

Appendix 2

UNEMPLOYMENT AND THE TWO COMMUNITIES

- (a) Long-term unemployment is defined as being unemployed for the least one year. Under this definition, according to the Standing Advisory Commission on Human Rights review "Employment Equality: Building for the Future", Catholics make up 64% of those who have been unemployed for more than 1 year.
- (b) Problem is deeply embedded in the community - particularly among Roman Catholic men living in deprived urban areas. For example a study in West Belfast suggest 62% of unemployed Catholic men and 34% of Protestant men had been out of work for more than 5 years, with the average duration in this group being 13 years, (Sheehan, H and Tomlinson, H 1986 Long-term Unemployment in West Belfast, in McLaughlin and Quirk - referred to in "Employment Equality : Building for the Future", (page 20, section 2.3).
- (c) More than two thirds of unemployed claimants leave the register within 12 months and another one third leave after 2-3 years, however less than 20% of those who have been unemployed for 4 or more years leave the register (SACHR, Employment Equality: Building for the Future, (page 20, section 2.4).
- (d) Another study suggests that other family members react negatively to long-term unemployment. For example the female partners of long-term unemployed men were less likely to work outside the home than other woman. Therefore the long-term unemployed scarring effect on the unemployed and the negative impact on other household members, may mean that once the pattern is established in an area, it will be difficult for the community to escape it, without special help, (SACHR "Employment Equality : Building for the Future", page 20, section 2.5).
- (e) Unemployment differentials between both communities have shown a slight reduction over the last twenty years. In 1971 a Catholic man was 2.6 times more likely to be unemployed than a Protestant man. By 1991 a Catholic man was 2.2 times more likely to be unemployed than a Protestant man. A Catholic woman in 1971 was twice as likely to be unemployed as a Protestant woman, and by 1991 was 1.8 times more likely to be unemployed than a Protestant woman (Census figures referred to in above SACHR report, page 20, section 2.6).
- (f) The 1991 Census found that Catholics without qualifications had an unemployment rate of over 30%, whilst unqualified Protestants has only a 15% chance of being unemployed. In addition Catholics were twice as likely as Protestants to be unemployed at every level of qualifications, apart from degree level, where they were 1.5 times more likely to be unemployed than Protestant graduates (referred to in SACHR report, "Employment Equality : Building for the Future", page 25, section 2.21).
- (g) According to the above SACHR report, differentials are particularly marked in younger age groups (page 21, section 2.7) and that there are concentrations of unemployment. According to the SACHR report "Policy Aspects of Employment Equality in Northern Ireland, (page 3) the 1991 Census showed that in 107 of the 556 electoral wards male unemployment exceeded 30%. The above report also points out (page 8) that one of the problems with equality legislation the world over, is that the benefits of increased opportunity are felt by the most advantaged sections of minority communities, but that the most disadvantaged are left largely untouched.
- (h) The SACHR report "Employment Equality : Building for the Future" looks at the question of the weight that should be given to "structural factors" as opposed to religions/political discrimination in explaining unemployment (page 21, section 2.8) and concludes (page 22, section 2.13) that the studies are inconclusive on this matter.