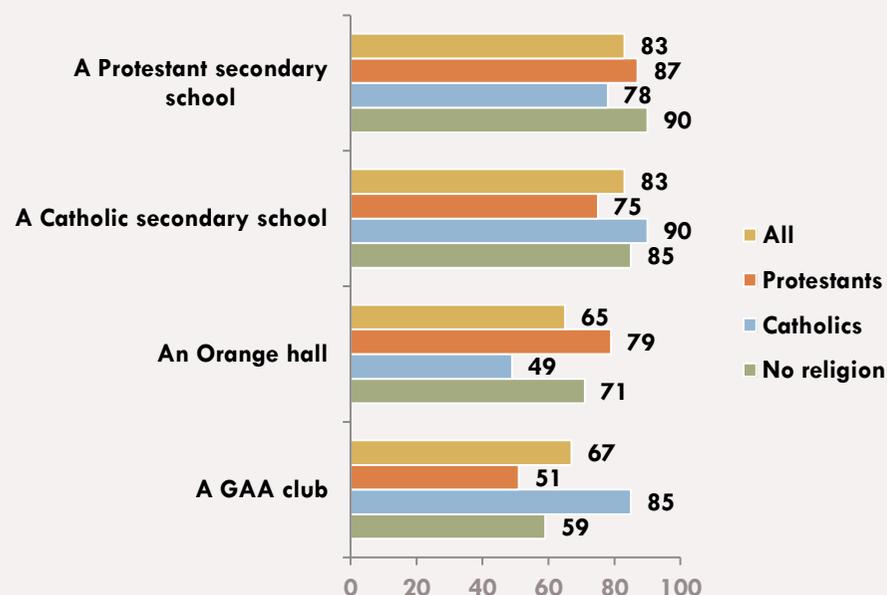
The way in which this question is asked and reported on was changed for the 2014 survey, and data from previous years is not directly comparable.

Source: [Northern Ireland Life and Times](#)

## Our Safe Community - Indicator 3.2b

**Shared Aim:** to create a community where everyone feels safe in moving around and where life choices are not inhibited by fears around safety.

### Indicator 3.2b: % feeling safe going to events held in:



#### How we got here

Between 2012 and 2014, feelings of safety have either stayed the same, or increased slightly for all venues.

**Outcome:** A community where places and spaces are safe for all

In 2014, **51%** of Protestants said they would feel safe going to events held in a GAA club, and **49%** of Catholics said they would feel safe going to events held in an Orange hall. **75%** of Protestants said they would feel safe going to an event held in a Catholic secondary school, and **78%** of Catholics said they would feel safe going to events held in a Protestant secondary school.

#### Why is this indicator important?

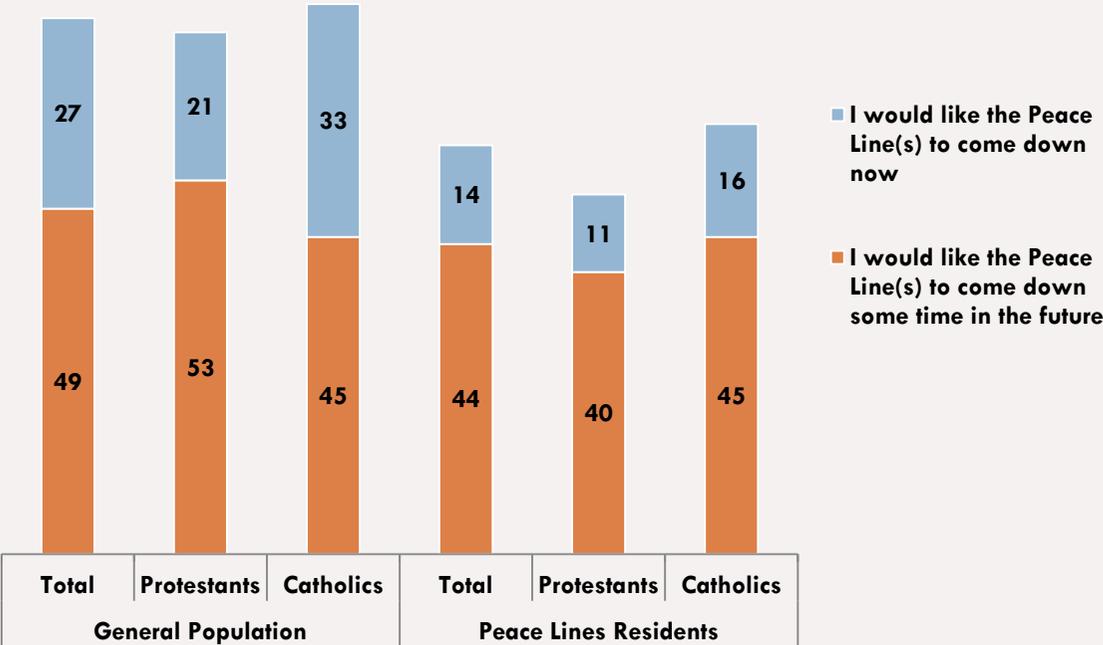
Asking people about where they feel safe helps to measure whether all communities are perceived as welcoming for everybody. This helps to identify what extra steps we can take to overcome negative perceptions.

Source: [Northern Ireland Life and Times](#)

# Our Safe Community - Indicator 3.2c

**Shared Aim:** to create a community where everyone feels safe in moving around and where life choices are not inhibited by fears around safety.

**Indicator 3.2c: % who would like to see peace lines come down now or in the near future (residents and general population)**



**Outcome:** A community where places and spaces are safe for all

Almost **twice as many** people from the general population (27%) would like to see the peace lines come down now compared to peace line residents (14%). Catholics are more in favour of seeing the peace lines come down now or some time in the future than Protestants. This is true of both peace line residents and the general population.

**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.

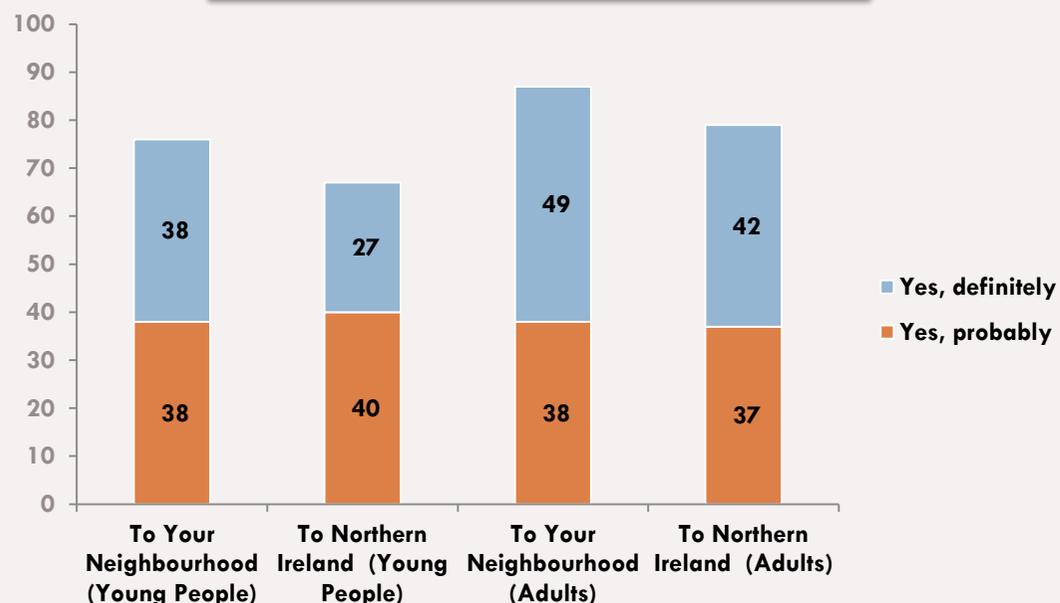
**How we got here**  
 This piece of research was first carried out in 2012. It will be repeated in 2015.

Source: [Attitudes to Peace Walls](#)

## Our Cultural Expression - Indicator 4.1 a

**Shared Aim:** to create a community which promotes mutual respect and understanding, is strengthened by its diversity, and where cultural expression is celebrated and embraced.

**Indicator 4.1a: % who feel a sense of belonging**



**Outcome:** Increased sense of community belonging

**87%** of adults said they felt a sense of belonging to their neighbourhood, with **79%** saying they felt a sense of belonging to Northern Ireland as a whole. Young people were **11** and **13** percentage points behind adults respectively.

**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.

### How we got here

Data for this indicator was first collected in 2013, and was repeated in 2014. There has been virtually no change between the two years.

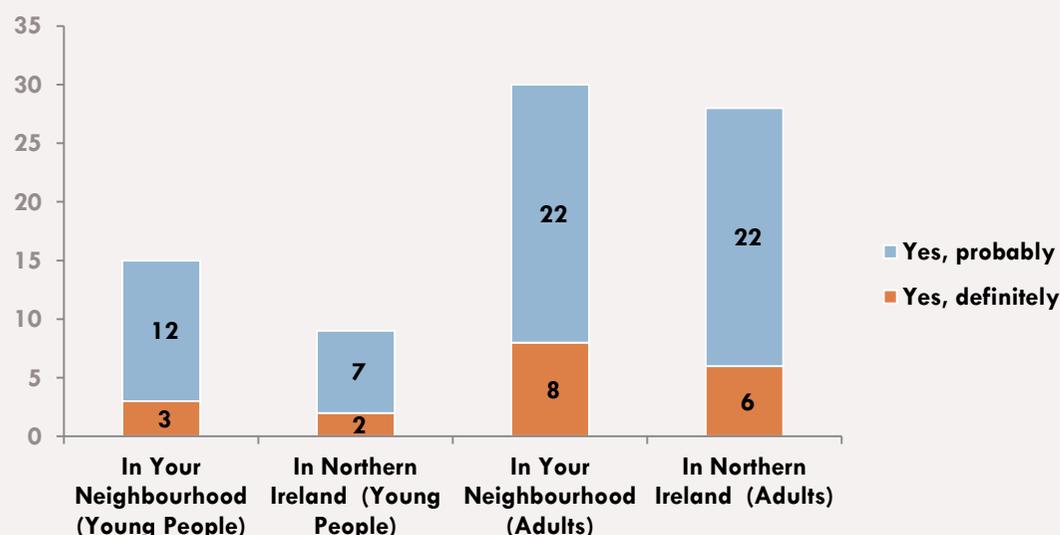
Source: [Young Life and Times/Northern Ireland Life and Times](#)

## Our Cultural Expression - Indicator 4.1 b

**Shared Aim:** to create a community which promotes mutual respect and understanding, is strengthened by its diversity, and where cultural expression is celebrated and embraced.

**Outcome:** Increased sense of community belonging

**Indicator 4.1b: % who feel they have an influence when it comes to any of the decisions:**



**Less than a third** of adults (30%) felt like they have an influence when it comes to any of the local decisions made in their neighbourhood, and **just over a quarter** (28%) to the decisions made in Northern Ireland. **For young people**, these proportions were **even lower** (15% and 9% respectively).

**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.

### How we got here

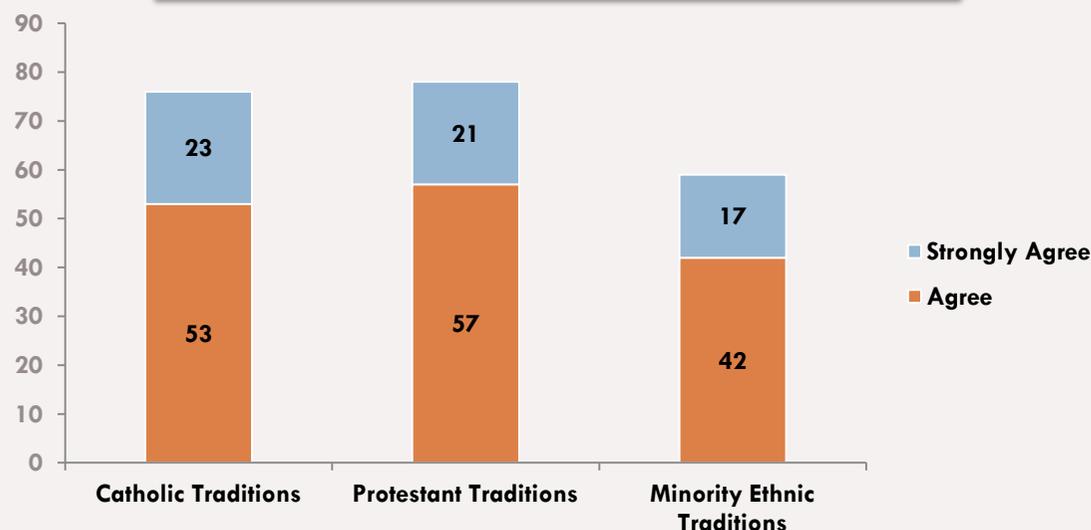
Data for this indicator was first collected in 2013, and was repeated in 2014. The only change between 2013 and 2014, was for adults who feel they have an influence on decisions made in Northern Ireland, which has increased by 5 percentage points. This could be due to the campaigning for the 2015 Westminster elections, which was ongoing when the NILT survey was in the field.

Source: [Young Life and Times/Northern Ireland Life and Times](#)

## Our Cultural Expression - Indicator 4.2a

**Shared Aim:** *to create a community which promotes mutual respect and understanding, is strengthened by its diversity, and where cultural expression is celebrated and embraced.*

**Indicator 4.2a: % who think the Culture and Traditions of Catholics, Protestants and Minority Ethnic people add to the richness and diversity of Northern Ireland Society**



### How we got here

Data for this indicator was first collected in 2013, and was repeated in 2014. There has been very little change between these two years.

**Outcome:** Cultural Diversity is celebrated

**76%** of people believe that the culture and traditions of the Catholic community adds to the richness and diversity of Northern Ireland society. **A similar proportion (78%)** believe this about Protestant culture and traditions, whilst **a smaller proportion (59%)** believe this about the culture and traditions of people from different Minority Ethnic groups.

### Why is this indicator important?

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

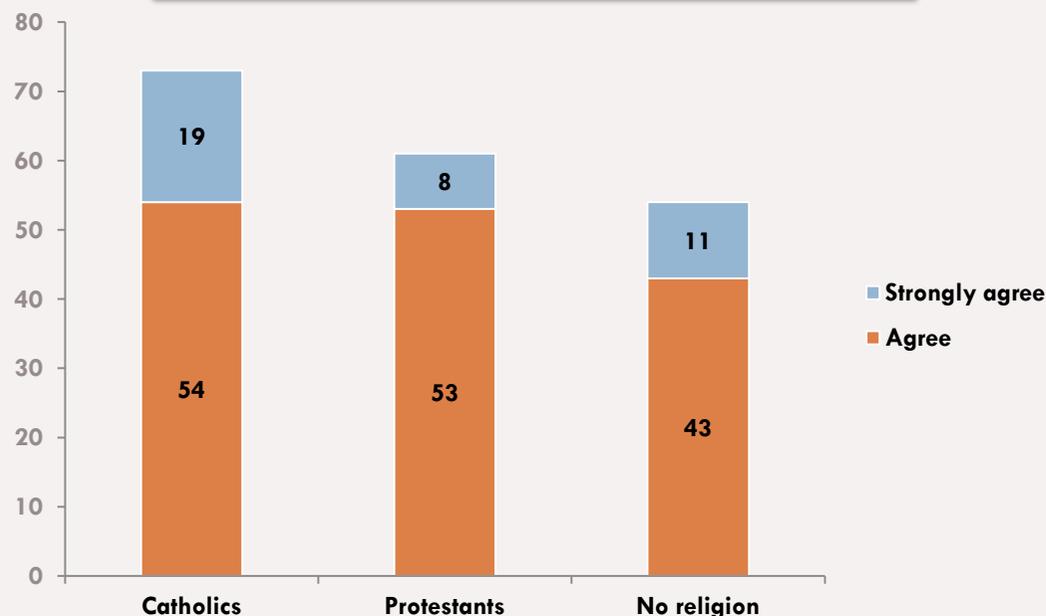
Source: [Young Life and Times/Northern Ireland Life and Times](#)

## Our Cultural Expression - Indicator 4.2b

**Shared Aim:** to create a community which promotes mutual respect and understanding, is strengthened by its diversity, and where cultural expression is celebrated and embraced.

**Outcome:** Cultural Diversity is celebrated

**Indicator 4.2b: % who think that their cultural identity is respected by society**



**73%** of Catholics and **61%** of Protestants think that their cultural identity is respected by society. Only **54%** of people with no religion think this.

**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.

### How we got here

Data for this indicator was collected for the first time in the 2014 Northern Ireland Life and Times survey.

Source: [Northern Ireland Life and Times](#)

## 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**, that is to be confident in data from surveys, 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 OFMDFMs 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. More information on each data source used can be found below.

## 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 2014 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 2014 NILT Survey involved 1,211 face-to-face interviews with adults aged 18 years or over. The sample consisted of a systematic random sample of 2,449 addresses selected from the Postcode Address File database, resulting in a 56% 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.

### 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. Due to an increase in the number of funders, a split survey was required (i.e. not everybody would be asked the same questions), and, as such, an increase in sample size was also needed. Thus,

whereas in previous years the sample included all 16-year olds born in February and March, the 2014 sample would also include those born in January.

In 2014, 5,642 names of eligible respondents were received. 1,939 completed questionnaires were received by the end of the fieldwork period, resulting in a response rate of 34.4%.

Please note that the YLT data does not require weighting.

### **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 final survey was piloted among 15 schools and 5 responses were received, none of which resulted in any changes to the main survey.

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 6 March 2013, with a completion date of 27 March 2013. A reminder was sent on 21 March to all those schools which had

not responded and the deadline extended slightly until 29 March 2013.

### **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 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.

### **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.

### **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.

### **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.

### **Attitudes to Peace Walls Survey**

The primary research took the form of two distinct postal surveys. The first survey was administered to residents situated on, or within a short distance from, a peace wall in Belfast and Derry~Londonderry. The second survey was administered to people that resided across Northern Ireland. The surveys were conducted by post, with a reminder sent to non-responders. An incentive was provided to encourage response. A total of 840 Peace Line residents and 611 residents in the rest of Northern Ireland completed and returned questionnaires. This represents response rates of 26% and 32% respectively.

---

Two separate but similar questionnaires were used for the study. The first questionnaire was designed to gather the views of the wider Northern Ireland population. The second questionnaire was refined to take account of the situation of those living in close proximity to identified Peace Lines

## Additional Data

**For more information on the various sources, as well as additional breakdowns by gender and religion, please see the supplementary excel files which can be found on the OFMDFM website:**

<http://www.ofmdfmi.gov.uk/good-relations-indicators-2015-update-files>

## Open Data

**The Northern Ireland Statistics and Research Agency (NISRA) is committed to increasing the amount of data released in open and reusable formats in the production of its statistical outputs. To this end, data is also available in .csv format.**