

ANNEX A Summary by Standing Advisory Commission on Human Rights of Research by Policy Studies Institute on Public Sector Housing in Northern Ireland¹

Introduction

1 The purpose of the housing research commissioned from the Policy Studies Institute was to help answer two questions directly concerned with equality as between the two communities:

- (i) Is public sector housing for Catholics and Protestants of the same quality?
- (ii) Do Catholics and Protestants have equal access to public sector housing?

The research was also concerned with a third matter:

- (iii) Has the public sector housing system encouraged integration, or segregation, or neither?

This third question was included in the research albeit that there is no clear link between integration and equality on the one hand and segregation and inequality on the other.

2 In considering these questions, PSI used data held within the Northern Ireland Housing Executive by estate on the condition of the dwelling stock in 1985-86 (question (i)) and on allocations to dwellings during 1987 and outstanding applications for dwellings at the end of that year (question (ii)). PSI also made use of Government's Continuous Household Survey for the years 1983-85 (question (iii)). In the case of the NIHE data, PSI assigned a religion code to each of the estates: for the first time, therefore, it was possible to analyse the NIHE data by religion. In the case of the CHS data, information on religion had already been collected by Government, but PSI also classified each household according to the balance between Catholics and Protestants in the population of the ward in which the household was located.

3 Details of PSI's findings are given in its report.² The principal results are briefly as follows.

Housing Conditions

4 As to whether public housing was of equal quality, PSI considered what NIHE would have to do to bring its property to an acceptable standard of repair and to improve the property so as to meet the standard for current new housing. The results of this part of the study are broadly summarised in Table A.1 which shows the average costs across all NIHE dwellings of making good structural defects (average repair cost) and defects in the basic dwelling standard (average improvement cost).

1. David J Smith and Gerald Chambers *Equality and Inequality in Northern Ireland Part 4: Public Housing* Policy Studies Institute 1989 (PSI Occasional Paper 47).
 2. *Ibid.*

Table A.1 Average repair cost and average improvement from NIHE dwellings in 1985-86

	Catholic estates (£)	Protestant estates (£)	Mixed estates* (£)
Average repair cost			
Belfast urban area†	3225	1798	987
District towns	1553	1235	1507
Rural areas	1710	1824	1599
Average improvement cost (excludes repair cost)			
Belfast urban area†	4238	3410	3357
District towns	2895	3366	3470
Rural areas	4137	5173	3774

* Including estates comprising a number of segregated housing areas.

† See paragraph 5.

Source: David J Smith and Gerald Chambers, *op cit*, pp. 32-34, Tables 3.6-3.8.

5 The most striking feature of the table is that in the Belfast urban area, ie the Belfast district council area plus the immediately surrounding area, public sector dwellings were in a worse state of repair on 'Catholic' estates than on either 'Protestant' or 'mixed' estates. The table also shows that 'Protestant' estates in rural areas were worse than 'Catholic' or 'mixed' estates when judged against the basic dwelling standard. On this criterion, 'Catholic' estates in Belfast were again worse than 'Protestant' and 'mixed' estates.

6 PSI enquired further into the large difference in the average repair cost as between 'Catholic' and 'Protestant' dwellings in the Belfast urban area by taking into account the age and type of dwelling. The general finding was that repair costs in Northern Ireland were lowest for the newest properties and lower for houses than flats, yet in Belfast proportionately more 'Catholic' than 'Protestant' dwellings were of recent construction and relatively more were houses and fewer were flats.

7 It is important to bear in mind that the maintenance figures are for one year only, 1985-86. Arguably, the state of the dwelling stock as between the two communities changes over time. It is possible only to speculate as to whether the maintenance programme delivers equality taking one year with another. PSI added that there was no evidence that differences in the state of the dwelling stock were a consequence of either direct or indirect discrimination.

Allocations

8 On equality of access, the broad picture is conveyed by Table A.2 which compares all allocations into NIHE dwellings in 1987 with the number of outstanding applications, the waiting list, at the end of that year. (These figures exclude allocations and applications in respect of persons who were already NIHE tenants, ie who were transferring or seeking to transfer from one NIHE dwelling to another).

Table A.2 Allocations into NIHE dwellings compared with end of year waiting list, 1987

	Catholic estates	Protestant estates	Mixed estates*
Allocations as % waiting list			
Belfast urban area†	23	42	30
District towns	47	60	61
Rural areas	40	43	43

* Including estates comprising a number of segregated housing areas.

† See paragraph 5.

Source: David J Smith and Gerald Chambers, *op cit*, p. 48, Table 4.4.

9 Although there are conceptual problems about comparing allocations and waiting list figures in this way, these difficulties cannot wholly explain the large variations in the percentages for the Belfast urban area and for the district towns. PSI enquired into the variations in some depth. In particular, PSI found for the Belfast urban area that:

- (i) Even after excluding priority applications and allocations, there were still large differences: the percentages for the remaining households, ie those on the points system, were: 'Catholic' 15, 'Protestant' 30, 'mixed' 22.¹
- (ii) There were large differences for most 'pointed' household types eg: small adult households (2 persons aged 16-59), 'Catholic' 14, 'Protestant' 31, 'mixed' 28; large family households (eg 1 or 2 persons aged 16+ and 3 or more aged 0-15), 'Catholic' 18, 'Protestant' 40, 'mixed' 24.²
- (iii) There were large differences even where need according to points was greatest: eg for households with more than 80 points, 'Catholic' 34, 'Protestant' 49, 'mixed' 29.³

10 PSI considered the possibility that one explanation for differences in the percentages as between 'Catholics' and 'Protestants' in Northern Ireland is that the chances of being rehoused are roughly equal for both communities, but that many Catholics, contrary to their preferences, accept housing on 'mixed' or 'Protestant' estates. But, PSI rejected this general argument. In the Belfast urban area, the proportion of allocations to 'mixed' estates was lower than the proportion of applicants for whom a 'mixed' estate was a first preference. Moreover, Belfast is highly segregated: 53% of households across all tenures were in wards where at least 90% of the population was of the same religion. What instead seemed more probable in the Belfast area, according to figures for allocations and the dwelling stock, was that properties on 'Protestant' estates were more likely to become available to new NIHE tenants than were properties on 'Catholic' estates. This might arise if Protestant tenants are proportionately older than Catholic tenants and therefore more likely to move out of NIHE dwellings to eg live with their children.

11 Nonetheless, if it was indeed the case that there were more vacancies in relation to applications on 'Protestant' than on 'Catholic' estates, then there would be the expectation that allocations to 'Protestant' estates were on the basis of fewer points than for 'Catholic' allocations. Yet there was no clear evidence of this for Northern Ireland as a whole and in the Belfast urban area average points for allocations to 'Protestant' estates were higher than for 'Catholic' estates for most household types. There would also be an expectation that length of time on the waiting list was longer for applicants for 'Catholic' estates than 'Protestant' estates. Yet the available evidence, albeit that it was weak, showed little difference.

12 As has been mentioned above, there are problems about relying on straight comparisons of allocations and waiting list figures. Apart from the fact that two data sources have been used which are not necessarily compatible, there is again the point that the statistics are for a particular year, 1987: conceivably, figures for a run of years would show a different picture.

13 The report made it clear that there was no evidence of discrimination by NIHE: there was no reason to believe that NIHE had been acting unfairly. NIHE did not collect information on religion and the points system was neutral and designed to give priority to those with the greatest need. In practice, though, according to the report, there might have been difficulties in matching preferences with availability: for example, in 1987 allocations

1. David J Smith and Gerald Chambers *op cit*, p. 50 Table 4.6.

2. David J Smith and Gerald Chambers *op cit*, p. 51 and p. 53 Table 4.

3. David J Smith and Gerald Chambers *op cit*, p. 50 Table 4.7.

were made on as many as 90 points at one end of the scale and as few as 10 at the other. PSI suggested in their report that the reality was that allocations policy was essentially a matter of finding the neediest applicant with requirements matching a vacant property. PSI went on to say that in the circumstances of Northern Ireland, where there has been civil disturbance and substantial movement of population, housing managers think or behave as though all housing is in principle available to all applicants: the points system can only guide decision-makers. There had necessarily to be scope for the exercise of discretion by decision-makers if allocations policy was to be as responsive as possible to housing need.

Integration and Segregation

14 PSI's report shows that there was a tendency for Catholics and Protestants to be more segregated from one another in the public housing sector than in the private sector. For example, see Table A.3, 37% of manual 'Catholic' households and 46% of manual 'Protestant' households in NIHE dwellings were in wards where 90% or more of the population were of the same religion, but the corresponding proportions for manual households in the private housing sector were 19% and 37%.

15 PSI offered a number of possible explanations for such differences, including:

- (i) Public housing could have been built in areas already mapped out as territory of one or another group rather than in neutral territory.
- (ii) Public housing is arguably more likely than private housing to have been built as large estates identified as belonging to one or another group than as individual or small groups of houses.
- (iii) There were proportionately more manual than non-manual households in public sector housing and the perceptions and views survey¹ showed that there was a greater preference among manual than non-manual households to be in segregated neighbourhoods.
- (iv) NIHE did not have a policy of promoting integration: under the public housing allocation system segregation might be regarded by decision-makers as the norm in some localities.

Table A.3 Distribution of households in Northern Ireland by religious complexion of ward in which household is located, 1983-85

% of ward who are Catholic	Column percentages							
	Catholics				Protestants			
	Non-manual		Manual		Non-manual		Manual	
	NIHE Private	NIHE Private	NIHE Private	NIHE Private	NIHE Private	NIHE Private	NIHE Private	
0-9	7	8	2	3	46	41	46	37
10-29	9	22	9	10	31	36	30	31
30-49	12	18	11	16	13	12	13	16
50-69	20	15	18	24	8	7	6	11
70-89	21	21	23	28	3	3	4	5
90-100	30	16	37	19	—	—	1	—
	100	100	100	100	100	100	100	100
Base	244	709	1096	1057	380	1705	1328	1705

Note: Columns need not add to totals due to rounding.
Source: David J Smith and Gerald Chambers, *op cit*, pp. 20-21, Table 2.5.

1. David J Smith *Equality and Inequality in Northern Ireland Part 3: Perceptions and Views Policy Studies* Institute London 1987 (PSI Occasional Paper 39).

Without further information, PSI was unable to say how far if at all these factors contributed to residential segregation.

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35 Royal Avenue
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March 1990

"D3W1"

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March 1990

Table 1: Satisfaction with the current situation in Belfast

	1978 Social Attitudes survey		1985 GHS	
	Cath. %	Prot. %	Cath. %	Prot. %
Very satisfied	67	45	45	54
Quite satisfied	28	43	39	35
Neither satisfied nor dissatisfied	3	5	3	1
Quite dissatisfied	3	4	10	6
Very dissatisfied	5	2	4	10

Source: Policy Planning and Research Unit, 1990.

HOUSING SATISFACTION, BY RELIGION OF RESPONDENT

	1990 Social Attitudes survey		1985 CHS	
	Cath. %	Prot. %	Cath. %	Prot. %
Very satisfied	47	45	45	54
	} 85	} 88	} 84	} 89
Quite satisfied	38	43	39	35
Neither satisfied nor dissatisfied	5	5	3	1
Quite dissatisfied	5	4	10	6
	} 11	} 7	} 14	} 10
Very dissatisfied	6	3	4	4

Source: Policy Planning and Research Unit, 1989a

FOREWORD

The Fair Employment Commission set out its main objective in its first policy statement as follows:

"The Commission has set itself the target of bringing about an equitable distribution of employment opportunities between those areas of the country in which the Commission has been actively involved and also in terms of overall changes in the employment profile."

"D J W 2"

David James Watkins

The information published in this report covers monitoring returns obtained during 1992 which was the first year for which monitoring returns were obtained as a result of the 1989 Act.

The first returns for firms with 75 or more employees were received from these smaller employers.

DAVID JAMES WATKINS

Now that three returns have been received from the Private Sector and the Public Sector employers it is opportune to look at the trends and changes which have taken place.

Christine Blay

The figures for the 1991 Census have now become available and these enable the Commission to determine more accurately than previously what our target should be.

Of the economically active population both male and female about 12% did not state their religion or declared that they had no religion. Of those who stated their religion 39% were Roman Catholic. It is clear from the demographic pattern of the 12% that the Protestant community was somewhat over represented among this group. To take account of this the Roman Catholic proportion of the economically active needs to be reduced by around 1%. A figure of 38% therefore for the proportion of the economically active population who are Roman Catholic would be about right.

The 1990 monitoring figures showed that the proportion of male Roman Catholics in monitored employment was 32% or about 7% below the target figure. There was not a significant under-representation of Roman Catholic females among the monitored employers. There is some evidence which would suggest that Catholic women tend to be employed with larger employers and in the Public Sector and therefore their under-representation in employment which in any case is substantially less than the under-representation of Catholic men, occurs in that sector of very small employers who are not monitored as well as among the self-employed. The overall under-representation of Roman Catholics was about 4.1% (34.9% against 39%).

The 1992 figures show that the proportion of Roman Catholic males in monitored employment has increased by 1.4% from 32% in 1990 to 33.4% and the proportion of the total (including male and female) who are Catholic has increased by 1.2% from 34.3% to 35.5%. The under-representation in monitored employment of Roman Catholic males has therefore fallen from about 7% to about 5.6% and the overall under-representation of Catholics has fallen from about 4.1% to about 2.2%.

When one takes together the Public Sector and the Private Sector companies with 75 or more employees which are the areas for which we have received three monitoring returns, we find that there has been an increase of approximately 1,300 Catholics in the lower forms of monitored employment even though there has been a marginal decline in the total number employed with those employers. This includes an increase of about 1,000

CHAIRMAN'S FOREWORD

The Fair Employment Commission set out its main objective in its first policy statement as follows:

"The Commission has set itself the target of bringing about an equitable distribution of employment and employment opportunities between Catholics and Protestants in Northern Ireland. It will measure achievement in terms of changes within those areas of employment in which the Commission has been actively involved and also in terms of overall changes in the employment profile".

The information published in this report covers monitoring returns obtained during 1992 which was the third year for which monitoring information became available to the Commission as a result of the 1989 Act. In 1992 the first returns for firms with 11 to 25 employees were received. There were 2161 returns in this category. The Commission was gratified at the level of co-operation which it received from these smaller employers.

Now that three returns have been received from the larger Private Sector and the Public Sector employers it is opportune to look at the trends and examine the changes which have taken place.

The figures for the 1991 Census have now become available and these enable the Commission to determine more accurately than previously what our target should be.

Of the economically active population both male and female about 12% did not state their religion or declare that they had no religion. Of those who stated their religion 39.9% were Roman Catholic. It is clear from the demographic pattern of the 12% that the Protestant community was somewhat over represented among this group. To take account of this the Roman Catholic proportion of the economically active needs to be reduced by around 1%. A figure of 39% therefore for the proportion of the economically active population who are Roman Catholic would be about right.

The 1990 monitoring figures showed that the proportion of male Roman Catholics in monitored employment was 32% or about 7% below the target figure. There was not a significant under-representation of Roman Catholic females among the monitored employers. There is some evidence which would suggest that Catholic women tend to be employed with larger employers and in the Public Sector and therefore their under-representation in employment, which in any case is substantially less than the under-representation of Catholic men, occurs in that sector of very small employers who are not monitored as well as among the self-employed. The overall under-representation of Roman Catholics was about 4.1% (34.9% against 39%).

The 1992 figures show that the proportion of Roman Catholic males in monitored employment has increased by 1.4% from 32% in 1990 to 33.4% and the proportion of the total (including male and female) who are Catholic has increased by 1.2% from 34.9% to 36.1%. The under-representation in monitored employment of Roman Catholic males has therefore fallen from about 7% to about 5.6% and the overall under-representation of Catholics has fallen from about 4.1% to about 2.9%.

When one takes together the Public Sector and the Private Sector companies with 26 or more employees which are the areas for which we have now had three monitoring returns, we find that there has been an increase of approximately 3,500 Catholics in the labour force of monitored employers even though there has been a marginal decline in the total numbers employed with those employers. This includes an increase of about 1000

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Catholic men in spite of a decline of more than 2500 in the total number of men employed with these employers. The total number of women in employment with these employers has by contrast increased by almost 2500 while there has also been an increase of about 2500 in the number of Catholic women employed.

The largest areas of under-representation for the Public Sector are among security related occupations where the proportion of Roman Catholics is 7.4%. This is an area of great difficulty with problems which go far beyond the scope of fair employment legislation but if the overall target of equality is to be achieved, security related occupations cannot be neglected.

For the first time we have received monitoring information for Private Sector companies with between 11 and 25 employees and these, as expected, show that there is no overall under-representation of Roman Catholics among these companies. Many of the smaller companies, of course, employ mainly Protestants or mainly Catholics.

In 1990 in monitored companies with between 26 and 50 employees, Roman Catholics were somewhat under-represented overall whereas by 1992 that under-representation had been eliminated. There is evidence, however, that the problem of segregation is still very prevalent in this area.

Overall under-representation of Roman Catholics in the Private Sector is therefore concentrated in the more than 50 employees sector and, in particular, in the more than 250 employees sector. Even here, however, an under-representation of Roman Catholics of 6.5% in 1990 has declined to 5.1% by 1992.

This is an encouraging pattern although it must always be remembered that the target figure is a moving target as the proportion of Roman Catholics in the total working population is probably increasing by a small amount each year.

Of course, in addition to the under-representation of Catholics in employment, they have also tended to be employed at lower levels than Protestants, therefore the increases in the proportion of Roman Catholics males in SOC1 and SOC2 were particularly significant. In 1990, Roman Catholics were under-represented in SOC1, Managers and Administrators, by about 10.5% but by 1992 that has decreased to about 8.3%. They were under-represented in SOC2, Professional Occupations, by about 9.3% but that has decreased to about 6.4% by 1992.

A two-year period with three monitoring returns is a short period, to measure trends. These trends are however encouraging but they will need to be maintained and indeed accelerated if the unacceptable difference between Protestant and Catholic unemployment rates is to be eliminated and if the Commission is to achieve its target of bringing about a situation where there is an equal representation of both communities in all areas and sectors of employment and among the unemployed.

R. G. COOPER

R. G. COOPER
(Chairman)
May 1993

IN THE CITY COURTS DISTRICT OF BELFAST, IN THE COUNTY COURT
DIVISION OF BELFAST, NORTHERN IRELAND

I, the undersigned, a Resident Magistrate, a Justice of the Peace for each and every County Court Division in Northern Ireland, do hereby certify that the exhibit marked "D3W3" referred to in the

"D3W3"

David James Watkins

1. the deposition of the said David James Watkins taken before me on the 20th October 1993;

DAVID JAMES WATKINS

2. at pages 27-28 of the exhibit marked "D3W3" referred to in the deposition of the said David James Watkins taken before me on the 20th October 1993;

John Patrick Clery

3. at page 29 of the exhibit marked "D3W3" referred to in the deposition of the said David James Watkins taken before me on the 20th October 1993;

4. at pages 30-31 of the exhibit marked "D3W3" referred to in the deposition of the said David James Watkins taken before me on the 20th October 1993.

Dated this 20th day of October 1993

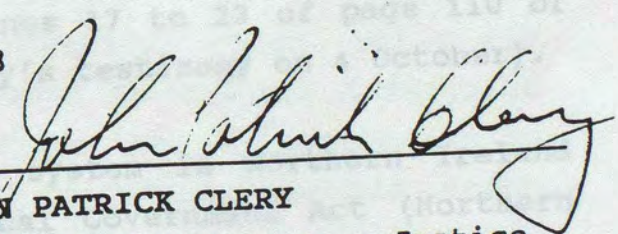
John Patrick Clery
JOHN PATRICK CLERY
Resident Magistrate, a Justice of the Peace for each and every County Court Division in Northern Ireland

IN THE PETTY SESSIONS DISTRICT OF BELFAST, IN THE COUNTY COURT
DIVISION OF BELFAST, NORTHERN IRELAND

I, THE UNDERSIGNED, a Resident Magistrate, a Justice of the Peace for each and every County Court Division in Northern Ireland, HEREBY CERTIFY that the written and photographic matter attached is:-

- 1. the deposition of David James Watkins taken before me on the 20th October 1993;
- 2. at pages 44-48 the exhibit marked "DJW1" referred to in the deposition of the said David James Watkins taken before me on the 20th October 1993;
- 3. at page 49 the exhibit marked "DJW2" referred to in the deposition of the said David James Watkins taken before me on the 20th October 1993;
- 4. at pages 50-51 of the exhibit marked "DJW3" referred to in the deposition of the said David James Watkins taken before me on the 20th October 1993.

Dated this 20th day of October 1993


JOHN PATRICK CLERY

Resident Magistrate, a Justice of the Peace for each and every County Court Division in Northern Ireland