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Census 2011: Detailed Characteristics for Northern Ireland on Health, Religion and National Identity

Summary

The Northern Ireland Statistics and Research Agency has today released further results from the 2011 Census, which was held on 27 March 2011. The statistics released today develop those published previously that described the Northern Ireland population across a range of individual topics by considering how these topics interact with one another, for example by examining how people who provided unpaid care assessed their own general health, compared with people who did not provide unpaid care. The statistics published today focus on the topics of Health, Religion and National Identity and will be followed later in the summer by a further release that will focus on Ethnicity, Language, Housing and the Labour Market.

The Census is widely acknowledged as playing a fundamental and unique role in the provision of comprehensive and robust population statistics. Census information is needed to form policy, to plan services for specific groups of people and, especially, to make effective use of resources through distributing them to where they are needed most.

Key users of information from the Census include central and local government, academia, organisations undertaking research, the private, business and voluntary sectors and the general public.

Key Points:

Health and Age

1. The proportion of the population assessing their general health as 'bad' or 'very bad' increases with age. For those living in households the proportion rises from under 1 per cent among those aged 0-9 assessing their health as 'bad' or 'very bad', to 10 per cent among those in their fifties and 17 per cent among those aged 85 and over. In a similar way, the proportion of the population who

have at least one long-term condition increases from 11 per cent of children aged 0-9, to 42 per cent of those in their fifties and to 90 per cent of those aged 85 and over.

Health and Economic Activity

2. There is an association between general health and economic activity, in that those with better self-reported general health were more likely to be economically active. For example, 79 per cent of those aged 16-74 who considered their general health to be 'very good' were economically active in the week preceding Census Day compared with 9.4 per cent among those whose health was 'very bad'. Conversely, fewer than 1 per cent of those aged 16-74 who considered their general health as 'very good' were classified as 'long-term sick or disabled' with regard to their economic activity in the week preceding Census Day, compared with 58 per cent of those whose general health was 'very bad'.

Health and NS-SeC

3. Two-fifths (41 per cent) of those aged 35-44 whose general health was 'very good' were working in managerial, administrative and professional occupations, compared with 13 per cent among those describing their health as either 'bad' or 'very bad'. Conversely, 21 per cent of those aged 35-44 with 'very good' general health were classified as having semi-routine and routine occupations, compared with 41 per cent of those with either 'bad' or 'very bad' general health. A further 19 per cent of those aged 35-44 with either 'bad' or 'very bad' general health had never worked, compared with 1.7 per cent of those who had 'very good' general health.

Health and Provision of Unpaid Care

4. Approximately one in eight people living in households (12 per cent) provided unpaid care to family members, friends, neighbours or others. The provision of unpaid care was related to age, increasing from under 1 per cent among children aged 5-9 to a peak of 23 per cent among those aged 50-54. Across the age-ranges, those whose health was 'fair' or 'good' were typically more likely to provide unpaid care. Considering, for example, household residents aged 35-39, some 18 per cent of those whose general health was 'fair' and 17 per cent of those whose general health was 'good' provided unpaid care for

family members, friends, neighbours or others, compared with – in particular - 12 per cent of those with ‘very good’ general health. For some people, it may be the case that the provision of unpaid care influenced their self-assessment of general health.

5. Similarly to those living in households, 12 per cent of the usually resident population provided unpaid care each week to family members, friends, neighbours or others. Those with a long-term health problem or disability which limited their day-to-day activities ‘a little’ were most likely to provide such care (17 per cent), higher than those without such a long-term health problem or disability (12 per cent) or those with such a problem that limited their day-to-day activities ‘a lot’ (10 per cent).

Health and Religion/Religion Brought up in

6. There were self reported differences in general health according to religion belonged to or brought up in. Those who were or had been brought up as Catholics were typically more likely than those who belonged to or had been brought up in Protestant denominations to assess their general health as either ‘bad’ or ‘very bad’. The relative differences were more noticeable in the older age groups. For example, among those aged 45-64, 11 per cent of Catholics, compared with 8.4 per cent of Protestants, were in either ‘bad’ or ‘very bad’ general health. In addition, among those aged 65 and over, 18 per cent of Catholics compared with 13 per cent of Protestants were in either ‘bad’ or ‘very bad’ general health.

Religion/Religion Brought Up In and Age

7. People who are or have been brought up as Catholics, in Other religions or who have no religion have younger age distributions than those who are or have been brought up as Protestants. In 2011, over half (52 per cent) of usual residents who were or had been brought up as Catholics were aged under 35, compared with two-fifths (40 per cent) of those who belonged to or had been brought up in Protestant denominations.

Religion/Religion Brought Up In and Country of Birth

8. The proportion of the usually resident population born outside Northern Ireland rose from 9.0 per cent (151,000) in 2001 to 11 per cent (202,000) in 2011.

This change was largely as a result of inward migration by people born in the 12 EU accession countries, who accounted for 2.0 per cent (35,700) of people usually resident in Northern Ireland on Census Day 2011, compared with less than 0.1 per cent of the 2001 Census Day population. Of the 202,000 usual residents born outside Northern Ireland, 34 per cent were or had been brought up as Protestants and 48 per cent as Catholics. The majority of migrants from EU accession countries were or had been brought up as Catholics (75 per cent).

Religion/Religion Brought Up In and Knowledge of Irish or Ulster-Scots

9. Usual residents aged 3 and over with some ability in Irish had a younger age profile than those with some ability in Ulster-Scots. People aged 12-15 were most likely to have some ability in Irish (20 per cent), while those least likely to have such ability were those aged 75 and over (6.2 per cent). In contrast, people in the 55-74 or 75 and over age groups were most likely to have some ability in Ulster-Scots (13 per cent and 12 per cent respectively), while those least likely to have such ability were aged 3-11 (2.3 per cent). Some 90 per cent of people aged 3 and over with some ability in Irish were or had been brought up as Catholics and 7.4 per cent as Protestants. In contrast, almost four-fifths (79 per cent) of those with some ability in Ulster-Scots were or had been brought up as Protestants and 17 per cent as Catholics.

Religion/Religion Brought Up In and Highest Qualification

10. The level of highest educational qualification varied inversely with age. For instance, people aged 25-34 were three times as likely as those aged 75 and over (37 per cent compared with 12 per cent) to have achieved Level 4 or higher qualifications (broadly degree level or above). Conversely, people aged 75 and over were seven times as likely as those aged 25-34 to have no qualifications (70 per cent compared with 10 per cent). Despite their younger age-profile, people who were or had been brought up as Catholics had similar prevalence rates to those who belonged to or had been brought up in Protestant denominations for Level 4 or higher qualifications (24 per cent and 23 per cent respectively) and no qualifications (29 per cent and 30 per cent respectively).

Religion/Religion Brought Up In and Economic Activity, Employment and Unemployment

11. The differential in the overall economic activity rates between people who were or had been brought up as either Protestants or Catholics narrowed from around four percentage points in 2001 to around half a percentage point in 2011. Protestants, however, remained more likely to be economically active than Catholics within each of the age groups 16-24, 25-34, 35-44 and 45-74. In general, people who belonged to or had been brought up in Protestant denominations and those with no religion were more likely to be in employment (both 59 per cent) than those who were or had been brought up in Other religions (57 per cent) or as Catholics (56 per cent). Among those aged 16-74 who were or had been brought up as Protestants, some 3.9 per cent were unemployed in the week preceding Census Day, compared with 5.9 per cent among Catholics.
12. The unemployment rate for any particular group has traditionally been determined as the number of unemployed people expressed as a percentage of those who are economically active (excluding economically active full-time students). On this basis, the 2011 Census shows that the overall unemployment rate for those aged 16-74 was 7.5 per cent. In respect of the religion belonged to or religion brought up in categories, the 2011 Census unemployment rates among those aged 16-74 were 8.9 per cent (Catholics), 5.9 per cent (Protestants), 8.7 per cent (Other religions) and 10.0 per cent (None).

Religion/Religion Brought Up In and Occupation group and Industry

13. Among people aged 16-74 in employment, those working in either Skilled agricultural and related trades or Protective service occupations were around twice as likely to be or have been brought up as Protestants (65 per cent and 61 per cent respectively) than as Catholics (33 per cent and 27 per cent respectively). In contrast, half or more of people working in either Skilled construction and building trades (55 per cent) or Elementary trades and related occupations (50 per cent) were or had been brought up as Catholics; the respective rates for Protestants working in these occupation groups were 42 per cent and 45 per cent.

14. The industry sector which displayed the highest share of Protestants among people aged 16-74 in employment was Agricultural, forestry and fishing; for which 64 per cent were or had been brought up as Protestants, compared with 34 per cent as Catholics. Conversely, the industry sector which displayed the highest share of Catholics among people aged 16-74 in employment was Construction, for which 52 per cent were or had been brought up as Catholics, compared with 44 per cent as Protestants.

Religion/Religion Brought Up In and Tenure

15. People who belonged to or had been brought up in Protestant denominations were more likely than those who were or had been brought up as Catholics to live in Owner-occupied households (75 per cent and 70 per cent respectively), while the converse was true of those living in the Private rented sector (13 per cent and 17 per cent respectively). Within the Social rented sector, the religion or religion brought up in profile of NIHE tenants (45 per cent Catholic, 48 per cent Protestant, 0.7 per cent Other religions and 6.3 per cent None) was very similar to that of all usual residents (45 per cent Catholic, 48 per cent Protestant, 0.9 per cent Other religions and 5.6 per cent None). However, more than half (55 per cent) of tenants of Housing Associations were or had been brought up as Catholics, compared with under two-fifths (38 per cent) as Protestants – it is possible that this contrast relates to a combination of the transfer of the responsibility for the construction of all social housing to the Housing Association sector since the late 1990s and the younger age profile of the Catholic population.

Religion/Religion Brought Up In and Occupancy Rating

16. The Occupancy rating provides a measure of under-occupancy and overcrowding, where a negative value implies a degree of overcrowding. The overall prevalences of overcrowding for the religion or religion brought up in categories were: Others (17 per cent); Catholics (12 per cent); None (11 per cent); and Protestants (6.5 per cent). In contrast, almost three-fifths (59 per cent) of people who were or had been brought up as Protestants lived in households with an occupancy rating of +2 or more (in effect having at least two rooms more than the basic standard). This compared with under half of those who were or had been brought up as Catholics (48 per cent) or in Other religions (45 per cent), or who had no religion (44 per cent).

Religion/Religion Brought Up In and Household Size

17. Based on the religion or religion brought up in of the Household Reference Person (HRP), the average household size was largest among those who were or had been brought up as Catholics (2.72 persons). The rates for the remaining categories were: Protestants (2.41), Other religions (2.50) and no religion (2.54). While 14 per cent of HRPs who were or had been brought up as Catholics lived in households of 5 or more people, the rates were lower for those who belonged to or had been brought up in Other religions (9.4 per cent), Protestant denominations (7.8 per cent) or those with no religion (8.3 per cent). People who belonged to or had been brought up in Protestant denominations or Other religions were more likely to live in one-person households (both 30 per cent) than those who were or had been brought up as Catholics or who had no religion (both 26 per cent).

National Identity and Age

18. The proportion of people with a British only national identity tended to increase with age, ranging from 35 per cent of those aged 0-34 to 50 per cent of those aged 65 and over. In contrast, those with an Irish only national identity had a younger age distribution, ranging from 28 per cent of those aged 0-34 to 18 per cent of those aged 65 and over. There was, however, little variation by age group among those with a Northern Irish only national identity.

National Identity and Religion/Religion Brought Up In

19. Four-fifths (81 per cent) of people who felt British only were or had been brought up as Protestants, compared with 12 per cent of those who were or had been brought up as Catholics. In contrast, 94 per cent of people with an Irish only identity were or had been brought up as Catholics, compared with 4.4 per cent of those who belonged to or had been brought up in Protestant denominations. Almost three-fifths (58 per cent) of people with a Northern Irish only national identity were or had been brought up as Catholics, and 36 per cent were or had been brought up as Protestants.
20. Looked at another way, two-thirds (67 per cent) of people who were or had been brought up as Protestants had a British only national identity, compared with 45 per cent of those with no religion, 42 per cent of people who belonged to or had been brought up in Other religions and 11 per cent of those who were

or had been brought up as Catholics. In contrast, over half (53 per cent) of people who were or had been brought up as Catholics felt Irish only, compared with 8.0 per cent of those who belonged to or had been brought up in Other religions, 6.5 per cent of people with no religion and 2.3 per cent of those who belonged to or had been brought up in Protestant denominations.

21. Over a quarter (27 per cent) of people who were or had been brought up as Catholics felt Northern Irish only, compared with 22 per cent of those who had no religion, 15 per cent of those who belonged to or had been brought up in Protestant denominations and 12 per cent of people who belonged to or had been brought up in Other religions. There was also a large number of people who regarded themselves as British and Northern Irish Only (111,700; 6.2 per cent of the usually resident population) relative to those who felt Irish and Northern Irish only (19,100; 1.1 per cent). Seven-eighths (87 per cent) of people who felt British and Northern Irish only belonged to or had been brought up in Protestant denominations, while a similar proportion (86 per cent) of those who regarded themselves as Irish and Northern Irish only were or had been brought up as Catholics. Thus, while Protestants were almost as likely as Catholics to declare a Northern Irish identity, they were much less inclined to regard themselves as exclusively Northern Irish.

National Identity and Country of birth

22. As 89 per cent of usual residents on Census Day 2011 were born in Northern Ireland, the results for national identity for people born here were very similar to those for all usual residents, with 41 per cent perceiving their national identity to be British only, 26 per cent Irish only and 23 per cent Northern Irish only. In contrast, almost three-quarters (74 per cent) of people born in the Republic of Ireland had an Irish only national identity, while 13 per cent felt British only and 7.8 per cent Northern Irish only.
23. There was a marked difference between the national identities of those born in England and those originally from Scotland or Wales. While people whose country of birth was England were nearly four times as likely to have a British only national identity (53 per cent) as English only (14 per cent), those born in Scotland were more likely to feel Scottish only (39 per cent) than British only (34 per cent). Similarly, people born in Wales were more likely to feel Welsh only (38 per cent) than British only (36 per cent).

National Identity and Ethnicity

24. On Census Day 2011, equal proportions of usual residents from the Asian ethnic group had either a British only or an Other only national identity (both 41 per cent), while 3.8 per cent regarded themselves as Irish only and 2.9 per cent as Northern Irish only. Although people who were of Chinese ethnicity were more likely to have a British only national identity (46 per cent) than an Other only national identity (34 per cent), those who were ethnically Indian were more likely to identify with an Other only national identity (48 per cent) than to feel British only (37 per cent).

National Identity and Passports Held

25. A majority (54 per cent) of usual residents who held a UK passport only had a British only national identity, while 72 per cent of people who only held an Ireland passport felt Irish only. A more diverse group held both UK and Ireland passports only, with 36 per cent regarding themselves as Irish only, 24 per cent as Northern Irish only and 19 per cent as British only.

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1 HEALTH

1.1 Introduction

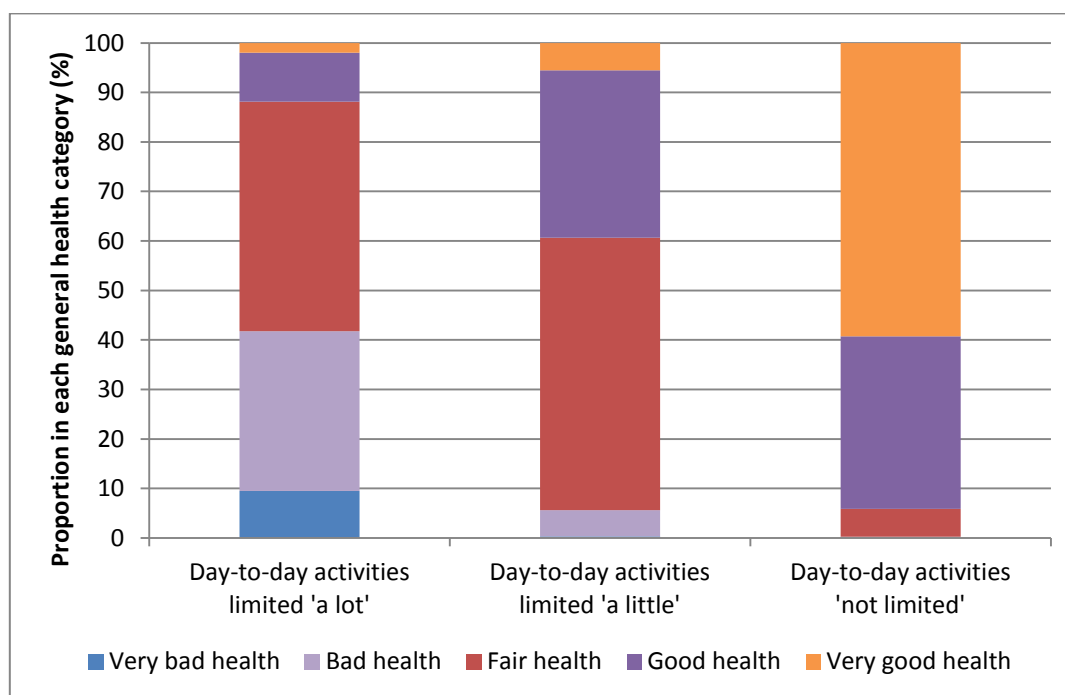
The 2011 Census contained two broad questions on health, one that asked respondents if their day-to-day activities were limited because of a long-standing health problem or disability (21 per cent of the usually resident population considered that their activities were limited), and a second that asked respondents to describe their health in general (5.6 per cent of the population considered that their general health was 'bad' or 'very bad'). The Census also contained a further question on health that asked about specific long-term conditions, while other questions were related to health issues such as adaptations to the household accommodation and the provision of unpaid care by respondents. This chapter examines the 2011 Census results relating to health in some detail ([Table DC2307NI](#); [Table DC2309NI](#)).

1.2 General health and Limiting long-term health problem or disability

A high degree of overlap exists between the two main health questions. For example, 98 per cent of those who considered their general health to be 'very good' didn't have a long-term health problem or disability which limited their day-to-day activities. In contrast, 95 per cent of those who considered their general health to be 'very bad' did have a long-term health problem or disability which limited their day-to-day activities 'a lot', with a further 2.2 per cent having a long-term health problem or disability which limited their day-to-day activities 'a little' ([Table DC3310NI](#)).

[Figure 1.1](#) below shows that those who didn't have a long-term health problem or disability which limited their day-to-day activities were more likely than those who did have such a health problem or disability to describe their general health as 'good' (35 per cent) or 'very good' (59 per cent). In contrast, among those who did have a long-term health problem or disability which limited their day-to-day activities 'a lot', 32 per cent described their general health as 'bad', with a further 9.5 per cent describing it as 'very bad' ([Table DC3310NI](#)).

Figure 1.1: Long-term Health Problem or Disability and General Health



[Download chart and supporting data](#)

1.3 General health and Long-term condition

The 2011 Census included a new question about the nature of any long-term¹ conditions that respondents experienced, including, for example, 'deafness', 'blindness', 'a mobility or dexterity difficulty', 'shortness of breath or difficulty breathing', or 'a chronic illness'. People experiencing any such long-term condition were less likely than those without such a long-term condition to assess their general health as 'very good' (12 per cent compared with 64 per cent). Broadly similar proportions among those with or without a long-term health problem or disability were in 'good' general health (31 per cent and 32 per cent respectively) ([Table DC3310NI](#)).

1.4 Limiting long-term health problem or disability and Long-term condition

Having a long-term health problem or disability which limited day-to-day activities is highly correlated with having at least one long-term condition. For example, the vast majority (99 per cent) of those with no long-term condition did not have a

¹ Long-term refers to conditions which have lasted, or are expected to last, at least 12 months.

long-term health problem or disability that limited their day-to-day activities. However, among those with at least one long-term condition, 64 per cent had a long-term health problem or disability that limited their day-to-day activities ([Table DC3310NI](#)).

The extent to which people who experience certain long-term conditions also describe themselves as having, or not having, a long-term health problem or disability which limits their day-to-day activities varies by the nature of the conditions that they experience. For example, 35 per cent of those who had 'deafness or partial hearing loss' and 43 per cent of those who had 'shortness of breath or difficulty breathing' didn't have a long term health problem or disability which limited their day-to-day activities. This contrasts with the position among those with either a 'mobility or dexterity difficulty' or 'frequent bouts of confusion or memory loss', where 4.6 per cent and 5.3 per cent respectively didn't have a long term health problem or disability which limited their day-to-day activities ([Table DC3310NI](#)).

1.5 General health and Age

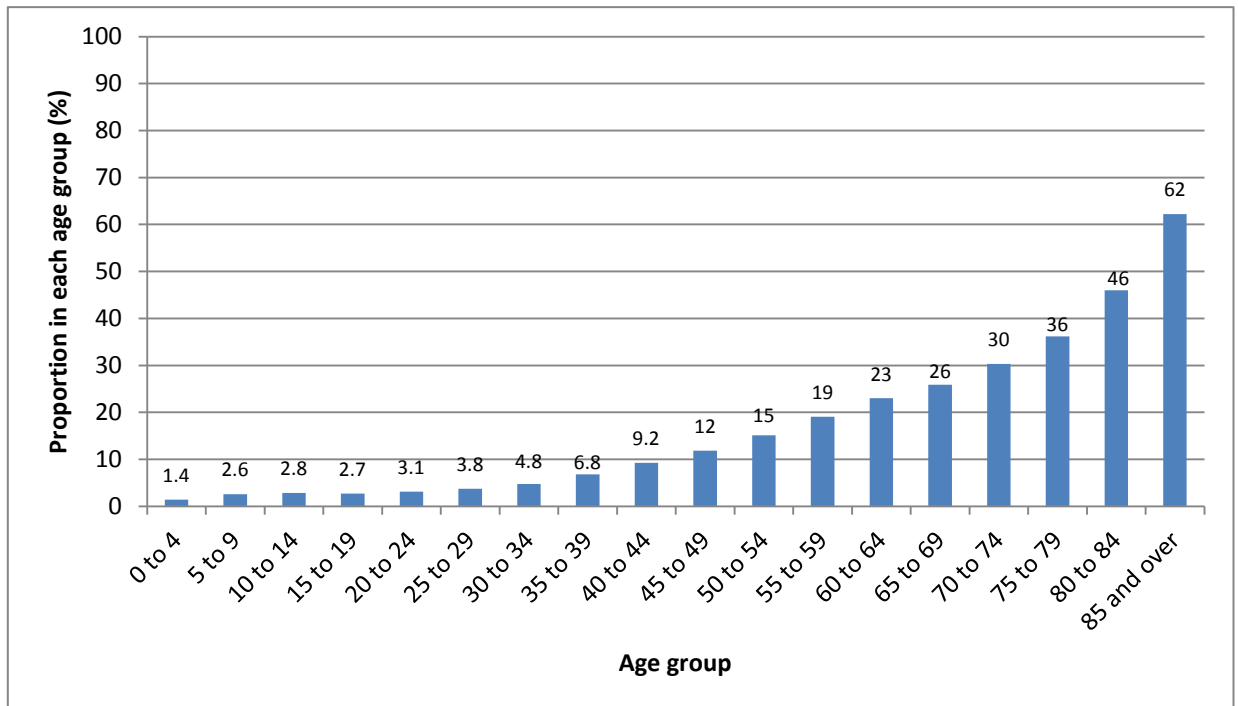
The proportion of the population assessing their general health as 'bad' or 'very bad' increases with age. For example, in terms of those living in households, the proportion of the population who considered their general health to be 'bad' or 'very bad' rises from under 1 per cent among those aged 0-9, to one person in ten (10 per cent) among those in their fifties and approximately one person in six (17 per cent) among those aged 85 and over ([Table DC3305NI](#)).

1.6 Limiting long-term health problem or disability and Age

[Figure 1.2](#) below shows that the incidence of people having a long-term health problem or disability which limited their day-to-day activities rises continuously with increasing age. For example, whereas 1.4 per cent of those aged 0-4 had a long-term health problem or disability which limited their day-to-day activities 'a lot', this rises to approximately one person in fifteen (6.8 per cent) among those aged 35-39, approximately one person in eight (12 per cent) among those aged 45-49 and approximately one person in three (36 per cent) among those aged 75-79. Over three-fifths (62 per cent) of those aged 85 and over had a long-term

health problem or disability which limited their day-to-day activities ‘a lot’ ([Table DC3304NI](#)).

Figure 1.2: Proportion of those in each age group with a long-term health problem or disability which limited their day-to-day activities ‘a lot’



[Download chart and supporting data](#)

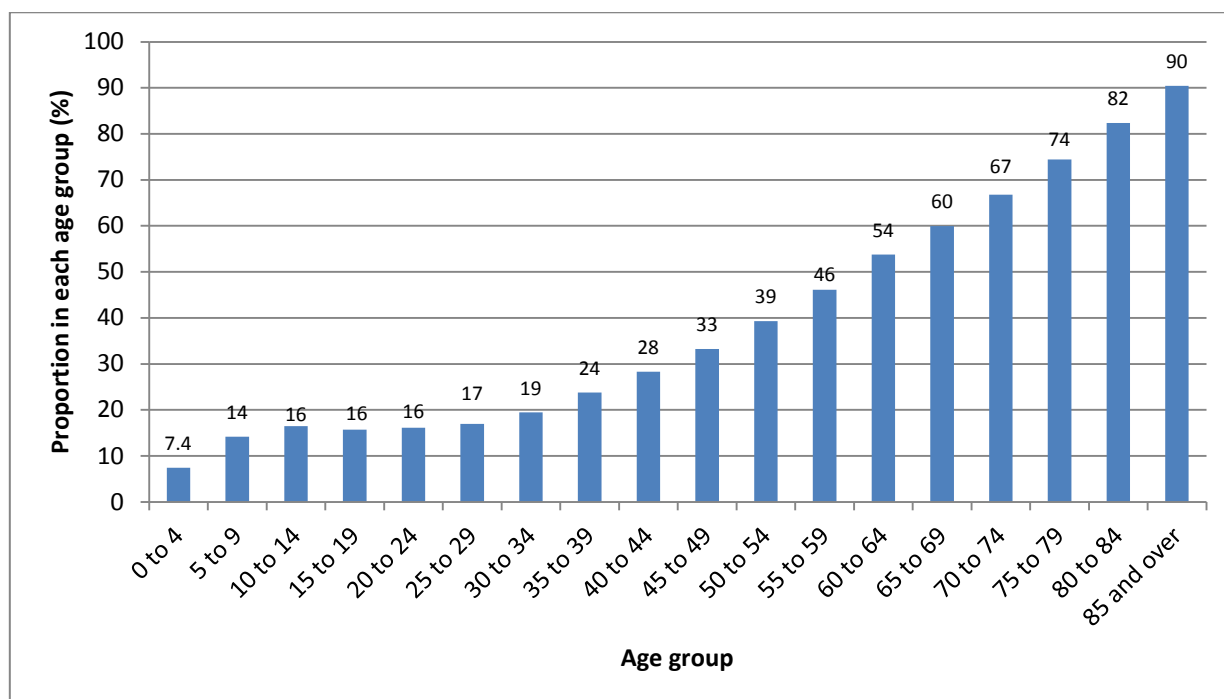
1.7 Long-term condition and Age

The incidence of having at least one of the long-term conditions included on the Census questionnaire (e.g. ‘deafness’, ‘blindness’, ‘a mobility or dexterity difficulty’, ‘shortness of breath or difficulty breathing’, or ‘a chronic illness’) was relatively comparable among those in the age groups 5-9 up to 30-34, varying from 14 per cent to 19 per cent. [Figure 1.3](#) below shows that from age 35 onwards the likelihood of having at least one long-term condition starts to rise, with one in every three people aged 45-49 (33 per cent) and two in every three people aged 70-74 (67 per cent) having at least one long-term condition. Among those aged 85 and over, nine out of every ten people (90 per cent) had at least one long-term condition ([Table DC3101NI](#)).

[Figure 1.3](#) below shows that around one in seven children aged 5-9 (14 per cent) and one in six children aged 10-14 (16 per cent) experience at least one of the long-term conditions listed on the Census questionnaire. Some 7.0 per cent of

children aged 5-9 and 7.9 per cent of children aged 10-14 experienced the long-term condition 'shortness of breath or difficulty breathing'. A further 4.5 per cent and 5.6 per cent of children in these age categories experienced 'a learning, intellectual, social or behavioural difficulty'.

Figure 1.3: Proportion of those in each age group with at least one long-term condition



[Download chart and supporting data](#)

1.8 General health and Economic activity

People's health has a bearing on other aspects of their lives such as their economic activity. While overall two out of every three people (66 per cent) aged 16-74 were economically active in the week preceding Census Day, this varied from 79 per cent among those whose general health was 'very good' to 9.4 per cent among those whose general health was 'very bad'. In a similar fashion, fewer than 1 per cent of those who assessed their general health as 'very good' were classified as 'long-term sick or disabled' with regard to their economic activity in the week preceding Census Day, rising to 49 per cent and 58 per cent respectively among those whose general health was either 'bad' or 'very bad' ([Table DC3302NI](#)).

1.9 Limiting long-term health problem or disability and Economic activity

Similarly, while overall two out of every three people (66 per cent) aged 16-74 were economically active in the week preceding Census Day, this varied from 77 per cent among those who didn't have a long-term health problem or disability which limited their day-to-day activities to 14 per cent among those whose day-to-day activities were limited 'a lot'. Approximately 45 per cent of those who had a long-term health problem or disability which limited their day-to-day activities 'a lot' were classified as 'long-term sick or disabled' with regard to their economic activity in the week preceding Census Day. In contrast, 1 per cent of those without such a long-term health problem or disability fell into the 'long-term sick or disabled' category ([Table DC3604NI](#)).

1.10 Long-term condition and Economic activity

Experiencing any of the long-term conditions included on the Census questionnaire also has a bearing on respondents' economic activity. For example, whereas a majority (78 per cent) of those with no long-term condition were economically active, a majority (58 per cent) of those with a long-term condition were economically inactive. In terms of the various conditions, the economic inactivity rates were highest for those experiencing 'frequent periods of confusion or memory loss' (87 per cent), 'communication difficulty' (81 per cent) or 'a mobility or dexterity difficulty' (80 per cent) ([Table DC3606NI](#)).

1.11 General health and NS-SeC

Health is also related to the nature of the work that people do, and through this their socio-economic classification. For example, considering those in the age group 35-44, approximately two out of every five (41 per cent) of those who assessed their health as 'very good' were classified as working in managerial, administrative and professional occupations, compared with 13 per cent among those describing their general health as either 'bad' or 'very bad'. Conversely, 21 per cent of those aged 35-44 with 'very good' general health were classified as having semi-routine and routine occupations compared with 41 per cent of those with either 'bad' or 'very bad' general health. A further 19 per cent of those aged

35-44 with either 'bad' or 'very bad' general health had never worked, compared with 1.7 per cent of those who had 'very good' general health ([Table DC3603NI](#)).

1.12 Limiting long-term health problem or disability and NS-SeC

Approximately one out of every eight people (12 per cent) with a long-term health problem or disability which limited their day-to-day activities had never worked, and a further 1.7 per cent were long-term unemployed ([Table DC3605NI](#)).

While overall, 24 per cent of those aged 16-74 whose activities were limited 'a lot' were classified as working in routine occupations, this proportion varied somewhat by age, ranging from a low of 7.8 per cent among those aged 16-24 whose activities were limited 'a lot' to 29 per cent among those aged 65-74 whose activities were limited 'a lot' ([Table DC3605NI](#)).

1.13 General health and Provision of unpaid care

Approximately one in eight people living in households (12 per cent) provided unpaid care to family members, friends, neighbours or others. The provision of unpaid care was related to age, increasing from under 1 per cent among children aged 5-9 to a peak of 23 per cent among those aged 50-54, and thereafter declining with age to 6.7 per cent among those aged 85 and over providing unpaid care ([Table DC3301NI](#)).

Across the various age groups, those in 'fair' or 'good' general health were typically more likely than those whose general health was 'very good', 'bad' or 'very bad' to provide unpaid care. For example, while overall 14 per cent of household residents aged 35-39 provided unpaid care, this proportion was higher among those whose general health was 'fair' or 'good' (18 per cent and 17 per cent respectively) than in any of the other general health categories, including those in 'very good' general health (12 per cent). For some people, it may be the case that the provision of unpaid care influenced their self-assessment of general health ([Table DC3301NI](#)).

1.14 Limiting long-term health problem or disability and Provision of unpaid care and Age

Overall, 12 per cent of the population provided unpaid care each week to family members, friends, neighbours or others. Those with a long-term health problem or disability which limited their day-to-day activities 'a little' were most likely to provide such care (17 per cent), higher than those without such a long-term health problem or disability (12 per cent) or those with such a problem that limited their day-to-day activities 'a lot' (10 per cent) ([Table DC3304NI](#)).

Approximately one person in eight (13 per cent) of those with a long-term health problem or disability which limited their day-to-day activities provided unpaid care. This proportion varied across the various age groups, peaking at 18 per cent among those aged 50-54 ([Table DC3304NI](#)).

In terms of the amount of care provided, approximately one in twenty people (5.3 per cent) who had a long-term health problem or disability which limited their day-to-day activities provided 50 or more hours per week. Again, this proportion varied across the age groups, peaking at 6.9 per cent among those aged 65-69 ([Table DC3304NI](#)).

1.15 General health and Limiting long-term health problem or disability of those living in Communal establishments or Households

Many communal establishments throughout Northern Ireland provide accommodation specifically for older people. In 2011, over half (51 per cent) of residents² in communal establishments were aged 65 and over, while 26 per cent were aged 85 and over ([Table DC3309NI](#)).

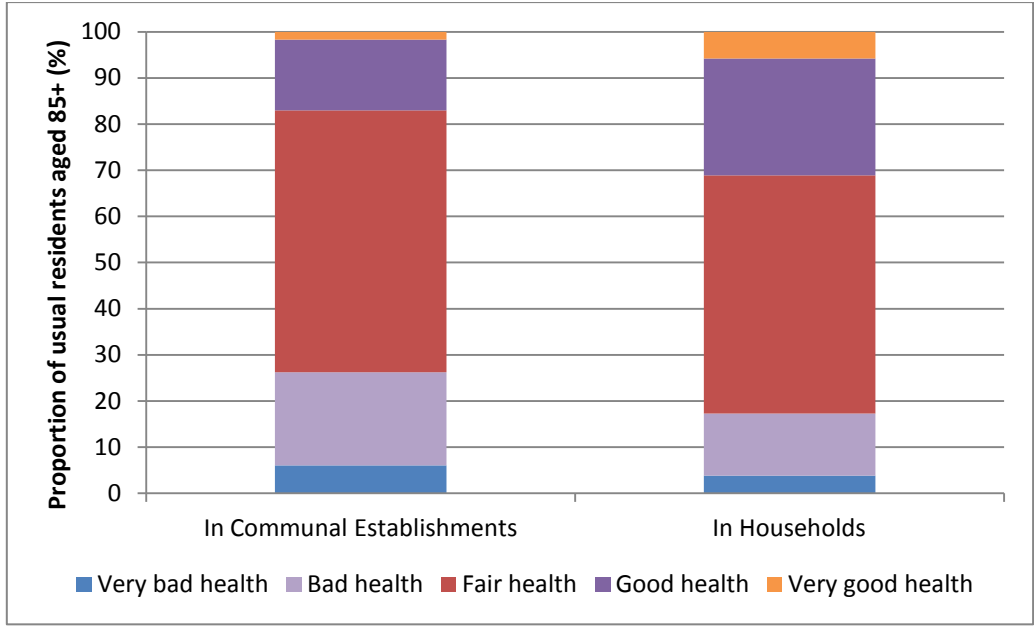
Perhaps not surprisingly, the general health of those living in communal establishments was typically poorer than that of those living in households. For example, 16 per cent of residents in communal establishments (compared with 5.5 per cent of people living in households) described their general health as 'bad' or 'very bad'. As shown in [Figure 1.4a](#) below, among those aged 85 and

² Residents in communal establishments excludes staff and their families.

over, the corresponding figures were 26 per cent and 17 per cent respectively. In addition, the proportion of communal establishment residents whose day-to-day activities were limited ‘a lot’ because of a long-term health problem or disability was higher than that for people living in households (52 per cent compared with 11 per cent). As shown in [Figure 1.4b](#) below, among those aged 85 and over, the corresponding figures were 84 per cent and 57 per cent respectively ([Table DC3305NI](#); [Table DC3309NI](#)).

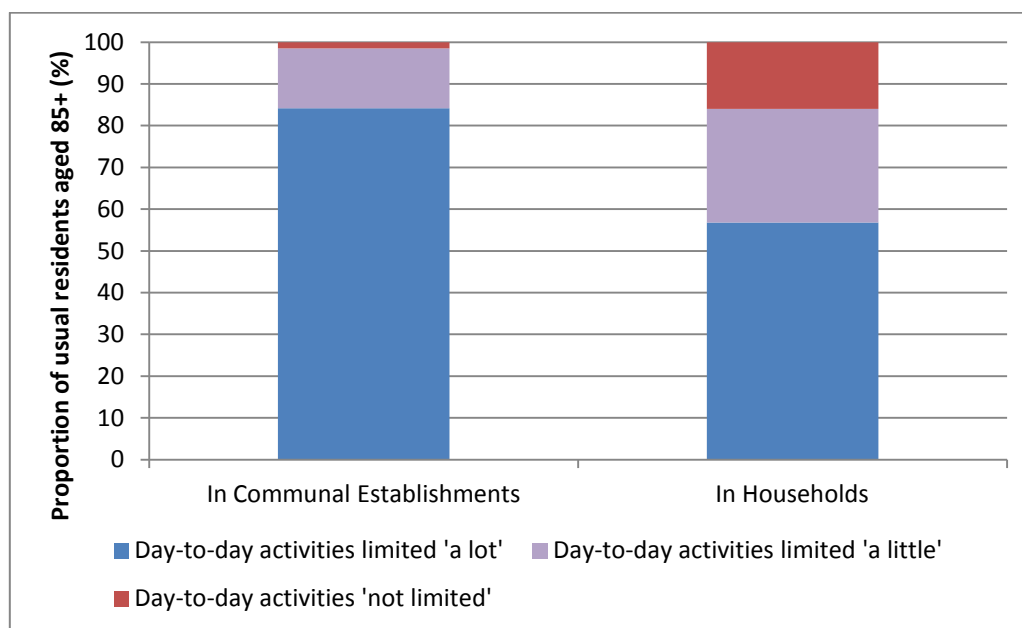
Figures 1.4a and 1.4b also show that, among residents aged 85 and over in communal establishments, 1.7 per cent had a ‘very good’ level of general health and 1.5 per cent didn’t have a long-term health problem or disability which limited their day-to-day activities ([Table DC3309NI](#)).

Figure 1.4a: General Health for residents aged 85 and over in Communal Establishments or Households



[Download chart and supporting data](#)

Figure 1.4b: Long-term health problem or disability for residents aged 85 and over in Communal Establishments or Households



[Download chart and supporting data](#)

1.16 General health and Household adaptations

The 2011 Census introduced a new question on household adaptations. Overall, 12 per cent of household accommodation had been designed or adapted to cater for a variety of conditions (e.g. 'wheelchair usage', 'other physical or mobility difficulties', 'visual difficulties' and 'hearing difficulties'). Approximately one person in nine (11 per cent) of those living in households lived in accommodation that had been designed or adapted ([Table DC3402NI](#)).

Some 37 per cent of those whose general health was 'very bad' were living in adapted accommodation, as were 27 per cent of those whose general health was 'bad'. This proportion reduced with improved general health, to a low of 8.6 per cent among those whose general health was 'very good'. However, it should be noted that the Census did not ask if the design or adaptation was in respect of the general health of a current resident, nor did it ask if the respondent's general health was such that it required adapted accommodation ([Table DC4304NI](#)).

1.17 Limiting long-term health problem or disability and Household adaptations

Considering respondents with a long-term health problem or disability that limited their day-to-day activities ‘a lot’, some 28 per cent lived in adapted accommodation, as did 14 per cent of those who had a long-term health problem or disability which limited their day-to-day activities ‘a little’. However, it should be noted that the Census did not ask if the design or adaptation was in respect of the limiting long-term health problem or disability of a current resident, nor did it ask if the respondent’s limiting long-term health problem or disability was such that it required adapted accommodation ([Table DC4305NI](#)).

1.18 Long-term health condition and Household adaptations

In terms of each long-term condition included on the Census questionnaire, at least 18 per cent of those who were experiencing the condition lived in accommodation that had been designed or adapted. This proportion was highest among those experiencing ‘frequent periods of confusion or memory loss’ or ‘a communication difficulty’ (31 per cent and 30 per cent respectively). However, it should be noted that the Census did not ask if the design or adaptation was in respect of the long-term condition of a current resident, nor did it ask if the respondent’s condition was such that it required adapted accommodation ([Table DC3402NI](#)).

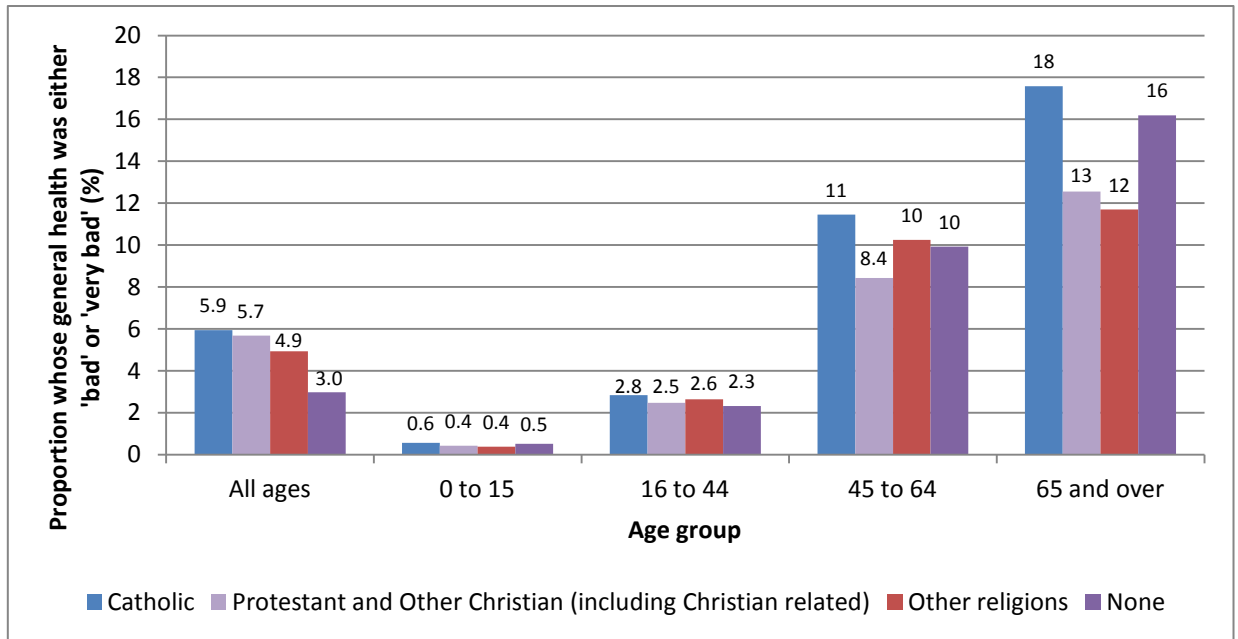
1.19 General health and Religion or Religion brought up in³

Those who were or had been brought up as Catholics were typically more likely than those who belonged to or had been brought up in Protestant denominations to assess their general health as either ‘bad’ or ‘very bad’. [Figure 1.5](#) below shows that the relative differences were more noticeable in the older age groups. For example, among those aged 45-64, 11 per cent of Catholics, compared with 8.4 per cent of Protestants, were in either ‘bad’ or ‘very bad’ general health. In addition, among those aged 65 and over, 18 per cent of Catholics, compared with 13 per cent of Protestants, were in either ‘bad’ or ‘very bad’ general health ([Table DC2307NI](#)).

³ See section 2.1 for an explanation of the Religion classifications.

In terms of the 'Other' and 'None' religion belonged to or brought up in categories, approximately 10 per cent of those aged 45-64 in each category were in 'bad' or 'very bad' general health. Among those aged 65 and over, those in the 'None' category had the second highest proportion in 'bad' or 'very bad' general health, next to those in the 'Catholic' category (16 per cent and 18 per cent respectively) ([Table DC2307NI](#)).

Figure 1.5: Proportion of people with 'bad' or 'very bad' general health, disaggregated by Age Group and Religion belonged to or brought up in



[Download chart and supporting data](#)

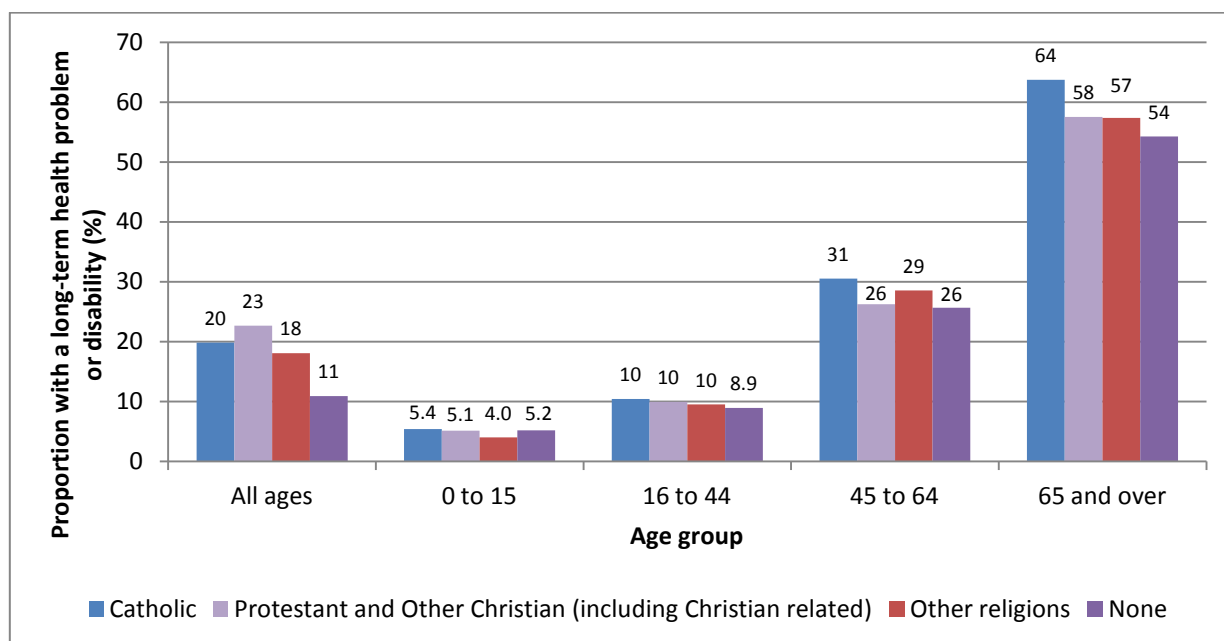
1.20 Limiting long-term health problem or disability and Religion or Religion brought up in

The Census shows that, overall, people who were or had been brought up as Catholics were less likely than those who were or had been brought up as Protestants to experience a long-term health problem or disability which limited their day-to-day activities (20 per cent compared with 23 per cent).

Proportionately fewer of those who were or had been brought up in 'Other religions' or 'None' had such a long-term health problem or disability (18 per cent and 11 per cent respectively). However, as shown in [Figure 1.6](#) below, this overall picture varies by age. For example, among children (i.e. those aged 0-15), the proportion of people in each religion belonged to or brought up in category who had a long-term health problem or disability which limited their day-

to-day activities was broadly comparable (at around 5 per cent). This was also the case among younger adults (i.e. those aged 16-44), although the proportion increased to around 10 per cent ([Table DC2309NI](#)).

Figure 1.6: Proportion of people with a long-term health problem or disability which limited day-to-day activities, disaggregated by Age Group and Religion belonged to or brought up in



[Download chart and supporting data](#)

Beyond age 44, not only did a higher proportion of the population have a long-term health problem or disability which limited their day-to-day activities, but variation across the four main religion belonged to or brought up in categories was evident. For example, among those aged 65 and over, a higher proportion of those who were or had been brought up as Catholics (as opposed to Protestants) had a long-term health problem or disability which limited their day-to-day activities (64 per cent compared with 58 per cent). The corresponding figures for those in the 'Other' and 'None' religion belonged to or brought up in categories were 57 per cent and 54 per cent respectively. More generally, beyond age 44 the proportion of the Catholic population (as defined on the basis of religion belonged to or brought up in) with a long-term health problem or disability which limited their day-to-day activities was higher than the corresponding figure for the Protestant population ([Table DC2309NI](#); [Figure 1.6](#)).

It is, therefore, important to note that the overall lower proportion of Catholics than Protestants with a long-term health problem or disability which limited their day-to-day activities mentioned earlier (i.e. 20 per cent compared with 23 per cent) will be influenced to a degree by the fact that (i) Catholics have a younger age profile than Protestants and (ii) the incidence of having a long-term health problem or disability which limited day-to-day activities increased noticeably with increasing age ([Table DC2309NI](#); [Figure 1.6](#)).

2 RELIGION

2.1 Religion classifications

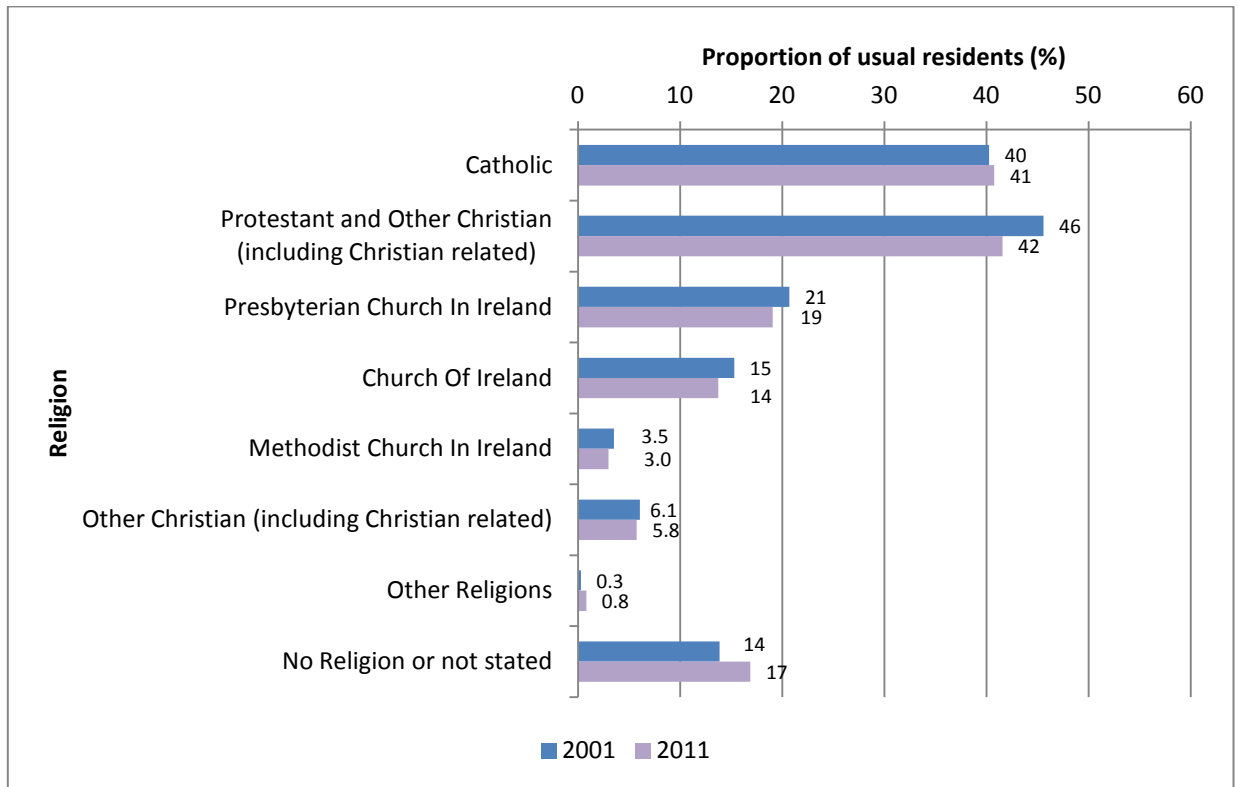
Religion

The 2011 Northern Ireland Census asked essentially the same religion question as was asked in 2001. The question, “What religion, religious denomination or body do you belong to?” was aimed primarily at determining religious affiliation, that, is whether someone belongs to or identifies with a religion, irrespective of actual practice or belief.

Between the 2001 and 2011 Censuses, the proportion of people who belonged to Protestant or Other Christian (including Christian-related) denominations fell from 46 per cent to 42 per cent, while that for Catholics increased from 40 per cent to 41 per cent. Over the same period, there were decreases in the proportions of people belonging to the Presbyterian Church in Ireland (from 21 per cent to 19 per cent), the Church of Ireland (from 15 per cent to 14 per cent), the Methodist Church in Ireland (from 3.5 per cent to 3.0 per cent) and Other Christian or Christian-related denominations (from 6.1 per cent to 5.8 per cent) ([Table DC2118NI](#); [Figure 2.1](#)).

It is notable from the above figures that, between 2001 and 2011, the decrease in the proportion of people who belonged to Protestant or Other Christian (including Christian-related) denominations (4 percentage points) was larger than the rise in the share of Catholics (1 percentage point). This can be explained in part by the increase in the proportion of people who either had no religion or no stated religion from 14 per cent in 2001 to 17 per cent in 2011; with the latter figure made up of 10 per cent no religion and 6.8 per cent no stated religion. In addition, the prevalence rate for Other religions more than doubled from 0.3 per cent to 0.8 per cent ([Table DC2118NI](#); [Figure 2.1](#)).

Figure 2.1: Religion of all usual residents (2001 and 2011 Censuses)



[Download chart and supporting data](#)

On Census Day 2011, the largest Other Christian (including Christian-related) categories were: Baptist (1.0 per cent of usual residents); Christian (0.8 per cent); and Pentecostal (0.7 per cent). The most prevalent Other religions were: Muslim (Islam) (0.2 per cent of usual residents); Hindu (0.1 per cent); and Buddhist (0.1 per cent) ([Table DC2118NI](#)).

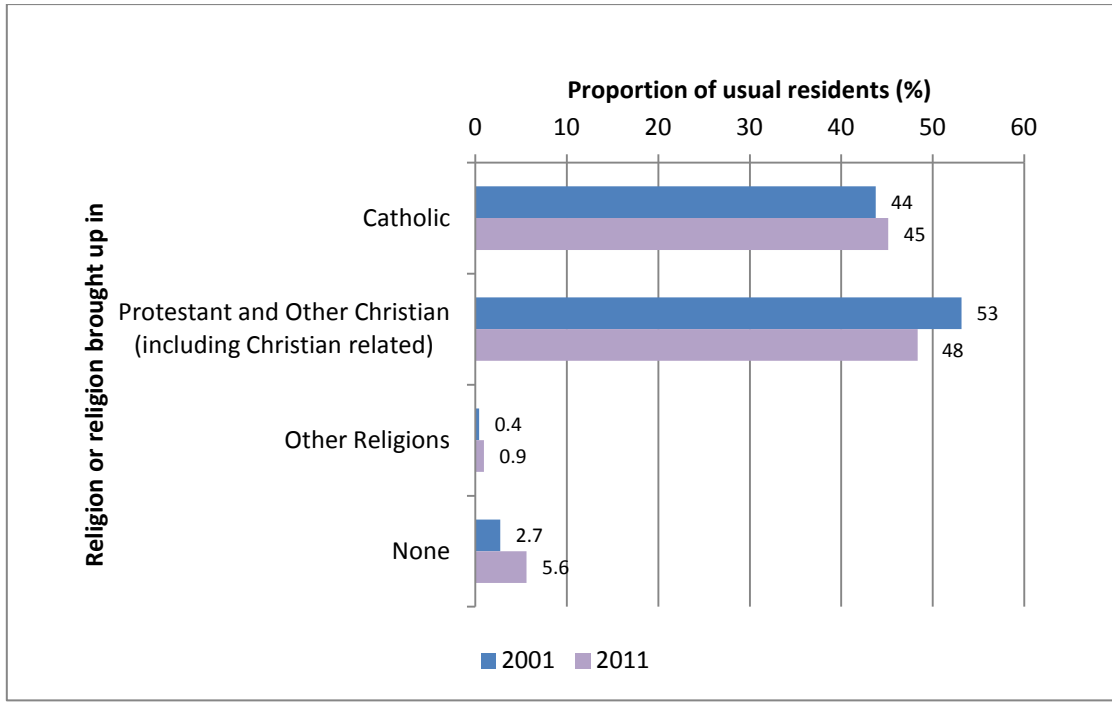
Religion or Religion brought up in

Although a religion question has been included in every Northern Ireland Census, [The Census Act \(Northern Ireland\) 1969](#) states that, unlike other questions in the Census, there is no penalty for not completing the question about religion. In addition to an increase in non-replies to this question, the proportion of people who do not identify with a particular religion has increased in recent decades. Accordingly, particularly to aid statutory equality monitoring, respondents to the 2001 and 2011 Censuses who did not answer the religion question or who indicated they did not belong to a religion were asked what religion, religious denomination or body they were brought up in. Further

information on this subject is contained in [Background to the Religion Question 2011](#).

Bringing together the information on Religion and Religion brought up in, 45 per cent of the usually resident population in 2011 were either Catholics or had been brought up as Catholics (compared with 44 per cent in 2001), while 48 per cent belonged to or had been brought up in Protestant or Other Christian (including Christian-related) denominations (down from 53 per cent in 2001). The proportion of people who belonged to or had been brought up in Other religions more than doubled, from 0.4 per cent in 2001 to 0.9 per cent in 2011; as did that for those who neither belonged to nor had been brought up in a religion, from 2.7 per cent to 5.6 per cent ([Table DC2117N](#); [Figure 2.2](#))⁴.

Figure 2.2: Religion or religion brought up in of all usual residents (2001 and 2011 Censuses)



[Download chart and supporting data](#)

Possible factors underlying the above changes will be discussed in the following sections.

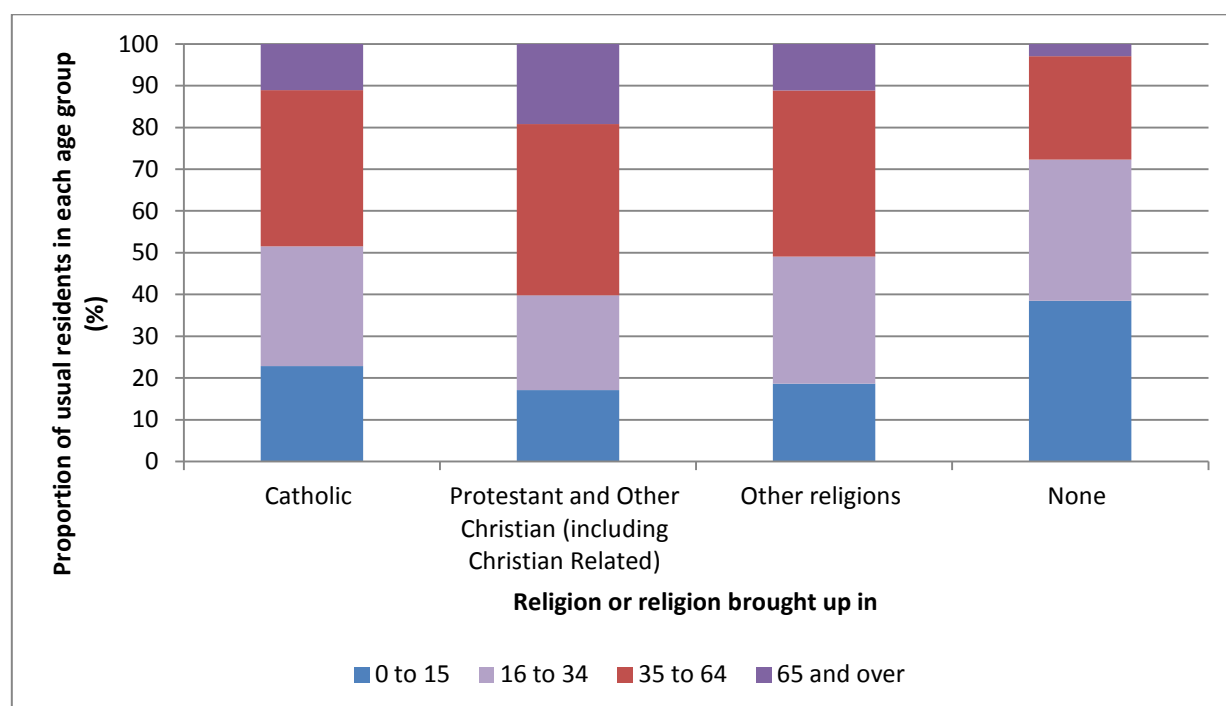
⁴ For the purposes of brevity, from this point in the text, the following familiar terms will be used: 'Presbyterian' for 'Presbyterian Church in Ireland'; and 'Protestant' instead of 'Protestant or Other Christian (including Christian-related)'.

2.2 Religion or Religion brought up in and Age

An important factor in the change over time in the religious make-up of the population of Northern Ireland has been the fact that people who are or have been brought up as Catholics, in Other religions or who have no religion have younger age distributions than those who are or have been brought up as Protestants.

In 2011, over half (52 per cent) of usual residents who were or had been brought up as Catholics were aged under 35, compared with two-fifths (40 per cent) of those who belonged to or had been brought up in Protestant denominations, 49 per cent in Other religions and 72 per cent with no religion. In contrast, 11 per cent of those who were or had been brought up as Catholics were aged 65 and over, compared with 19 per cent of those who belonged to or had been brought up in Protestant denominations, 11 per cent in Other religions and 3.0 per cent with no religion ([Table DC2117NI](#)).

Figure 2.3: Religion or religion brought up in by age group



[Download chart and supporting data](#)

In 2001, the proportion of usual residents who were or had been brought up as Catholics exceeded that for those who belonged to or had been brought up in

Protestant denominations in each five-year age group up to and including 20-24 years. By 2011, on the same basis, the Catholic majority had extended to all age groups up to and including 35-39 years. Furthermore, whereas in 2001, the greatest differential in favour of Catholics in any particular age group was 6 percentage points (in both the 0-4 and 15-19 age groups), by 2011, the greatest differentials in favour of Catholics were 13 and 10 percentage points (in the 0-4 and 25-29 age groups respectively) ([Table DC2117NI](#)).

Whereas, ten years on, one would expect the 2001 differential at age 15-19 to have translated into a similar differential at age 25-29, it has increased from 6 to 10 percentage points. As will also be considered in the following section on Country of birth, an important factor behind this change has been the boost to the Catholic share of the 25-29 age group between the 2001 and 2011 Censuses as a result of inward migration by people born in the 12 countries which have joined the European Union since 2004 (EU accession countries) ([Table DC2117NI](#); [Table DC2254NI](#)).

Prior to 2004, population increase in Northern Ireland was mostly due to natural change, that is, the number of births minus the number of deaths, and tended to be tempered somewhat by net outward migration. While something approaching that pattern has recently been restored, the fact that 35,700 people born in the EU accession countries were usual residents on Census Day 2011, compared with under 1,000 in 2001, has had a noticeable impact on the age and religion profiles of the population of Northern Ireland. This is, firstly, because of their much younger age profile and, secondly, because three-quarters (75 per cent) of them were or had been brought up as Catholics, 11 per cent as Protestants, 1.1 per cent in Other religions, while 13 per cent had no religion ([Table DC2254NI](#)).

This phenomenon also appears to have been a factor in the recent upturn in the number of births in Northern Ireland. According to the [Registrar General Northern Ireland Annual Report 2011](#), in the year to 30 June 2011, births exceeded deaths by 10,900, effecting the highest level of positive natural population change seen for almost two decades. The report also shows that, in 2011, some 2,500 births (10 per cent of all births) were to mothers born outside the UK and Republic of Ireland, compared with 700 such births in 2001. Almost

half of these births (1,200) were to mothers from the eight Eastern European countries that joined the EU in 2004, compared with 10 such births in 2001.

Although religion information is not collected as part of the registration of either births or deaths, it is known that the highest age-specific fertility rates are found among women aged between 25 and 34 and that this age group also contains the highest prevalence of people who have moved to Northern Ireland from the EU accession countries⁵. [Table DC2254NI](#) shows that people who were born in one of the EU accession countries accounted for 6.2 per cent of the usually resident population aged 25-34, and that three-quarters (76 per cent) of these were or had been brought up as Catholics and 10 per cent as Protestants. This in turn may have been a factor in the upturn in births and the increase mentioned earlier in the Catholic – Protestant differential among children aged 0-4.

It is also well-established that mortality rates increase with age, and accordingly that most deaths occur among the older population⁶. As the age profile of Protestants is older than that of Catholics, by a ratio of over 2:1 among people aged 75 and over, it follows that the overall mortality rate among Protestants is likely to be higher than that of Catholics and that the 142,800 deaths between the 2001 and 2011 Censuses is likely to have followed a similar pattern ([Table DC2242NI](#)).

In summary, the compositional change in the population in terms of religion belonged to or brought up in can be attributed to a variety of population dynamics, namely:

- the younger age profile of Catholics, in turn giving rise to higher fertility rates and lower death rates. In other words, proportionately more Catholics than Protestants have been joining the population through births, whereas

⁵ According to the [Registrar General Northern Ireland Annual Report 2011](#), women aged 30-34 years experienced the highest age-specific fertility rate in 2011 (130 babies per 1,000 women), while those aged 25-29 years experienced the second highest rate (111 babies per 1,000 women).

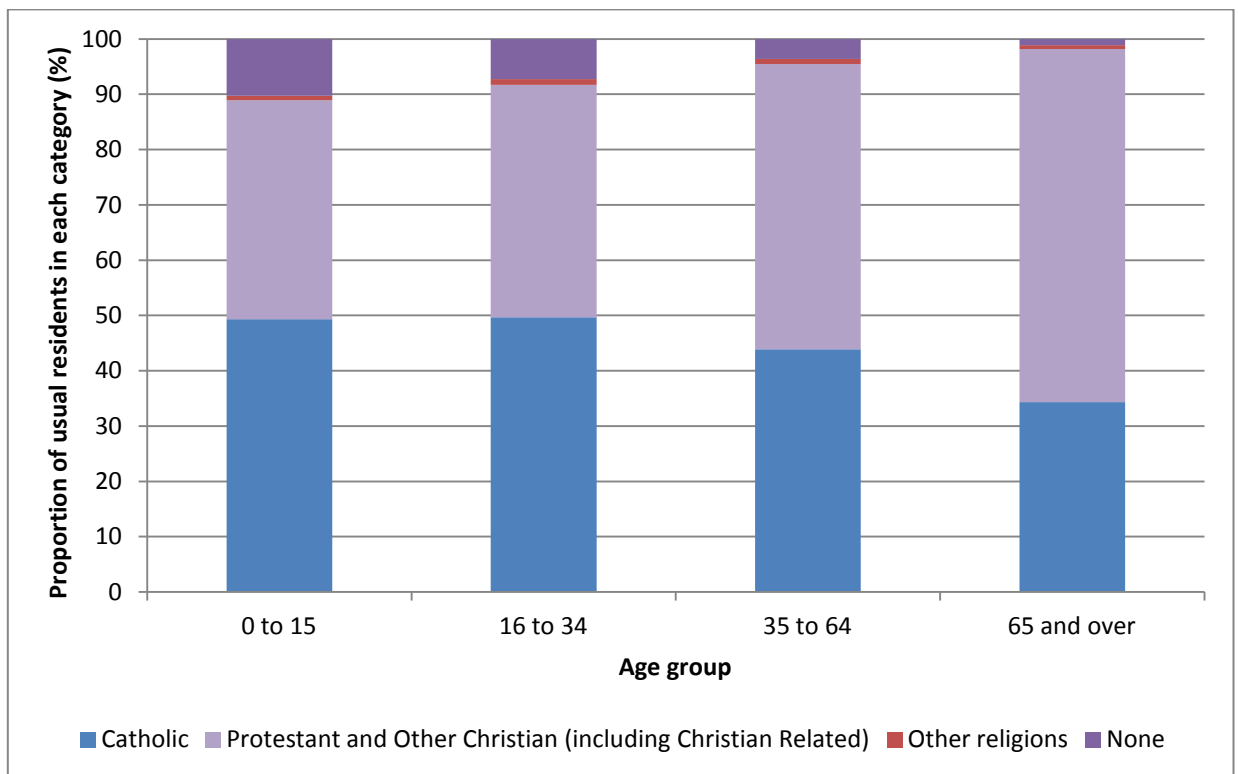
⁶ According to the [Registrar General Northern Ireland Annual Report 2011](#), 63 per cent of deaths in 2011 were of people aged 75 and over.

proportionately more Protestants than Catholics have been leaving the population through deaths ([Table DC2117NI](#));

- the impact of inward migration from the EU accession countries:
 - (i) that the proportion of such migrants who were or had been brought up as Catholics (75 per cent) was markedly higher than that for those who were or had been brought up as Protestants (11 per cent);
 - (ii) that their age profile is much younger than the indigenous population; and
 - (iii) that they are disproportionately represented within the 25-34 age group, which has the highest age-specific fertility rate ([Table DC2242NI](#)); and
- the increased proportion of the population who identified with Other religions, did not identify with a religion or did not state their religion ([Table DC2118NI](#)).

The net effect of the above changes has been a very large difference between the religious compositions of younger and older age groups in Northern Ireland. On Census Day 2011, half (50 per cent) of people aged under 35 were or had been brought up as Catholics, 41 per cent as Protestants, 1.0 per cent in Other religions and 8.6 per cent with no religion. This contrasts with the picture for those aged 65 and over, of whom approaching two-thirds (64 per cent) belonged to or had been brought up in Protestant denominations, a third (34 per cent) as Catholics, 0.7 per cent in Other religions and 1.1 per cent with no religion ([Table DC2117NI](#); [Figure 2.4](#)).

Figure 2.4: Age group by religion or religion brought up in



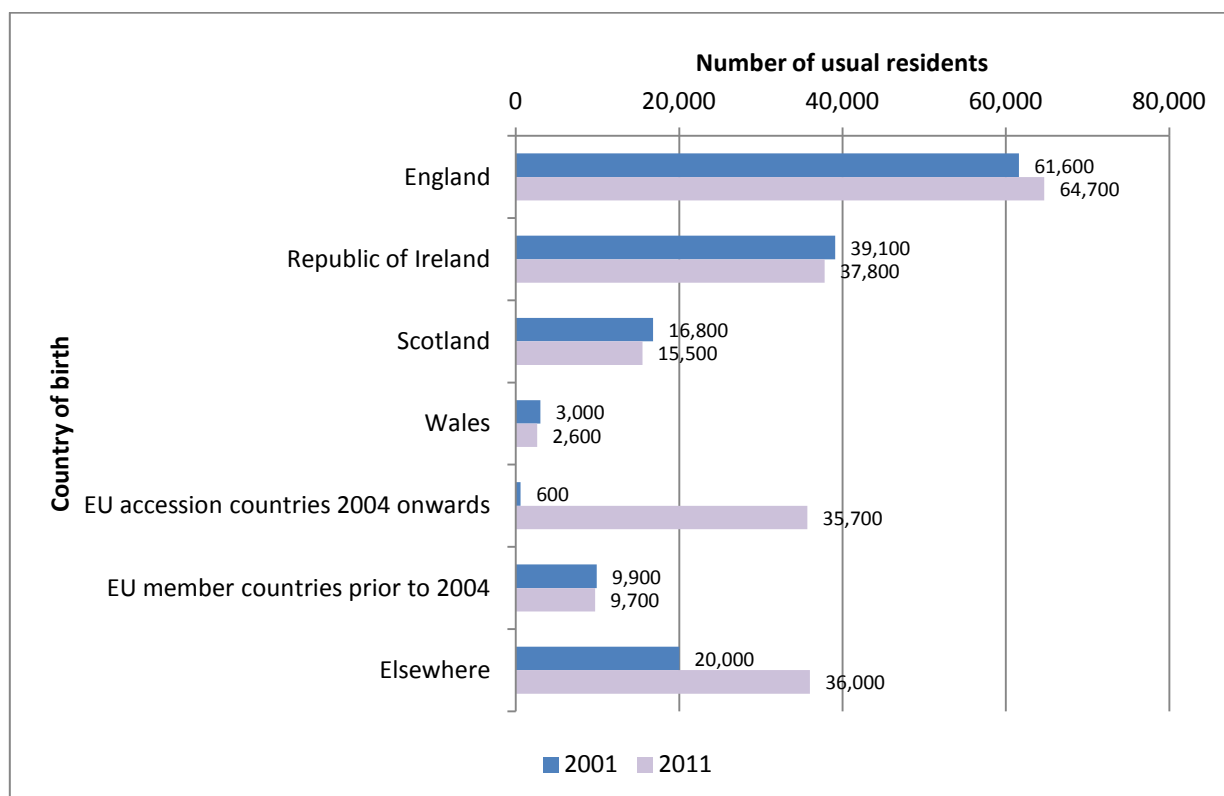
[Download chart and supporting data](#)

2.3 Religion or Religion brought up in and Country of birth

The proportion of the usually resident population born outside Northern Ireland rose from 9.0 per cent (151,000) in April 2001 to 11 per cent (202,000) in March 2011. This change was largely as a result of inward migration by people born in the 12 EU accession countries, who accounted for 2.0 per cent (35,700) of people usually resident in Northern Ireland on Census Day 2011, compared with less than 0.1 per cent of the 2001 Census Day population ([Table DC2242NI](#)).

The remainder of the 2011 Census population born outside Northern Ireland consisted of people whose country of birth was England (64,700; 3.6 per cent of usual residents), the Republic of Ireland (37,800; 2.1 per cent), Scotland (15,500; 0.9 per cent), Wales (2,600; 0.1 per cent), another member country of the EU prior to 2004 (9,700; 0.5 per cent) or elsewhere (36,000; 2.0 per cent) ([Table DC2242NI](#); [Figure 2.5](#)).

Figure 2.5: Country of birth of people born outside Northern Ireland (2001 and 2011 Censuses)

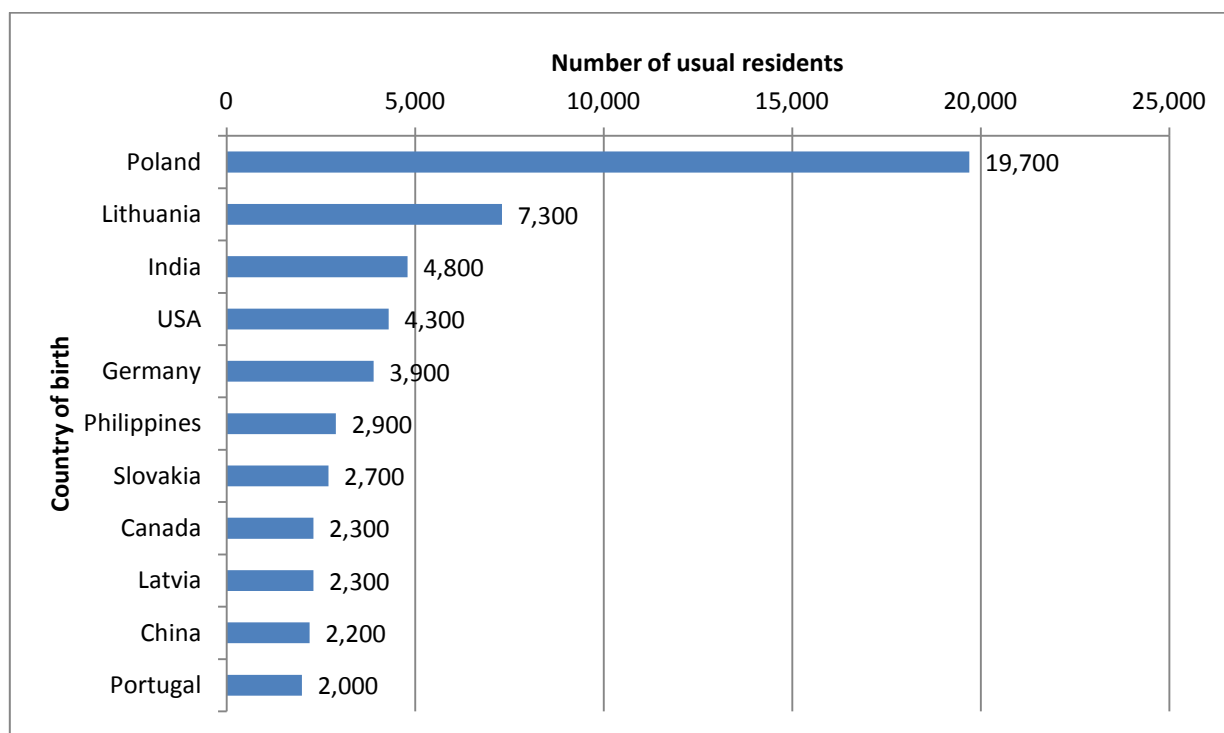


Note: Both the 2001 total for 'Cyprus' and the 2011 total for 'Cyprus (not otherwise specified)' have been included in the respective Elsewhere totals. It is acknowledged that a number of these people may have been born in the Republic of Cyprus, which joined the EU in 2004. Further information is available at [Census 2011 Data – Revisions and Issues Log](#).

[Download chart and supporting data](#)

Of the 81,500 (4.5 per cent) usual residents born outside the UK and the Republic of Ireland, almost a quarter (19,700) originated from Poland (up from 100 people in 2001), accounting for 1.1 per cent of the 2011 population. Other countries with relatively large representations included: Lithuania (7,300 people); India (4,800); USA (4,300); Germany (3,900); Philippines (2,900); Slovakia (2,700); Canada (2,300); Latvia (2,300); China (2,200) and Portugal (2,000) ([Table DC2242NI](#); [Figure 2.6](#)).

Figure 2.6: Most common country of birth of people born outside the United Kingdom and Republic of Ireland



[Download chart and supporting data](#)

Based on representation by geographical region, the largest groups of usual residents in 2011 who were born outside Europe originated from: North America and the Caribbean (7,000 people); Southern Asia (6,000); South East Asia (5,600); Eastern Asia (4,500); and South and Eastern Africa (3,700) ([Table DC2242NI](#)).

In addition, [Table DC2242NI](#) shows that people born in EU accession countries made up 3.3 per cent of people who were or had been brought up as Catholics, 0.5 per cent of those who belonged to or had been brought up in Protestant denominations, 2.3 per cent who identified with Other religions and 4.4 per cent of people with no religion. Furthermore, people born in Poland accounted for 2.1 per cent of all usual residents who were or had been brought up as Catholics and 0.1 per cent of those in Protestant denominations.

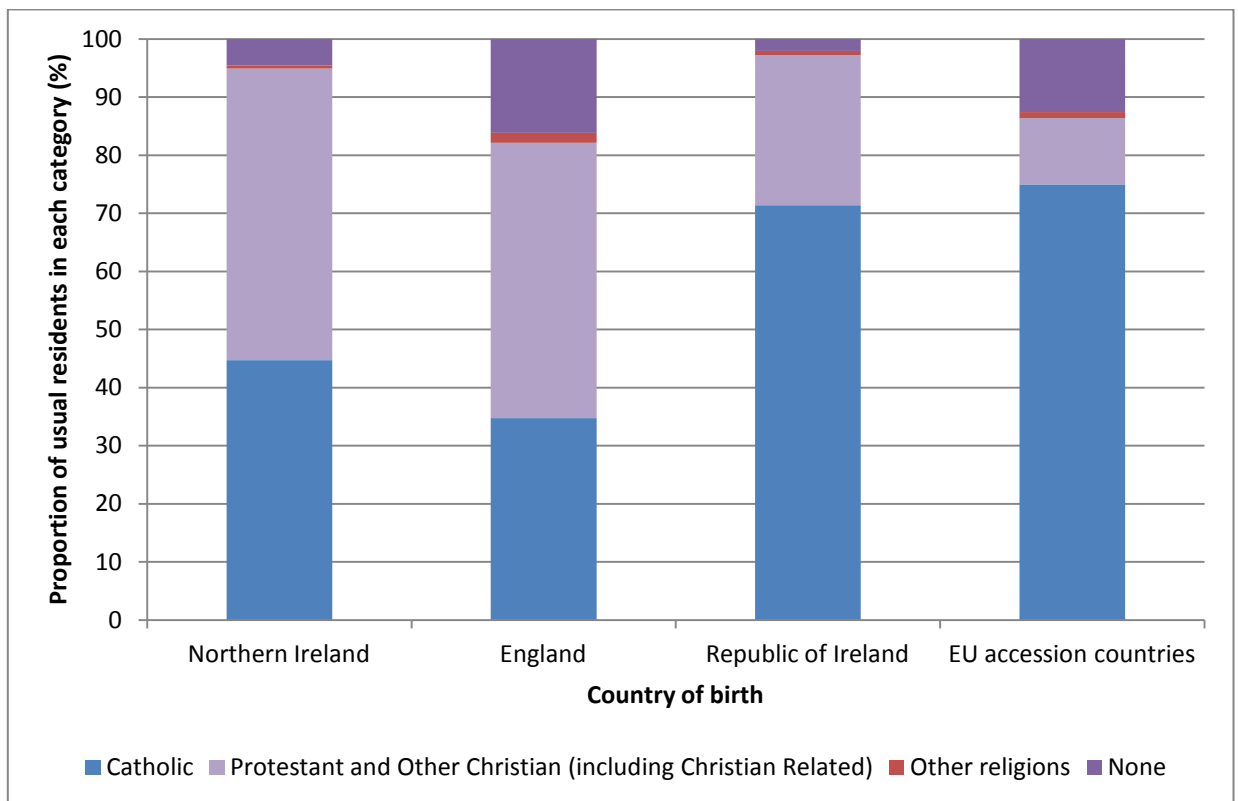
Of particular note is the impact of inward migration on younger age groups. As mentioned in Section 2.2, people who were born in one of the EU accession countries accounted for 6.2 per cent of the usually resident population aged 25-34. Three-quarters (76 per cent) of this cohort were or had been brought up as

Catholics, 10 per cent as Protestants, 1.0 per cent in Other religions, while 13 per cent had no religion ([Table DC2254NI](#)).

The 11 per cent of usual residents who were born outside Northern Ireland accounted for half (50 per cent) of those who belonged to or had been brought up in Other religions, over a quarter (27 per cent) of those with no religion, 12 per cent of those who were or had been brought up as Catholics and 7.8 per cent of those who belonged to or had been brought up in Protestant denominations. Indeed, the 1.8 per cent of people who were born outside Europe made up 35 per cent of those who belonged to or had been brought up in Other religions. For example, people born in Southern Asia accounted for 0.3 per cent of all usual residents and 19 per cent of those who belonged to or had been brought up in Other religions ([Table DC2242NI](#)).

On Census Day 2011, half (50 per cent) of the 1,608,900 usual residents who were born in Northern Ireland belonged to or had been brought up in Protestant denominations, 45 per cent as Catholics, 0.5 per cent in Other religions, while 4.6 per cent had no religion; thus, the indigenous population contained a higher proportion of Protestants and a lower proportion of people with no religion than the overall population. For the 202,000 usual residents who were born outside Northern Ireland, the religious make-up was somewhat different; with roughly a third (34 per cent) being or having been brought up as Protestants, almost half (48 per cent) as Catholics, 4.1 per cent in Other religions and 14 per cent having no religion ([Table DC2242NI](#); [Figure 2.7](#)).

Figure 2.7: Selected countries of birth by religion or religion brought up in



[Download chart and supporting data](#)

In 2011, when compared with the indigenous population, lower proportions of the 64,700 usual residents who had been born in England were or had been brought up as Protestants (47 per cent) or Catholics (35 per cent), while higher proportions belonged to or had been brought up in Other religions (1.8 per cent) or had no religion (16 per cent). In contrast, of the 37,800 usual residents born in the Republic of Ireland, a much higher proportion (71 per cent) were or had been brought up as Catholics, while lower proportions belonged to or had been brought up in Protestant denominations (26 per cent), in Other religions (0.7 per cent), or had no religion (2.0 per cent). The Catholic share of the 35,700 usual residents born in the 12 EU accession countries was higher again (75 per cent), while people originating from those countries were more likely to have no religion (13 per cent) than to belong to or have been brought up in Protestant denominations (11 per cent) or Other religions (1.1 per cent) ([Table DC2242NI](#); [Figure 2.7](#)).

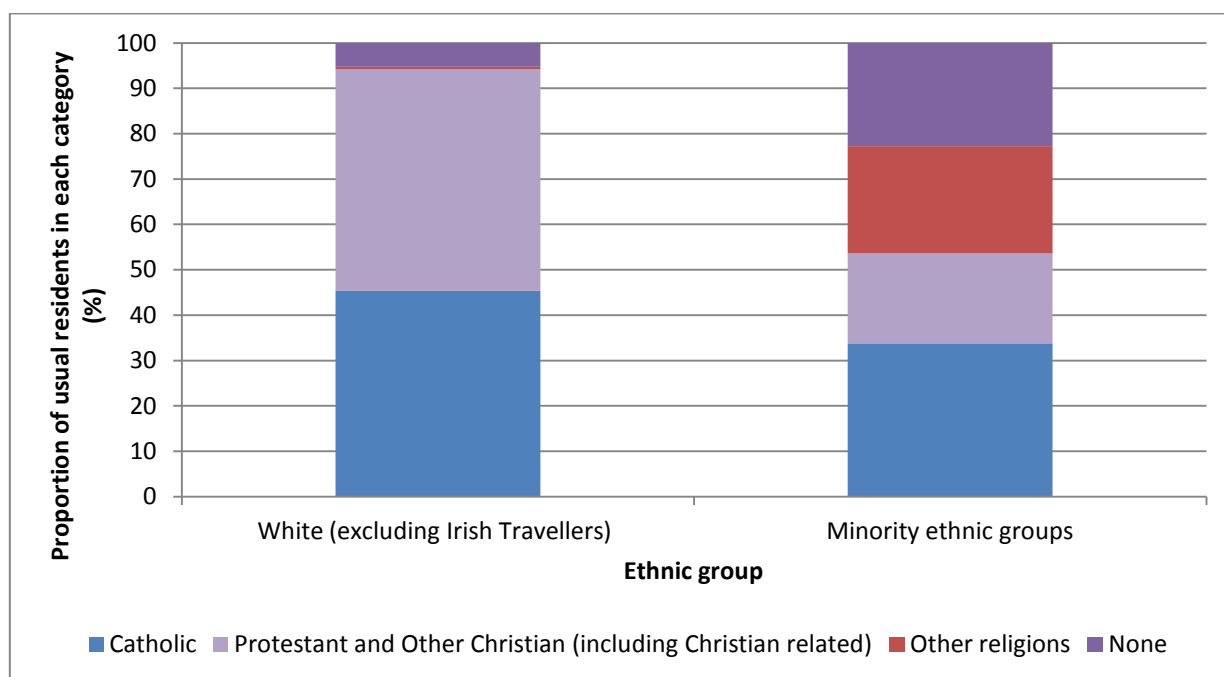
2.4 Religion or Religion brought up in and Ethnic group

Based on main ethnic group, 98 per cent of the usually resident population of Northern Ireland on Census Day 2011 were White, 1.1 per cent (19,100) were Asian, 0.3 per cent (6,000) were Mixed, 0.2 per cent (3,600) were Black and 0.1 per cent (2,400) belonged to Other ethnic groups. Compared with 2001, while the largest numerical increase occurred among people who were White (up 107,100; 6.4 per cent), larger proportionate increases occurred among people who belonged to Black (up 2,500; 218 per cent), Asian (up 12,300; 180 per cent), Other (up 1,100; 82 per cent) or Mixed (up 2,700; 81 per cent) ethnic groups ([Table DC2248NI](#)).

The largest minority ethnic sub-groups in 2011 were Chinese (6,300 people; up from 4,100 in 2001), Indian (6,200; up from 1,600), and Other Asian (5,000; up from 200), each accounting for around 0.3 per cent of the usually resident population ([Table DC2248NI](#)).

Including the 1,300 Irish Travellers, 1.8 per cent (32,400) of usual residents belonged to minority ethnic groups in 2011, more than double the proportion in 2001 (0.8 per cent). The religious make-up of these groups was more diverse than that of the rest of the usually resident population, with roughly a third (34 per cent) of people being or having been brought up as Catholics, a fifth (20 per cent) as Protestants, 24 per cent in Other religions and 23 per cent having no religion. Furthermore, they accounted for 46 per cent of usual residents who belonged to or had been brought up in Other religions and 7.3 per cent of those with no religion ([Table DC2248NI](#); [Figure 2.8](#)).

Figure 2.8: White and minority ethnic groups by religion or religion brought up in



Note: Irish Travellers are included among the Minority ethnic groups.

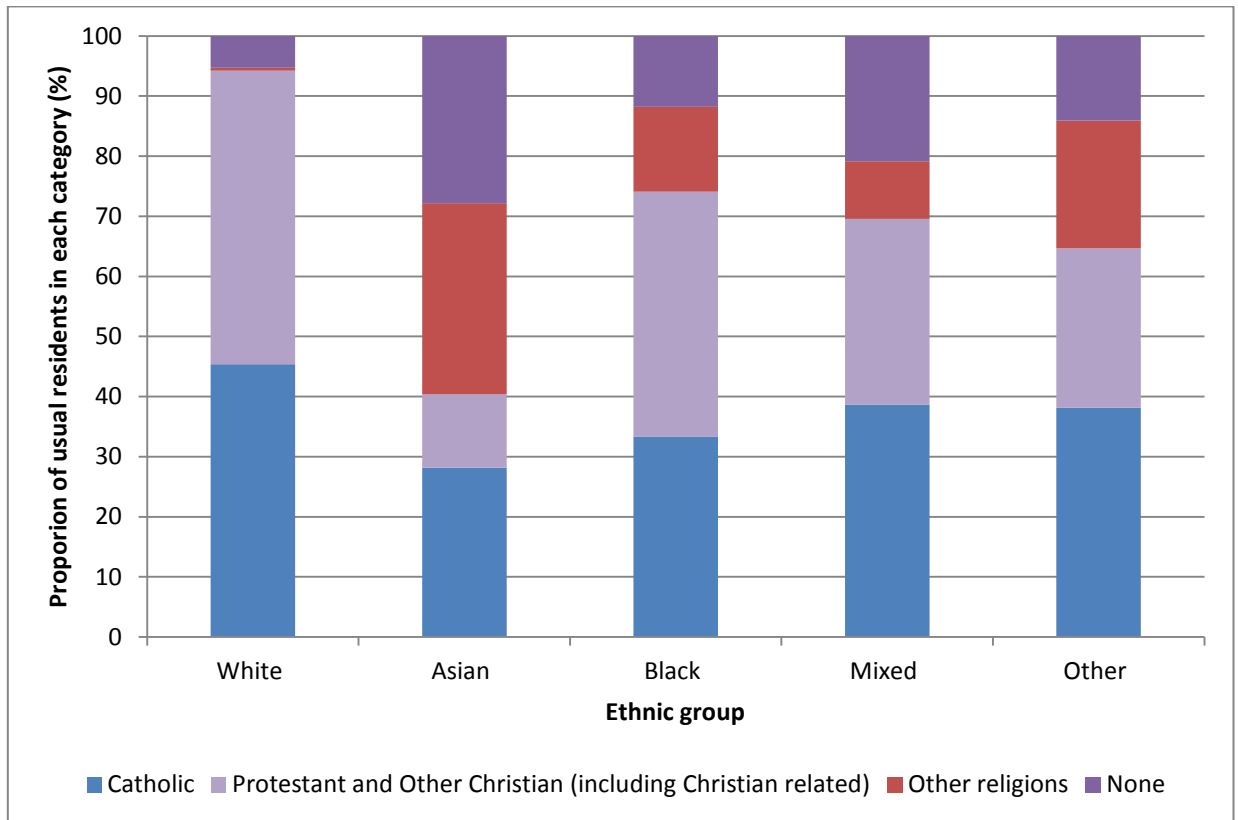
[Download chart and supporting data](#)

Among people from the Asian ethnic group who were usually resident on Census Day 2011, 28 per cent were or had been brought up as Catholics, 12 per cent as Protestants, 32 per cent in Other religions, while 28 per cent had no religion.

There was, however, considerable variation between the Asian sub-groups, with 73 per cent of people of Chinese ethnicity having no religion, and 48 per cent of Indian, 88 per cent of Pakistani and 89 per cent of Bangladeshi belonging to or having been brought up in Other religions. A further 35 per cent of people who were ethnically Indian and 54 per cent of Other Asians were or had been brought up as Catholics ([Table DC2248NI](#); [Figure 2.9](#)).

In 2011, within the Black ethnic group, people were most likely to belong to or to have been brought up in Protestant denominations (41 per cent). In contrast, those from the Mixed and Other ethnic groups were most likely to be or to have been brought up as Catholics, at 39 per cent and 38 per cent respectively ([Table DC2248NI](#); [Figure 2.9](#)).

Figure 2.9: Ethnic group by religion or religion brought up in



Note: Irish Travellers are included in the White ethnic group.

[Download chart and supporting data](#)

On Census Day 2011, the vast majority (99 per cent) of people who were or had been brought up as Catholics or Protestants were White, as were 93 per cent of those with no religion. In contrast, 54 per cent of people who belonged to or had been brought up in Other religions were White, 37 per cent were Asian, 3.5 per cent were Mixed, 3.1 per cent were Black and 3.0 per cent were Other ([Table DC2248NI](#)).

2.5 Religion or Religion brought up in and Passports held

Another new question in 2011 invited respondents to indicate which passports they held. In an international context, passports held would be expected to link largely to country of birth. However, in a Northern Ireland context, particularly as the Northern Ireland Act 1998 enables people born in Northern Ireland to hold either a UK or an Ireland passport or both, and either type of passport may be

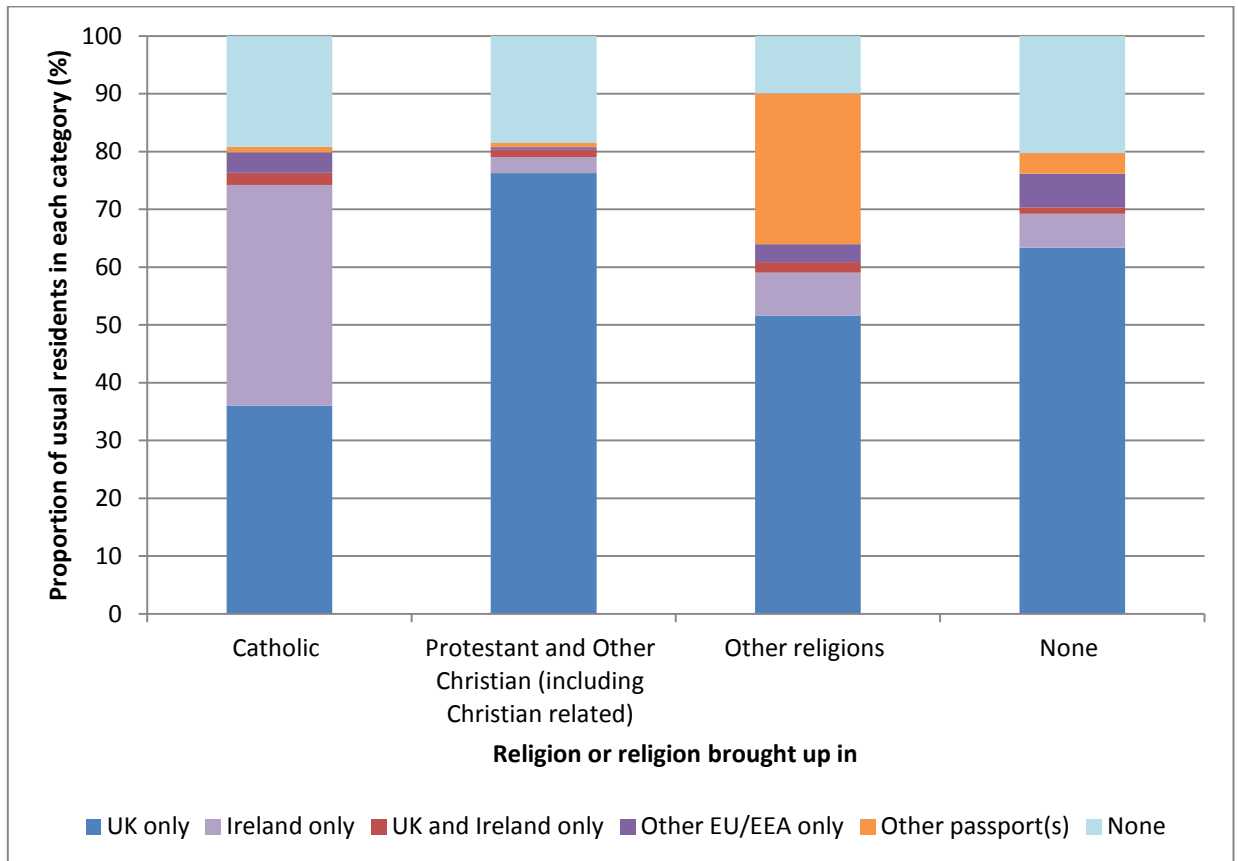
obtained locally, the decision to apply for a particular passport may be linked to a person's religion and their sense of national identity.

As this question allowed for multiple responses, Classification 1 contains information about each passport held, regardless of whether these were held along with other passports. Accordingly, the sum of the proportions in Classification 1 exceeds 100 per cent. Classification 2, on the other hand, has been used to incorporate combined responses (for example, 'UK and Ireland Only'). As the sum of its proportions adds up to 100 per cent, Classification 2 has been used for analysis in this section.

On Census Day 2011, 57 per cent of people usually resident in Northern Ireland held a UK passport only, just under a fifth (19 per cent) held an Ireland passport only, 1.7 per cent held both UK and Ireland passports but no other passports, while a further 19 per cent held no passport. Among the prevalence rates for passports held of countries in other regions were: Other European Union / European Economic Area (EU/EEA) countries (2.2 per cent); UK and Other, excluding Ireland (0.2 per cent); Ireland and Other, excluding UK (0.1 per cent); and Other (0.8 per cent) ([Table DC2252NI](#)).

In 2011, similar proportions of people who were or had been brought up as Catholics held either UK or Ireland passports only (36 per cent and 38 per cent respectively). There was a marked contrast, however, among those who belonged to or had been brought up in Protestant denominations, of whom three-quarters (76 per cent) held a UK passport only and 2.7 per cent an Ireland passport only, as well as among those with no religion (63 per cent UK only and 5.9 per cent Ireland only). Almost a quarter (23 per cent) of people who belonged to or had been brought up in Other religions held only a passport from a non-European country, while 52 per cent held a UK passport only and 7.4 per cent an Ireland passport only ([Table DC2252NI](#); [Figure 2.10](#)).

Figure 2.10: Religion or religion brought up in by passports held

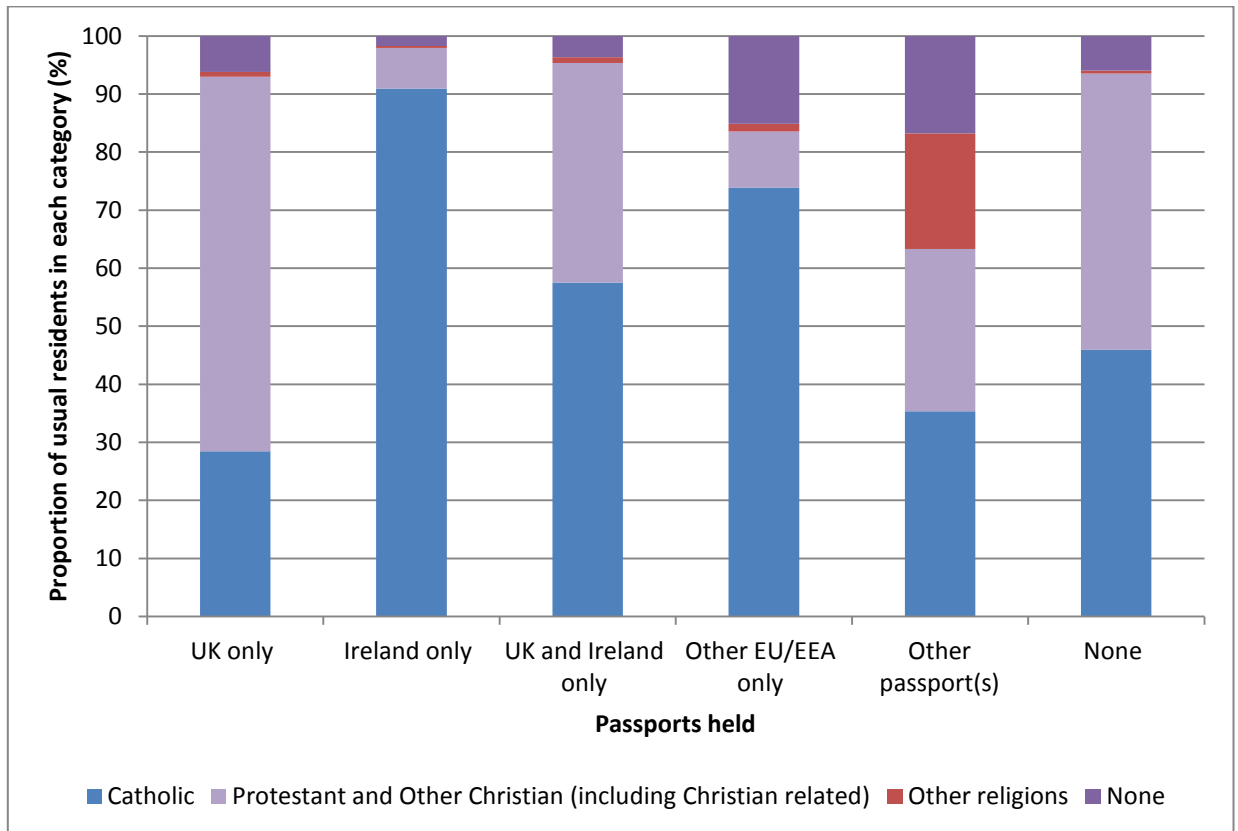


Note: 'Other passport(s)' includes: people holding United Kingdom and Other (not Ireland) passports; people holding Ireland and Other (not United Kingdom) passports; and people holding any other combination of passports.

[Download chart and supporting data](#)

While 91 per cent of people holding an Ireland passport only in 2011 were or had been brought up as Catholics and 7.0 per cent as Protestants, in contrast, almost two-thirds (65 per cent) of people holding a UK passport only were or had been brought up as Protestants, 28 per cent as Catholics and 6.2 per cent with no religion ([Table DC2252NI](#); [Figure 2.11](#)).

Figure 2.11: Passports held by religion or religion brought up in



Note: 'Other passport(s)' includes: people holding United Kingdom and Other (not Ireland) passports; people holding Ireland and Other (not United Kingdom) passports; and people holding any other combination of passports.

[Download chart and supporting data](#)

On Census Day 2011, almost three-quarters (74 per cent) of people who held Other EU/EEA passports only were or had been brought up as Catholics, 10 per cent as Protestants, while 15 per cent had no religion. In addition, 35 per cent of those who fell into the Other passport(s) category were or had been brought up as Catholics, 28 per cent as Protestants, 20 per cent in Other religions, while 17 per cent had no religion ([Table DC2252NI](#); [Figure 2.11](#)).

2.6 Religion or Religion brought up in and Knowledge of Irish or Ulster-Scots and Age

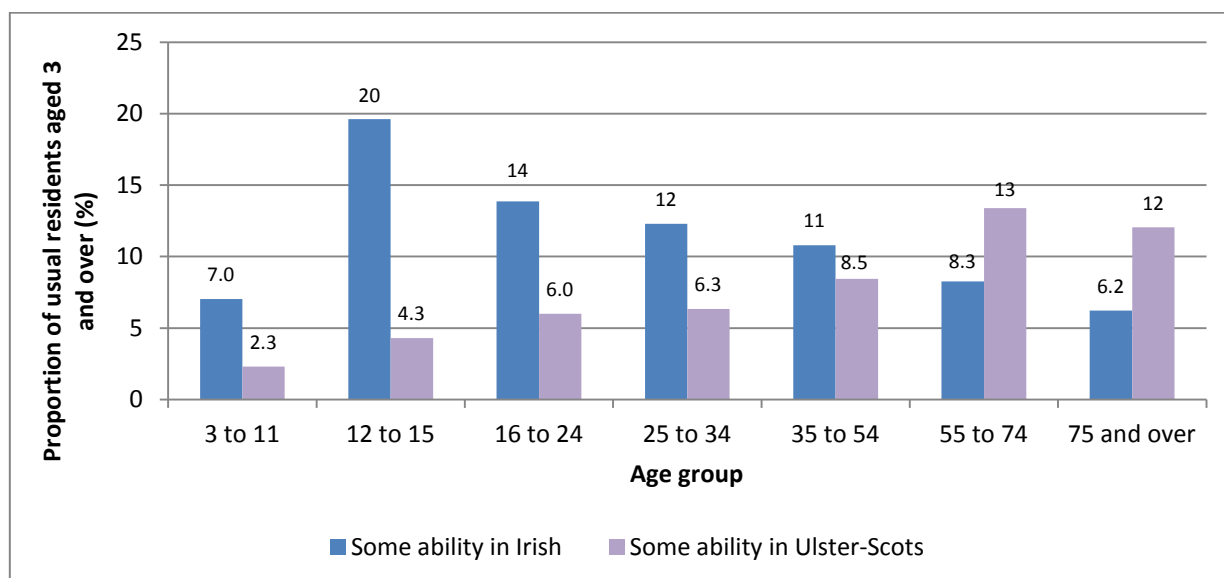
Respondents to the 2011 Census were asked to indicate their ability to speak, read, write or understand Irish and, for the first time, Ulster-Scots. In similar fashion to the choice to hold either a UK or Ireland passport, and particularly

given the separate Controlled, Catholic-maintained, Integrated and Irish-medium schooling systems in Northern Ireland, as well as historical cultural links with Scotland, it was expected that there would be a relationship between religion or religion brought up in and ability in Irish or Ulster-Scots.

In 2011, among usual residents aged 3 years and over, 11 per cent had some ability in Irish (compared with 10 per cent in 2001), while 8.1 per cent of people had some ability in Ulster-Scots. The proportion of people aged 3 years and over who could speak, read, write and understand Irish (3.7 per cent) was higher than that for Ulster-Scots (0.9 per cent). Broadly similar proportions said they could understand but not speak, read or write Irish (4.1 per cent) or Ulster-Scots (5.3 per cent) ([Table DC2244NI](#); [Table DC2246NI](#); [Table KS209NI](#); [Table KS210NI](#)).

On Census Day 2011, usual residents with some ability in Irish had a younger age profile than those with some ability in Ulster-Scots. People aged 12-15 were most likely to have some ability in Irish (20 per cent), while those least likely to have such ability were aged 75 and over (6.2 per cent). In contrast, while people in the 55-74 or 75 and over age groups were most likely to have some ability in Ulster-Scots (13 per cent and 12 per cent respectively), those least likely to have such ability were aged 3-11 (2.3 per cent) ([Table DC2244NI](#); [Table DC2246NI](#); [Figure 2.12](#))

Figure 2.12: Age group by ability in Irish and Ulster-Scots for usual residents aged 3 and over



[Download chart and supporting data](#)

In 2011, 90 per cent of people aged 3 and over with some ability in Irish were or had been brought up as Catholics and 7.4 per cent as Protestants. In contrast, almost four-fifths (79 per cent) of those with some ability in Ulster-Scots were or had been brought up as Protestants and 17 per cent as Catholics ([Table DC2244NI](#); [Table DC2246NI](#)).

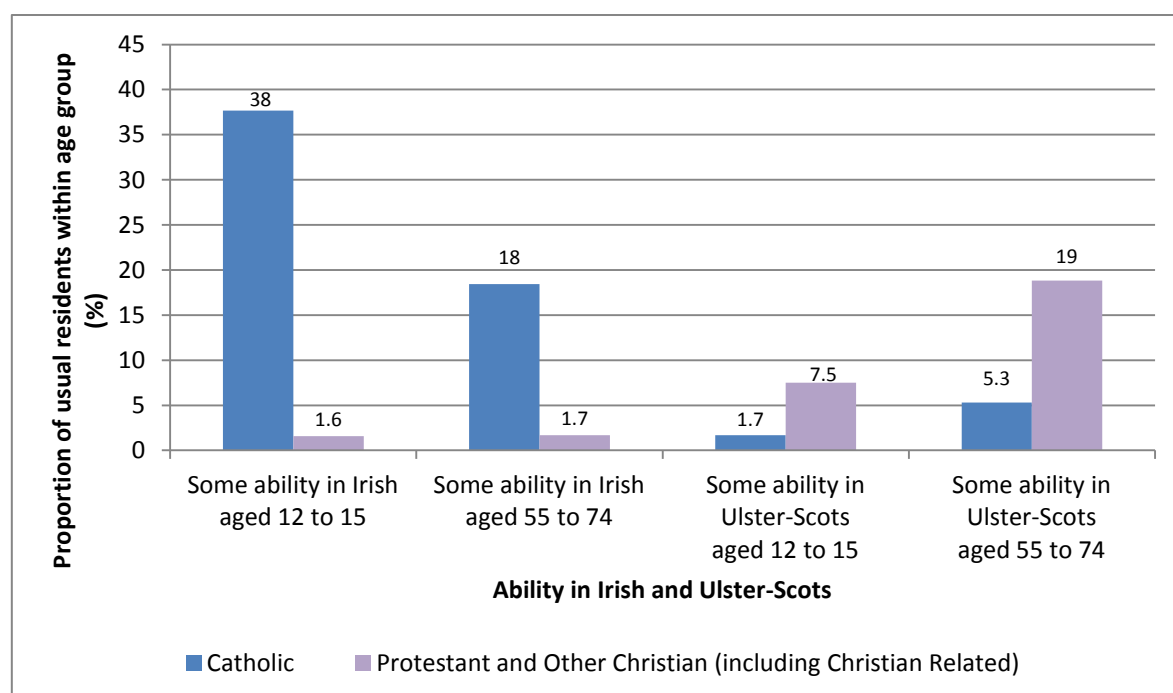
Consistent with the above, over a fifth (21 per cent) of people aged 3 and over who were or had been brought up as Catholics had some ability in Irish in 2011, compared with 1.6 per cent of those who belonged to or had been brought up in Protestant denominations. In contrast, the respective prevalence rates for some ability in Ulster-Scots were 3.1 per cent and 13 per cent ([Table DC2244NI](#) and [Table DC2246NI](#)).

Possibly related to historic links between Northern Ireland and Scotland, 16 per cent of people who were Presbyterians had some ability in Ulster-Scots in 2011, compared with 11 per cent of those who belonged to the Church of Ireland ([Table DC2245NI](#)).

Drawing together both religion and age, and probably linked to the inclusion of the subject on the education curriculum and its particular popularity in non-Controlled schools, almost two-fifths (38 per cent) of people aged 12-15 who

were or had been brought up as Catholics had some ability in Irish in 2011, compared with 1.6 per cent of those who were or had been brought up as Protestants. In contrast, 19 per cent of people aged 55-74 who belonged to or had been brought up in Protestant denominations had some ability in Ulster-Scots, compared with 5.3 per cent of those who were or had been brought up as Catholics ([Table DC2244NI](#); [Table DC2246NI](#); [Figure 2.13](#)).

Figure 2.13: Ability in Irish and Ulster-Scots by religion or religion brought up in among usually resident Catholics and Protestants aged 12 to 15 and 55 to 74



[Download chart and supporting data](#)

2.7 Religion or Religion brought up in and Highest qualification⁷ and Age

Among all usual residents aged 16 years and over on Census Day 2011, the breakdown of the highest level of qualifications achieved was: Level 1 (by 12 per cent of people); Level 2 (by 15 per cent); Level 3 (by 12 per cent); Apprenticeships, which mostly equated to Level 2 or 3 (by 4.2 per cent); Level 4 or higher (by 24 per cent); and Other qualifications (by 4.3 per cent). A further 29 per cent of this age group had achieved no qualifications ([Table DC2509NI](#)).

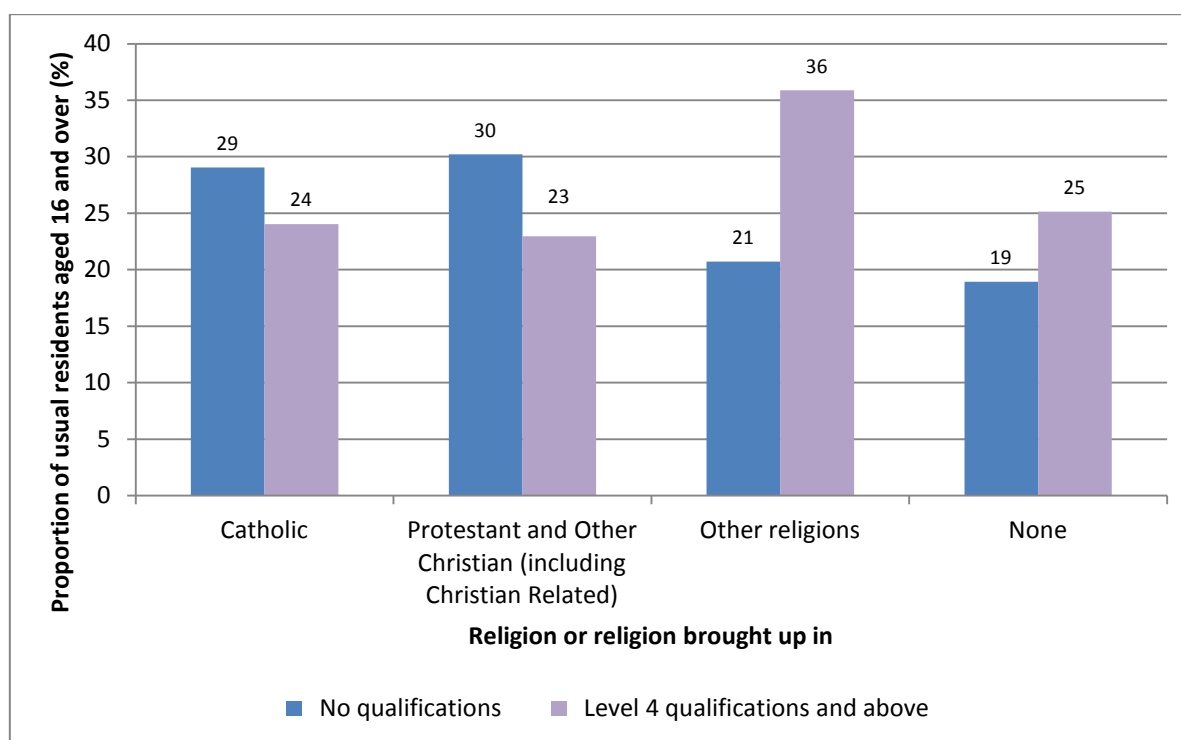
⁷ Levels of highest qualification are defined in the footnotes of Table DC2509NI.

The level of highest qualification varied inversely with age. For instance, people aged 25-34 were three times as likely as those aged 75 and over (37 per cent compared with 12 per cent) to have achieved Level 4 or higher qualifications. Conversely, people aged 75 and over were seven times as likely as those aged 25-34 to have no qualifications (70 per cent compared with 10 per cent) ([Table DC2511NI](#)).

Comparing across the various religion or religion brought up in categories, people aged 16 and over who were or had been brought up in Other religions or no religion were most likely to have Level 4 or higher qualifications (36 per cent and 25 per cent respectively) and least likely to have no qualifications (21 per cent and 19 per cent respectively), possibly reflecting their relatively young age profiles, with country of birth also a likely factor ([Table DC2511NI](#)).

Despite their younger age profile, people who were or had been brought up as Catholics had similar prevalence rates to Protestants for Level 4 or higher qualifications (24 per cent and 23 per cent respectively) and no qualifications (29 per cent and 30 per cent respectively) ([Table DC2509NI](#)).

Figure 2.14: Religion or religion brought up in by level of qualifications for all usual residents aged 16 and over



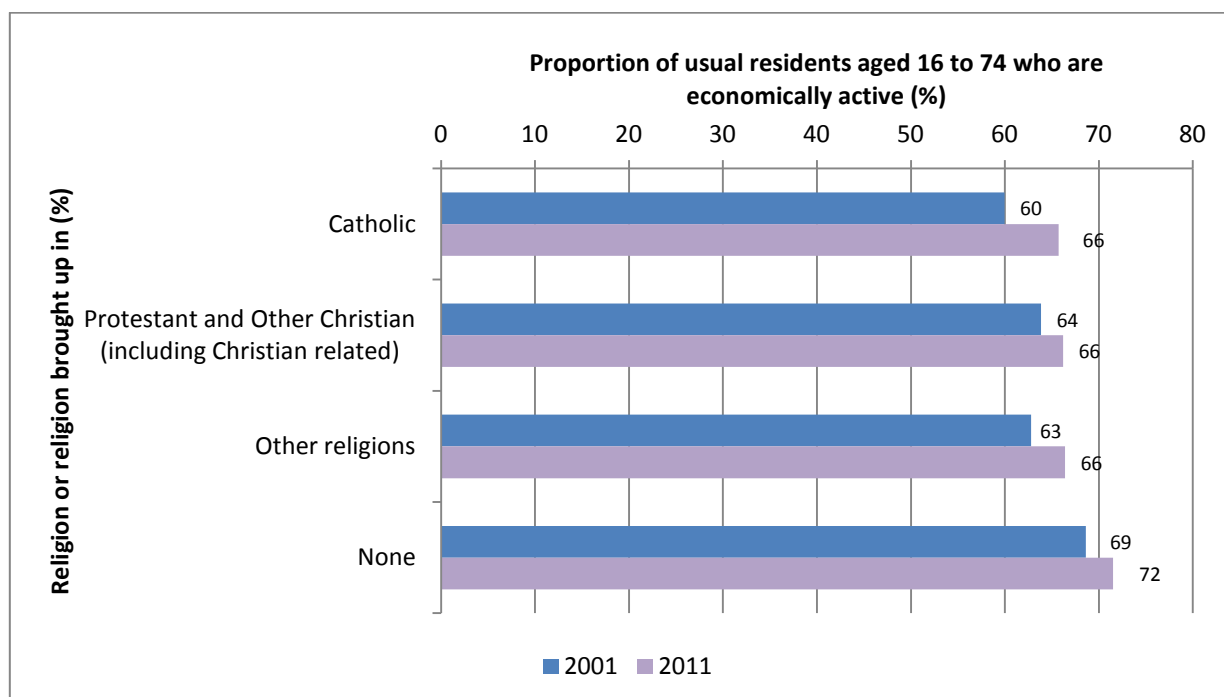
[Download chart and supporting data](#)

Among usual residents aged 16 and over with no qualifications, 44 per cent were or had been brought up as Catholics and 53 per cent as Protestants, broadly in line with their respective population shares (44 per cent and 51 per cent). The picture was similar in all age groups for Level 4 or higher qualifications (45 per cent and 49 per cent respectively). However, people who were or had been brought up as Catholics were proportionately more likely than would be expected from their share of the population to have no qualifications in all age groups except 16-24, where the proportions were broadly comparable. For instance, among those aged 25-34 who had no qualifications, 55 per cent were or had been brought up as Catholics and 36 per cent as Protestants, compared with their respective shares of the age group population (50 per cent and 42 per cent) ([Table DC2511NI](#); [Figure 2.14](#)).

2.8 Religion or Religion brought up in and Economic activity and Age

Two-thirds (66 per cent) of all usual residents aged 16-74 were economically active in the week before Census Day 2011, four percentage points higher than the equivalent 2001 Census figure (62 per cent). Over the same period, economic activity rates increased within each of the four religion or religion brought up in categories. Catholics experienced the largest percentage point increase in economic activity (from 60 per cent to 66 per cent) and Protestants the smallest (from 64 per cent to 66 per cent); increases of around three percentage points were experienced by both the Other religions category (from 63 per cent to 66 per cent) and the None category (from 69 per cent to 72 per cent) ([Table DC2617NI](#); [Figure 2.15](#)).

Figure 2.15: Economic activity rates by religion or religion brought up in (2001 and 2011 Censuses)



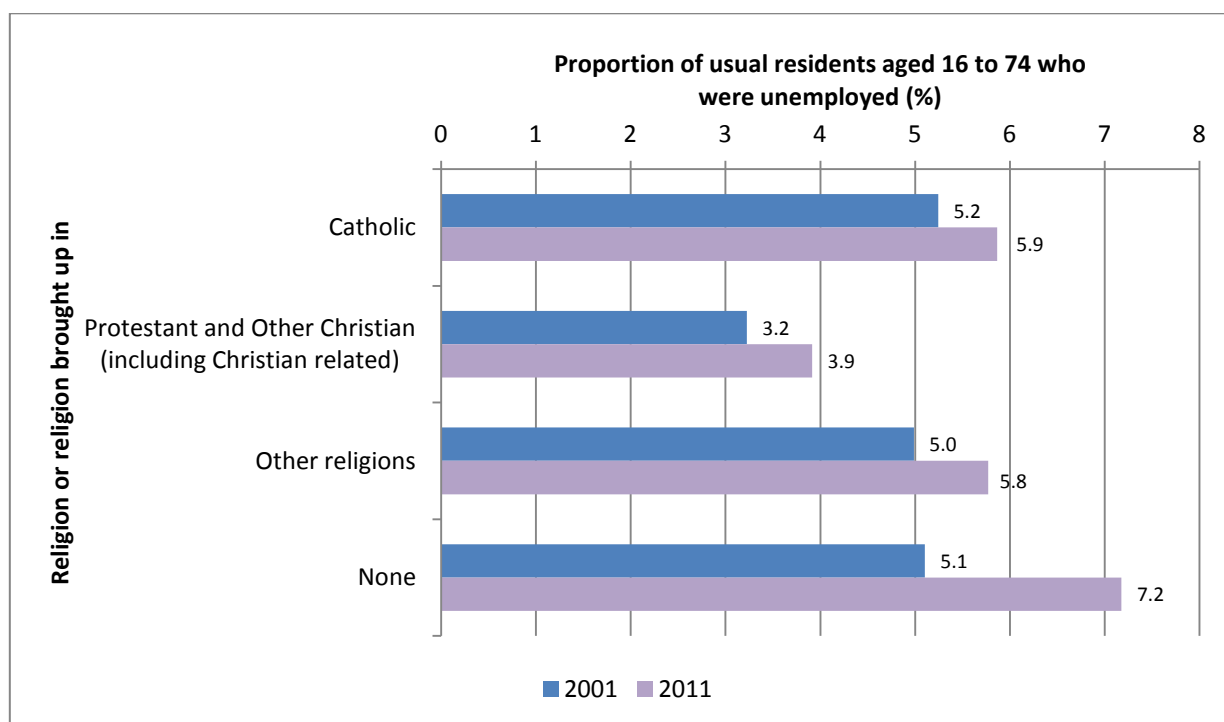
[Download chart and supporting data](#)

The differential in the overall economic activity rates between people aged 16-74 who were or had been brought up as either Protestants or Catholics narrowed from around four percentage points in April 2001 to around half a percentage point in March 2011. Paradoxically, however, and probably related to their contrasting age profiles, Protestants remained more likely to be economically active than Catholics within each of the age groups displayed in [Table DC2617NI](#), namely 16-24, 25-34, 35-44 and 45-74 years.

In March 2011, among people aged 16-74, the economically active comprised full-time employees (36 per cent), part-time employees (13 per cent), the self-employed (8.9 per cent), unemployed people (5.0 per cent) and (economically active) full-time students (3.7 per cent). In general, people who belonged to or had been brought up in Protestant denominations and those with no religion were more likely to be in employment (both 59 per cent) than those who were or had been brought up in Other religions (57 per cent) or as Catholics (56 per cent) ([Table DC2617NI](#)).

Between the 2001 and 2011 Censuses, while the proportion of people aged 16-74 in employment rose from 56 per cent to 58 per cent, the proportion who were unemployed also increased from 4.1 per cent to 5.0 per cent. Over the same period, similar percentage point increases occurred in the respective proportions of people who were or had been brought up as Catholics (from 5.2 per cent to 5.9 per cent) or as Protestants (from 3.2 per cent to 3.9 per cent) who were unemployed, thus maintaining a two percentage point differential. Those with no religion, typically the category with the youngest age profile, experienced the largest proportionate increase in unemployment (from 5.1 per cent to 7.2 per cent of those aged 16 to 74), while those who belonged to or had been brought up in Other religions experienced a more modest increase (from 5.0 per cent to 5.8 per cent) ([Table DC2617NI](#); [Figure 2.16](#)).

Figure 2.16: Proportion of usual residents aged 16 to 74 who were unemployed by religion or religion brought up in (2001 and 2011 Censuses)



[Download chart and supporting data](#)

Those aged 16-24 were most likely to be unemployed in the week before Census Day 2011 (8.3 per cent) and had the most similar proportions of unemployed people among those who were or had been brought up as Catholics (8.7 per cent) or Protestants (7.7 per cent). The proportion of unemployed people with no

religion was higher at 9.3 per cent, while that among those who were or had been brought up in Other religions was lower at 7.0 per cent ([Table DC2617NI](#)).

The unemployment rate for any particular group has traditionally been determined as the number of unemployed people expressed as a percentage of those who are economically active (excluding economically active full-time students). On this basis, the 2011 Census shows that the overall unemployment rate for those aged 16-74 was 7.5 per cent, compared with 6.6 per cent in 2001. Similarly, in respect of the religion belonged to or religion brought up in categories, the 2011 Census unemployment rate among those aged 16-74 was 8.9 per cent (Catholics), 5.9 per cent (Protestants), 8.7 per cent (Other religions) and 10.0 per cent (None). The comparable rates from the 2001 Census were 8.7 per cent (Catholics), 5.1 per cent (Protestants), 7.9 per cent (Other religions) and 7.4 per cent (None).

In terms of both religion belonged to or brought up in and sex, the 2011 Census showed that the unemployment rate among males aged 16-74 who were or had been brought up as Catholics was 11.7 per cent, compared with 7.4 per cent for Protestant males. The comparable rates from the 2001 Census were 10.8 per cent (Catholics) and 5.9 per cent (Protestants). The 2011 Census unemployment rate for females aged 16-74 who were or had been brought up as Catholics was 5.9 per cent, compared with 4.2 per cent for Protestants. The comparable rates from the 2001 Census were 6.2 per cent (Catholics) and 3.9 per cent (Protestants).

The one-third (34 per cent) of usual residents aged 16-74 years who were economically inactive in the week before Census Day 2011 consisted of retired (13 per cent), long-term sick or disabled (7.3 per cent), students (6.2 per cent), looking after the home or family (4.4 per cent) and others (2.9 per cent). Among people aged 45-74, those who belonged to or had been brought up in Protestant denominations were more likely to be retired (32 per cent) than those who were or had been brought up as Catholics (25 per cent), in Other religions (24 per cent) or those who had no religion (20 per cent) ([Table DC2617NI](#)).

People aged 16-74 with no religion were more likely to be (economically inactive) students (11 per cent) on Census Day 2011 than those who were or had been

brought up in Other religions (7.9 per cent), as Catholics (7.0 per cent) or as Protestants (4.9 per cent). Those who were or had been brought up as Catholics were more likely to be long-term sick or disabled (8.4 per cent) than those who belonged to or had been brought up in Protestant denominations (6.4 per cent) or in Other religions (6.1 per cent) or those who had no religion (5.2 per cent) ([Table DC2617NI](#)).

2.9 Religion or Religion brought up in and Occupation group

In March 2011, half (50 per cent) of people aged 16-74 who were in employment (either employed or self-employed) belonged to or had been brought up in Protestant denominations, 44 per cent as Catholics and 1.0 per cent in Other religions, while 4.9 per cent had no religion ([Table DC2619NI](#)).

The largest major occupational groups, based on Standard Occupation Classification 2010 (SOC 2010), were: Professional occupations (17 per cent); Administrative and secretarial occupations (14 per cent); and Skilled trades (14 per cent). For the most part, the proportion of each religion or religion brought up in category in employment in these major occupational groups was not dissimilar to its share of those aged 16-74 who were in employment. The main exception was the Professional occupations category, which contained 27 per cent of people who belonged to or had been brought up in Other religions ([Table DC2619NI](#)).

Among people aged 16-74 in employment, those working in either Skilled agricultural and related trades or Protective service sub-major occupation groups were around twice as likely to be or have been brought up as Protestants (65 per cent and 61 per cent respectively) than as Catholics (33 per cent and 27 per cent respectively). In contrast, half or more of people working in either Skilled construction and building trades (55 per cent) or Elementary trades and related occupations (50 per cent) were or had been brought up as Catholics; the respective rates for Protestants working in these occupation groups were 42 per cent and 45 per cent ([Table DC2619NI](#)).

The sub-major occupation groups with the highest prevalence rates for people aged 16-74 in employment who had no religion were: Protective service

occupations (11 per cent); Textiles, printing and other skilled trades (8.3 per cent); and Culture, media and sports occupations (8.2 per cent). The occupation groups with the highest rates for those who were or had been brought up in Other religions were: Science, research, engineering and technology professionals (2.7 per cent); Textiles, printing and other skilled trades (2.2 per cent); and Health professionals (1.9 per cent) ([Table DC2619NI](#)).

2.10 Religion or Religion brought up in and Industry

Based on the Standard Industrial Classification 2007 (SIC 2007), around a third of people aged 16-74 in employment worked in either of two industrial sectors in the week before Census Day 2011, namely the Wholesale and retail trade or repair of motor vehicles and motor cycles (18 per cent) and Human health and social work (14 per cent). Within these two sectors, the proportions of people who were or had been brought up as Catholics or Protestants were similar to their equivalent share of those aged 16-74 in employment ([Table DC2621NI](#)).

Among people aged 16-74 in employment, those working in either Agricultural, forestry and fishing or Electricity, gas, steam and air conditioning supply were much more likely to be or have been brought up as Protestants (64 per cent and 60 per cent respectively) than as Catholics (34 per cent and 35 per cent respectively). In contrast, people working in the following industries were more likely to belong to or have been brought up in the Catholic religion than in a Protestant denomination: Construction (52 per cent compared with 44 per cent); Water supply, sewerage, waste management and remediation activities (49 per cent compared with 46 per cent); and Accommodation and food service activities (47 per cent compared with 41 per cent) ([Table DC2621NI](#)).

The Accommodation and food service activities and Information and communication industry sectors had the highest prevalence rates for people aged 16-74 in employment who either had no religion (9.1 per cent and 7.9 per cent respectively) or who belonged to or had been brought up in Other religions (2.3 per cent and 2.7 per cent respectively) ([Table DC2621NI](#)).

2.11 Religion or Religion brought up in and Tenure

In 2011, 72 per cent of usual residents in households lived in Owner-occupied (including Shared ownership) household spaces, 10 per cent lived in accommodation rented from the Northern Ireland Housing Executive (NIHE), 2.7 per cent rented from Housing Associations, while 16 per cent lived in the Private rented sector (including Rent-free) ([Table DC2417NI](#)).

People who belonged to or had been brought up in Protestant denominations were more likely than those who were or had been brought up as Catholics to live in Owner-occupied household spaces (75 per cent and 70 per cent respectively), while the converse was true of those living in the Private rented sector (13 per cent and 17 per cent respectively). People who belonged to or had been brought up in Other religions and those with no religion were least likely to live in Owner-occupied properties (57 per cent and 58 per cent respectively) and most likely to live in Private rented accommodation (33 per cent and 29 per cent respectively) ([Table DC2417NI](#); [Figure 2.17](#)).

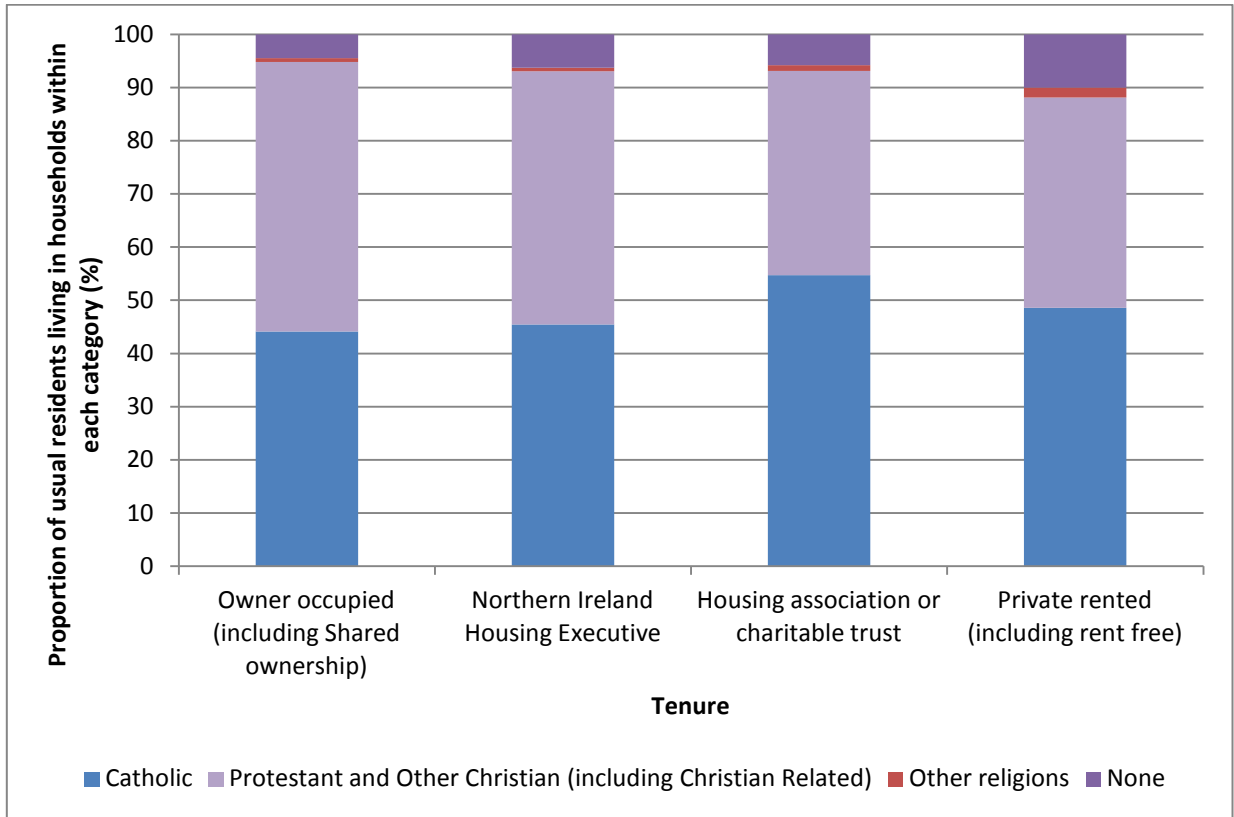
Figure 2.17: Religion or religion brought up in by tenure



[Download chart and supporting data](#)

Over half (51 per cent) of the people living in Owner-occupied household spaces were or had been brought up as Protestants, 44 per cent as Catholics, 0.7 per cent in Other religions, while 4.5 per cent had no religion. In contrast, 49 per cent of those living in Private rented accommodation were or had been brought up as Catholics, two-fifths (40 per cent) as Protestants, 1.9 per cent in Other religions, while 10 per cent had no religion ([Table DC2417NI](#); [Figure 2.18](#)).

Figure 2.18: Tenure by religion or religion brought up in



[Download chart and supporting data](#)

Within the Social rented sector, the religion or religion brought up in profile of NIHE tenants (45 per cent Catholic, 48 per cent Protestant, 0.7 per cent Other religions and 6.3 per cent None) was very similar to that of all usual residents (45 per cent Catholic, 48 per cent Protestant, 0.9 per cent Other religions and 5.6 per cent None). However, more than half (55 per cent) of tenants of Housing Associations were or had been brought up as Catholics, under two-fifths (38 per cent) as Protestants, 1.1 per cent in Other religions, while 5.8 per cent had no religion. It is possible that this contrast relates to a combination of the transfer of responsibility for the construction of all social housing to the Housing

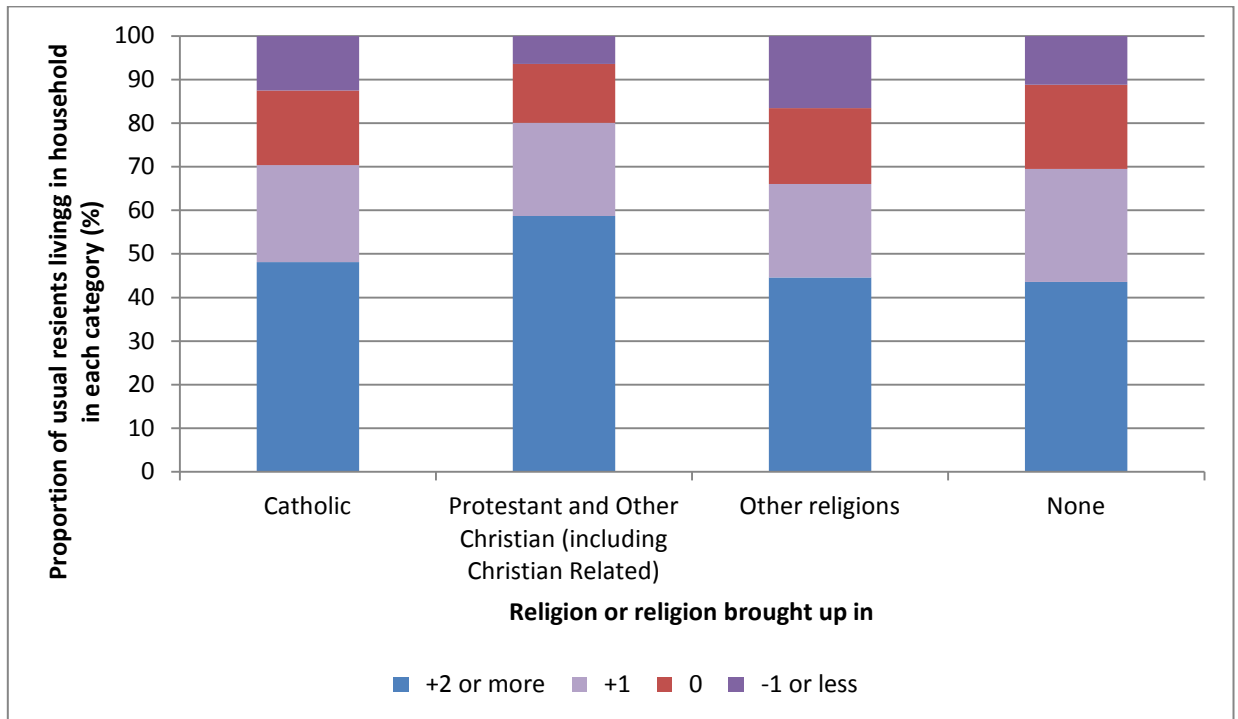
Associations sector since the late 1990s and the younger age profile of the Catholic population ([Table DC2417NI](#); [Figure 2.18](#)).

2.12 Religion or Religion brought up in and Occupancy rating

The occupancy rating provides a measure of under-occupancy and overcrowding. For example, a value of -1 implies there is one room too few and that there is a degree of overcrowding in the household. The occupancy rating assumes every household, including one person households, requires a minimum of two common rooms (excluding bathrooms). On this basis, on Census Day 2011, a tenth (10 per cent) of people lived in overcrowded households, that is, those with an occupancy rating of -1 or less, while over half (53 per cent) of people lived in households with an occupancy rating of +2 or more, in effect at least two rooms more than the basic standard ([Table DC2417NI](#)).

In March 2011, a sixth (17 per cent) of people who were or had been brought up in Other religions lived in overcrowded households; including 41 per cent of those renting from Housing Associations, 29 per cent of those in the Private rented sector, a fifth (20 per cent) of those who were NIHE tenants and 7.5 per cent of those living in Owner-occupied household spaces. The overall overcrowding rates for the remaining religion or religion brought up in categories were: Catholics (12 per cent); None (11 per cent); and Protestants (6.5 per cent). In contrast, almost three-fifths (59 per cent) of people who were or had been brought up as Protestants lived in households with an occupancy rating of +2 or more, compared with under half of those who were or had been brought up in the Catholic (48 per cent) or Other religions (45 per cent), or of people with no religion (44 per cent) ([Table DC2417NI](#); [Figure 2.19](#)).

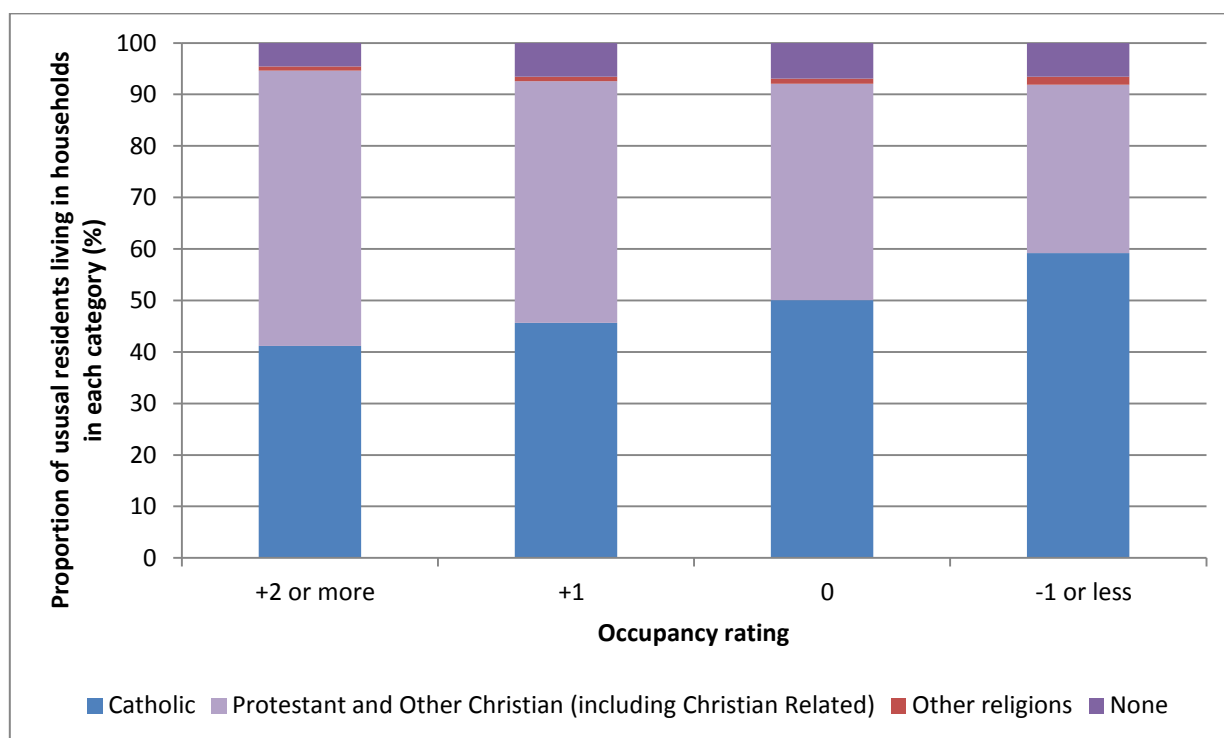
Figure 2.19: Religion or religion brought up in by occupancy rating



[Download chart and supporting data](#)

Almost three-fifths (59 per cent) of people living in overcrowded household spaces were or had been brought up as Catholics, 33 per cent as Protestants, 1.6 per cent in Other religions, while 6.5 per cent of such occupants had no religion ([Figure 2.20](#)). There was a similar pattern across all tenure types, with the largest differential between those who were or had been brought up as Catholics or Protestants occurring in the Owner-occupied sector, at 63 per cent and 32 per cent respectively ([Table DC2417NI](#)).

Figure 2.20: Occupancy rating by religion or religion brought up in



[Download chart and supporting data](#)

On Census Day 2011, a quarter (25 per cent) of people renting from Housing Associations and a fifth (20 per cent) of NIHE residents were living in overcrowded accommodation. The equivalent rates for the Private rented and Owner-occupied sectors were lower (16 per cent and 6.3 per cent respectively). Conversely, people living in the Owner-occupied or Private rented sectors were more likely to live in household spaces with occupancy ratings of +2 or more (64 per cent and 35 per cent of people respectively) than those renting from the NIHE (15 per cent) or Housing Associations (10 per cent) ([Table DC2417NI](#)).

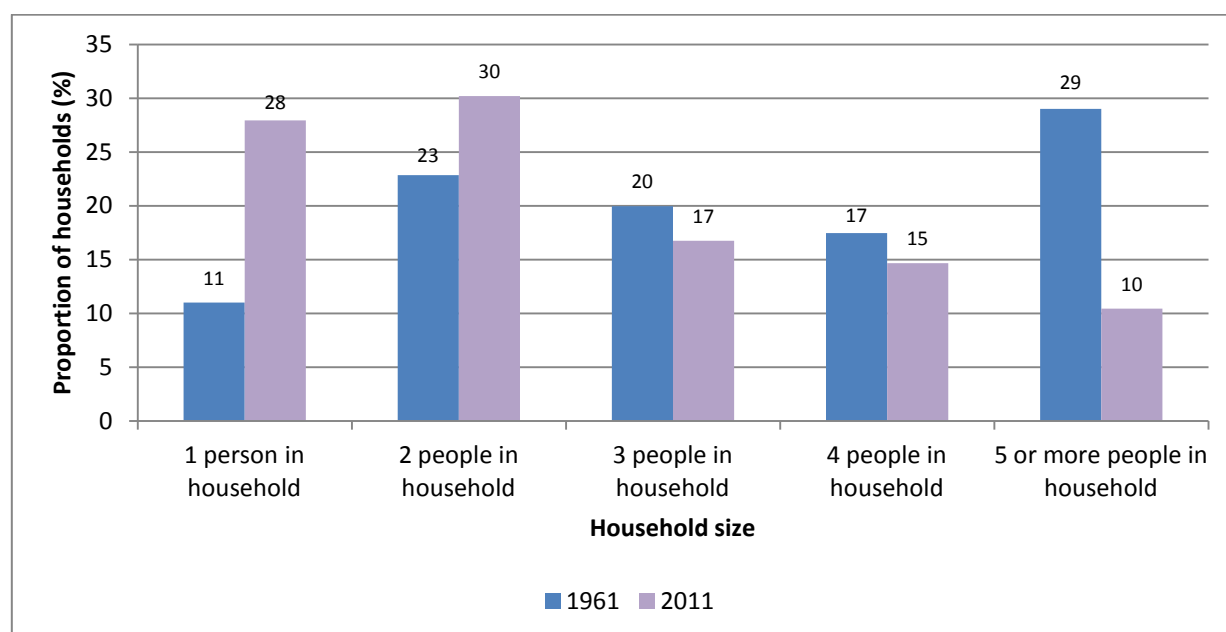
Around one in ten people (9.5 per cent) who belonged to or had been brought up in Other religions lived in overcrowded Private rented household spaces. This compared with lower rates for those with no religion (4.7 per cent) and those who were or had been brought up as Catholics (3.1 per cent) or Protestants (1.6 per cent). In contrast, people who were or had been brought up as Catholics were most likely to live in overcrowded Owner-occupied household spaces (6.2 per cent), compared with 4.2 per cent of those who belonged to or had been brought up in Other religions, 3.5 per cent of those with no religion and 3.0 per cent of

people who were or had been brought up in Protestant denominations ([Table DC2417NI](#)).

2.13 Religion or Religion brought up in and Household size

The demographic structure of the households in which we live has changed dramatically over the past fifty years. Whereas in 1961, around half of Northern Ireland's population lived in households containing 5 or more people, by 2011 this proportion had fallen to 22 per cent. Over the same period, the proportion of households containing up to two people increased from around a third (34 per cent) to almost three-fifths (58 per cent), with that for single person households up from 11 per cent to 28 per cent. As a result, the average household size fell from 3.70 to 2.54 over the same period ([Table DC2421NI](#); [Figure 2.21](#)).

Figure 2.21: Household size (1961 and 2011 Censuses)



[Download chart and supporting data](#)

C Stemming from a rounding issue, some of the 1961 figures originally contained in this chart were incorrect by the equivalent of one percentage point. These were corrected in November 2013.

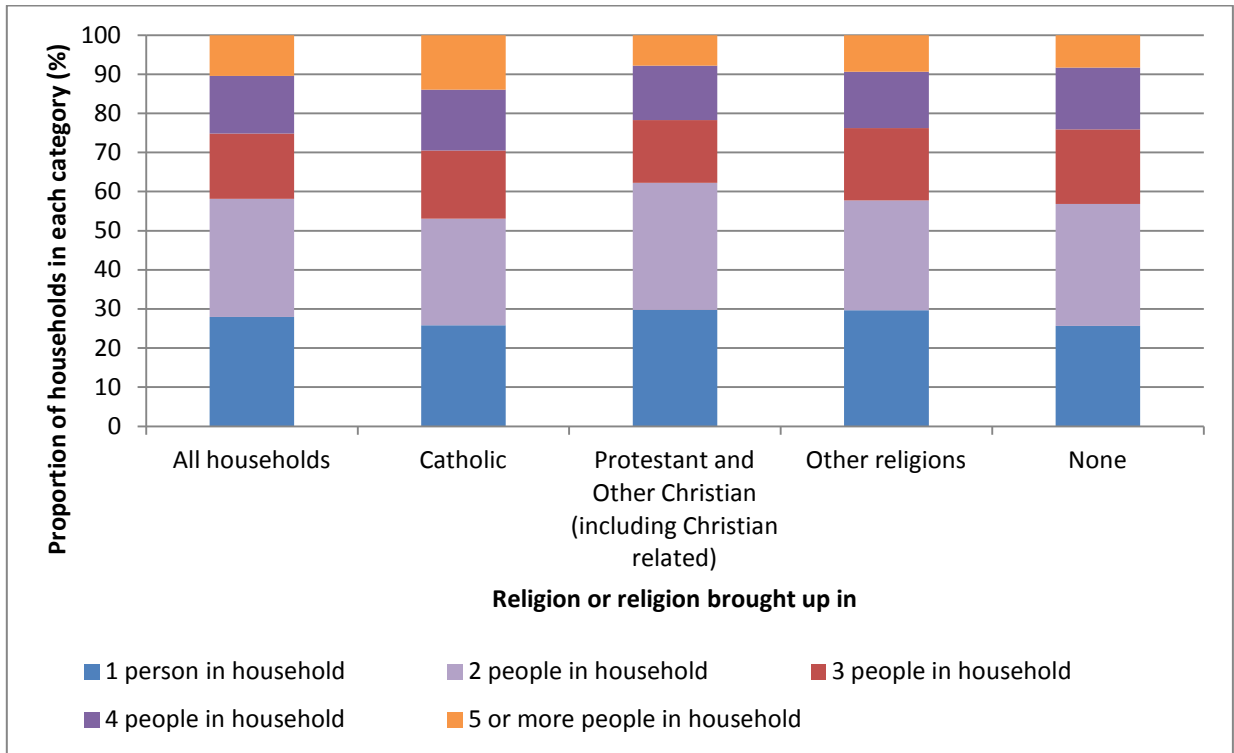
Between the 2001 and 2011 Censuses, while the rate of increase in the number of households (12 per cent, 76,600) was greater than that for population growth (7.5 per cent, 125,600), the differential between these rates was smaller than in the immediately preceding decades and, thus, the decrease in average household size was relatively modest, from 2.65 to 2.54 ([Table DC2421NI](#)).

In 2011, based on the religion or religion brought up in of the Household Reference Person (HRP), the average household size was largest among those who were or had been brought up as Catholics (2.72 persons). The rates for the remaining categories were: Protestants (2.41), Other religions (2.50) and no religion (2.54) ([Table DC2421NI](#)).

On Census Day 2011, 30 per cent of households contained two people, while 28 per cent contained one person. For larger household sizes, the rates were: three people (17 per cent); four people (15 per cent); and five or more people (10 per cent) ([Table DC2421NI](#); [Figure 2.21](#); [Figure 2.22](#)).

While 14 per cent of HRPs who were or had been brought up as Catholics lived in households of 5 or more people, the rates were lower for HRPs who belonged to or had been brought up in Other religions (9.4 per cent), Protestant denominations (7.8 per cent) or those with no religion (8.3 per cent) ([Table DC2421NI](#); [Figure 2.22](#)).

Figure 2.22: Religion or religion brought up in of HRP by household size

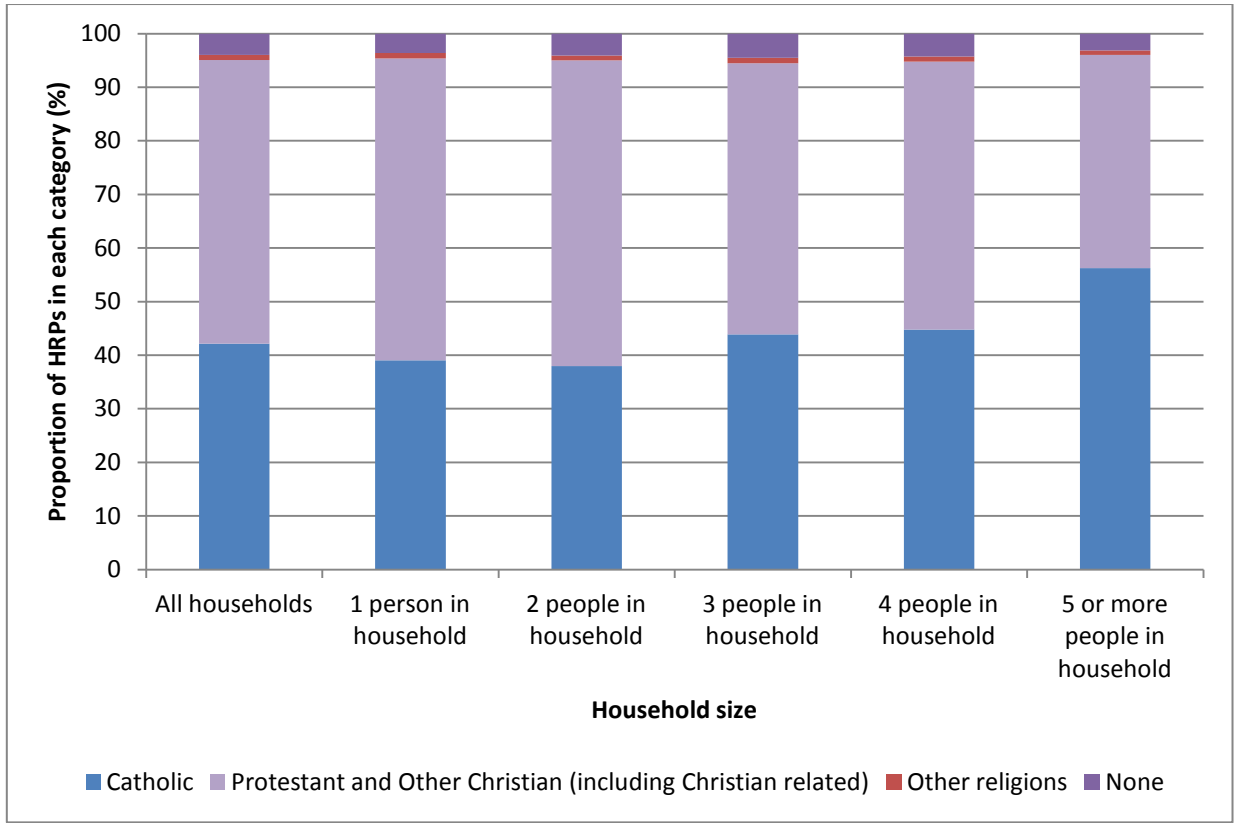


[Download chart and supporting data](#)

HRPs who belonged to or had been brought up in Protestant denominations or Other religions were more likely to live in one-person households (both 30 per cent) than those who were or had been brought up as Catholics or who had no religion (both 26 per cent) ([Table DC2421NI](#); [Figure 2.22](#)).

Over half (53 per cent) of HRP were or had been brought up as Protestants, 42 per cent as Catholics and 0.9 per cent in Other religions, while 4.0 per cent had no religion. However, 56 per cent of HRP who lived in 5-person households were or had been brought up as Catholics, compared with 40 per cent who were or had been brought up as Protestants. In contrast, 56 per cent of HRP who lived alone belonged to or had been brought up in Protestant denominations, while 39 per cent were or had been brought up as Catholics ([Table DC2421NI](#); [Figure 2.23](#)).

Figure 2.23: Household size by religion or religion brought up in of HRP



[Download chart and supporting data](#)

3 NATIONAL IDENTITY

3.1 Introduction

The 2011 Census introduced a new question, “How would you describe your national identity?”, which allowed respondents to indicate those countries or nations to which they most feel a sense of belonging, affiliation or attachment. As national identity is a subjective and multi-dimensional measure, which may relate to a person’s locale, family origins or connections, language, religion, ethnic group or country of birth, respondents could tick more than one option from British, Irish, Northern Irish, English, Scottish, Welsh or Other. Those who selected Other could specify a national identity.

When the 2011 Census Key Statistics were published on 11 December 2011, there was considerable interest in the national identity results, leading to speculation regarding an apparent “rise of the Northern Irish” and the likely religion breakdown of people with such an identity. Although this was the first time the Census had included a question on national identity, not dissimilar questions have been included for some time in the Northern Ireland Crime Survey and the Northern Ireland Life and Times Survey (NILT Survey).

Online results from the [NILT Survey](#) date back to 1998, the year of the Good Friday Agreement. Although the wording of the NILT’s question on national identity, “Which of these best describes the way you think of yourself?”, differs from that used in the 2011 Census, its main response options include ‘Ulster’ in addition to British, Irish, Northern Irish and Other, and it allows a single response only, it is clear from its results that a sizeable proportion of the Northern Ireland population has had a Northern Irish identity for some time. For instance, the national identity figures for the latest available 2010 NILT Survey were: British (37 per cent); Irish (25 per cent); Northern Irish (28 per cent); Ulster (4 per cent); and Other (5 per cent).

The 2011 Census Detailed Characteristics presented in the following sections will shed some light on the complex mix of national identities of the usual residents of Northern Ireland, in particular, the ‘Northern Irish’.

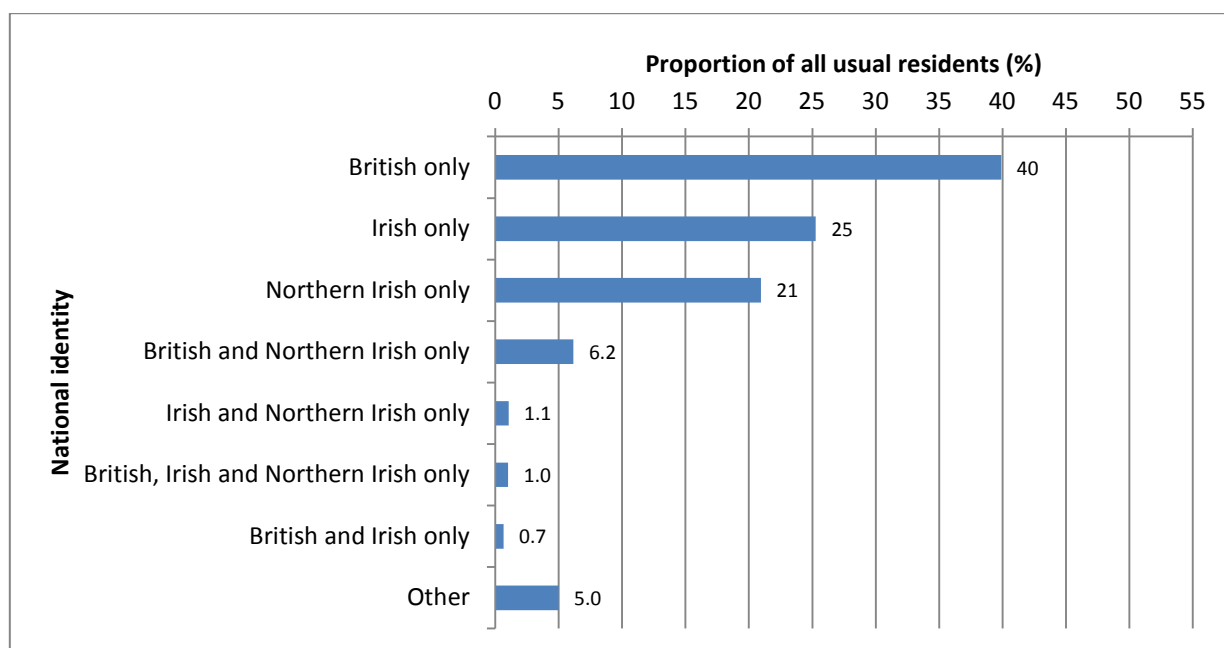
3.2 National identity classifications

The question on national identity was introduced primarily to enable people from minority ethnic populations and / or those who had moved to Northern Ireland from elsewhere to more fully articulate their national identity. Within a Northern Ireland context, it also provides a means of gauging the proportions of usual residents who identified themselves as British, Irish or Northern Irish.

As the question allowed multiple responses, Classification 1 of National Identity has been used to report both 'only' and combined responses (for example, 'Irish only' and 'British and Northern Irish'), while Classification 2 reports statistics for each individual national identity, regardless of whether these options were chosen along with other national identities.

Classification 1 shows that, in 2011, two-fifths (40 per cent) of people had a British only national identity (without selecting any additional national identities), a quarter (25 per cent) had an Irish only identity and just over a fifth (21 per cent) had a Northern Irish only identity. Of the various combined national identities, British and Northern Irish Only was the most prevalent (6.2 per cent), while 5.0 per cent of people included national identities other than British, Irish or Northern Irish ([Table DC2105NI](#); [Figure 3.1](#)).

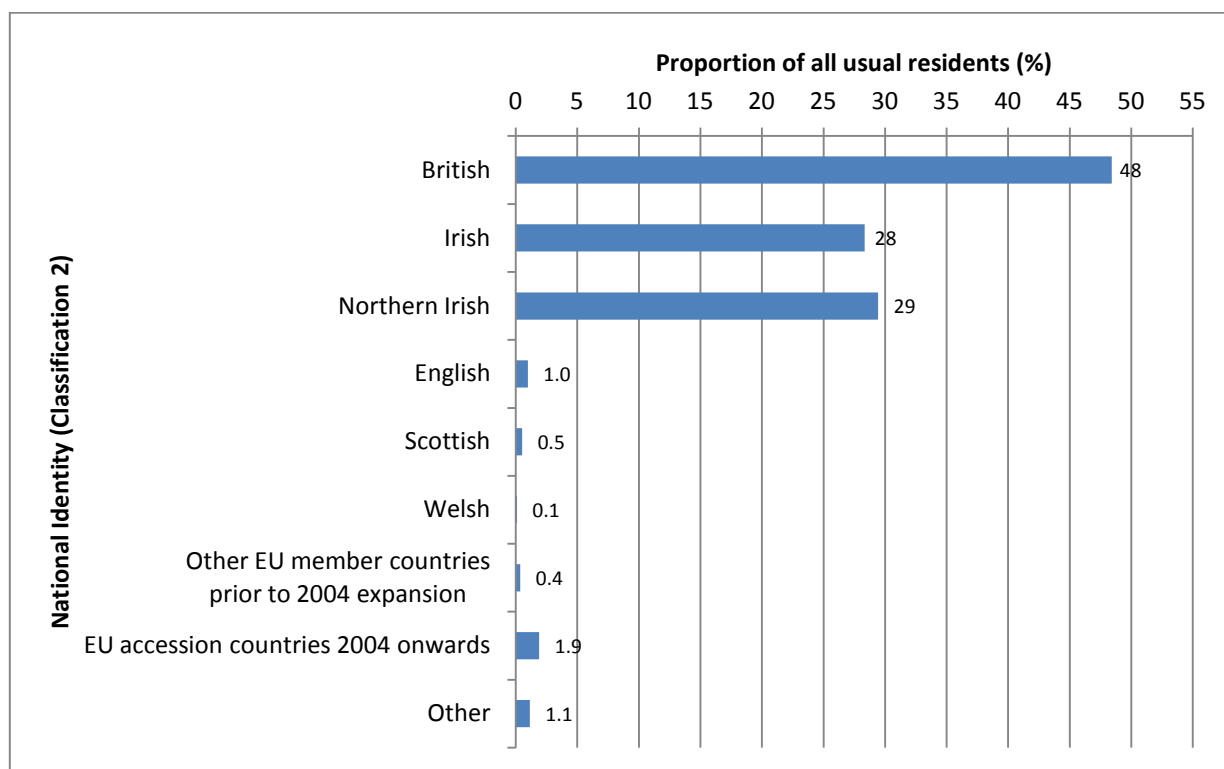
Figure 3.1 - National identity of all usual residents (Classification 1)



[Download chart and supporting data](#)

On the basis of Classification 2, almost half (48 per cent) of people usually resident in Northern Ireland in 2011 included British as a national identity, while 29 per cent included Northern Irish and 28 per cent included Irish. The proportions that included English, Scottish or Welsh as a national identity were 1.0 per cent, 0.5 per cent and 0.1 per cent respectively, while 3.4 per cent included Other national identities ([Table DC2106NI](#); [Figure 3.2](#)).

Figure 3.2: National identity of all usual residents (Classification 2)



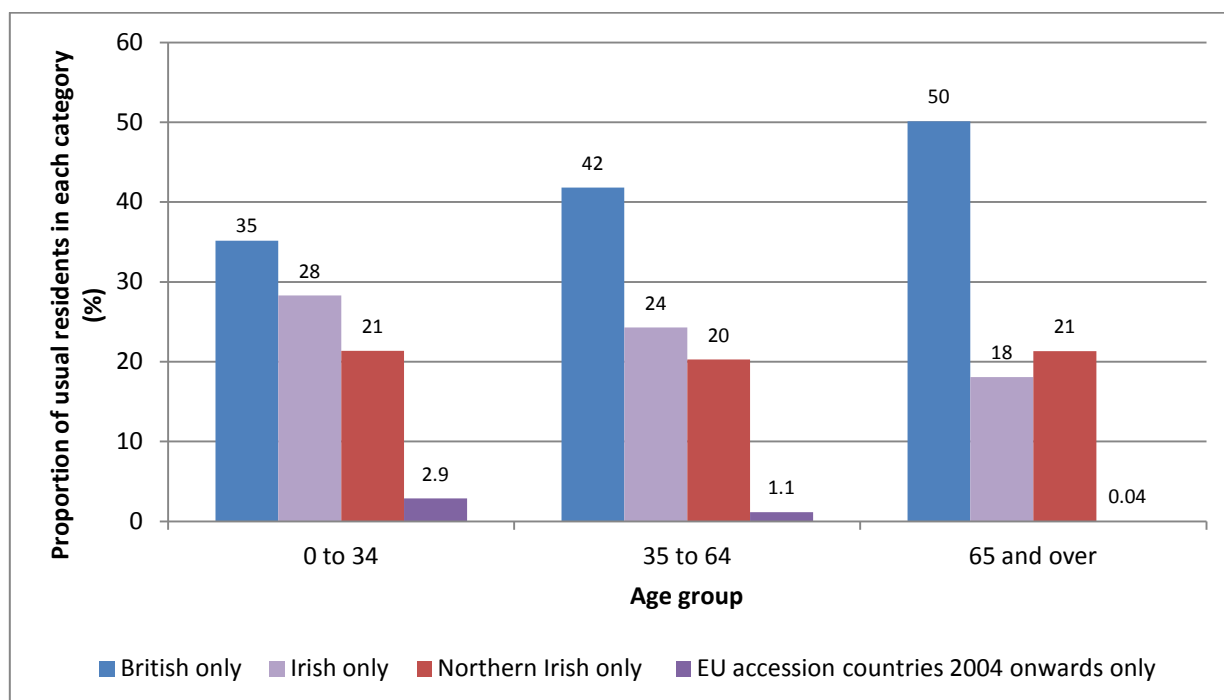
[Download chart and supporting data](#)

For the most part, both classifications exhibit broadly similar patterns when examined with other variables. Therefore, partly because the sum of the response proportions for Classification 1 is 100 per cent, while that for Classification 2 exceeds 100 per cent, and partly because it was expected that the ‘only’ categories used in Classification 1 would be more likely to highlight any differentials than those used in Classification 2, it has been decided to place much of the focus of the rest of this Chapter on Classification 1. Key differences between the results will be highlighted where appropriate.

3.3 National identity and Age

In 2011, the proportion of people with a British only national identity tended to increase with age, ranging from 35 per cent of those aged 0-34 to 50 per cent of those aged 65 and over. In contrast, those with an Irish only national identity had a younger age distribution, ranging from 28 per cent of those aged 0-34 to 18 per cent of those aged 65 and over. There was, however, little variation by age group among those with a Northern Irish only national identity. While overall, people whose sole national identity related to one of the EU accession countries made up 1.8 per cent of the overall usually resident population, they accounted for 2.9 per cent of people aged 0-34, including 5.3 per cent of those aged 25-34 ([Table DC2105NI](#); [Figure 3.3](#)).

Figure 3.3: Age group by selected national identity (Classification 1)

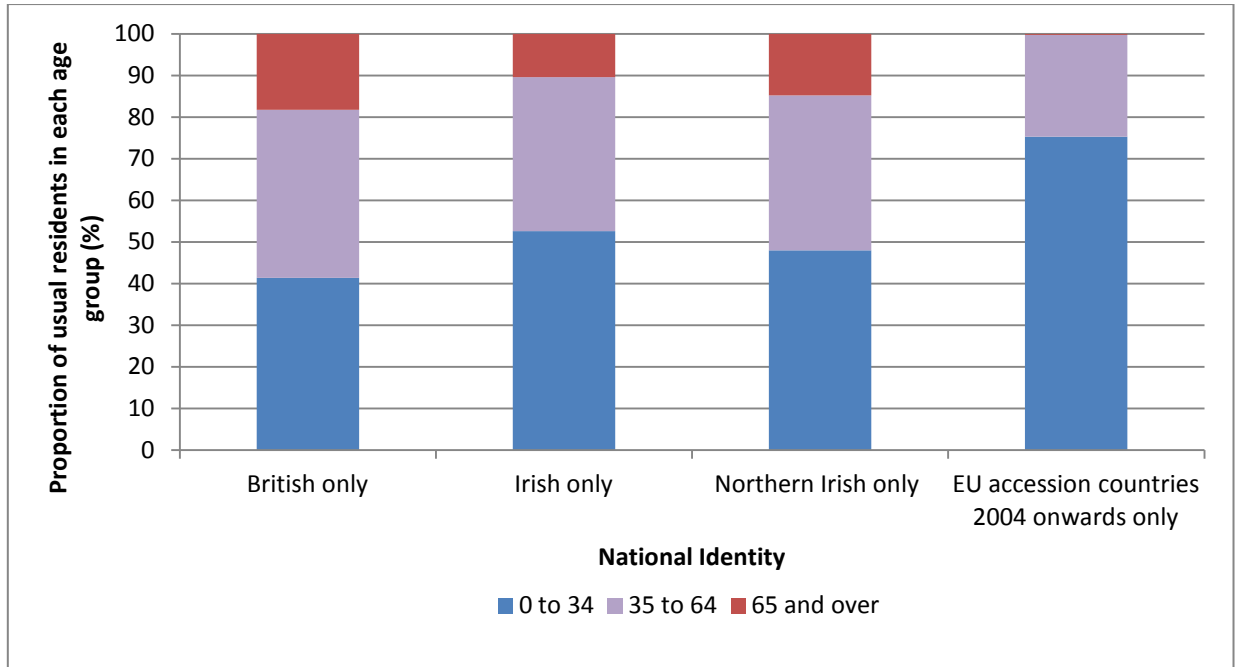


[Download chart and supporting data](#)

Over half (53 per cent) of those with an Irish only national identity were aged 0-34, compared with 48 per cent of those with a Northern Irish only identity and two-fifths (41 per cent) of those with a British only identity. A tenth (10 per cent) of those who had an Irish only national identity were aged 65 and over, compared with 15 per cent of those who had a Northern Irish only identity and 18 per cent who had a British only identity. This contrasts with the much younger

age distribution of people whose sole national identity related to one of the EU accession countries, of whom 75 per cent were aged 0-34 and 0.3 per cent aged 65 and over ([Table DC2105NI](#); [Figure 3.4](#)).

Figure 3.4: Selected national identity (Classification 1) by age group



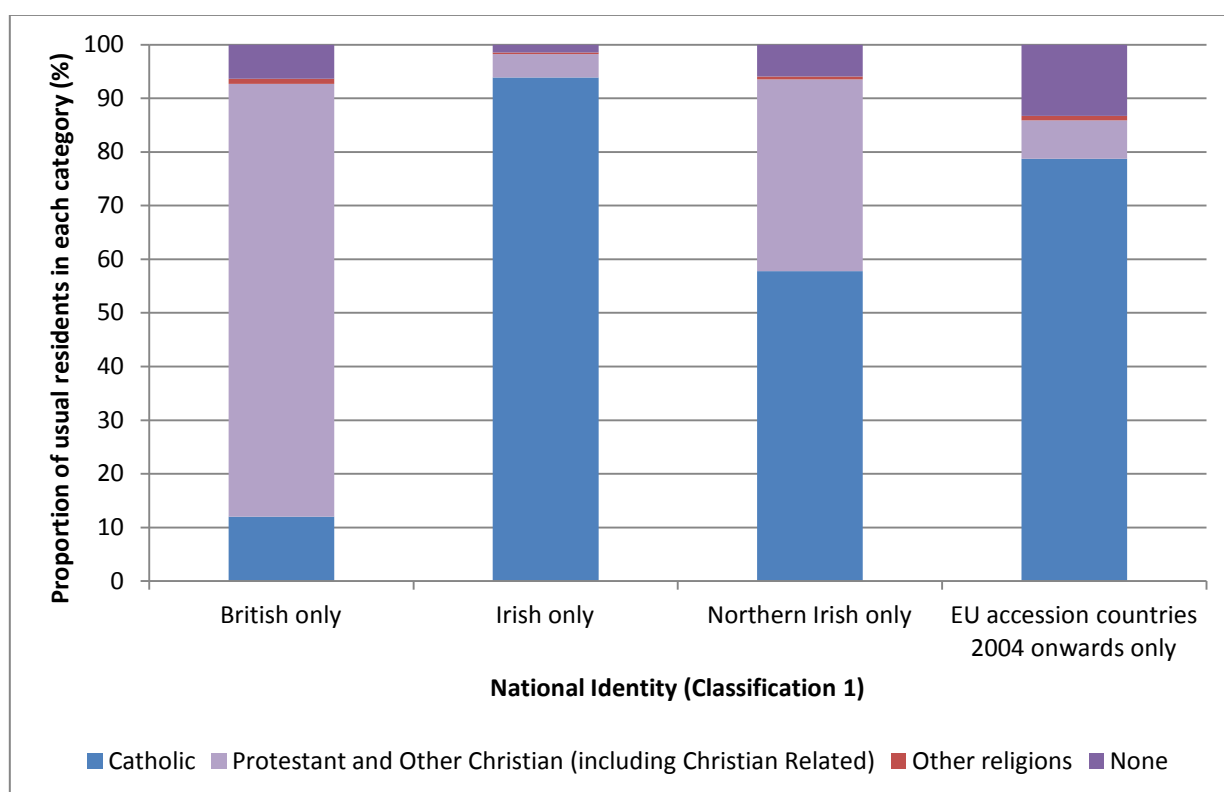
[Download chart and supporting data](#)

3.4 National identity and Religion or Religion brought up in

The introduction to this Chapter (Section 3.1) highlighted the strong interest in the 2011 Census Key Statistics on national identity and the speculation that arose regarding the likely religion breakdown of people who had a Northern Irish identity. In addition, Section 3.2 explained the differences between the two national identity classifications and the rationale for focusing on Classification 1, namely the broadly similar patterns in the results of the two classifications, the fact that the sum of the response options for Classification 1 totals 100 per cent and the expectation that the 'only' categories used in Classification 1 would be more likely to highlight any differentials. It is ironic, therefore, that the key difference between the results of the two classifications relates to the religion breakdown of people who felt Northern Irish only and those who included Northern Irish, with or without other identities. For this reason, the results of both classifications are referred to below.

On the basis of Classification 1, almost three-fifths (58 per cent) of people with a Northern Irish only national identity were or had been brought up as Catholics, and 36 per cent were or had been brought up as Protestants. Classification 2, however, reveals very little difference between the proportions of people who included Northern Irish as a national identity, with or without other identities, who were or had been brought up as Catholics or Protestants (47 per cent and 46 per cent respectively) ([Table DC2238NI](#); [Table DC2240NI](#); [Figure 3.5](#)).

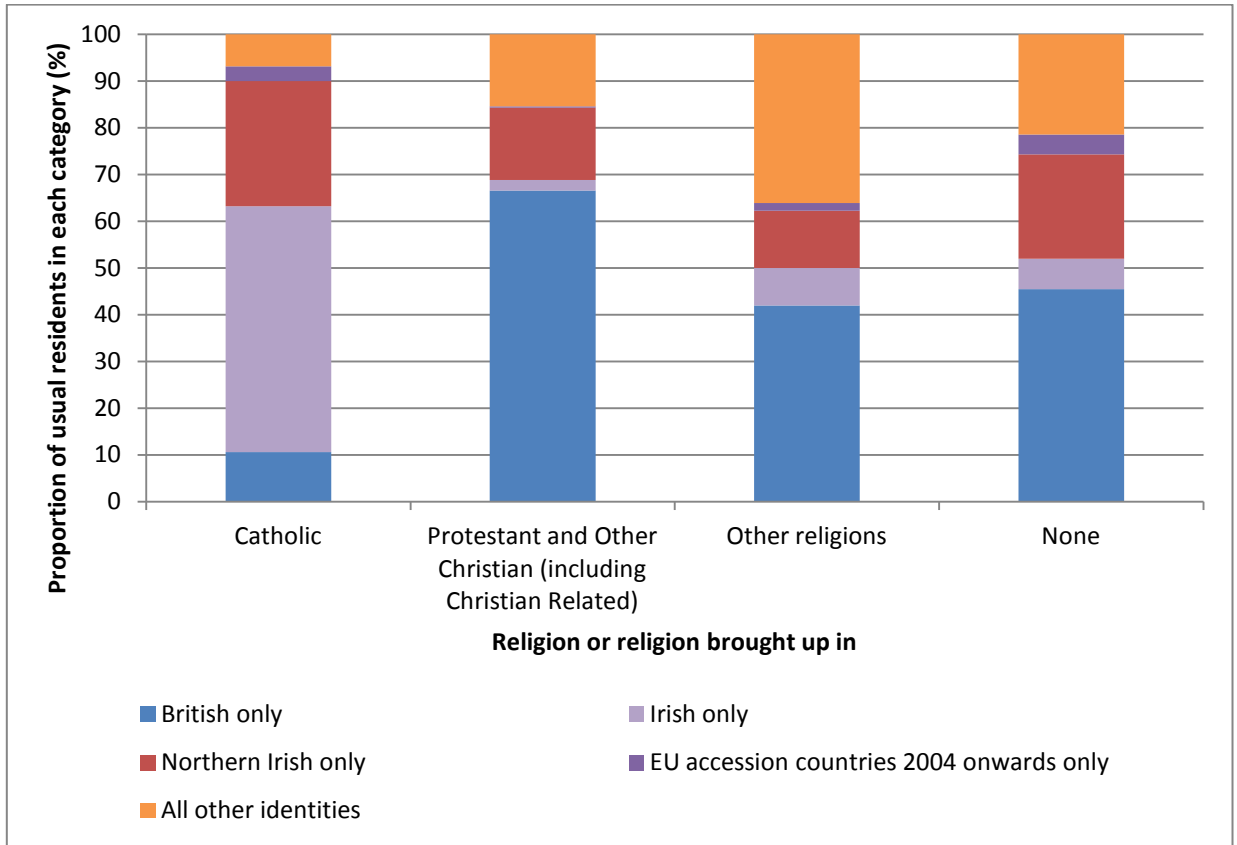
Figure 3.5: Selected national identity (Classification 1) by religion or religion brought up in



[Download chart and supporting data](#)

In addition, over a quarter (27 per cent) of people who were or had been brought up as Catholics felt Northern Irish only (Classification 1), compared with 22 per cent of those who had no religion, 15 per cent of those who belonged to or had been brought up in Protestant denominations and 12 per cent of people who belonged to or had been brought up in Other religions. Classification 2, on the other hand, reveals much closer proportions for inclusion of Northern Irish by those who were or had been brought up as Catholics (31 per cent), as Protestants (28 per cent) or who had no religion (32 per cent), as well as 18 per cent of those who belonged to or had been brought up in Other religions ([Table DC2238NI](#); [Table DC2240NI](#); [Figure 3.6](#)).

Figure 3.6: Religion or religion brought up in by national identity (Classification 1)



[Download chart and supporting data](#)

A likely factor in the difference between the religion breakdown of people who felt Northern Irish only and those who included Northern Irish is the larger number of people who regarded themselves as British and Northern Irish only (111,700; 6.2 per cent of the usually resident population) relative to those who felt Irish and Northern Irish only (19,100; 1.1 per cent). Seven-eighths (87 per cent) of people

who felt British and Northern Irish only belonged to or had been brought up in Protestant denominations, while a similar proportion (86 per cent) of those who regarded themselves as Irish and Northern Irish only were or had been brought up as Catholics. In essence, while Protestants were almost as likely as Catholics to declare a Northern Irish identity, they were much less inclined to regard themselves as exclusively Northern Irish. As will be seen below, there were no meaningful differences between the two classifications in terms of the religion breakdown of national identities other than Northern Irish ([Table DC2238NI](#); [Table DC2240NI](#)).

Four-fifths (81 per cent) of people who felt British only were or had been brought up as Protestants, compared with 12 per cent of those who were or had been brought up as Catholics (Classification 1). In contrast, 94 per cent of people with an Irish only identity were or had been brought up as Catholics, compared with 4.4 per cent of those who belonged to or had been brought up in Protestant denominations. Classification 2 produced very similar results for inclusion of British or Irish ([Table DC2238NI](#); [Table DC2240NI](#); [Figure 3.5](#)).

Two-thirds (67 per cent) of people who were or had been brought up as Protestants had a British only national identity, compared with 45 per cent of those with no religion, 42 per cent of people who belonged to or had been brought up in Other religions and 11 per cent of those who were or had been brought up as Catholics (Classification 1). In contrast, over half (53 per cent) of people who were or had been brought up as Catholics felt Irish only, compared with 8.0 per cent of those who belonged to or had been brought up in Other religions, 6.5 per cent of people with no religion and 2.3 per cent of those who belonged to or had been brought up in Protestant denominations. A similar pattern occurred under Classification 2 ([Table DC2238NI](#); [Table DC2240NI](#); [Figure 3.6](#)).

On the basis of Classification 1, almost four-fifths (79 per cent) of people who solely identified with one of the EU accession countries were or had been brought up as Catholics, while 13 per cent had no religion, 7.2 per cent were or had been brought up in Protestant denominations and 0.8 per cent had been

brought up in Other religions. Classification 2 produced a broadly similar pattern of results ([Table DC2238NI](#); [Table DC2240NI](#); [Figure 3.5](#)).

3.5 National identity and Country of birth

As 89 per cent of usual residents on Census Day 2011 were born in Northern Ireland, the results for national identity for people born here were very similar to those for all usual residents, with 41 per cent perceiving their identity to be British only, 26 per cent Irish only and 23 per cent Northern Irish only. In contrast, almost three-quarters (74 per cent) of people born in the Republic of Ireland had an Irish only national identity, while 13 per cent felt British only and 7.8 per cent Northern Irish only ([Table DC2212NI](#)).

There was a marked difference between the national identities of those born in England and those originally from Scotland or Wales. While people whose country of birth was England were nearly four times as likely to have a British only national identity (53 per cent) as English only (14 per cent), those born in Scotland were more likely to feel Scottish only (39 per cent) than British only (34 per cent). Similarly, people born in Wales were more likely to feel Welsh only (38 per cent) than British only (36 per cent) ([Table DC2212NI](#)).

Among people born in other countries that were members of the EU prior to its expansion from 2004, 43 per cent identified with one of those countries only, while 53 per cent included British, Irish, Northern Irish, English, Scottish or Welsh identities. Of particular note were people whose country of birth was Germany, four-fifths of whom (81 per cent) included British, Irish, Northern Irish, English, Scottish or Welsh identities, while 16 per cent identified with one of the other pre-expansion countries only. In contrast, possibly related to the relatively short time since they migrated to Northern Ireland, over four-fifths (82 per cent) of people born in one of the EU accession countries identified with one of those countries only, while 16 per cent included British, Irish, Northern Irish, English, Scottish or Welsh identities ([Table DC2212NI](#)).

Among the larger cohorts of people born in other regions / countries, the most likely to include British, Irish, Northern Irish, English, Scottish or Welsh identities were those originating from: Hong Kong (83 per cent); South and Eastern Africa

(74 per cent); Antarctica and Oceania (72 per cent); or North America and the Caribbean (72 per cent). For the most part, people born in these regions / countries were more likely to consider themselves to be British only than Irish only or Northern Irish only, although people born in the United States of America were more likely to feel Irish only (22 per cent) than British only (11 per cent) ([Table DC2212NI](#)).

3.6 National identity and Ethnic group

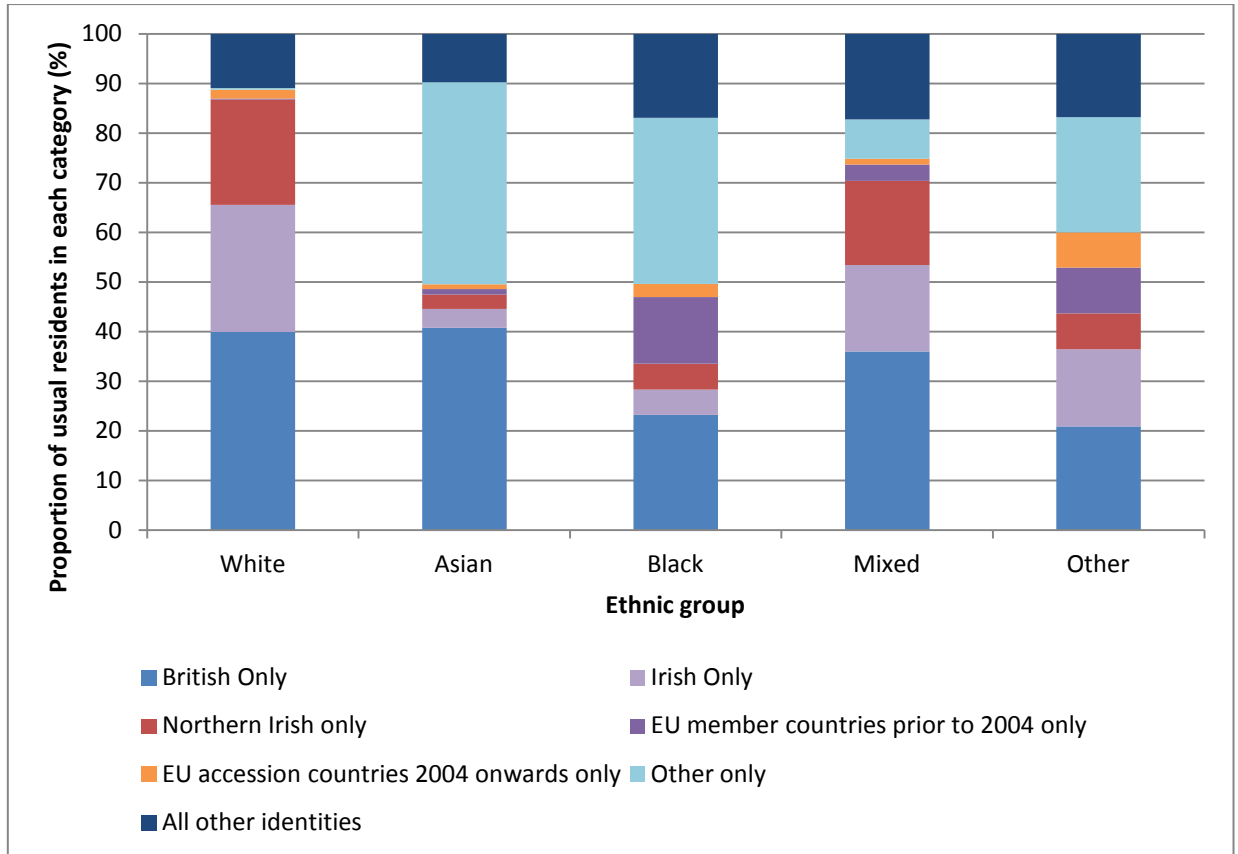
In 2011, of the 31,100 (1.7 per cent) usual residents who were non-White, 61 per cent (19,100) belonged to the Asian ethnic group, 19 per cent (6,000) were in the Mixed ethnic group, 12 per cent (3,600) were Black and 7.6 per cent (2,400) belonged to Other ethnic groups. Within the Asian ethnic group, 33 per cent (6,300) were of Chinese ethnicity, 32 per cent (6,200) were ethnically Indian, 5.7 per cent (1,100) were Pakistani, 2.8 per cent (500) were Bangladeshi, while 26 per cent (5,000) were in the Other Asian sub-group ([Table DC2206NI](#)).

On Census Day 2011, equal proportions of usual residents from the Asian ethnic group had either a British only or an Other only national identity (both 41 per cent), while 3.8 per cent regarded themselves as Irish only and 2.9 per cent as Northern Irish only. Although people who were of Chinese ethnicity were more likely to have a British only identity (46 per cent) than an Other only national identity (34 per cent), those who were ethnically Indian were more likely to identify with an Other only national identity (48 per cent) than to feel British only (37 per cent). This difference may in part relate to the relatively large recent expansion in the ethnically Indian population, from 1,600 in 2001 to 6,200 in 2011, and the more modest increase among people of Chinese ethnicity over the same period, from 4,100 to 6,300 ([Table DC2206NI](#); [Figure 3.7](#)).

In 2011, people who belonged to the Black or Other ethnic groups were more likely to regard their national identity as Other only (33 per cent and 23 per cent respectively) than British only (23 per cent and 21 per cent respectively), Irish only (5.1 per cent and 16 per cent respectively), Northern Irish only (5.2 per cent and 7.2 per cent respectively) or as solely relating to one of the Other countries that was a member of the EU prior to the expansion that commenced in 2004 (13 per cent and 9.2 per cent respectively). In contrast, people who were in the

Mixed ethnic group were more likely to identify themselves as British only (36 per cent), Irish only (17 per cent) or Northern Irish only (17 per cent) than Other only (7.9 per cent) ([Table DC2206NI](#); [Figure 3.7](#)).

Figure 3.7: Ethnic group by national identity (Classification 1)



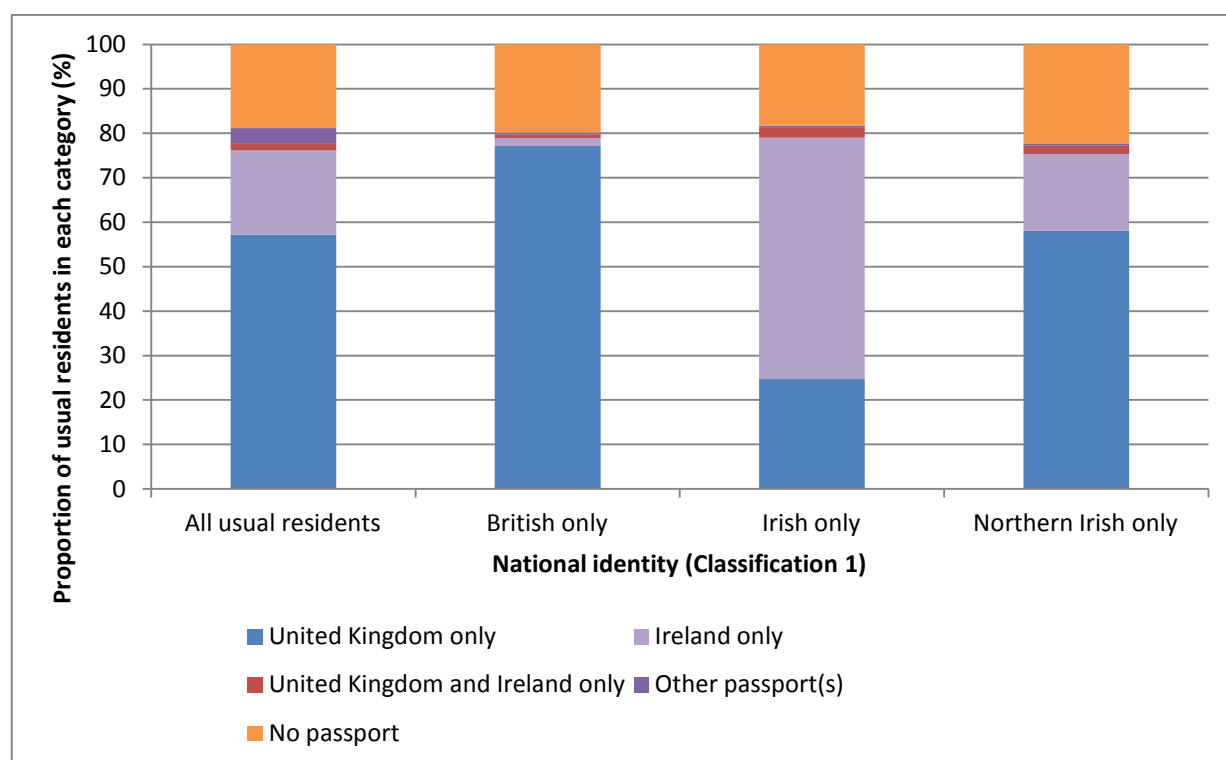
[Download chart and supporting data](#)

3.7 National identity by Passports held

On Census Day 2011, over three-quarters (77 per cent) of the 722,400 usual residents with a British only identity held a UK passport only, 1.8 per cent held an Ireland passport only, 0.8 per cent held UK and Ireland passports only, while a further fifth (20 per cent) held none. Among the 379,300 people who felt Northern Irish only, three-fifths (58 per cent) held a UK passport only, 17 per cent an Ireland passport only, 2.0 per cent both UK and Ireland passports only and over a fifth (22 per cent) held none. In contrast, over half (54 per cent) of the 457,500 usual residents who regarded themselves as Irish only held an Ireland passport only, a quarter (25 per cent) held a UK passport only, 2.4 per cent held

both UK and Ireland passports only and 18 per cent held none ([Table DC2219NI](#); [Figure 3.8](#)).

Figure 3.8: Selected national identity (Classification 1) by passports held



[Download chart and supporting data](#)

In 2011, over four-fifths (82 per cent) of the 111,700 usual residents who felt British and Northern Irish only held a UK passport only, 1.8 per cent held an Ireland passport only, 1.4 per cent held both UK and Ireland passports only, while 14 per cent held none. In contrast, the 19,100 people who regarded themselves as Irish and Northern Irish only were more likely to hold an Ireland passport only (44 per cent) than a UK passport only (36 per cent); a further 5.6 per cent of this group held both passports and 15 per cent held none ([Table DC2219NI](#)).

On Census Day 2011, two-thirds (67 per cent) of the 52,800 usual residents who did not feel British, Irish, Northern Irish, English, Scottish or Welsh held a passport from a EU/EEA country other than the UK or Ireland, while a further 22 per cent held only a passport from a country outside the EU/EEA and 6.6 per cent held no passport. Among the 37,800 usual residents who identified with an Other EU country only, regardless of when membership commenced, 91 per cent

held only a passport from a EU/EEA country other than UK or Ireland. In addition, three-quarters (76 per cent) of the 15,000 people with an Other identity only held only a passport from a country outside the EU/EEA ([Table DC2219NI](#)).

In 2011, a majority (54 per cent) of usual residents who held a UK passport only had a British only national identity, while 72 per cent of people who only held an Ireland passport felt Irish only. A more diverse group held both UK and Ireland passports only, with 36 per cent regarding themselves as Irish only, 24 per cent as Northern Irish only and 19 per cent as British only. Three-quarters (76 per cent) of usual residents holding only a passport of one of the EU/EEA countries solely identified with a EU accession country, including 42 per cent with Poland and 16 per cent with Lithuania; a further 13 per cent of this group identified with a pre-2004 EU member country only, and 4.1 per cent with both a EU accession country and at least one of British, Irish, Northern Irish, English, Scottish or Welsh ([Table DC2219NI](#)).

4 Further Information

- Today's release of results from the 2011 Census will be followed by a number of other planned releases. Further information about these is set out in the [Northern Ireland Census 2011 Output Prospectus](#), which will be regularly updated as the release programme proceeds.
- A number of supporting papers on the 2011 Census are also available on the [NISRA website](#). The detailed Census statistics underlying this report can be viewed [here](#).
- Information on the 2011 Census in England and Wales is available from the [Office for National Statistics \(ONS\) website](#).
- Information on the 2011 Census in Scotland is available from the [National Records of Scotland \(NRS\) website](#).
- Census statistics for the United Kingdom will be produced when estimates are available for all countries, and can be accessed at <http://www.ons.gov.uk/ons/guide-method/census/2011/uk-census/index.html>

5 Background Notes

1. The 2011 Census was held on 27 March 2011, and involved every household and communal establishment in Northern Ireland. The Census responses have provided a rich store of statistical information about the population of Northern Ireland. The questionnaire covered topics in the areas of demography, identity, health, housing, qualifications, labour market activity, travel to work or study and migration.
2. The Detailed Characteristics statistics published today (16 May 2013) are provided for Northern Ireland as a whole, and focus on the topics of Health, Religion and National Identity. A further set of Detailed Characteristics statistics, again at the Northern Ireland level, and focusing on Ethnicity, Language, Housing and the Labour Market will be published later in the summer. Cross-tabulations for smaller geographic units will follow, as detailed in the [Northern Ireland Census 2011 Output Prospectus](#).
3. NISRA recognises that the 2011 Census will not have obtained a response from every usual resident. Accordingly, NISRA has made statistical adjustments to ensure that all statistical output from the 2011 Census represents the complete population of Northern Ireland. Further details on the methodology to adjust for under-enumeration, and other methodological aspects of the Census, can be found in the [Methodology Overview Paper](#).
4. Many of the questions in the 2011 Census are similar to those used in 2001, and some users may wish to compare statistics from the 2001 and 2011 Censuses. A paper that summarises the similarities and differences between the 2001 and 2011 Census questionnaires can be viewed [here](#). A separate paper that compares the table structures from the 2001 and 2011 Census outputs can be viewed [here](#). A further paper, comparing the content of the 2011 Census questionnaires in Northern Ireland, Scotland and England & Wales will be published later in 2013.
5. All figures in this report are reported in a rounded form to emphasise their estimated nature. The underlying unrounded data can be accessed through the [NINIS website](#), and it is noted that all charts and maps in this report are based on the unrounded data. Further detail on the quality of Census statistics is provided in supporting papers available on the [NISRA website](#).

6. National Statistics are produced to high professional standards set out in the Code of Practice for Official Statistics. They undergo regular quality assurance reviews to ensure they meet customer needs. They are produced free from any political interference. © Crown copyright 2012.
7. The United Kingdom Statistics Authority has designated these statistics as National Statistics, in accordance with the Statistics and Registration Service Act 2007 and signifying compliance with the Code of Practice for Official Statistics. Designation can be broadly interpreted to mean that the statistics:
 - meet identified user needs;
 - are well explained and readily accessible;
 - are produced according to sound methods; and
 - are managed impartially and objectively in the public interest.

Once statistics have been designated as National Statistics, it is a statutory requirement that the Code of Practice shall continue to be observed.

8. Media enquiries should be addressed to the Department of Finance and Personnel Communications Office on Tel: 028 9016 3390. Out of office hours, please contact the Duty Press Officer via pager number 07699 715 440.
9. We welcome feedback from users on the content, format and relevance of this release. Please send feedback to the email address below.
10. Further information on the statistics provided in this publication can be obtained from NISRA Census Customer Services at:

Telephone: 028 9034 8160

Fax: 028 9034 8161

Email: census.nisra@dfpni.gov.uk

Responsible Statistician: Mr Robert Beatty

6 Annex A – Links to Tables on NINIS

DC2105NI	National Identity (Classification 1) by Age by Sex
DC2106NI	National Identity (Classification 2) by Age by Sex
DC2114NI	Religion by Age by Sex
DC2115NI	Religion or Religion Brought Up In by Age by Sex
DC2116NI	Religion by Age
DC2117NI	Religion or Religion Brought Up In by Age
DC2118NI	Religion (Full Detail) by Sex
DC2119NI	Household Composition by Religion of HRP
DC2120NI	Household Composition by Religion or Religion Brought Up In of HRP
DC2121NI	Living Arrangements by Religion by Sex
DC2122NI	Living Arrangements by Religion or Religion Brought Up In by Sex
DC2123NI	Knowledge of Irish by Age by Sex
DC2124NI	Knowledge of Ulster-Scots by Age by Sex
DC2206NI	National Identity (Classification 1) by Ethnic Group
DC2207NI	National Identity (Classification 2) by Ethnic Group
DC2208NI	National Identity (Classification 1) by Knowledge of Irish
DC2209NI	National Identity (Classification 2) by Knowledge of Irish
DC2210NI	National Identity (Classification 1) by Knowledge of Ulster-Scots
DC2211NI	National Identity (Classification 2) by Knowledge of Ulster-Scots
DC2212NI	Country of Birth by National Identity (Classification 1)
DC2213NI	Country of Birth by National Identity (Classification 2)
DC2218NI	National Identity (Classification 1) by Passports Held (Classification 1)
DC2219NI	National Identity (Classification 1) by Passports Held (Classification 2)
DC2220NI	National Identity (Classification 2) by Passports Held (Classification 1)
DC2221NI	National Identity (Classification 2) by Passports Held (Classification 2)
DC2228NI	Passports Held (Classification 1) by Knowledge of Irish
DC2229NI	Passports Held (Classification 2) by Knowledge of Irish
DC2230NI	Passports Held (Classification 1) by Knowledge of Ulster-Scots
DC2231NI	Passports Held (Classification 2) by Knowledge of Ulster-Scots
DC2237NI	National Identity (Classification 1) by Religion
DC2238NI	National Identity (Classification 1) by Religion or Religion Brought Up In
DC2239NI	National Identity (Classification 2) by Religion
DC2240NI	National Identity (Classification 2) by Religion or Religion Brought Up In
DC2241NI	Country of Birth by Religion
DC2242NI	Country of Birth by Religion or Religion Brought Up In
DC2243NI	Knowledge of Irish by Religion by Age by Sex
DC2244NI	Knowledge of Irish by Religion or Religion Brought Up In by Age by Sex
DC2245NI	Knowledge of Ulster-Scots by Religion by Age by Sex
DC2246NI	Knowledge of Ulster-Scots by Religion or Religion Brought Up In by Age by Sex
DC2247NI	Ethnic Group by Religion
DC2248NI	Ethnic Group by Religion or Religion Brought Up In

DC2249NI	Passports Held (Classification 1) by Religion
DC2250NI	Passports Held (Classification 1) by Religion or Religion Brought Up In
DC2251NI	Passports Held (Classification 2) by Religion
DC2252NI	Passports Held (Classification 2) by Religion or Religion Brought Up In
DC2253NI	Country of Birth by Religion by Age
DC2254NI	Country of Birth by Religion or Religion Brought Up In by Age
DC2306NI	General Health by Religion by Age by Sex
DC2307NI	General Health by Religion or Religion Brought Up In by Age by Sex
DC2308NI	Long-Term Health Problem or Disability by Religion by Age by Sex
DC2309NI	Long-Term Health Problem or Disability by Religion or Religion Brought Up In by Age by Sex
DC2412NI	Type of Communal Establishment by Religion by Sex
DC2413NI	Type of Communal Establishment by Religion or Religion Brought Up In by Sex
DC2414NI	Tenure by Number of Cars or Vans by Religion of HRP
DC2415NI	Tenure by Number of Cars or Vans by Religion or Religion Brought Up In of HRP
DC2416NI	Tenure by Occupancy Rating (Rooms) by Religion
DC2417NI	Tenure by Occupancy Rating (Rooms) by Religion or Religion Brought Up In
DC2418NI	Tenure by Religion of HRP
DC2419NI	Tenure by Religion or Religion Brought Up of HRP
DC2420NI	Household Size by Religion of HRP
DC2421NI	Household Size by Religion or Religion Brought Up In of HRP
DC2508NI	Highest Level of Qualification by Religion by Sex
DC2509NI	Highest Level of Qualification by Religion or Religion Brought Up In by Sex
DC2510NI	Highest Level of Qualification by Religion by Age by Sex
DC2511NI	Highest Level of Qualification by Religion or Religion Brought Up In by Age by Sex
DC2614NI	Economic Activity by Religion by Sex
DC2615NI	Economic Activity by Religion or Religion Brought Up In by Sex
DC2616NI	Economic Activity by Religion by Age by Sex
DC2617NI	Economic Activity by Religion or Religion Brought Up In by Age by Sex
DC2618NI	Occupation by Religion by Sex
DC2619NI	Occupation by Religion or Religion Brought Up In by Sex
DC2620NI	Industry by Religion by Sex
DC2621NI	Industry by Religion or Religion Brought Up In by Sex
DC2622NI	NS-SeC by Religion by Sex
DC2623NI	NS-SeC by Religion or Religion Brought Up In by Sex
DC3101NI	Type of Long-Term Condition by Age by Sex
DC3301NI	General Health by Provision of Unpaid Care by Age by Sex
DC3302NI	Economic Activity by General Health by Provision of Unpaid Care by Sex
DC3304NI	Long-Term Health Problem or Disability by Provision of Unpaid Care by Age by Sex
DC3305NI	General Health by Long-Term Health Problem or Disability by Age by Sex

<u>DC3306NI</u>	<u>Tenure by General Health by Long-Term Health Problem or Disability by Age</u>
<u>DC3309NI</u>	<u>General Health by Long-Term Health Problem or Disability by Age by Sex - Communal Establishments</u>
<u>DC3310NI</u>	<u>Type of Long-Term Condition by General Health by Long-term Health Problem or Disability</u>
<u>DC3401NI</u>	<u>Type of Long-Term Condition by Tenure</u>
<u>DC3402NI</u>	<u>Type of Long-Term Condition by Adaptation of Accommodation</u>
<u>DC3601NI</u>	<u>Provision of Unpaid Care by Hours Worked</u>
<u>DC3602NI</u>	<u>General Health by Long-Term Health Problem or Disability by Occupancy Rating (Rooms) by Age</u>
<u>DC3603NI</u>	<u>General Health by NS-SeC by Age by Sex</u>
<u>DC3604NI</u>	<u>Economic Activity by Hours Worked by Long-Term Health Problem or Disability by Sex</u>
<u>DC3605NI</u>	<u>Long-Term Health Problem or Disability by NS-SeC by Age by Sex</u>
<u>DC3606NI</u>	<u>Type of Long-Term Condition by Economic Activity</u>
<u>DC4304NI</u>	<u>General Health by Adaptation of Accommodation</u>
<u>DC4305NI</u>	<u>Long-Term Health Problem or Disability by Adaptation of Accommodation</u>
<u>DC4306NI</u>	<u>Provision of Unpaid Care by Adaptation of Accommodation</u>
<u>DC4413NI</u>	<u>Tenure by Adaptation of Accommodation</u>