

**CENSUS** of  
the **HEART**

**While the national census asks who we are, Census of the Heart wants to know how we are. We want to get straight to the heart of things and explore what really matters to people living in Ireland today. We want to know how you feel at this pivotal moment in time.**

*<http://censusoftheheart.com> (2016)*

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# Introduction

**In time of economic despair we cannot afford to place a premium on elegant mathematical models. It is more important to touch people's hearts and give them the hope and resolve that brings them to a place of action. This unusual combination of economic expertise with the examination of deeper values can help us create a better world, a world where economics does not ignore the suffering of everyday people.**

*Robert A. Johnson – President of the Institute for New Economic Thinking (INET) 2012*

# Census of the Heart

## *Pilot project*

Census of The Heart was designed to inspire and engage with the inner world(s) of a nation and start a new conversation about care in our society and value based economics. Census of the Heart disrupts and responds to the National Census 2016. Our alternative census places the human experience at the center of our inquiry asking not just who we are as a nation but how we are as a nation.

Our Preliminary Report scratches the surface providing some rich findings that explore the complexity of being human in Ireland in 2016. These findings show us what people care about and what they are concerned about. Most importantly like all good research it tells us things we might not have known before, revealing areas ripe for more questions and deeper research. The data gleaned offers us a number of key themes, important insights & initial indicators towards areas for further research that could aid Ireland's social and cultural evolution for future generations.

Census of the Heart is a unique repository of knowledge that holds the intimate hopes, regrets, fears and dreams of almost 12,000 people in Ireland, exactly 100 years after the Easter Rising of 1916. Census of the Heart invites the respondents on a journey "back to the future" from 1916 to 2016 and forward out into 2116.

## Why?

The work of the National Census is important in fulfilling its function. However this Census of The Heart intervention brings awareness to the importance of including the human experience in the data we collect. We want:

- To ask new questions to evolve the data we are currently gathering
- To influence future history by asking deeper questions that relate to the human experience
- People to feel valued, included, cared about and listened to
- To reflect the complexity of values and perspectives in society
- To present a multifaceted spectrum of society
- To offer an opportunity for people to express themselves and their life choices
- To focus on new information
- To inspire future dreaming

# Context

## Opportunity

The National Census 2016 took place on April 24 and coincided with the precise anniversary of the 1916 Easter Rising. We decided to get straight to the heart of things and look at the state of our nation in 2016. As a country we are at a meaningful intersection or pivot point at this moment in time. Down the tracks, 100 years from now, future generations will be able to access the National Census 2016 records and find out about us, their ancestors. We saw a unique opportunity to engage with people in Ireland, inviting them to check in with themselves and to express their voice 100 years after the Rebellion.

## Features & Focus

Census of the Heart asks questions that hold up a mirror helping us to see ourselves as individuals and as a collective.

- People were invited to go inward and connect with themselves
- People had an opportunity to express themselves/their choices
- People from all 32 counties could participate
- People could participate in the English or the Irish language
- People were invited to review their life in relation to others
- People were invited to review their life in relation to the world
- People were invited to consider the future and their part in it
- People were invited to consider what action they are taking to make change in their lives
- People were invited to consider what kind of Ireland they want to leave behind for future generations

## Participation

There was an excellent response and high completion rate to Census of The Heart. A total of 11,708 people participated in the survey between April 23 and May 22, 2016. Anyone who was living on the island of Ireland (32 counties) was eligible to participate in the survey. English Language Survey had 11,484 responses and Irish Language Survey had 224 responses. The top 3 referrals came from thejournal.ie (59%) Breaking News (16%) and The Irish Times (13%). It took people on average 5 minutes to complete the survey. 63% of people participated on a mobile device. There was a drop-off of 2,618 from question 13 due to a technical issue.

+ See Appendix 5 & 6

## Methodology

Both qualitative and quantitative research methods were used to conduct the survey using Survey Monkey.

### Who are you? (Q1 – Q12)

Demographic questions that ask Who You Are

### How are you? (Q13 – Q33)

Quantitative questions that asked How You Are

### The Future (Q34 – Q38)

Qualitative questions about the future where respondents could provide answers in their own words, allowing greater room for the subjective understandings and feelings of the research participants to be conveyed

### Quantitative data management

Throughout the survey the Likhart and other rating scales were used and for Questions 23–26 the 4-item Subjective Happiness Scale was used (*Lyubomirsky & Lepper, 1999*). SPSS and Tableau Software were used in the quantitative analysis.

### Qualitative data management

An initial sweep of all the responses from Q34 and Q38 (reading all the responses) and simple frequency searches helped to indicate re-occurring themes that were present in the data. This was used to identify initial theme headings which could then indicate the attitudes and opinions of the respondents. A random sample of 10% (683 out of 6839 responses to Q38) using systematic approach for selection of respondents was then individually coded as a means to collate the data into initial top level themes and more nuanced emergent sub-themes that arose. Nvivo Software was used in the qualitative analysis.

+ See Appendix 1 & 2

## Researchers

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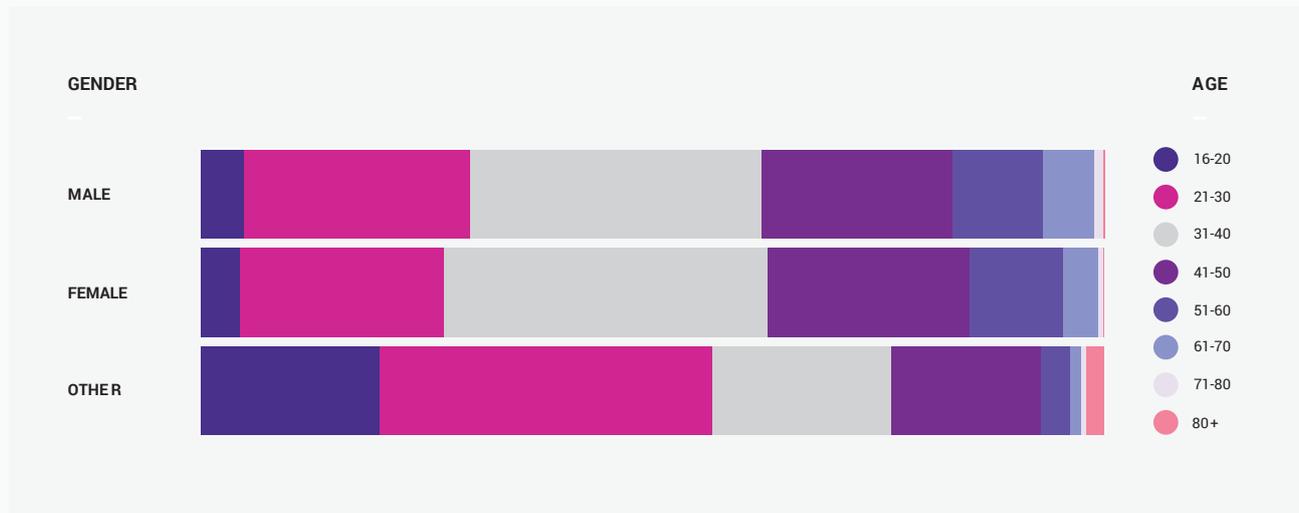
OT, MPH, M.Phil Race, Ethnicity & Conflict

# **Key Observations**

*Snapshot of preliminary findings*

## 01 – An intervention

### *Evolving National Census Questions*



**Graph 1** +See Appendix 3, 4

In designing the survey Census of the Heart felt it was important to evolve and add a number of demographic questions outside those currently posed in The National Census. This was to reflect the increasing diverse and complex expressions of people's life choices in Irish society in 2016.

- **Gender:** The survey expanded the gender question beyond male and female to include the option "other"
- **Marital status:** The survey expanded the relationship question to include 4 additional options
- **Sexuality:** Was also added as a demographic question
- **Wellbeing:** The survey expanded the health question to include a question dedicated to wellbeing rather than just health

**For further information on these areas please see Appendix 8,9,10 & 17**

The data shows that Census of The Heart respondents engaged with the additional options and questions offered in our survey – e.g. 81 different words were expressed by respondents outside of male and female categories to describe gender identification.

We also received many encouraging messages online about our demographic inclusion which suggests that the National Census should consider evolving its demographic questions for the 2021 Census.

## 02— Cherish

*Being human*

We asked the question “Do you feel cherished in Irish society?” 100 years after the term was featured in the Proclamation of the Irish Republic. While we are aware that in the context of the Proclamation the term “cherish” refers to the inclusion of Protestants and Catholics in Ireland 1916, in Census of The Heart the term has a broader socio-economic frame of reference. By introducing the question we wanted to find out if the term “cherish” was part of the public repertoire. To survive and thrive as a species we believe that our social and economic systems must evolve to ensure people feel cherished meaning valued, protected and cared for in Ireland 2016.

Over one third of respondents disagreed and strongly disagreed with the statement, while another one third sat on the fence. We are left wondering if the concept of being cherished is a foreign one to people in Ireland today. It appears we have low expectations of the values and ideals of being cherished and cared about despite the contemporary resonance of the word cherish.

This is borne out particularly in the qualitative data findings to date. It would be interesting to do some further research into people’s understanding and ownership of this as a value in Ireland today. Within this context we wonder if Census of The Heart could be utilised as the foundation to build the tools that explores the relevance and real resonance of values and ideals of the 1916 proclamation for contemporary Ireland by measuring the real human state of affairs on the island of Ireland one hundred years later. We know that documents such as proclamations, constitutions and (some) laws, are full of beautiful words and motivated with noble intentions and ideals. We are wondering whether these words have any significant meaning other than being words on paper or can they affect the course of society’s evolution?

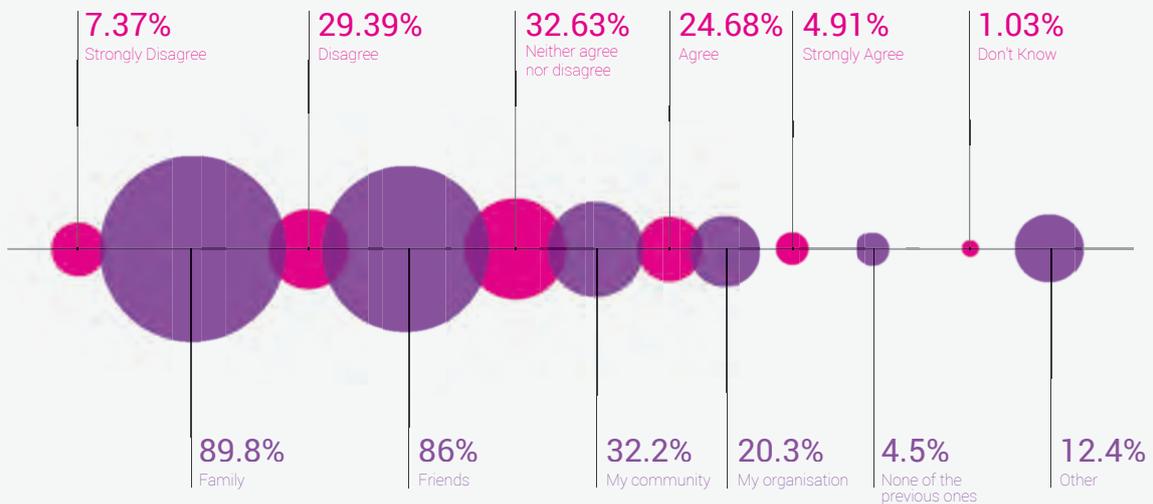
In his paper *Remembering the Constitution: The Easter Proclamation and Constitutionalism in Independent Ireland (IBIS UCD 2011)*, John O’ Dowd states that the passage quoted on the above right of this page is “the most well-known and resonant portion of the Proclamation.”

**“The Republic guarantees religious and civil liberty, equal rights and equal opportunities to all its citizens, and declares its resolve to pursue the happiness and prosperity of the whole nation and of all its parts, cherishing all of the children of the nation equally”**

*The Proclamation of the Irish Republic Easter 1916*

## I feel cherished & supported in Irish Society

- I feel cherished in Irish Society
- I feel supported by



Graph 2

**“The ideals within the proclamation are as relevant to our nation, our society and our world today as they were when Pearse first read them aloud....they both challenged and directed future generations to retain these ideals when facing a world they couldn’t imagine”**

*Senator Mark Daly, Irish Independent Jan 2016*

## 03 – National Pride

*Yes but...*

The National Census 2016 took place on April 24th and coincided with the precise anniversary of the 1916 Easter Rising. We set out to investigate what the respondents would have to say about their connection to their national identity, national pride, being alive in Ireland in 2016 and what kind of Ireland they wanted to leave as legacy for future generations.

There was a high rating of national pride in the quantitative data. This leaves us wondering if we are seeing a strong national pride in part because of the strength and success of the centenary commemorations. In the qualitative responses, the 1916 commemorations were referenced in a number of ways- nostalgically, romantically, critically and also as meaningful and inspiring.

The qualitative data (Appendix 19) offers more details on the theme of national pride. In an initial analysis of Q38 the word “proud” occurred 471 times and 8 times in Q34 within a simple frequency search. We note however that although the word proud recurred most frequently, this appeared to be proud to be Irish but not proud of Irish behaviour regarding inequities.

The qualitative data highlights a sense of cultural discontent and dis-empowerment that is worth noting in light of Brexit and the current US Presidential campaign.

Further research on Irish identity would be useful here both in terms of separation of individual and state as well as motivations for feeling proud.

**“Ireland in 2016 is remembering 1916 and the birth of our nation. We are rediscovering through remembering how our nation was born and who we are. We are emerging from a dark recession. I hope that we are learning from our mistakes in the past regarding the treatment of the vulnerable members of our society.”**

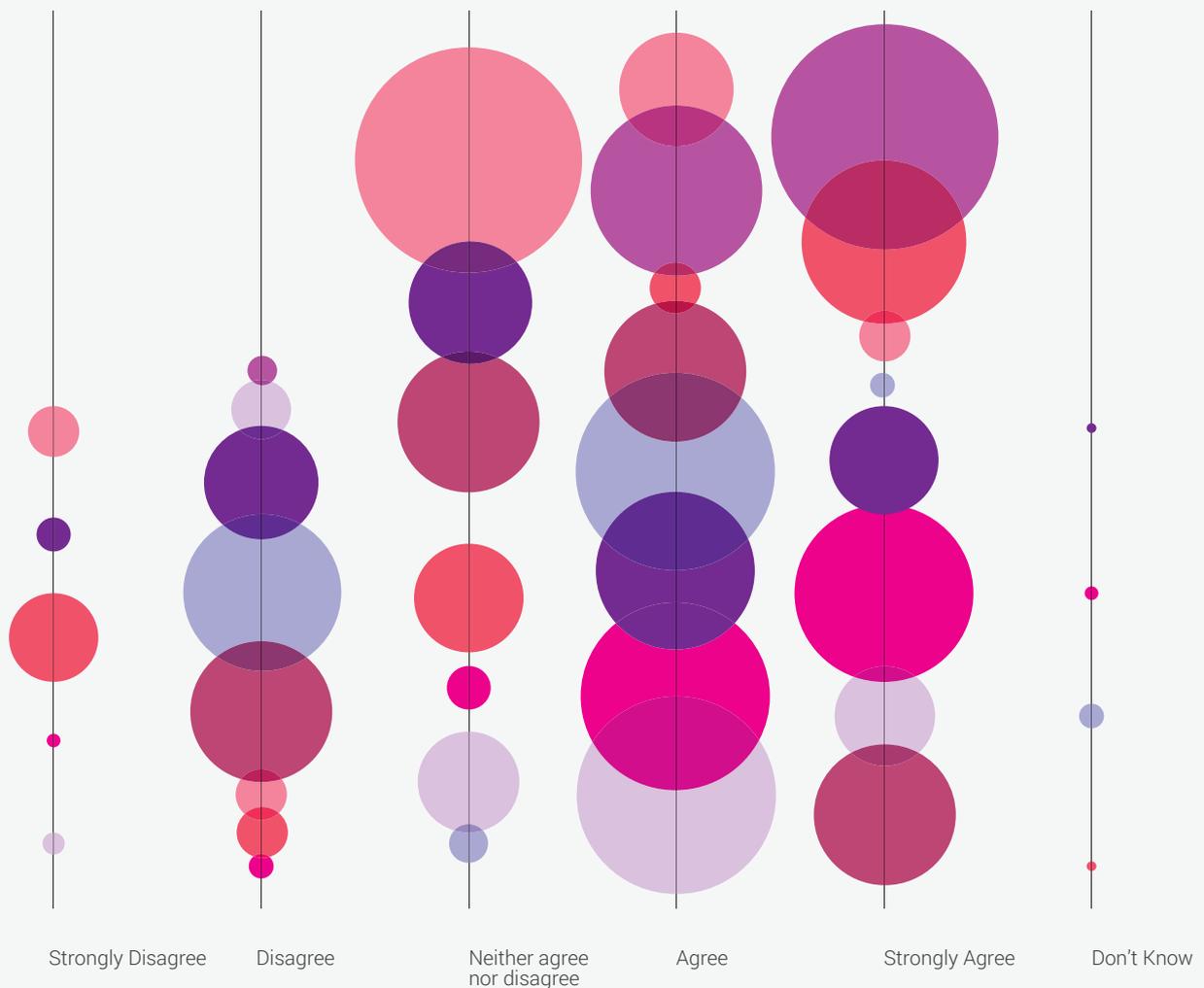
*Q38*

## National Pride

- Irish
- Irish Traveller
- African
- Chinese
- Other white origin
- Other black origin
- Other Asian origin
- Other mixed origin

“We have some of the highest rates of childhood poverty, illness, illiteracy, and alcoholism, suicide, mental illness, homelessness and drug addiction in Europe. We have failed and continue to fail to provide care for children, the sick and the elderly and any other vulnerable group you care to mention. We have a hugely divided society with the rich getting richer and the poor getting poorer. We are not proud. We allowed this to happen.”

Q38



Graph 3 +See Appendix 7

## 04 – Temperature

### *Social Justice & The Call for Change*

The overarching emergent theme within the qualitative data was social justice across all aspects of society e.g. health, equality, homelessness, children, the vulnerable and the marriage referendum.

Within Q38, frustration was a noted emotional response, particularly in relation to the divide between the “have and the have not’s” and social inequity. Negative emotions e.g. depression, frustration, despair, disappointment was frequently used in reference to a perception of increasingly materialistic values, neo-liberal agendas and the oft-cited ‘corrupt’ or failing government more focused on personal gain or economics. The 8th Amendment was also repeatedly mentioned as a key concern and a source of inequity and shame, questioning Ireland’s status as a contemporary country.

Conversely the Marriage Equality Referendum was perceived as a collective “shot in the arm” and was considered something to be proud of, inspired hope and brought with it a sense of potential – if such legislation could be passed then other changes are possible.

Family, friends and community were also presented as important factors in the respondent’s sense of support and ability to cope with change. These factors combined with sense of humour could be argued to have contributed to the citizens’ resilience. This could offer useful avenues for further research as a means to build on Census of the Heart to initiate the healing of a cultural psyche and the relationship between psyche and culture as ‘mutually constructed and inseparable’ Shweder, (1991). This has been cited by a number of psychologists and academics as a need for a further research. There has been some consideration around this concept in relation to the Irish psyche (<http://www.ricorso.net/rx/library/journals/miscell/Psych.htm>).

Allied with this is the data from Q 35, 36 and 37 which relates to civic engagement and citizen action towards creating a future people want i.e. citizens taking responsibility for creating change and not relying only on the Government. Due to lack of funding in this first phase of Census of The Heart we were not in a position to analysis this data. We feel further analysis in phase 2 here is critical.

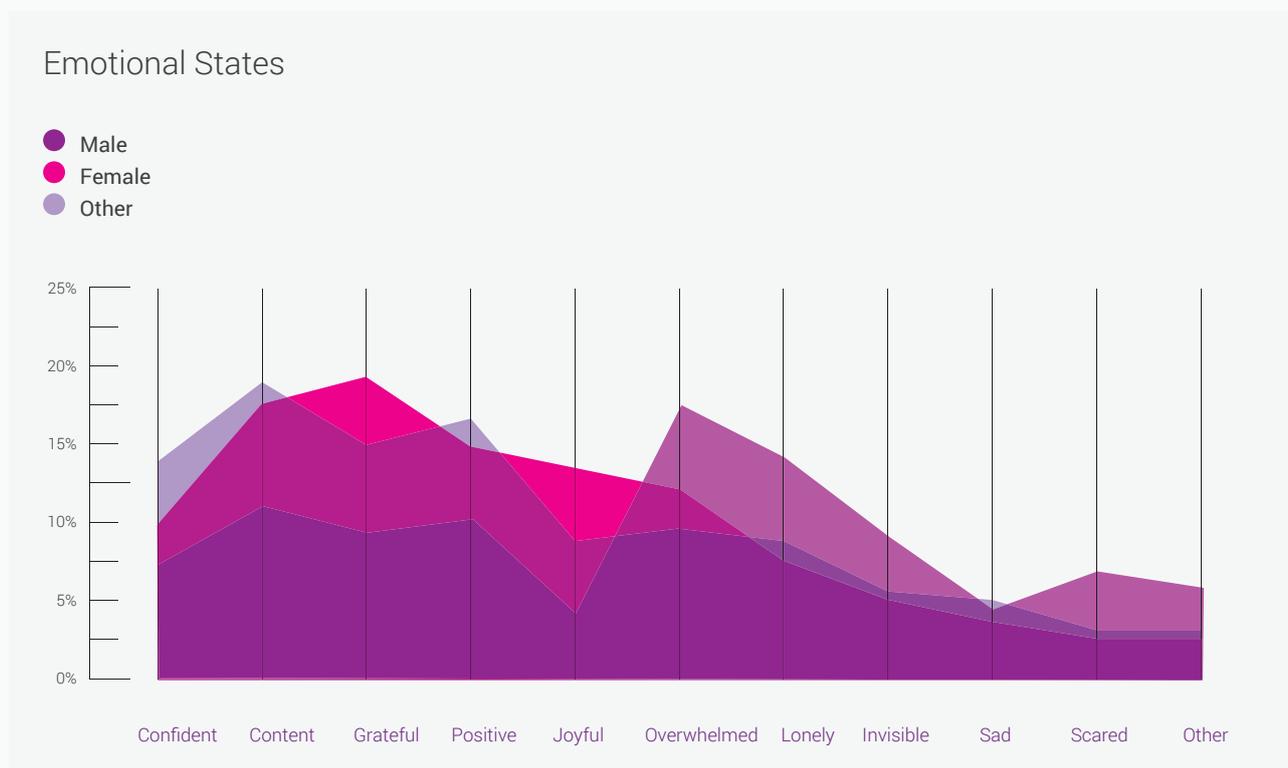
+ See Appendix 19 Qualitative

**“We are so lucky to live in Ireland. We enjoy freedom, choice and we have the right to live our lives how we see fit. It has been exactly a year since we legalised same sex marriage here in Ireland. We are the trailblazers of Europe, of the world even! We were the first country to introduce the no smoking ban in public places, others followed. We were the first to tax the use of plastic bags too. I wonder what is in store for the next 100 years!”**

*Q38*

## 05 – Emotional States of Being

*Contradiction and Dualism*



**Graph 4**

Census of The Heart set out to assess the emotional state of the nation. In the quantitative section we included questions on Wellbeing, Happiness and Emotional States of Being.

In qualitative open-ended questions respondents answered using their own words which allows for subjective understanding and insight into the deeper meanings that underpin their answers in the closed questions from the earlier part of the survey.

Positive emotions ranked higher than negative in the question asking people to identify their feelings (Q27) with the top 3: Grateful, Content and Positive. The highest ranking negative emotion was overwhelm (in both the English and the Irish language) lonely (Eng) and scared (Ir). In the qualitative data respondent's also reference overwhelmed frequently as well as disempowerment with insurmountable problems and a lack of belief that they can affect change despite statements about the knowledge of the populace's potential.

A striking feature of the qualitative responses is that over and over respondents statements reflect emotional states that are contradictory and dualistic. Most responses held both positive and negative states sometimes in the extreme.

Change and transition was frequently mentioned and the emotions that pertain to change e.g. the high frequency of words like safe and safety showed up in question 34. The acknowledgement of change or transition is accompanied with a multiple acknowledgment that there is 'work to be done' but lack of knowledge of how to act. There are some harsh references that are blaming or chastising and other references coded to emotional states are lack of confidence or fear.

**"I feel I experience a parallel existence. I feel alone and things seem insurmountable. I also see people coming together and rising up, wanting a better future."**

*Q38*

## 06 – Back to The Future: 2116

### *Message in a Bottle*

There were two open ended questions in the survey that invited respondents to consider the future, consciously taking them “back to the future” from 1916 to 2016 and forward to 2116. Both questions gave respondents an opportunity to imagine the world 100 years from now and speak to future generations in 2116.

Q34 focused on aspirations for the future. In a preliminary word search of Q34 safe, peaceful and equal were the words most frequently used to describe aspirations for the future.

Q38 asked respondents to leave an impression of what it means to be alive now in Ireland.

Below are the overarching themes that emerged from initial analysis. (deeper analysis is needed)

1. Political and Systemic concerns:  
infrastructure, government issues and financial matters.
  - a. Accountability
  - b. Recession
2. Ecological and Environmental concerns  
(around sustainability)
3. Social Justice:  
equity, diversity equality and social justice
4. Social Concerns:  
family, friends and community
5. Professional Responses:  
teaching, body work, creative work, community development and support work
6. States of Being
  - a. Emotional Responses: happy, sad and safe
  - b. Reflection: Past and Future: 2016–2116
  - c. Society, Identity and Status

+ See Appendix 19

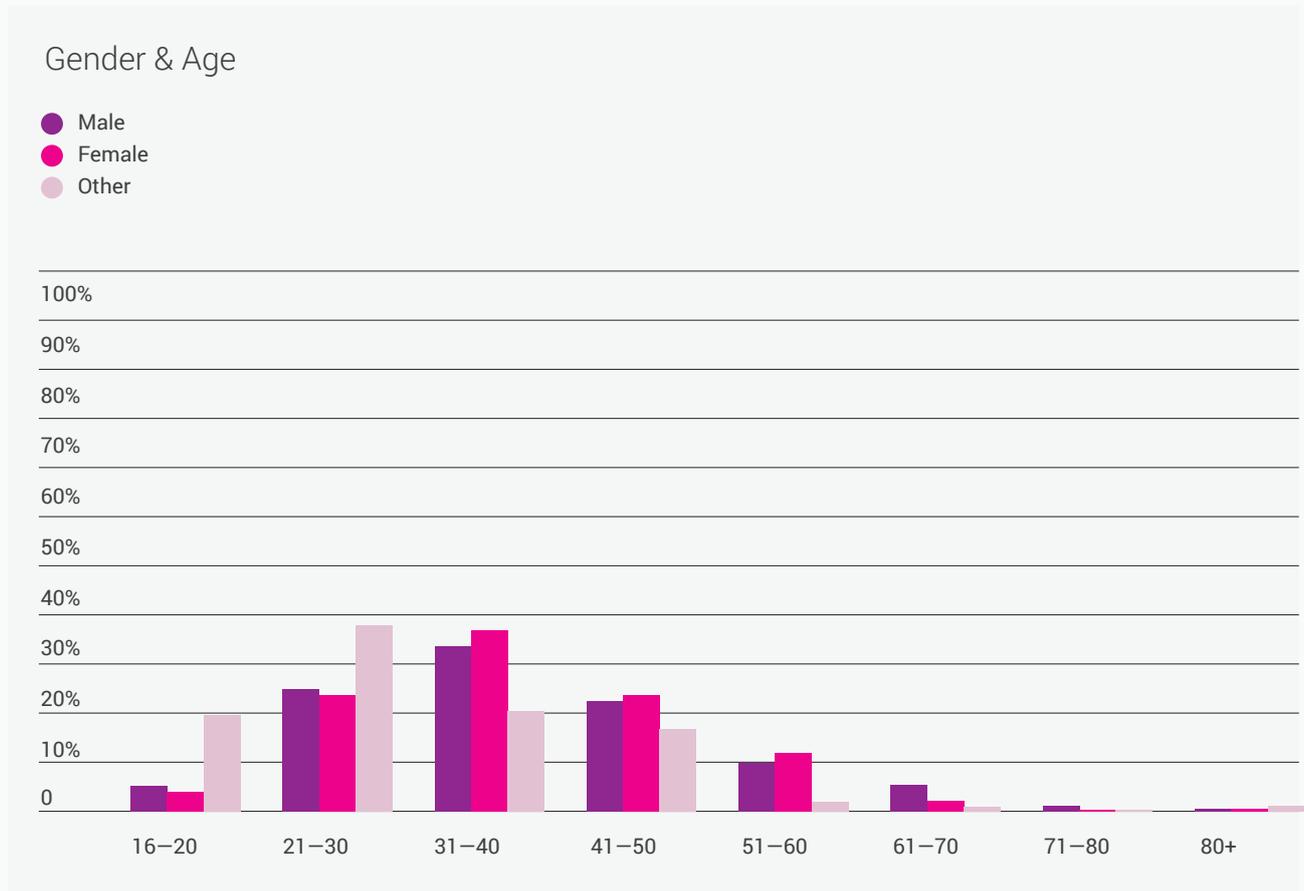
# Summary of Findings

*Who Are You?*

## Q1 & Q2

"What is your gender?" and "What age are you?"

Male	Female	Other
26.8%	72%	1.2%



Graph 5 (See Appendix 3 & 4)

### Other

Respondents who chose "Other" chose words such as: Transmasculine, non-conforming, androgynous, genderqueer, conforming, gender fluid, queer, nonbinary, trans, binary, bigender, transgender and agender.

**"I don't identify as gender it's just me."**

*Quote from one who identified as "other"*

### Age

Respondents were mainly females across all age categories. Highest age group to complete the survey was 31–40 in English language whilst in Irish it was 21–30 age group. It was interesting to note that almost 1% of respondents who completed this survey were age 71+.

**"I don't have a gender, my sex is female"**

*Quote from one who identified as "other"*

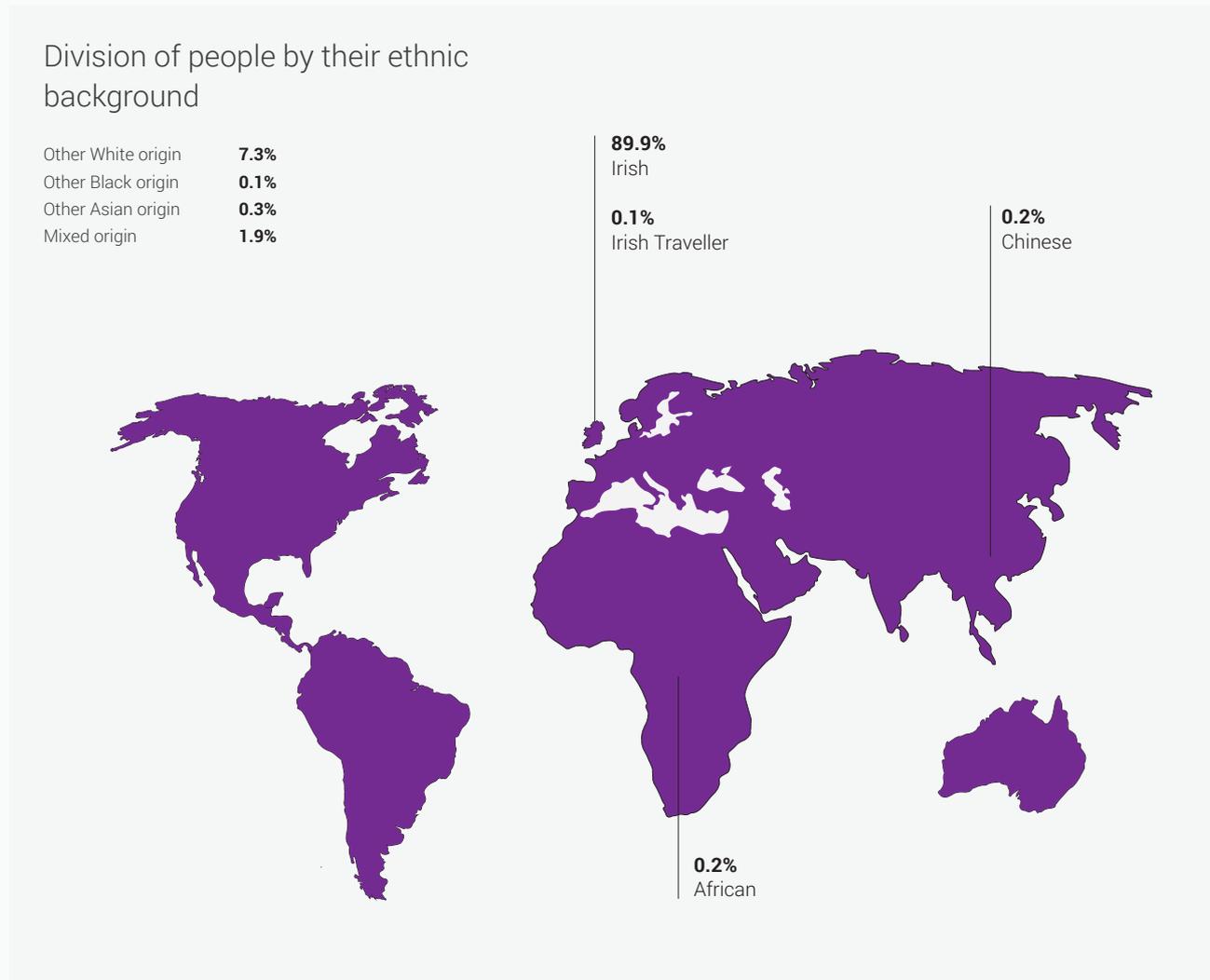
## Q3 & Q4

“What is your nationality?” & “What is your ethnic or cultural background?”

Irish (EN)	Other (EN)	Irish (IRE)	Other (IRE)
92%	8%	98%	1%

### OTHER

Australian, Gael, Portuguese, Canadian, Welsh, Polish, Brazilian, German, Spanish, Irish, Scottish, British, English, Finnish, Italian, South African, French, Swedish and Dutch.



Graph 6 (See Appendix 7)

## Background

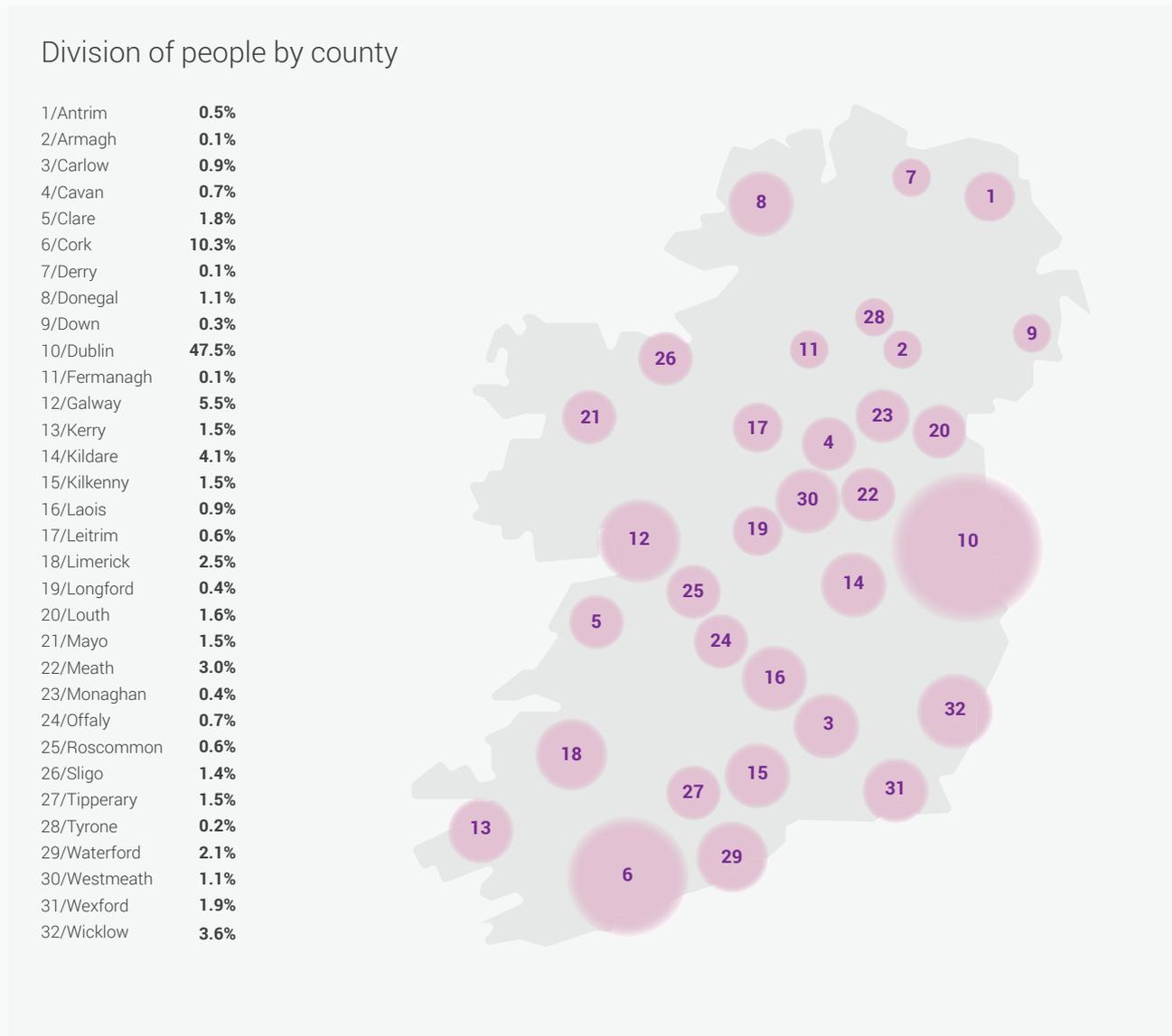
In the English language 92% defined themselves as Irish and 8% as other. All ethnic groups listed took part in survey. In the Irish language version 98% defined themselves as Irish while 1% defined themselves as “other”. In the Irish language some people chose to define themselves as Other/Gael rather than Éireannach.

## Q8

"What county do you live in?"

Respondents (EN)  
32 Counties

Respondents (IRE)  
27 Counties



Graph 7 + See Appendix 5

## Habitat

All 32 counties were represented in the English language version. The highest numbers of respondents were from Dublin with 48% and lowest number with just under 15 were from Antrim. In the Irish language 27 counties were represented.

## Q9

*"What is your sexuality?"*

### OTHER

1.5% (EN) expressed their sexuality as "other" including fluid/ pansexual and demi sexual. The majority of people who identified their gender as "other" expressed their sexuality as queer.

Sexuality	Male	Female	Other
<b>Other</b>	18.93%	66.27%	14.79%
<b>Heterosexual</b>	25.80%	73.82%	0.38%
<b>Gay</b>	89.27%	9.52%	1.21%
<b>Lesbian</b>	0.61%	95.09%	4.29%
<b>Bisexual</b>	17.03%	80.68%	2.30%
<b>Queer</b>	12.21%	60.47%	27.33%
<b>Straight</b>	20.87%	78.89%	0.25%
<b>Asexual</b>	21.05%	67.11%	11.84%

Graph/Table 8

### Sexuality

People mostly identified themselves as heterosexual in both male & female categories. 64% (EN) identified as heterosexual as well as 77% (IRE).

**"I don't define my sexuality I am attracted to people"**

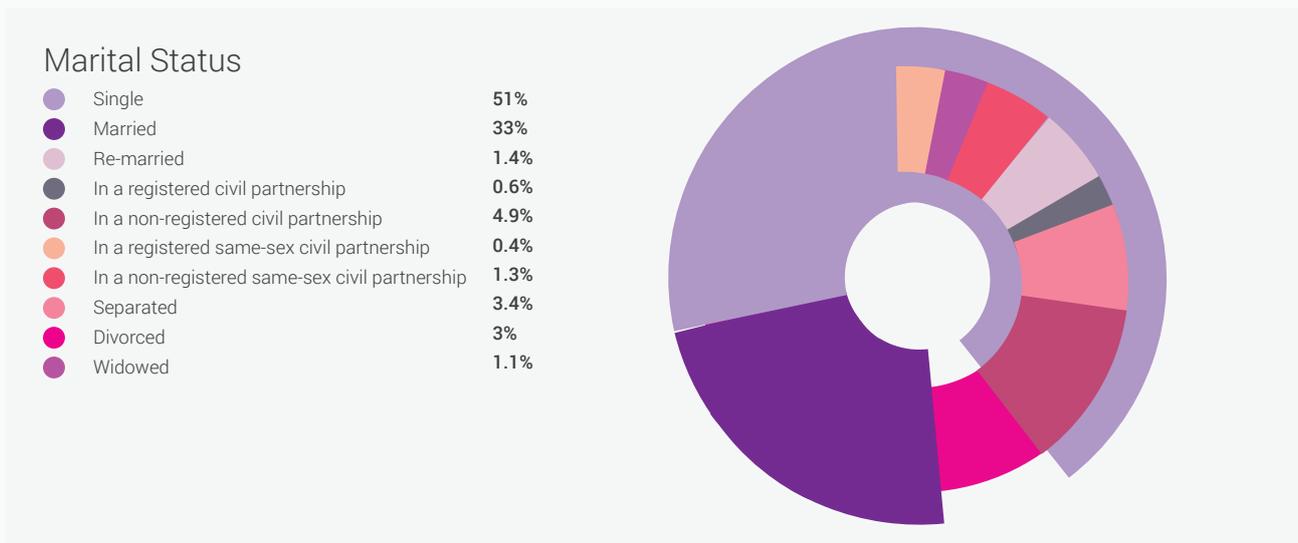
*Quote from one who identified as "other"*

## Q10

*"What is your marital status?"*

Single (EN)  
**50%**

Single (IRE)  
**59%**



Graph 9

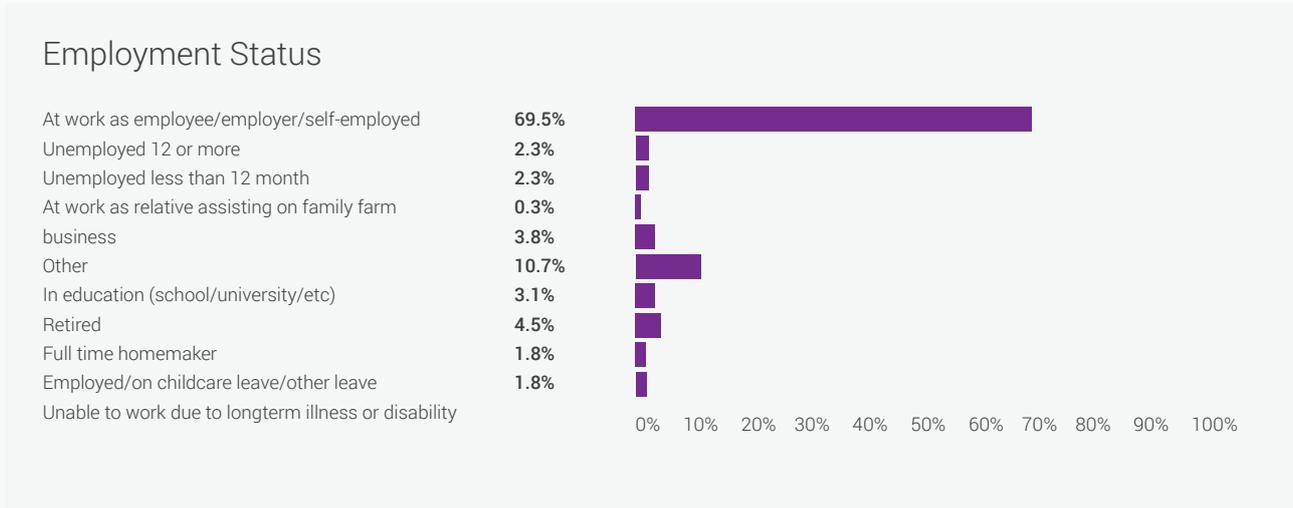
### Marital Status

In this question we offered a broader range of relationship status options than the National Census, all of which were utilized.

## Q11

Which of these best describes your current situation?

Employed/Self-employed (EN) 69%      Employed/Self-employed (IRE) 61%



Graph 10

## Employment

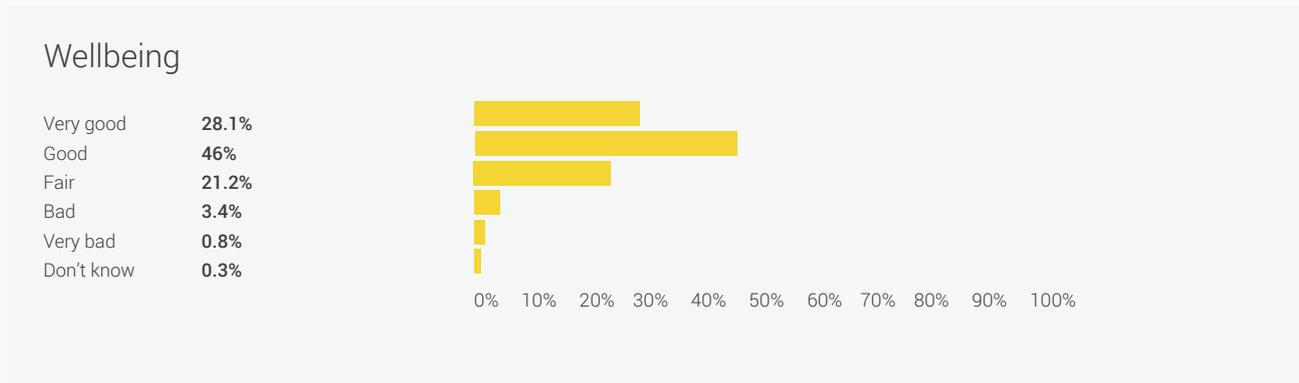
The majority of respondents (69% in English Language & 61% in Irish Language) were employed or self-employed.

# Summary of Findings

*How Are You?*

## Q12

How would you rate your wellbeing?



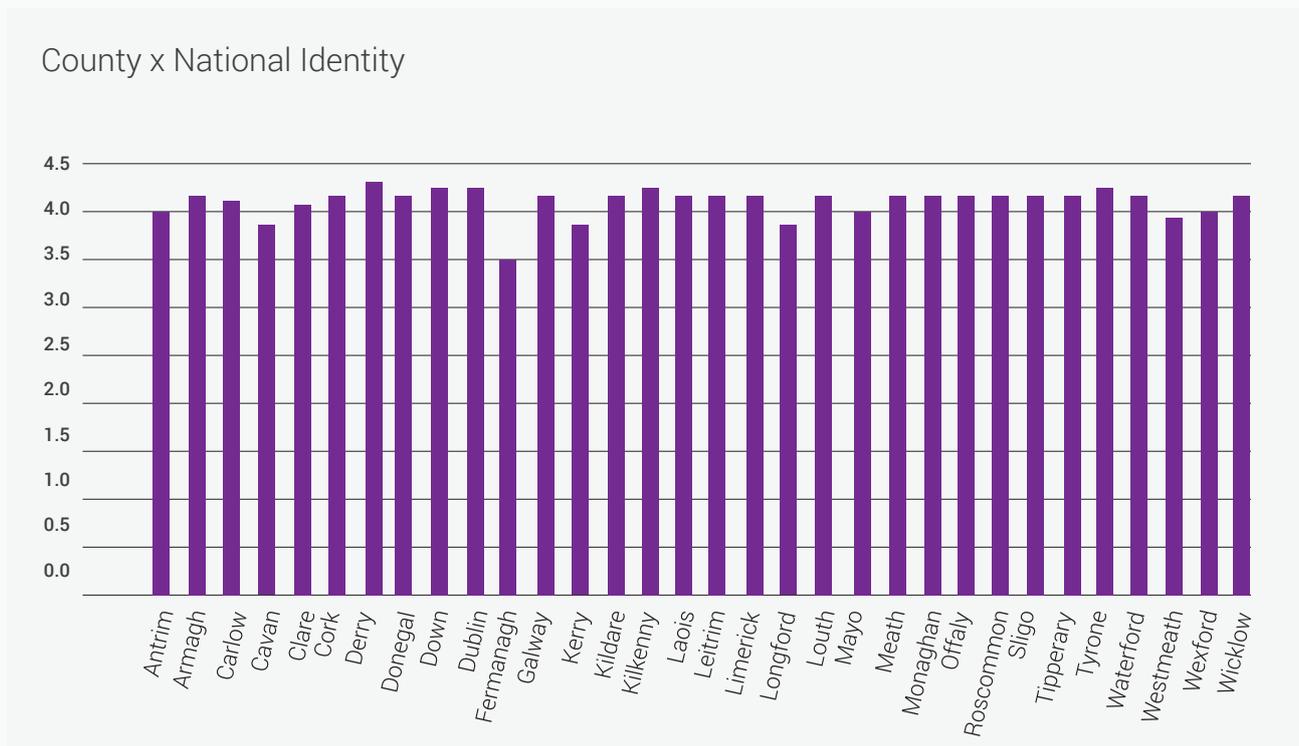
Graph 11

### Wellbeing

74% (EN) & 88% (IRE) of the respondents ranked their wellbeing as good or very good. Respondents in County Derry ranked highest while respondents in Fermanagh ranked lowest. Dublin ranked 2nd on the wellbeing scale.

## Q13

I feel connected to my National Identity (place of birth)?



Graph 12

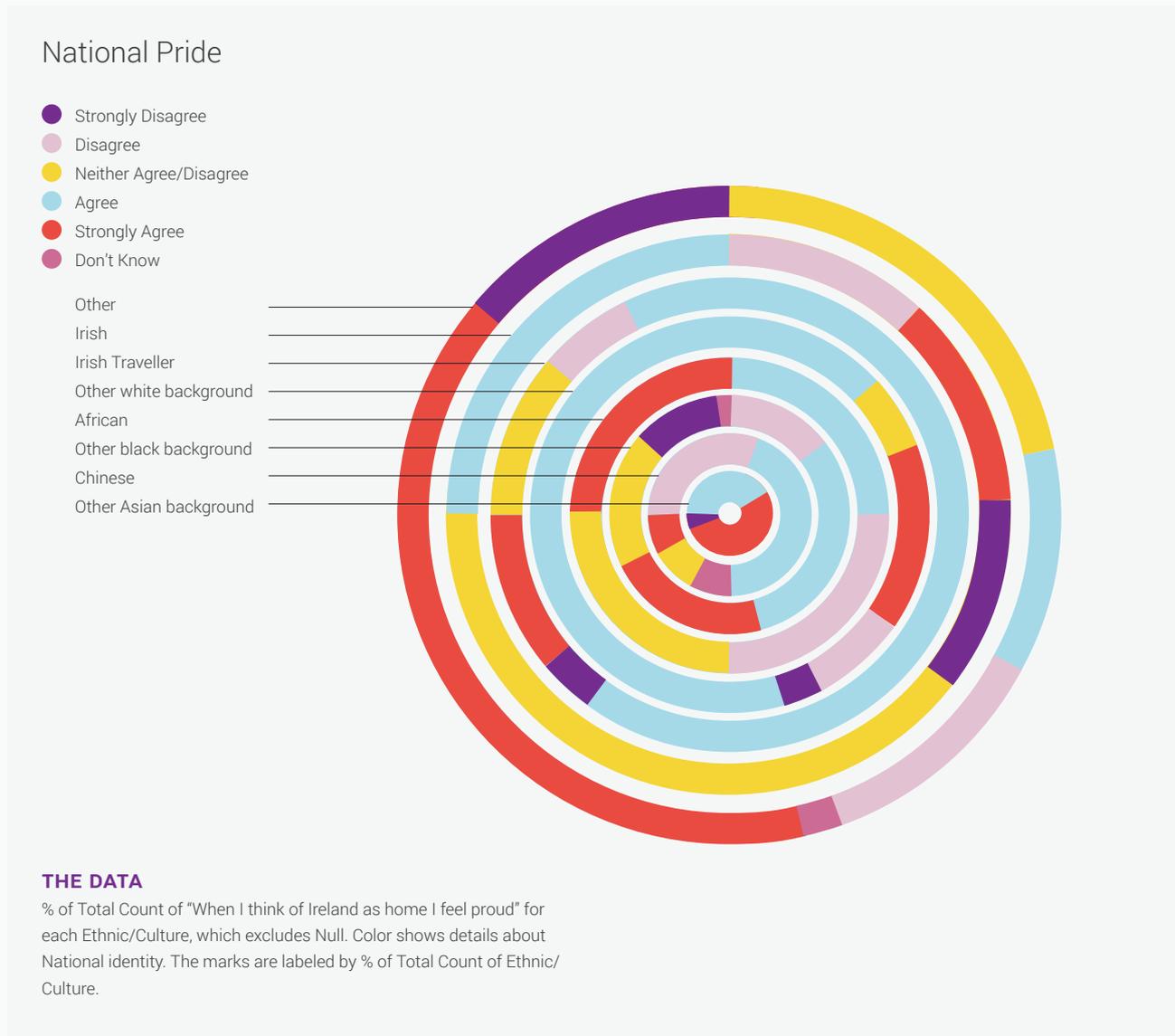
### Connection to National Identity

Majorities of 78% (EN) and 86% (IRE) respondents felt connected to their national identity. County Derry ranks highest in the 32 counties for this question. Fermanagh ranks lowest.

## Q14

"When I think of Ireland as home I feel proud?"

Agreed (EN)      Agreed (IRE)      Strongly Agree (N. Ireland)  
 74%              77%              63%



Graph 13

## Pride

Overall participants felt proud to call Ireland home. All ethnic groups leaned towards feeling proud except the Irish Travellers who scored equally across most of the rankings. The qualitative data offers more on this theme. In an initial analysis of Q38 the word proud occurred most often in a simple frequency search. However while respondents expressed personal pride in being Irish they did not express pride in political social behaviour e.g. social inequality etc.

**"Ireland is a place stuck between being a proud nation and having some shameful things in it. We aren't particularly progressive and like everywhere, life can increasingly seem more homogenised – which has advantages and disadvantages."**

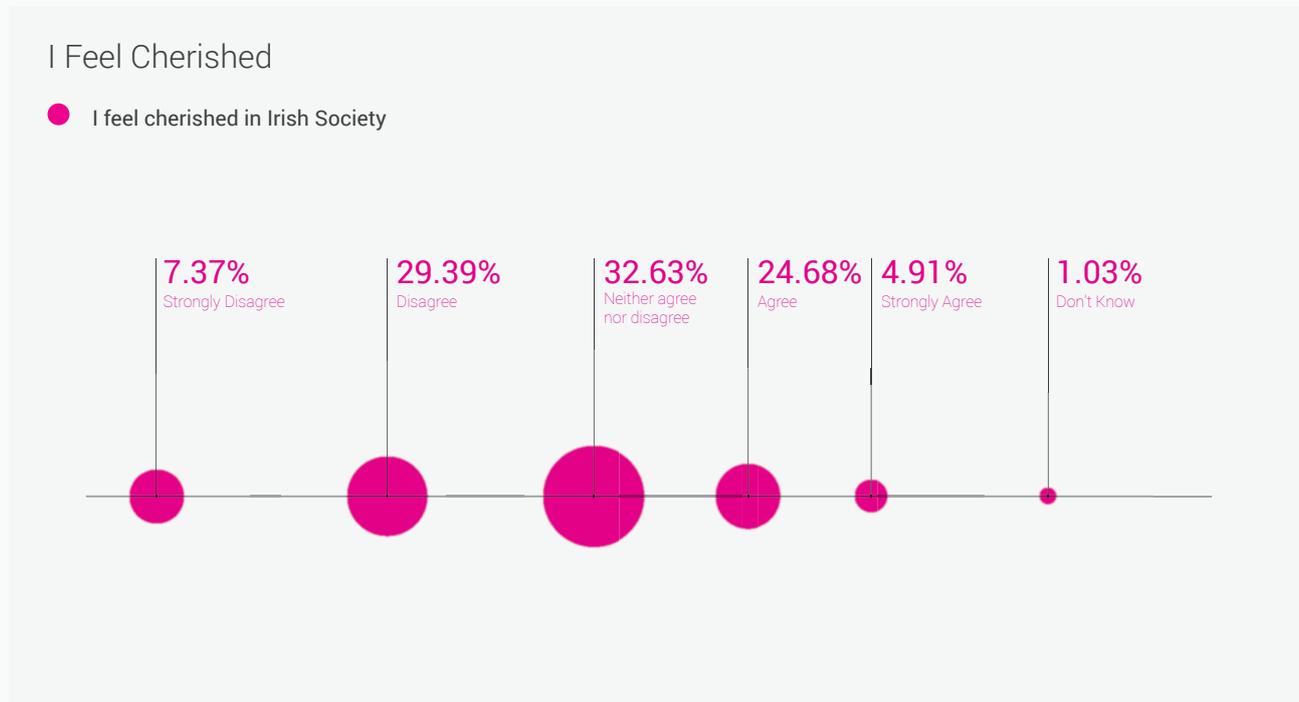
Q38

## Q15:

*I feel cherished in Irish Society*

Agree/Strongly Agree  
29.5%

Disagree/Strongly Disagree  
36.7%



Graph 14

### I feel cherished

The majority of respondents do not feel cherished in Irish society and almost another third of respondents sat on the fence on this question. This begs the question if the phrase “cherished” which is embedded in the Proclamation is a value that is not being met in our society today.

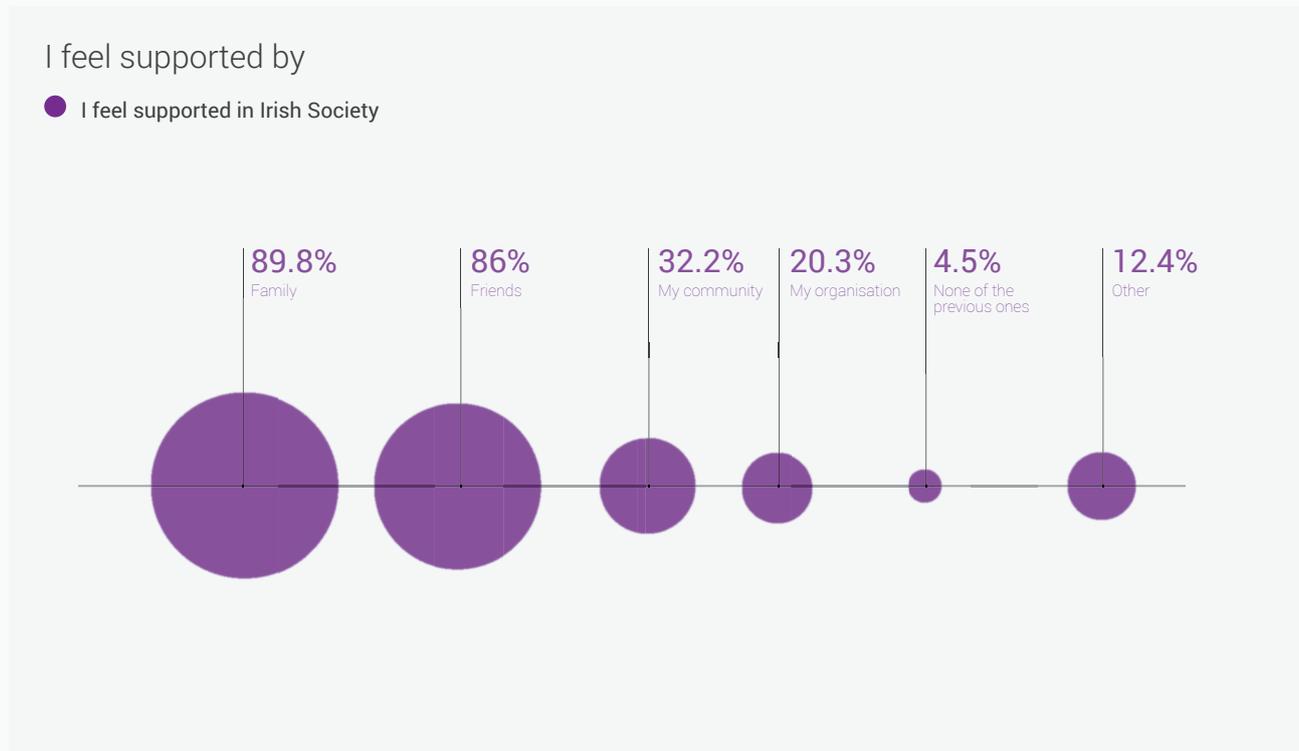
**“For me and my young family it’s a treadmill. Working hard to only pay bills. No money, time or energy left over for joy.”**

Q38

## Q17:

*I feel supported by (choose top 3)*

Family	Friends	My community
89.8%	86%	32.2%



Graph 15

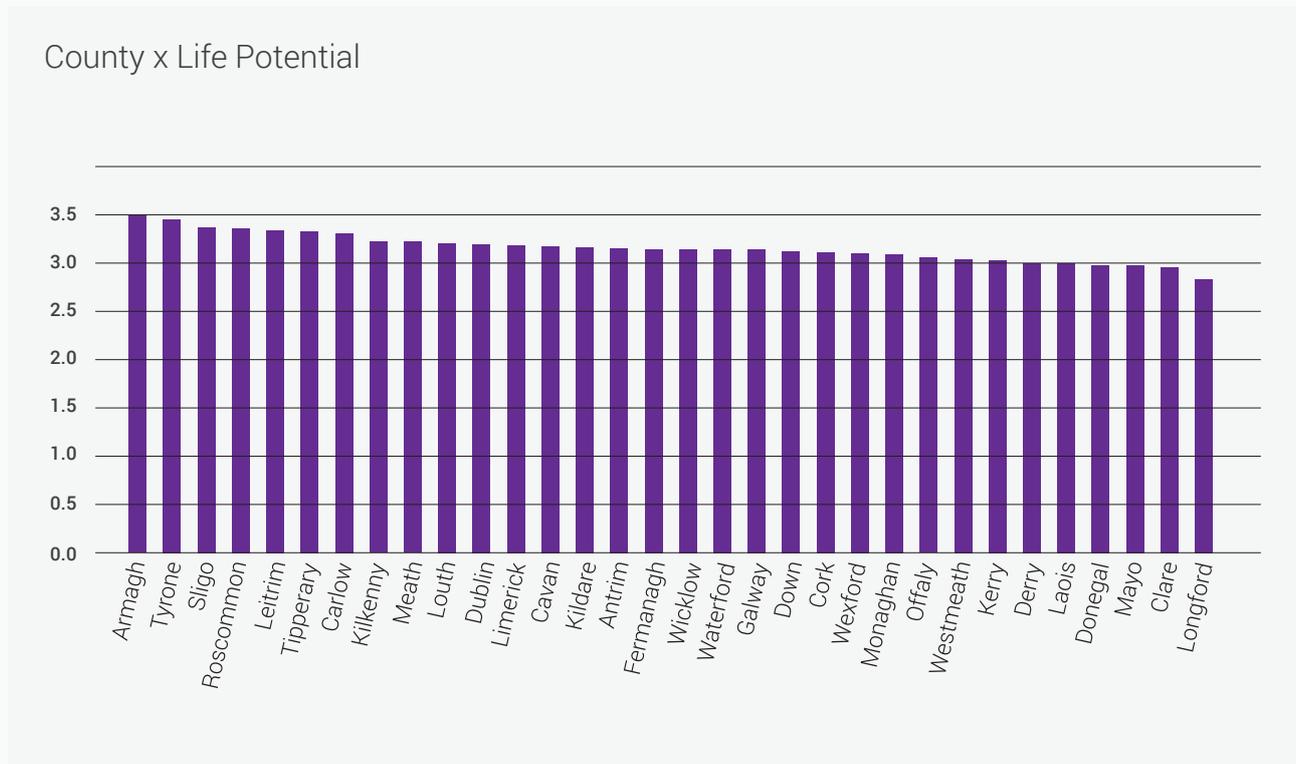
### I feel supported by

Both in English and Irish language respondents felt supported mostly by family followed by friends, community and their organisation. In "other" option English language respondents listed words such as: AA Fellowship, Theatre Community, Partner, EU, Faith, Therapist, Dog, Arts Sector, God and University. In Irish language: Ancestors, Co-Gael, Partner, Online Community, Artists and Myself. We noted that a large number of respondents chose to nominate the word "partner" in the "other" section which we feel was a limitation of the survey.

## Q18:

*Most of the time I feel I am fulfilling my potential in my daily life*

Agree (EN)      Agree (IRE)  
48%              66%



Graph 16

### Fulfilling potential in daily life

Geographically Armagh ranked highest and Longford ranked lowest. It was interesting to note that respondents aged 60+ scored highest on fulfilling their life potential while the 16–30 year olds scored lowest. The initial findings of the qualitative data could respond to the low fulfilling potential rates (48%) as respondent's identified frequent feelings of disempowerment, overwhelm, wasted potential and insurmountable problems. Opportunities to act given the historical constraints were cited as obstacles to fulfilling potential.

Further research into this aspect of the data's findings could offer valuable insights into how best to identify clearly and address the obstacles to empowerment and aid the transition or change that was also a re-occurring theme.

+ See appendix 19

## Q19:

*I spend more time connecting with people online than face to face*

Disagree/Strongly Disagree  
51%

Neither Agree/Disagree  
17%

Agree/Strongly Agree  
32%

I spend more time connecting with people online than face to face

By Age

Age	Strongly Disagree	Neither Agree/Disagree	Agree	Strongly Agree	Don't Know	Total
<b>16–20</b>	20	135	92	135	50	<b>438</b>
<b>21–30</b>	133	705	383	595	209	<b>2038</b>
<b>31–40</b>	281	1207	539	829	217	<b>3079</b>
<b>41–50</b>	227	813	314	457	120	<b>1934</b>
<b>51–60</b>	215	366	104	176	44	<b>907</b>
<b>61–70</b>	109	162	41	56	16	<b>384</b>
<b>71–80</b>	18	27	8	11	0	<b>65</b>
<b>80+</b>	4	8	3	5	1	<b>21</b>

Graph/Table 17 (See appendix 19)

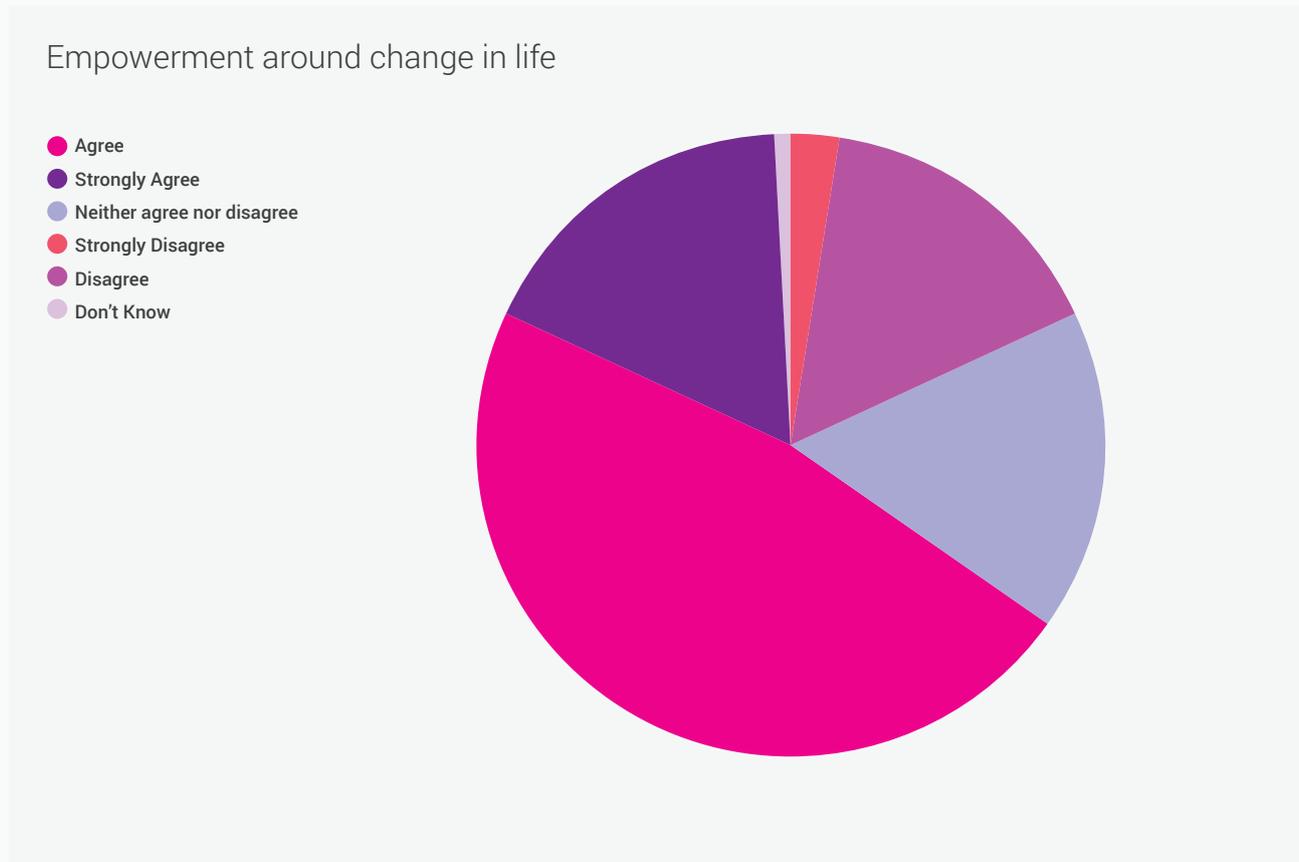
## Connecting with people

The qualitative data suggests that social media caused concern and was referenced as an obstacle to face-to face contact. It was also understood to contribute to an increased loneliness or disconnection and damaging for children. However the figures above contradict this to some degree. Within the sample selected for closer consideration in the qualitative data, technology was cited in relation to disconnection.

However, it should be noted that this opinion is not necessarily supported by research, i.e. for different groups e.g. young people or rural residents, learners, activists, social media can enhance their connection to others, encourage social change or expand horizons (*Zuniga et al, 2012; Ellison et al, 2011; O'Keefe and Clarke-Pearson, 2011*).

## Q21:

*I feel empowered to bring about change in my life.*



Graph 18 + See Appendix 15

### Empowerment to bring change in life

In the English language 64% agreed with this statement and 87% agreed in the Irish language. Respondents between 71–80 yrs. ranked highest in feeling empowered to bring change in their lives. Across the country, County Longford ranked lowest in feeling empowered to bring change in their lives and to bring change in the world. County Down ranked highest in bringing change in their lives and Armagh ranked as the highest county in feeling empowered to bring change to the world.

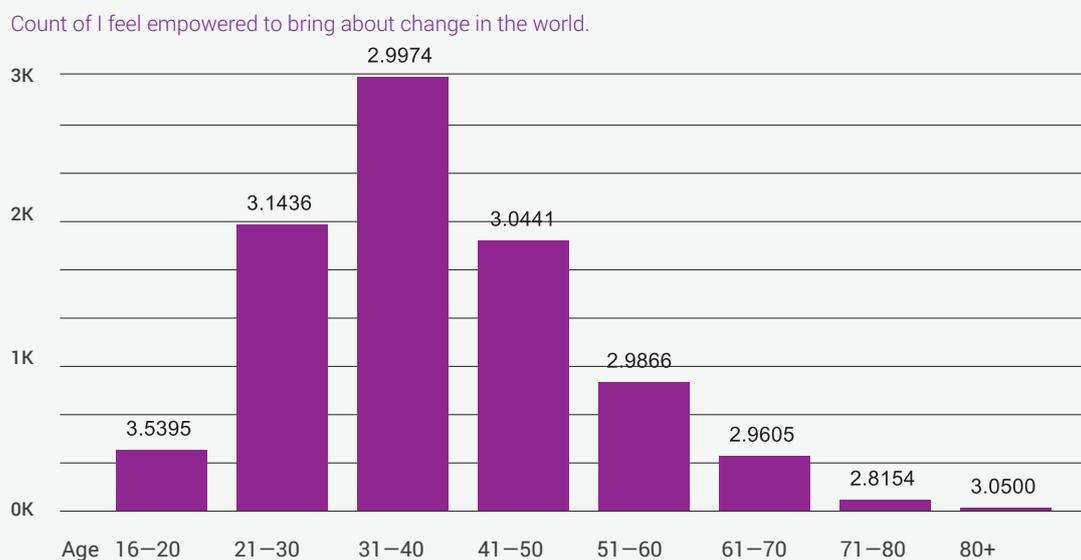
**“Politically and environmentally it is a time of flux. But there are so many possibilities to improve how we do things.”**

Q38

## Q22:

*I feel empowered to bring about change the world*

### Empowerment around change in the world by age



Graph 19 + See Appendix 16

### Empowerment to bring change in world

Across age range 61–80 year olds felt empowered to change their world whilst 16–30 years olds felt most empowered to change their world. In more general terms, responses within Q38 suggest that respondents felt a lack of belief that they can affect change despite an awareness and perception of excitement and imminent change (i.e. marriage referendum). This was often but not exclusively tied into feelings of disempowerment linked to government representation of non-social issues. Links between those respondents (39%) who feel empowered to change the world and the need for social awareness and engagement beyond economics to drive policy and legislation is an important factor in determining future research. The recognition of the need for change in connection to social injustice is clear within the qualitative data with distinct references and additional references linked to concerns around governance and neoliberal/capitalist agendas.

Matters of accountability and responsibility beyond state level governance were also present within the qualitative data and evidenced an awareness of opportunities for empowerment and a desire to act on this. This identifies an avenue of research pertaining to self-organisation and how to disseminate the occurrence of this in Ireland and the need to share such activities as a means to support increased empowerment. Census of the Heart's next iteration could address this specifically within the survey questions.

However, the respondents often presented multiple issues within the answers to Q38, which inhibited the possibility of making representative claims.

#### NOTE

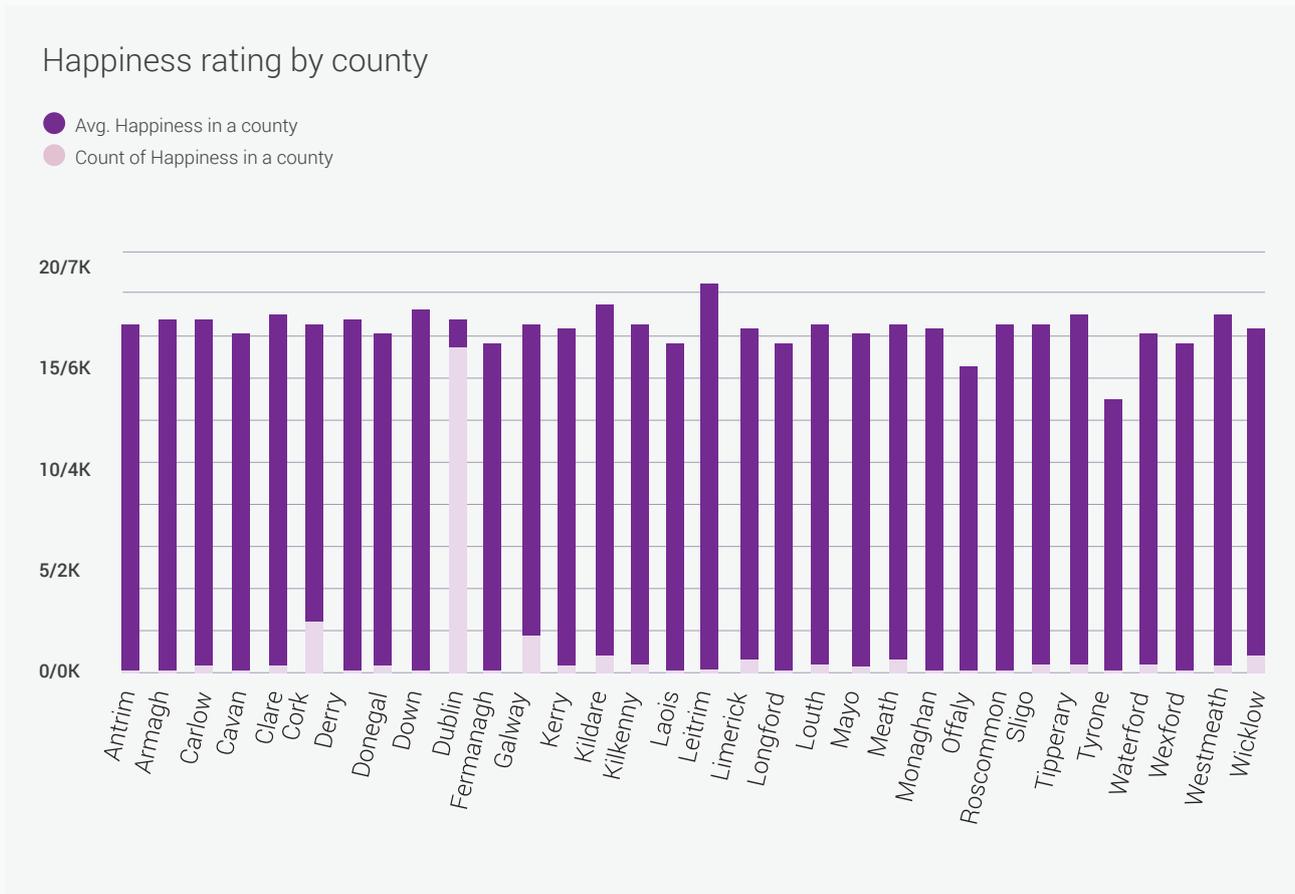
Average of I feel empowered to bring about change in the world for each age group. The marks are labeled by average of I feel empowered to bring about change in the world. The data is filtered on I feel empowered to bring about change in the world, which excludes Null and Don't Know

**“There is a wonderful sense of change happening. People are more open to things outside “the so called norm”. Times are very tough and people are not happy with those in power but as a society we have become more vocal and demand change.”**

Q38

## Q23, 24, 25, 26:

Happiness rating by counties



**Graph 20 Note** For more statistics measured by county please see Appendix 12 & 14

### Happiest county

The happiest county was County Leitrim and the least happy was County Tyrone. In terms of age the older generations (61+) rated themselves as the happiest.

**“It’s a mixture of searing pride and abject shame – one moment your heart soars with our kindness and compassion and the beauty of the country and the next moment you’re mortified by the backwardness of some of it.”**

Q38

## Q27:

Most of the time I feel (please tick no more than 3)

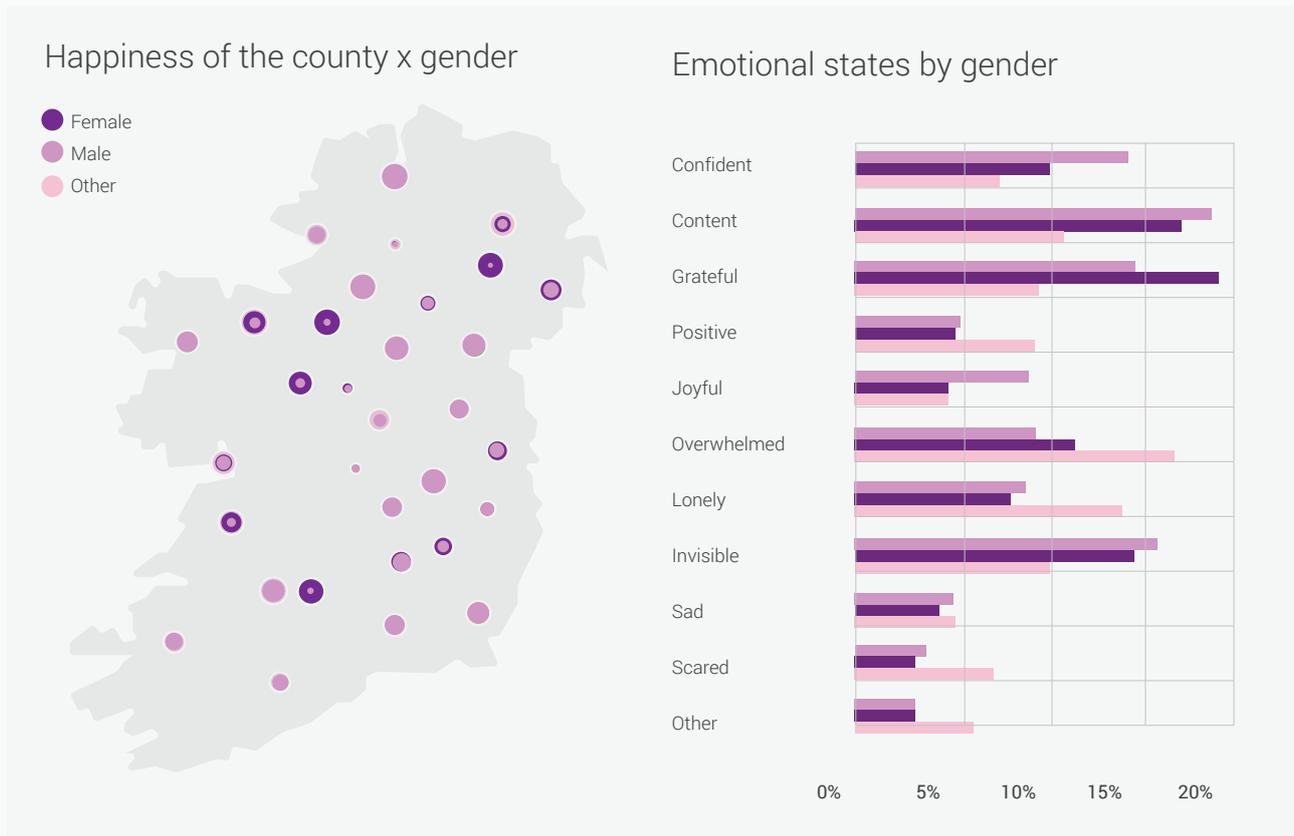
Grateful (EN/IRE)  
50%/59%

Content (EN/IRE)  
49%/57%

Positive (EN/IRE)  
31%/49%

### OTHER

8.1% of respondents choose to describe their own feelings rather than choose from the list provided. The words used on the whole were negative.



Graph 21

### Emotional state

Positive emotions ranked higher than negative in Q27. The highest ranking negative emotions were overwhelmed (31%) and lonely (32%) in the English language and lonely (21%) and scared (21%) in the Irish language. When we look at emotional states by gender we can see that over all we have more positive responses than negative. Overwhelmed is the highest negative response in all gender categories, so perhaps overwhelmed covers a more overarching emotion that affects many aspects of our daily lives, for example we can be overwhelmed at home, work, school, on-line, etc, whereas we tend to be confident in abilities, content with work/family etc.

This concurs with the survey and report by (Deloitte, 2014) which concluded that the overwhelmed employee was the most pressing HR challenge in Irish organisations. It would also fit with the fact that most of our respondents were employees and employers. A deeper analysis of the qualitative data regarding states of being would enhance the depth of these initial findings.

**Q28:**

*"I feel loved"*

Feel loved (EN/IRE/N.Ireland)

83/88/87%

**Q29:**

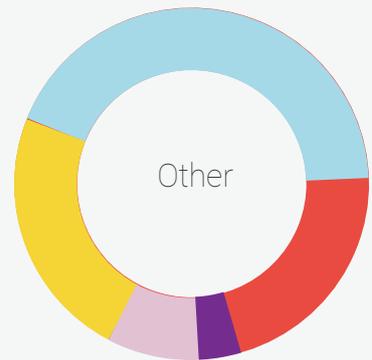
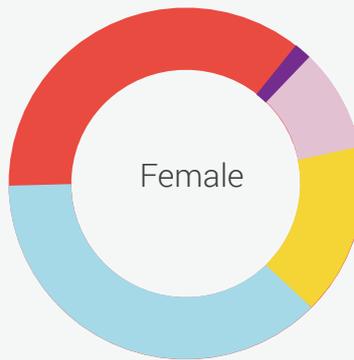
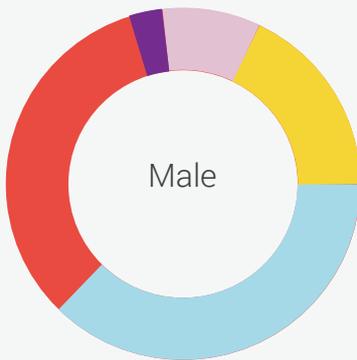
*"I love myself"*

Love myself (EN/IRE/N.Ireland)

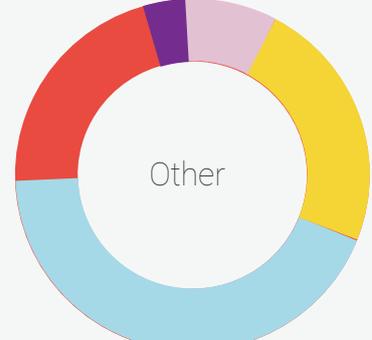
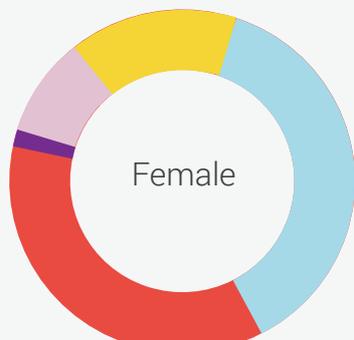
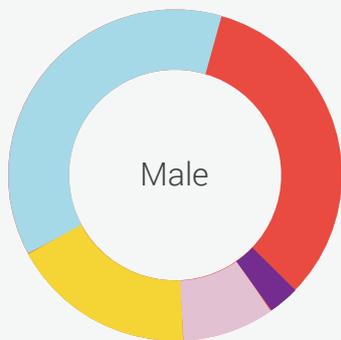
61/73/63%

I feel loved

- Strongly Agree
- Agree
- Neither Agree/Disagree
- Strongly Disagree
- Disagree



I love myself



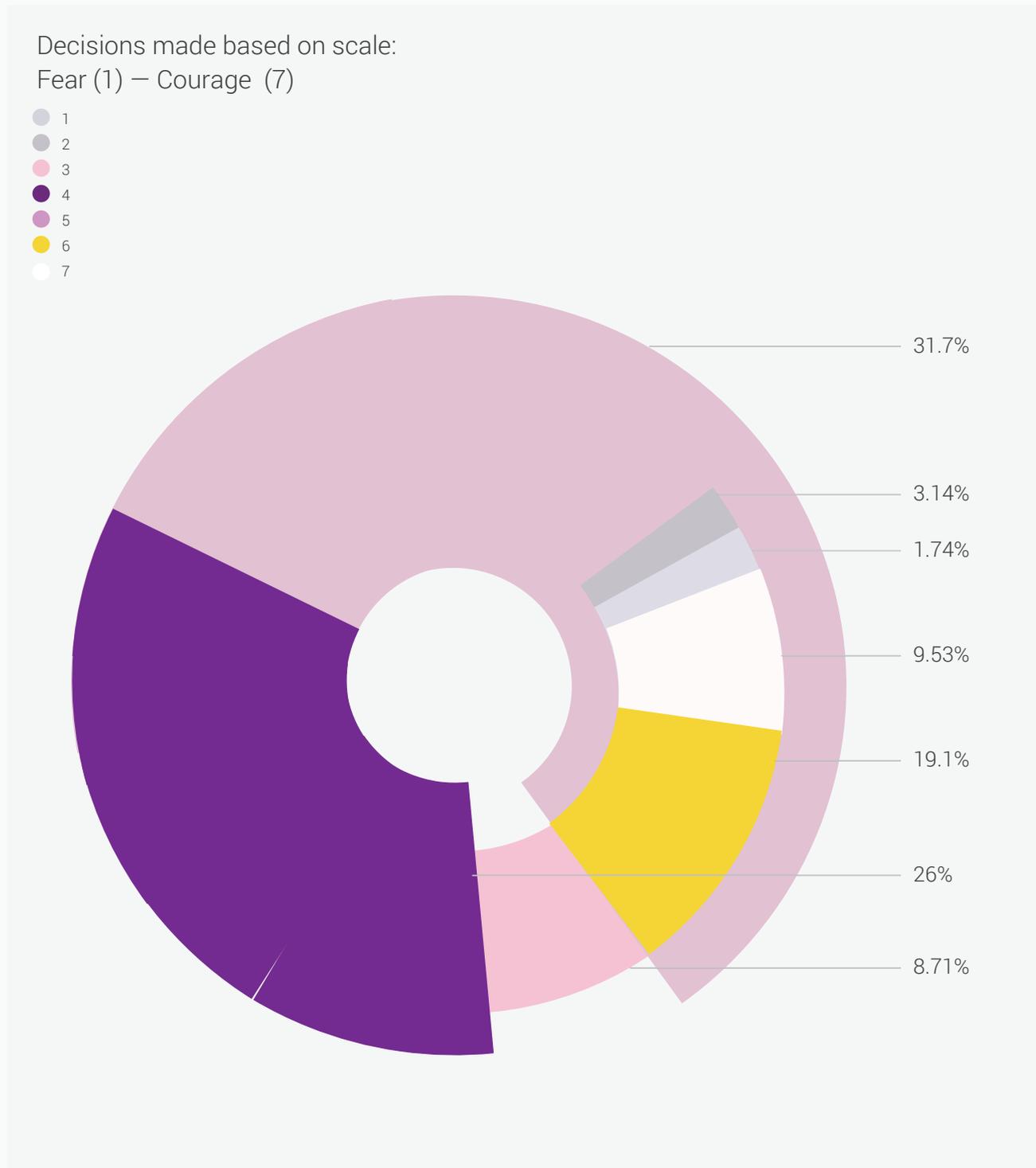
**THE DATA**

% of total count of I feel loved and % of total count I love myself for each gender. Colour shows details about I feel loved. the data is filtered on i love myself which excludes Don't Know. The view is filtered on I feel loved which excludes Null.

Graph 23

### Q32:

I make most of my decisions from Fear (1) or Courage (7)



Graph 22

### Fear and courage

The majority of people in the English language (61%) and the Irish language (75%) lean towards courage in their decision making.

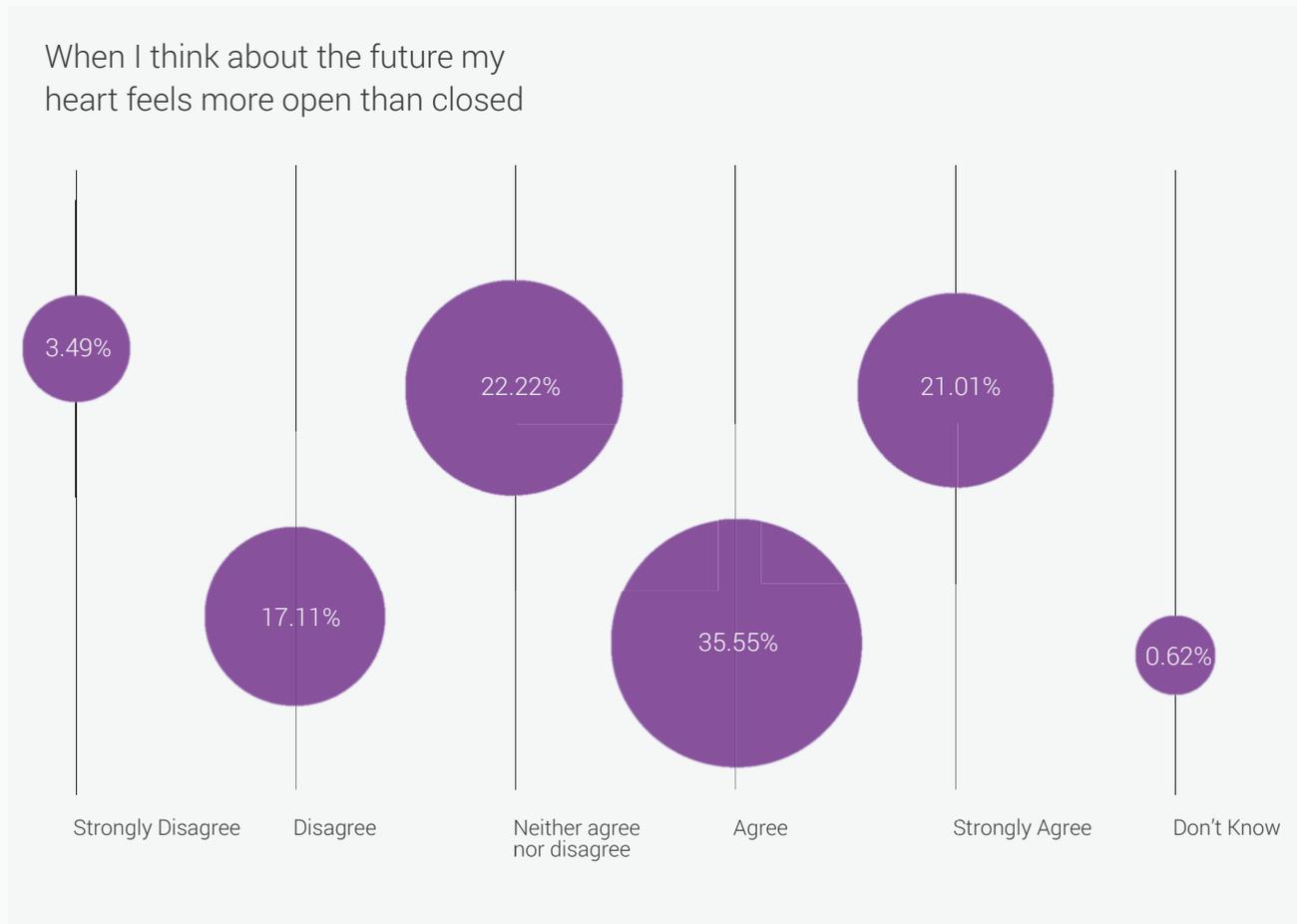
# Summary of Findings

*The Future*

### Q33:

*"When I think about the future my heart feels more open than closed"*

Agree (EN)      Agree (IRE)  
69%              73%



Graph 24 + See Appendix 19

### Thoughts on future

From the preliminary findings of the qualitative data there are suggestions that the same-sex marriage referendum has given an opening of potential to empower people to affect change in their lives and in society. The referendum also instilled a sense of confidence in future possibility.

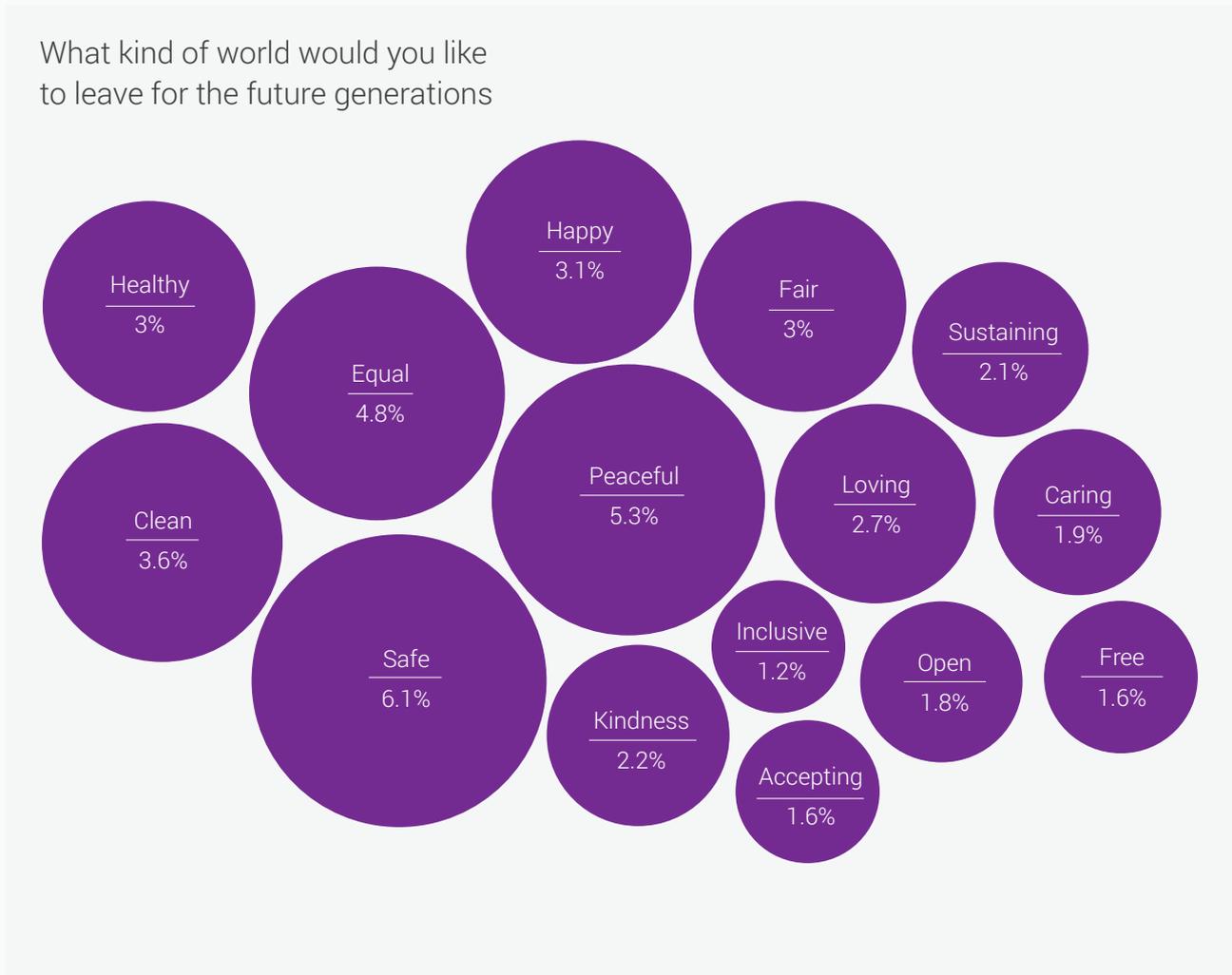
**"The marriage referendum showed, that we have the power to exact social change."**

Q38

### Q34:

At some future stage we will all be ancestors, so today we could see ourselves as “ancestors in training”. In 3 words tell us what kind of world you want to leave for the future generations.

Safe	Peaceful	Equal
6.1%	5.3%	4.8%



Graph 25 + See Appendix 19

These are words respondents used to describe the world they wish to leave for future generations.

From the preliminary findings of the qualitative data the most frequent words in English were *Safe*, *Safety* and *Safely* so it could be construed that safety is a high aspiration for the future. In the Irish language words selected by respondents included *Wellbeing*, *Peaceful*, *Clean*, *Free*, *Green*, *Equal*, *Safe*, *Open*, *Without War*, *Loving*, *Healthy*, *Fair*, and *Gaelic*. Further investigation for question 34 is needed by way of comparison of data between English and Irish.

# Limitations & Conclusion

## Limitations & Conclusion

### *Limitations of the survey and conclusion*

#### **Limitations of the survey**

The sample size of this survey cannot be considered as statistically representative of the people of Ireland. However, it is important to recognise that this was the first such survey of its kind, promoted online to reach a sizeable number of potential respondents nationally.

As a sample of Irish society, the referral sources, their readership demographics and the online nature of the pilot itself presented a number of limitations, which must be considered within the context for analysis of the qualitative data. Although a sizeable sample was available (11,474 responses) the survey's sampling frame (the sample selection) is more difficult to validate.

As a self-selecting online survey the concern around bias stems from the fact that the data does not represent those that may be hard to reach or select. Hybrid data collection (on and offline) would be necessary to address bias in the sampling frame. Selection bias can also occur due to lack of survey completion. Non-responses can occur for a number of reasons, which are difficult to generalise e.g. technical issues, lack of motivation or other matters, which can all have an impact on the findings.

The platforms used to host and promote the survey may unintentionally have screened out responses e.g. those not online, aware of the survey, using public web access or mobile social media. Hard-to-reach participants often require multiple efforts to contact them and the reasons can be due to a number of factors e.g. age, gender, marital status, socio-economic status, health status, number of children etc.

#### **Conclusion**

As a pilot survey, Census of the Heart is important for showing proof of concept and indicates key areas for future research. The initial analysis presents an awareness of the themes and other rich material available within Census of the Heart data. The findings can be considered as an important indicator of the need to encourage deeper data collection of people's values, attitudes and opinions in conjunction with other important demographic data collection tools. Therefore, it is worth noting that respondents, when offered the opportunity to add to the demographic data (e.g. Q38) often provided up to 50% more information than requested. It could be surmised that there is a need to provide a platform such as Census of the Heart to ask deeper questions that relate to the human experience so that people can fully express themselves and their life choices.

## Limitations & Conclusion

*Recommendations for Future Research:*

**Creating a more representative sampling frame would be a key consideration now that that Census of the Heart pilot/prototype has proof-of-concept.**

### **Other key areas for future research:**

1. Civic society and citizen engagement in Ireland
2. Emotional states of the population in relation to government and leadership
3. Obstacles to agency and self-determination in Ireland
4. Consideration of neoliberalism/capitalism
5. Consideration of Caring Society and new economics
6. Post recession Irish identity
7. Social and cultural values in contemporary Ireland in contrast with the values and ideals of the 1916 proclamation

For a full report on Census of the Heart qualitative data preliminary findings please see all of Appendix 19

**It's a time of great change now. In one way we have huge positive change, and are finally addressing taking full responsibility for our nation. On another level we are still blaming the past and talking like victims instead of taking full responsibility for our nation and it's future.**

*Q38*

# Appendix 1

*English full survey*

# CENSUS of the HEART

## Survey Instructions

Welcome to Census of the Heart,

This is an opportunity for you to contribute to this snapshot in time and maybe even influence future history. So tell us what it really feels like to be alive in Ireland in 2016.

This survey will take about 8 minutes to complete. At the beginning of the survey, we need to find out a little about who you are so we have included some questions concerning age, gender, sexuality etc.

At question 13 we are diving into deeper territory and asking questions to find out how you are.

Census of the Heart is open to anyone aged 16 and upwards living in Ireland right now. We wish to reassure you that all your responses are treated in the strictest of confidence. Your answers will be grouped with others for statistical purposes, but no individual answers will be recognised or associated with you. Your contribution really matters to Census of the Heart so thank you for sharing a little bit of your world with us.

*For best use on a mobile phone please rotate your screen. Scroll left if some responses aren't visible.*

# CENSUS of the HEART

## Who are you?

### \* 1. What is your gender?

*You can tick more than one box.*

Male

Female

Other (Please specify e.g. non-conforming, non-binary)

### \* 2. What age are you?

16–20

21–30

31–40

41–50

51–60

61–70

71–80

80+

### \* 3. What is your nationality?

Irish

Other (please specify)

**\* 4. What is your ethnic or cultural background?**

- Irish
- Irish Traveller
- Any other White background
- African
- Any other Black background
- Chinese
- Any other Asian background
- Other, including mixed background

**\* 5. How many children live in your household?**

Other (please specify)

**\* 6. What are the age of all the children in your house? Please list youngest to oldest.**

*Skip this question if there are no children in your house.*

**\* 7. The children in your house are (you can tick more than one box)**

*Skip this question if there are no children in your house.*

- My own
- Stepchild
- Adopted child
- Foster child
- Other (please specify)

**\* 8. What county do you live in?**

- Antrim
- Armagh
- Carlow
- Cavan
- Clare
- Cork
- Derry
- Donegal
- Down
- Dublin
- Fermanagh
- Galway
- Kerry
- Kildare
- Kilkenny
- Laois
- Leitrim
- Limerick
- Longford
- Louth
- Mayo
- Meath
- Monaghan
- Offaly
- Roscommon
- Sligo
- Tipperary
- Tyrone
- Waterford
- Westmeath
- Wexford
- Wicklow

**\* 9. How do you define your sexuality?**

- Heterosexual
- Gay
- Lesbian
- Bisexual
- Queer
- Straight
- Asexual
- Other (please specify)

**\* 10. What is your marital status?**

- Single (never been married or never in a same sex civil partnership)
- Married (first marriage)
- Re-Married
- In a registered civil partnership
- In a non-registered civil partnership
- In a registered partnership (outside of Ireland)
- In a registered same-sex civil partnership
- In a non-registered same-sex civil partnership
- Separated
- Divorced
- Widowed

**\* 11. Which of these best describes your current situation?**

- At work as employee or employer / self-employed
- Employed, on child-care leave or other leave
- At work as relative assisting on family farm or business
- Unemployed less than 12 months
- Unemployed 12 months or more
- Unable to work due to long-term illness or disability
- Retired
- Full time homemaker / responsible for ordinary shopping and looking after the home
- In education (at school, university, etc.)/student
- Other (please specify)

**\* 12. How would you rate your well-being?**

- Very good
- Good
- Fair
- Bad
- Very bad
- Don't know

# CENSUS of the HEART

## How are you?

**\* 13. I feel connected to my National Identity (place of birth).**

*You can tick more than one box.*

*Strongly disagree*

*Disagree*

*Neither agree  
nor disagree*

*Agree*

*Strongly agree*

*Don't know*

**\* 14. When I think of Ireland as home I feel proud.**

*Strongly disagree*

*Disagree*

*Neither agree  
nor disagree*

*Agree*

*Strongly agree*

*Don't know*

**\* 15. I feel cherished in Irish society.**

*Strongly disagree*

*Disagree*

*Neither agree  
nor disagree*

*Agree*

*Strongly agree*

*Don't know*

**\* 16. I feel safe and happy in my home.**

*Strongly disagree*

*Disagree*

*Neither agree  
nor disagree*

*Agree*

*Strongly agree*

*Don't know*

**\* 17. I feel supported by (Please choose top 3. The other option is counted among the 3)**

- My family
  - My friends
  - My community
  - My organisation
  - None of the above
  - Other (please specify)
- 

**\* 18. Most of the time I feel I am fulfilling my potential in my daily life.**

*Strongly disagree    Disagree    Neither agree nor disagree    Agree    Strongly agree    Don't know*

**\* 19. I spend more time connecting with people online than face to face.**

*Strongly disagree    Disagree    Neither agree nor disagree    Agree    Strongly agree    Don't know*

**\* 20. I would like to spend more time out in nature.**

*Strongly disagree    Disagree    Neither agree nor disagree    Agree    Strongly agree    Don't know*

**\* 21. I feel empowered to bring about change in my life.**

*Strongly disagree    Disagree    Neither agree nor disagree    Agree    Strongly agree    Don't know*



**\* 27. Most of the time I feel (please tick \* no more than 3):**

- Confident
- Content
- Grateful
- Invisible
- Joyful
- Lonely
- Overwhelmed
- Positive
- Sad
- Scared
- Other (please specify)

**\* 28. I feel loved.**

*Strongly disagree      Disagree      Neither agree nor disagree      Agree      Strongly agree      Don't know*

**\* 29. I love myself.**

*Strongly disagree      Disagree      Neither agree nor disagree      Agree      Strongly agree      Don't know*

**\* 30. I have a dream/vision for my life.**

*Strongly disagree      Disagree      Neither agree nor disagree      Agree      Strongly agree      Don't know*



**\* 36. If you answered Yes to question 35, describe how you are taking action, in one short sentence.**

**\* 37. If you answered No to question 35, in one short sentence describe what you think is blocking you from taking action to help create that future.**

**\* 38. We were inspired to make Census for the Heart to influence and shape our future history. Imagine someone is reading this in 2116. Tell them in 50 words or less what it really feels like to be alive in Irish society in 2016.**

**\* 39. Thank you for completing the Census of the Heart. We look forward to sharing our findings with you.**

If you wish to have them sent directly to you, please leave us your email address.

**Email address**

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Notes

Q23-26 The happiness scale.

Lyubomirsky, S., & Lepper, H. (1999). A measure of subjective happiness: Preliminary reliability and construct validation. *Social Indicators Research*, 46, 137-155. The original publication is available at [www.springerlink.com](http://www.springerlink.com).

++Mark Gonzalez Wage Beauty

# Appendix 2

*Gaeilge full survey*

# DAONÁIREAMH an CHROÍ

## Treoracha an tsuirbhé

Fáilte go Daonáireamh an Chroí.

Seo deis agat le bheith páirteach sa nóiméad cruinn beacht seo sa saol agus b'fhéidir deis chun dul i bhfeidhm ar an todhchaí. Mar sin abair linn cén chaoi a airíonn sé a bheith beo in Éirinn i 2016.

Ní thógfaidh an suirbhé ach thart ar 8 nóiméad le comhlánú. Ag tús an tsuirbhé, ní mór dúinn rud beag a fháil amach faoi cé tusa, mar sin tá cúpla ceist ann i dtaobh d'aois, inscne, gnéasacht srl.

Ó cheist 13 ar aghaidh táimid ag dul ní ba dhoimhne sa scéal agus ag iarraidh a fháil amach cén chaoi bhfuil tú.

Tá Daonáireamh an Chroí oscailte d'éinne os cionn 16 bliain agus atá ina chónaí in Éirinn faoi láthair. Ba mhaith linn a dhearbhú go mbeidh do fhreagraí coinnithe faoi rún docht. Beidh siad á roinnt de réir grúpaí ar mhaithe le staitisticí a bhailiú, ach ní bheidh aon fhreagra agat nochtaithe ná ceangailte leat. Is mór againn é do fhreagraí do Dhaonáireamh an Chroí a fháil. Ár mbuíochas mar sin asblúirín de do shaol a roinnt linn.

Réidh don chéad chuid eile.

# DAONÁIREAMH an CHROÍ

## Cé tusa?

### \* 1. Inscne?

*Is féidir níos mó ná bosca amháin a líonadh.*

Fireann

Baineann

Eile (Sonraigh led thoil m.sh. neamh-chomhréir, neamh-dhénártha)

### \* 2. Cén aois thú?

16–20

21–30

31–40

41–50

51–60

61–70

71–80

80+

### \* 3. Cén náisiúntacht atá agat?

Éireannach

Eile (sonraigh)

**\* 4. Cén grúpa eitneach nó cultúr lena bhaineann tú?**

- Éireannach
- Lucht Taistil Éireannach
- Aon chúlra Geal eile
- Afracach
- Aon chúlra Gorm eile
- SíneachAon chúlra Áiseach eile
- Eile, measctha san áireamh

**\* 5. Cé mhéad páiste atá i do theaghlach?**

Eile (sonraigh)

**\* 6. Cén aois iad na páistí i do theach? Ón duine is óige go haosta.**

*Ná bac mura bhfuil páistí sa teach.*

**\* 7. Tá na páistí i mo theach (Is féidir níos mó ná bosca amháin a líonadh)**

*Ná bac mura bhfuil páistí sa teach.*

- Agam féin
- Leasleanbh
- Uchtaithe Adopted child
- Altrama Foster child
- Eile (sonraigh)

**\* 8. Cén contae ina bhfuil tú id' chónaí?**

- Aontroim
- Árd Mhacha
- Baile Átha Cliath
- Cabhán
- Ceatharlach
- Ciarraí
- Cill Chainnigh
- Cill Dara
- Cill Mhantáin
- Clár
- Corcaigh
- Doire
- Dún na nGall
- Dún
- Fir Manach
- Gaillimh
- Iarmhí
- Laois
- Liatroim
- Loch Garman
- Longfort
- Lú
- Luimneach
- Maigh Eo
- Mí
- Muineacháin
- Port Lairge
- Ros Comán
- Sligeach
- Tiobraid Arainn
- Tír Eoghain
- Ua Fáilghe

**\* 9. Do ghnéasacht?**

- Heitrighnéasaí
- Aerach
- Leispiach
- Déghnéasach
- Queer
- Díreach
- Éighnéasach
- Eile (sonraigh)

**\* 10. Cad é do stádas pósta?**

- Singil (nach raibh pósta riamh nó nach raibh i bpáirtnéireacht shibhialta chomhghnéis riamh)
- Pósta (céad phósadh)
- Athphósta
- I bpáirtnéireacht cláraithe
- I bpáirtnéireacht chomhghnéis (thar lear)
- I bpáirtnéireacht chomhghnéis cláraithe
- Scartha
- Colscartha
- Ina B(h)aintreach

**\* 11. Cé acu seo a léiríonn do stádas \* faoi láthair?**

- Ag obair mar fhostaí nó fhostóir / féin-fhostaithe
- Fostaithe, saoire cúram leanaí, nó saoire eile
- Ag obair mar ghaol ag cabhrú ar fheirm nó ghnó
- Dífhostaithe níos lú ná 12 mhí
- Dífhostaithe le 12 mhí nó níos mó
- Gan a bheith in ann oibriú de bharr tinnis nó míchumais
- Scortha
- Cúramaí tí/teaghlach
- Mac léinn nó dalta
- Eile (sonraigh)

**\* 12. Cén chaoi bhfuil do fholláine?**

- An-mhaith
- Go maith
- Réasúnta
- Go dona
- An-dona
- Níl fhios

# DAONÁIREAMH an CHROÍ

Cén chaoi bhfuil tú?

\* 13. Airím ceangailte le mo Náisiún (áit bhreithe).

*Easaontaím go láidir*

*Ní Aontaím*

*Ceachtar acu*

*Aontaím*

*Aontaím go láidir*

*Nil fhios*

\* 14. Ag smaoineamh ar Éirinn bíim bródúil.

*Easaontaím go láidir*

*Ní Aontaím*

*Ceachtar acu*

*Aontaím*

*Aontaím go láidir*

*Nil fhios*

\* 15. Airím cumhdaithe i sochaí na hÉireann.

*Easaontaím go láidir*

*Ní Aontaím*

*Ceachtar acu*

*Aontaím*

*Aontaím go láidir*

*Nil fhios*

\* 16. Airím sábháilte agus sona i mo theach.

*Easaontaím go láidir*

*Ní Aontaím*

*Ceachtar acu*

*Aontaím*

*Aontaím go láidir*

*Nil fhios*

**\* 17. Airím tacaithe ag (roghnaigh na príomh 3 cinn)**

- Mo chlann
- Mo chairde
- Mo phobal
- M'eagras
- Ceachtar acu thuas
- Eile (sonraí)

**\* 18. An bhfuil barr do chumas á bhaint amach agat don chuid is mó?**

*Easaontaím go láidir   Ní Aontaím   Ceachtar acu   Aontaím   Aontaím go láidir   Níl fhios*

**\* 19. Caithim níos mó ama le daoine ar líne \* ná sa ghnáth shaol.**

*Easaontaím go láidir   Ní Aontaím   Ceachtar acu   Aontaím   Aontaím go láidir   Níl fhios*

**\* 20. Ba mhaith liom níos mó ama a chaitheamh faoin dúlra.**

*Easaontaím go láidir   Ní Aontaím   Ceachtar acu   Aontaím   Aontaím go láidir   Níl fhios*

**\* 21. Airím go bhfuil sé de chumas ionam mo shaol a athrú.**

*Easaontaím go láidir   Ní Aontaím   Ceachtar acu   Aontaím   Aontaím go láidir   Níl fhios*

\* 22. Airím go bhfuil sé de chumas ionam athrú a dhéanamh sa domhan.

*Easaontaím go láidir*

*Ní Aontaím*

*Ceachtar acu*

*Aontaím*

*Aontaím go láidir*

*Níl fhio*

<input type="radio"/>						
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------

\* 23. Go ginearálta, airím gur duine mé atá:

*Míshásta go leor*

1

2

3

4

5

6

7

*Sona sásta*

<input type="radio"/>						
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------

\* 24. I gcomparáid leis an chuid is mó de mo chomhghleacaithe, airím:

*Ní chomh sona*

1

2

3

4

5

6

7

*Ní ba shona*

<input type="radio"/>						
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------

\* 25. Tá daoine áirithe míshásta go ginearálta. Fiú is nach bhfuil an galar dubhach orthu, ní bhíonn siadriamh chomh sona is a d'fhéadaidís. Tríd is tríd an é sin tusa?

*Ar chor ar bith*

1

2

3

4

5

6

7

*Don chuid is mó*

<input type="radio"/>						
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------

\* 26. Tá daoine áirithe sona go ginearálta. Baineann siad sult as an saol is cuma céard atá ag tarlú. Tríd is tríd an é sin tusa?

*Ar chor ar bith*

1

2

3

4

5

6

7

*Don chuid is mó*

<input type="radio"/>						
-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------	-----------------------

**\* 27. Don chuid is mó den ama airím (ná roghnaigh níos mó ná 3 cinn)**

- Muinéach
- Sásta
- Buíoch
- Dofheicthe
- Ríméadach
- Uaigneach
- Ciaptha
- Dearfach
- Brónach
- Faiteach
- Eile (sonraí)

**\* 28. Airím go bhfuil grá ann dom.**

*Easaontaím go láidir*   *Ní Aontaím*   *Ceachtar acu*   *Aontaím*   *Aontaím go láidir*   *Níl fhios*

**\* 29. Tá grá agam dom féin.**

*Easaontaím go láidir*   *Ní Aontaím*   *Ceachtar acu*   *Aontaím*   *Aontaím go láidir*   *Níl fhios*

**\* 30. Tá aisling/fís agam do mo shaol.**

*Easaontaím go láidir*   *Ní Aontaím*   *Ceachtar acu*   *Aontaím*   *Aontaím go láidir*   *Níl fhios*

**\* 31. Déanaim an chuid is mó de mo chinntí de bharr:**

<i>Faitíos</i>							<i>Misneach</i>
1	2	3	4	5	6	7	
<input type="radio"/>							

**\*32. Táim ag cuardach brí i mo shaol.**

<i>Easaontaím go láidir</i>	<i>Ní Aontaím</i>	<i>Ceachtar acu</i>	<i>Aontaím</i>	<i>Aontaím go láidir</i>	<i>Níl fhios</i>
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**\* 33. Nuair a smaoiním faoin todhchaí tá mo chroí níos mó oscailte \* ná druidte.**

<i>Easaontaím go láidir</i>	<i>Ní Aontaím</i>	<i>Ceachtar acu</i>	<i>Aontaím</i>	<i>Aontaím go láidir</i>	<i>Níl fhios</i>
<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**\* 34. Ag pointe áirithe beidh tú i do shinsearach. Is “sinsearach i mbun traenála” tú faoi láthair. Le 3 fhocal abair linn an cineál domhain gur mhaith leat a fhágáil do na glúine atá le teacht.**

- 
- 
- 

**\* 35. An airíonn tú go bhfuil tú ag déanamh aon rud i do shaol chun an todhchaí sin a chur chun cinn?**

Tá

Níl

\* 36. Má d'fhreagair tú "tá" do cheist 35, déan cur síos gearr, in aon abairt, an cineál ruda atá a dhéanamh agat.

\* 37. Má d'fhreagair tú "níl" do cheist 35, déan cur síos gearr in aon abairt faoi chonstaicí atá i do bhealach chun an todhchaí sin a bhaint amach.

\* 38. Spreagadh muid Daonáireamh an Chroí a dhéanamh chun dul i bhfeidhm ar ár dtodhchaí agus an stair amach anseo a mhúnlú. Samhlaigh duine ag léamh seo i 2116. Abair leo i 50 focal nó níos lú cén chaoi bhfuil sé a bheith ag maireachtáil i sochaí na hÉireann i 2016.

\* 39. Ár mbuíochas as Daonáireamh an Chroí a chomhlánú. Táimid ag súil leis na torthaí a roinnt leat amach anseo.

Más maith leat na torthaí a fháil go díreach chugat fág do sheoladh ríomhphost le do thoil.

**Seoladh Ríomhphost**

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Notes

Q23-26 The happiness scale.

Lyubomirsky, S., & Lepper, H. (1999). A measure of subjective happiness: Preliminary reliability and construct validation. *Social Indicators Research*, 46, 137-155. The original publication is available at [www.springerlink.com](http://www.springerlink.com).

++Mark Gonzalez Wage Beauty

# **Appendices**

*Quantitative Data (3–17)*

## Appendix 3

Gender vs. Age (a)

Age Group	Male	Female	Other
<b>16–20</b>	144	361	30
<b>21–30</b>	757	1 864	56
<b>31–40</b>	986	2 964	30
<b>41–50</b>	641	1 850	25
<b>51–60</b>	302	860	5
<b>61–70</b>	174	321	2
<b>71–80</b>	31	52	1
<b>80+</b>	9	16	3

### note

Count of Gender broken down by Gender vs. Age group

## Appendix 4

Percentage of Gender vs. Age

Age Group	Male	Female	Other
<b>16–20</b>	4.73%	4.36%	19.74%
<b>21–30</b>	24.87%	22.49%	36.84%
<b>31–40</b>	32.39%	35.76%	19.74%
<b>41–50</b>	21.06%	22.32%	16.45%
<b>51–60</b>	9.92%	10.38%	3.29%
<b>61–70</b>	5.72%	3.87%	1.32%
<b>71–80</b>	1.02%	0.63%	0.66%
<b>80+</b>	0.30%	0.19%	1.97%

### note

% of Total Count of Gender broken down by gender vs. Age Group

## Appendix 5

What county do you live in?

Answer Options	Response Percent	Response Count	Answer Options	Response Percent	Response Count
<b>Antrim</b>	0.5%	62	<b>Leitrim</b>	0.6%	67
<b>Armagh</b>	0.1%	9	<b>Limerick</b>	2.5%	282
<b>Carlow</b>	0.9%	99	<b>Longford</b>	0.4%	50
<b>Cavan</b>	0.7%	76	<b>Louth</b>	1.6%	184
<b>Clare</b>	1.8%	204	<b>Mayo</b>	1.5%	172
<b>Cork</b>	10.3%	1184	<b>Meath</b>	3.0%	343
<b>Derry</b>	0.1%	17	<b>Monaghan</b>	0.4%	44
<b>Donegal</b>	1.1%	131	<b>Offaly</b>	0.7%	78
<b>Down</b>	0.3%	38	<b>Roscommon</b>	0.6%	73
<b>Dublin</b>	47.5%	5459	<b>Sligo</b>	1.4%	160
<b>Fermanagh</b>	0.1%	11	<b>Tipperary</b>	1.5%	167
<b>Galway</b>	5.5%	634	<b>Tyrone</b>	0.2%	19
<b>Kerry</b>	1.5%	170	<b>Waterford</b>	2.1%	246
<b>Kildare</b>	4.1%	473	<b>Westmeath</b>	1.1%	123
<b>Kilkenny</b>	1.5%	178	<b>Wexford</b>	1.9%	215
<b>Laois</b>	0.9%	98	<b>Wicklow</b>	3.6%	418

### note

1 1484 answered the question and 0 skipped the question.

## Appendix 6

### Percentage of nationality

Nationality	English Language	Irish Language
<b>Irish</b>	92.13%	98.66%
<b>Other</b>	7.87%	1.34%

#### note

11 484 answered to the question.

## Appendix 7

### Percentage of ethnicity

Answer Options	English Language	Irish Language
<b>Irish</b>	89.9%	96.88%
<b>Irish Traveller</b>	0.1%	0%
<b>Any other White background</b>	7.3%	0.89%
<b>African</b>	0.17%	0%
<b>Any other Black background</b>	0.14%	0%
<b>Chinese</b>	0.2%	0%
<b>Any other Asian background</b>	0.34%	1.34%
<b>Other, inc. Mixed background</b>	1.85%	2%

#### note

11 484 answered the question and 0 skipped the question.

## Appendix 8 & 9

### Percentages of Gender vs Sexuality

Sexuality	Male	Female	Other
<b>Other</b>	18.93%	66.27%	14.79%
<b>Heterosexual</b>	25.80%	73.82%	0.38%
<b>Gay</b>	89.27%	9.52%	1.21%
<b>Lesbian</b>	0.61%	95.09%	4.29%
<b>Bisexual</b>	17.03%	80.68%	2.30%
<b>Queer</b>	12.21%	60.47%	27.33%
<b>Straight</b>	20.87%	78.89%	0.25%
<b>Asexual</b>	21.05%	67.11%	11.84%

#### note

% of Total Count of Gender broken down by Gender vs. Sexuality.

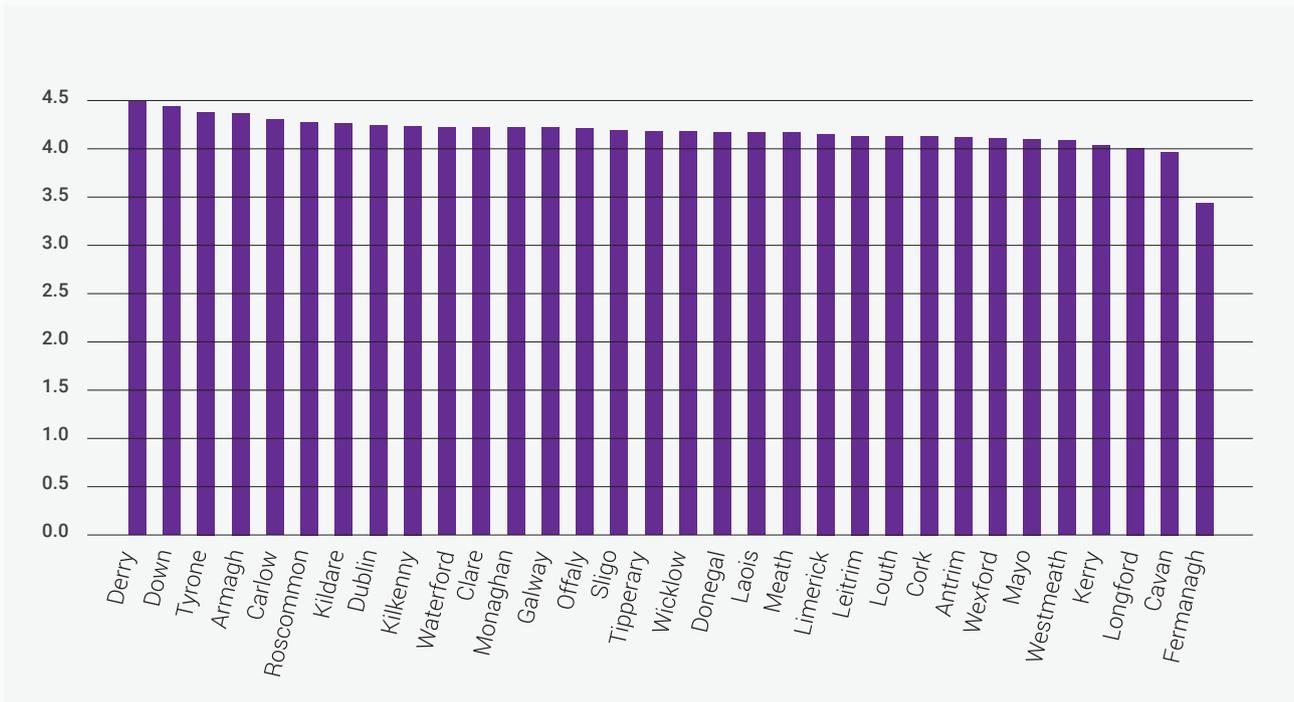
## Appendix 10

### Wellbeing

Word	Percentage
<b>Very good</b>	28.10%
<b>Good</b>	46.08%
<b>Fair</b>	21.23%
<b>Bad</b>	3.43%
<b>Very Bad</b>	0.81%
<b>Don't Know</b>	0.35%

## Appendix 11

### County/National Identity

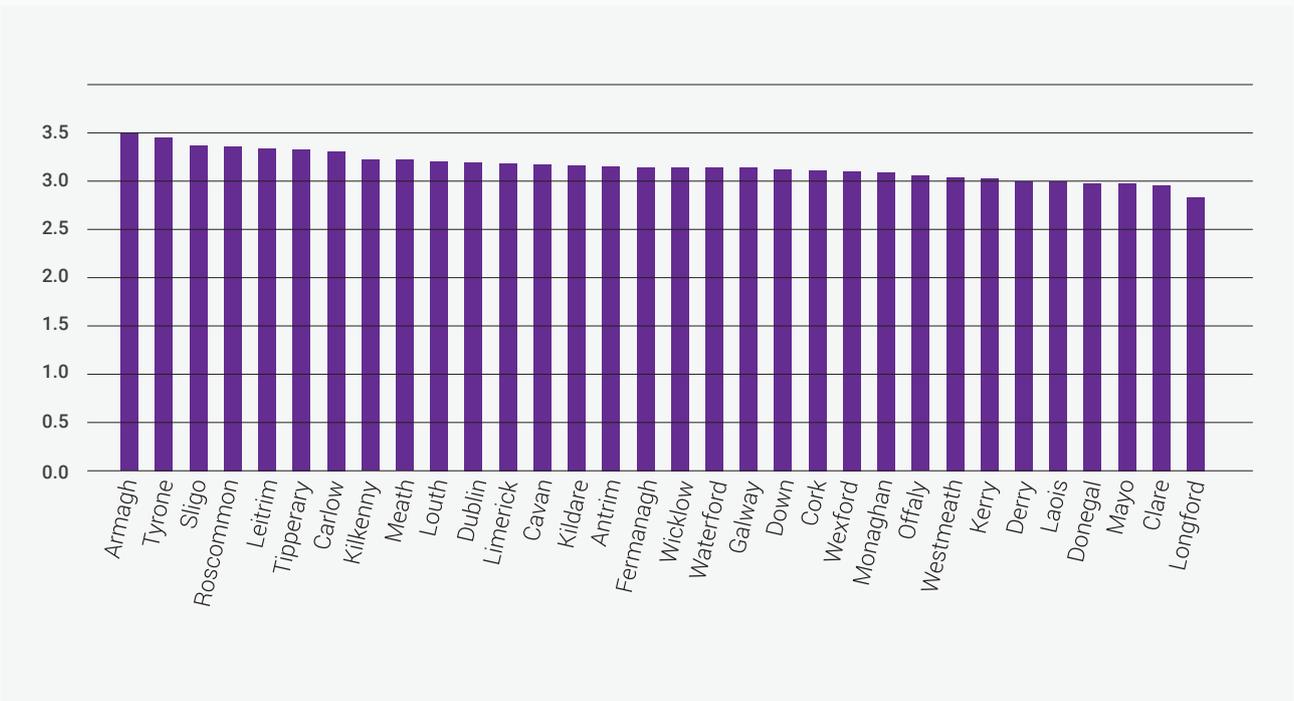


#### note

Average of National Identity for each County. The data is filtered on National Identity, which excludes Null and Don't Know.

## Appendix 12

### County/Life Potential

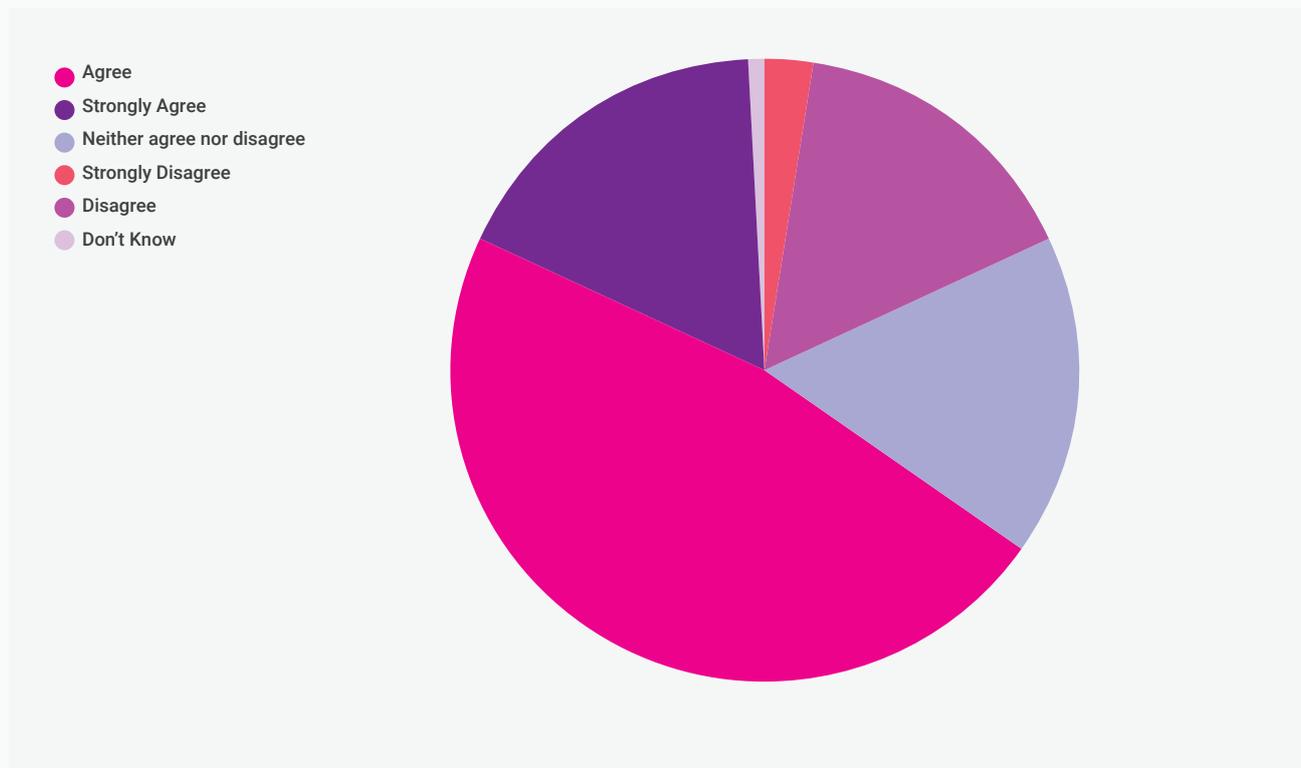


#### note

Average of Life Potential for each County. The data is filtered on Life Potential, which excludes Null and 6.

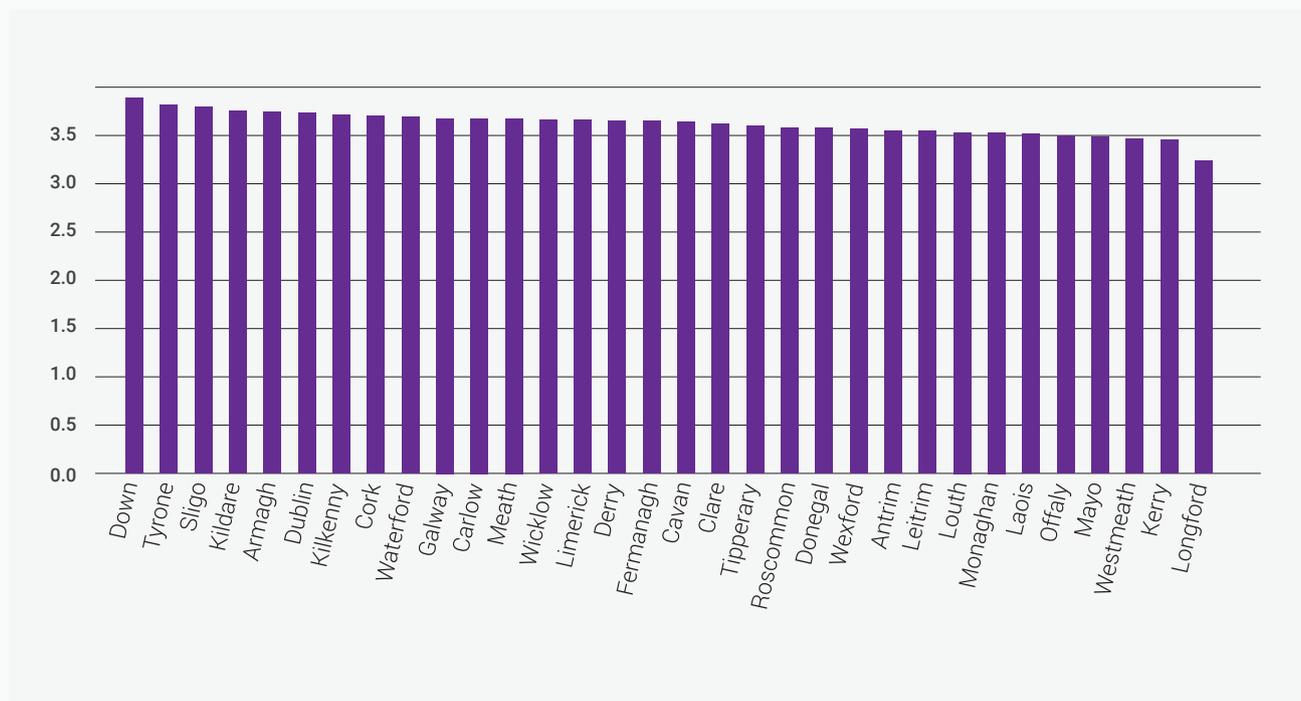
## Appendix 13

Q21 I feel empowered to bring about change in my life.



## Appendix 14

County/Empowered Life

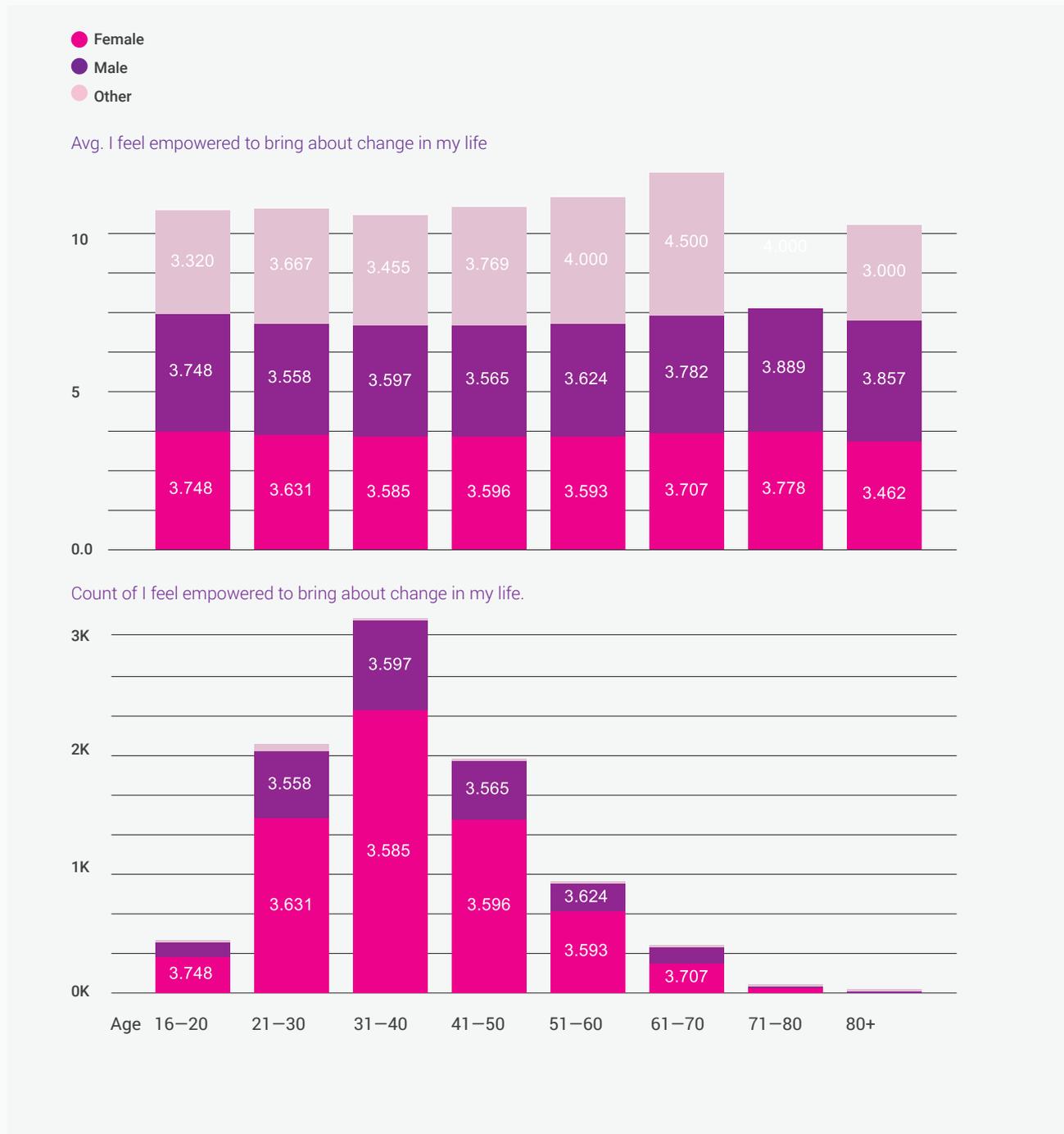


### note

Average of I feel empowered to bring about change in my life for each County.  
The data is filtered on I feel empowered to bring about change in my life, which excludes Null and 6.

## Appendix 15

Q21 I feel empowered to bring about change in my life.



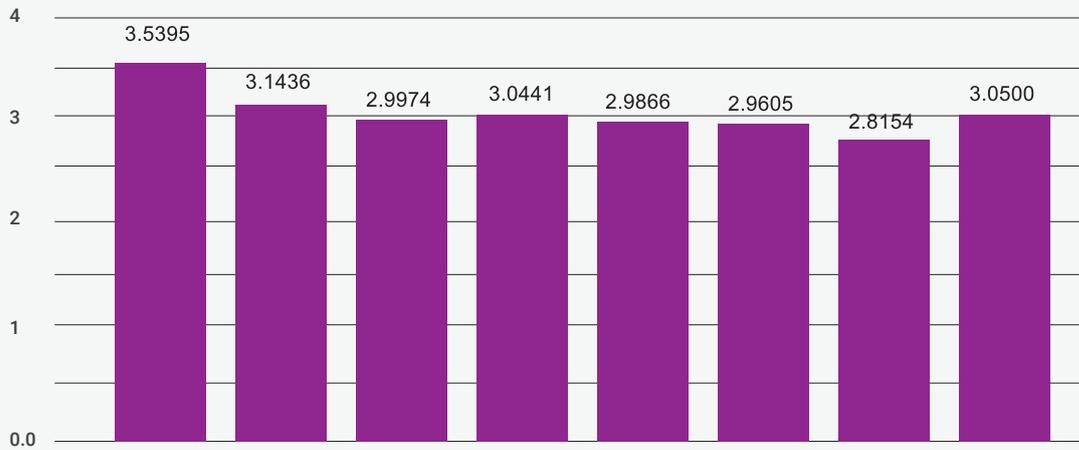
### note

Average of I feel empowered to bring about change in my life and count of I feel empowered to bring about change in my life for each age group. Color shows details about gender. The marks are labeled by average of I feel empowered to bring about change in my life. The data is filtered on I feel empowered to bring about change in my life, which excludes Null and Don't Know.

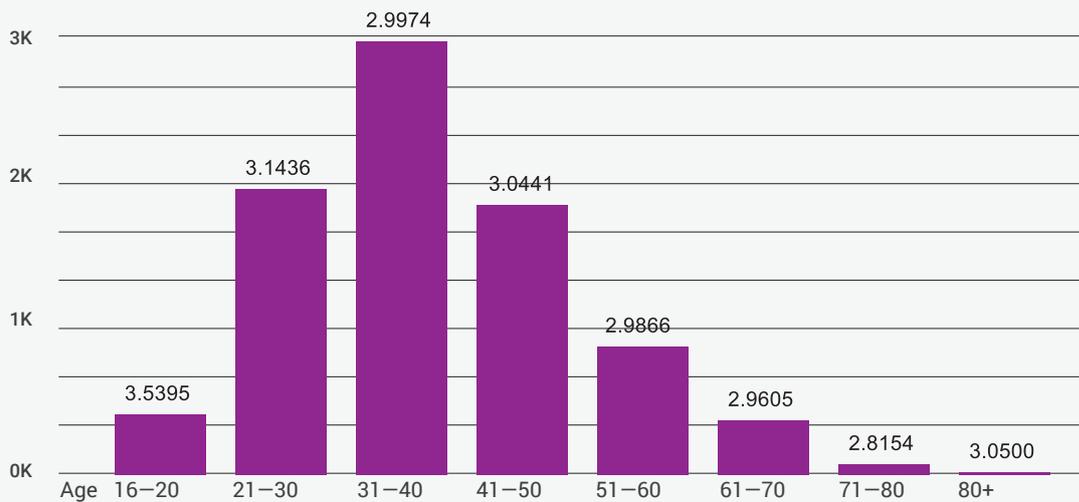
## Appendix 16

Q21 I feel empowered to bring about change in the world.

Avg. I feel empowered to bring about change in the world.



Count of I feel empowered to bring about change in the world.



### note

Average of I feel empowered to bring about change in the world and count of I feel empowered to bring about change in the world for each age group. The marks are labeled by average of I feel empowered to bring about change in the world. The data is filtered on I feel empowered to bring about change in the world, which excludes Null and Don't Know.

## Appendix 16a

Q21 I feel empowered to bring about change in the world  
breakdown by gender.



### note

Average of I feel empowered to bring about change in the world and count of I feel empowered to bring about change in the world for each gender. The marks are labeled by average of I feel empowered to bring about change in the world. The data is filtered on I feel empowered to bring about change in the world, which excludes Null and Don't Know.

## Appendix 17

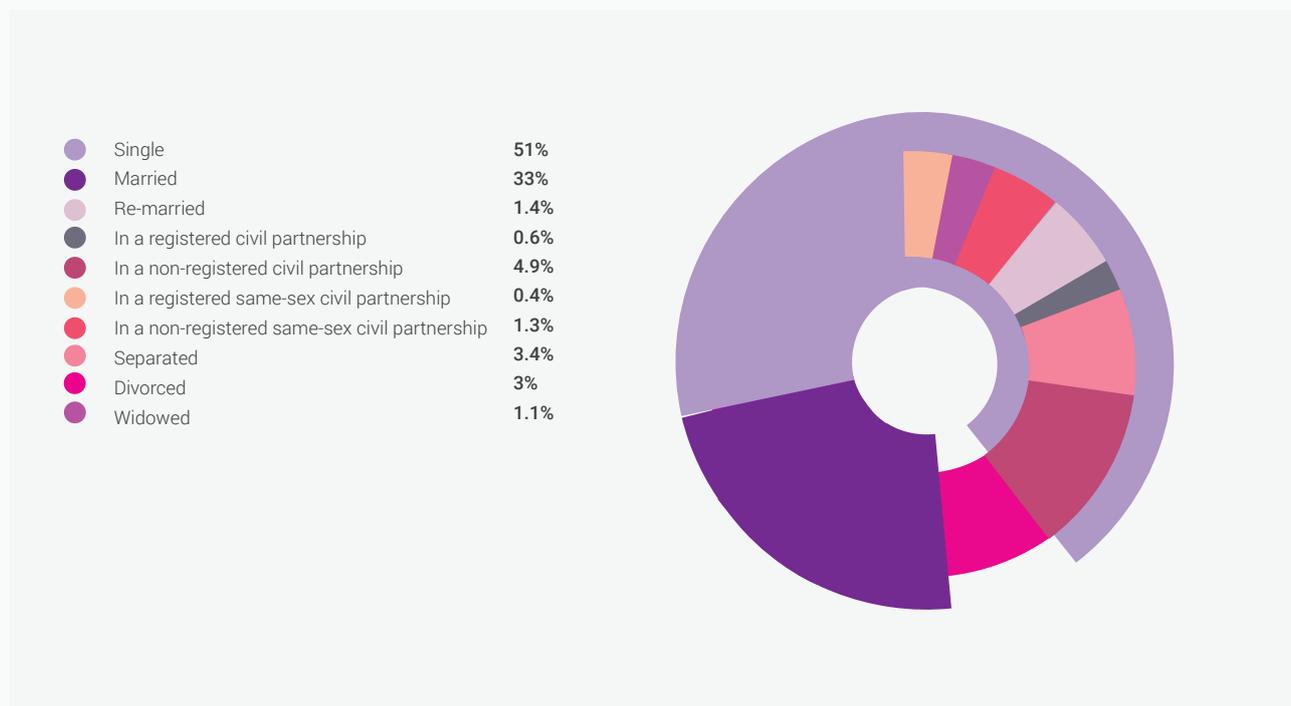
Q1: What is your gender? You can tick more than one box.

Gender	Percentage
<b>Male</b>	26.82%
<b>Female</b>	72.53%
<b>Other</b>	1.16%

### note

Census of the Heart consciously evolved the demographic questions of the traditional census to reflect a changing and complex society. Census of the Heart included 2 questions on gender and sexuality.

Q10: What is your marital status?



**note**

11, 484 of respondents answered to the question and 0 skipped.

Q9: How do you define your sexuality?

Sexuality	Male	Female	Other
<b>Other</b>	18.93%	66.27%	14.79%
<b>Heterosexual</b>	25.80%	73.82%	0.38%
<b>Gay</b>	89.27%	9.52%	1.21%
<b>Lesbian</b>	0.61%	95.09%	4.29%
<b>Bisexual</b>	17.03%	80.68%	2.30%
<b>Queer</b>	12.21%	60.47%	27.33%
<b>Straight</b>	20.87%	78.89%	0.25%
<b>Asexual</b>	21.05%	67.11%	11.84%

**note**

We added a question on sexuality. In that we are acknowledging that sexuality/sexual preferences is an important part of human's identity and expression. How do you define your sexuality? 11, 484 respondents answered to the question and 0 skipped the question.

# Appendix 19

*Qualitative Data*

# Appendix 19

*Brief overview of Q34 & Q38 by Dr Anita McKeown*

## Data from the Census of the Heart 2016

*Survey Monkey data (McKeown, 2016)*

The Census of the Heart survey (COH, 2016), inspired by the National Census 2016, offered the opportunity to explore and investigate the relationship between “who we are” and “how we are”. It also seeks a better understanding of the complexity that contributes to being alive in Ireland today.

The survey gathered both quantitative and qualitative data. However due to constraints of time and resources, this overview briefly looks at Q34 and Q38 for the prevalence of concerns and perceptions of those who undertook the survey.

Due to number of the respondents (small percentage of the population) the sample size used for Q34 and Q38 cannot be considered as statistically representative of the people in Ireland. It is important to recognize that this was the first such survey of its kind. Although the survey was promoted online, which further positions the findings, it was an important means to reach a sizable number of respondents seeking their subjective experiences.

Interestingly, where respondents were offered the opportunity to answer beyond conventional demographic questions they gave more information than requested. For example Q38 often provided up to 50% text than the word count limit. The findings can be considered as an important indicator of the need to encourage deeper data collection of people’s values, attitudes and opinions in conjunction with other important demographic data collection tools.

This overview in combination with the quantitative data is suggestive of a number of key themes that offers important insights and initial indicators towards areas for future research that could contribute to Ireland’s evolution for future generations.

**While the national census asks who we are, Census of the Heart wants to know how we are. We want to get straight to the heart of things and explore what really matters to people living in Ireland today. We want to know how you feel at this pivotal moment in time.**

*<http://censusoftheheart.com> (2016)*

## Contextualising Qualitative analysis of Q34 & Q38

The survey was gathered using the online tool Survey Monkey and ran for 4 weeks from 23rd of April in line with the launch of the official 2016 National Census (<http://censusoftheheart.com>). Referrals came from TheJournal.ie, Breaking News, The Irish Times and a range of online social media channels

### Limitations:

01: Time limits and size of data set — the conditions of the review have meant that although non-random sampling (self-selection) to gather responses and systematic random sampling was used in the analysis as efforts towards rigor, this is a top-level review of the data and should be considered as a set of indications for further research and analysis.

- 02: The target group or those accessing the survey is an important aspect to consider. Although 11,708 responses indicates a diverse range, how the survey was circulated and the demographic of respondents impacts on the findings.
- 03: It should be noted that no personal demographics were included and given the timeline, the overview's aim is to identify key themes that would be useful to consider for further research and give an indication of the subjective experience of living in Ireland in 2016.
- 04: Survey Monkey seems to have technical issues with some responses across the survey being inconsistent. For example in some questions 2–4000 responses have not been collected e.g. 6839 responses to Q38 and Q34 had different ranges depending on 1st, 2nd or 3rd choice.
- 05: Within the responses collected, there seemed to be technical inconsistencies. For example NVivo's visual representation gives different numbers of responses from the actual category. For example Q34 response 1 – Respectful - category 55 responses, visual representation, 29 responses, NVivo - 179.
- 06: The initial time-line for analysis, did not allow for a triangular approach against quantitative data, neither did it encompass integration of classifying data.

## Developing qualitative analysis of Q34 & Q38

Details of the sample bias are elaborated on in page 91. Limitations aside the surveys responses did provide access to a sizable data set. Q34 generated over 26,430 words across 1st, 2nd and 3rd choices. Q38 generated answers (frequently over word count limit of 50 words) from 6839 respondents recorded on Survey Monkey. The initial aim of the analysis was to systematically identify key themes and concerns present in the minds of the respondents when asked to consider the following questions:

### Q34 :

At some future stage we will all be ancestors, so today we could see ourselves as "ancestors in training". In 3 words tell us what kind of world you want to leave for future generations. 8866 respondents answered and 2618 skipped the question..

### Q38:

We were inspired to make Census for the Heart to influence and shape our future history. Imagine someone is reading this in 2116. Tell them in 50 words or less what it really feels like to be alive in Irish society in 2016.

### 01/Reading the data

The first phase enabled a familiarity with the data and to get a sense of what respondents were stating or any initial repeated phrases given the size of the data set. Q34 and Q38 were selected as manageable for this phase of analysis. These questions were used to generate a systematic approach in an effort towards rigour. Despite the limitations

they gathered compelling outcomes.

#### 02/Development of Coding

Manual processes and NVivo were used to generate the coding. Simple word frequency searches, following the notes made on reading the responses to each question were used to indicate re-occurring themes that were present in the data. This process identified initial thematic categories that indicated the attitudes and opinions of the respondents.

#### 03/Mapping general categories

This first sweep through the data from both questions helped to develop a number of general key themes and opinions, which could then be used as initial coding framework for analysis of Q38.

#### 04/Text searching and coding

A systematic random sampling method was used to create a smaller data set that would use the preliminary a priori codes generated from the stage 2; code development. As the data became more familiar emergent codes were added to create sub-themes. This more manageable set became 10% of the responses – 683 selected statements from the 6839 statements that were in Q38's data set. To create a systematic random selection a random generated number was created using the excel function =RANDBETWEEN(1,10) which created the number 4 from which every 10th response was coded e.g. 4,14, 24, 34, 44 etc.

#### 05/Double check/Re-code

Once this stage was completed having coded the sample set, each category was reviewed and further coded, to create a final set of sub-themes and categories. The coding could be further broken down by asking different questions of the data. This sample indicates a range of themes/grounded codes that were present in the minds of the respondents when asked to consider things differently. For the purposes of this initial review of the data this inductive approach was used.

NB: These are not tied to any classifiable coding e.g. gender, age etc. and are used purely to assess potential for future themes/research and what was considered prevalent in people's minds when offering their imaginary 'message in a bottle' to 2116. This sample indicates a range of themes/ grounded codes that are present in the minds of the respondents when asked to consider things differently. For the purpose of this initial review of the data this inductive approach was used.

#### Q34:

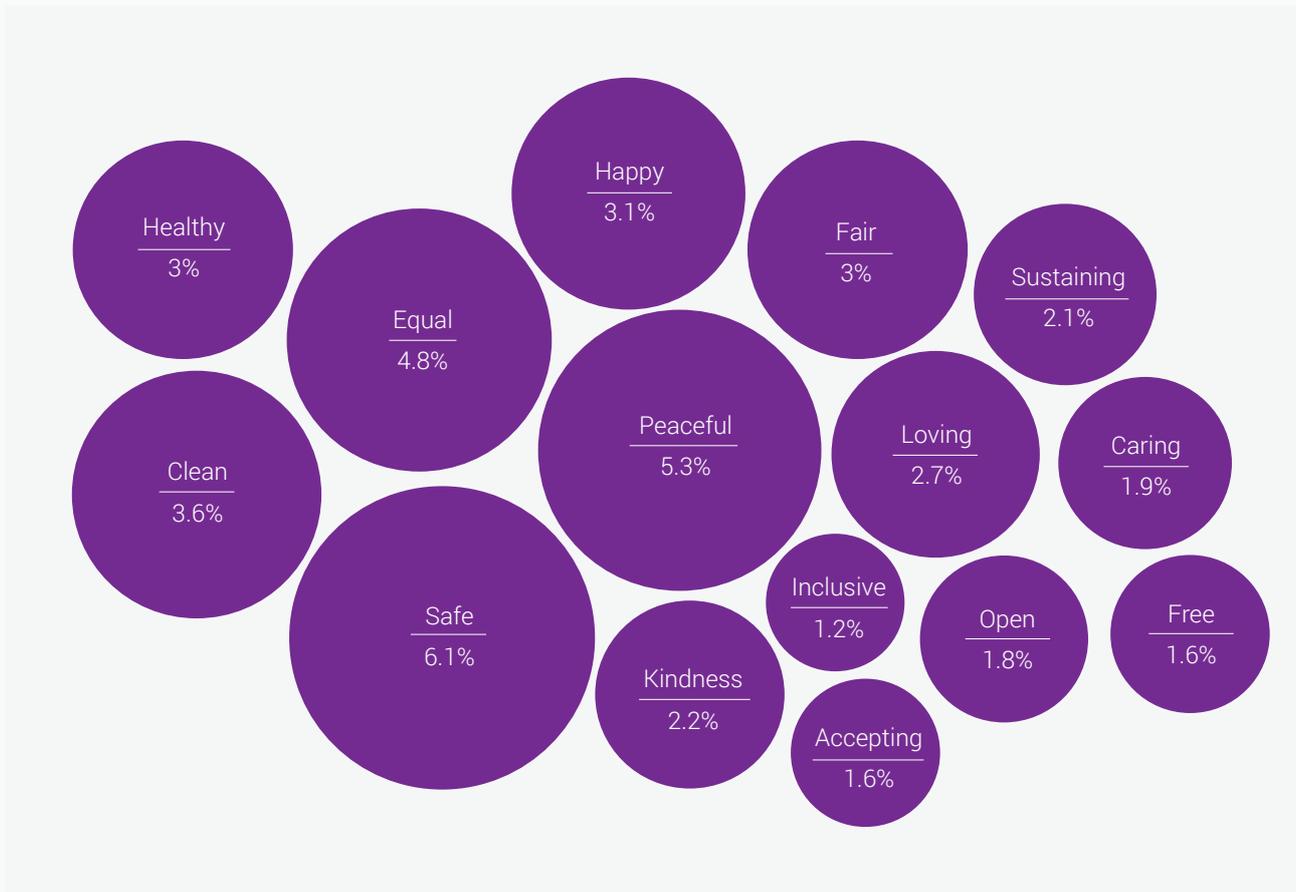
At some future stage we will all be ancestors, so today we could see ourselves as "ancestors in training". In 3 words tell us what kind of world you want to leave for future generations. 8866 of respondents answered and 2618 skipped the question

- Respondent nos. 1. 8863/11,474
- Respondent nos. 2. 8784/11,474
- Respondent nos. 3. 8693/11,474

## Considerations regarding to the word choices in Q34

(Top 15 responses across all three choices)

\* Earlier quantitative questions about feeling safe, happy, or fulfilling potential could lead the responses in Q34.



Word	Related Words	Count
<b>Safe</b>	Safe, Safely, Safety	658
<b>Peaceful</b>	Peace, Peaceful	580
<b>Equal</b>	Equal, Equality, Equally	528
<b>Clean</b>	Clean	400
<b>Happy</b>	Happy, Happiness	345
<b>Healthy</b>	Health, Healthy	324
<b>Fair</b>	Fair, Fairness	322
<b>Loving</b>	Love, Loved, Loving	298
<b>Kindness</b>	Kindness, Kindly	239
<b>Sustaining</b>	Sustainability, Sustainable, Sustained	223
<b>Caring</b>	Care, Cared, Careful	211
<b>Open</b>	Open, Openly	198
<b>Free</b>	Free, Freely, Freeing	182
<b>Accepting</b>	Accept, Acceptance	173
<b>Inclusive</b>	Inclusiveness, Inclusivity	140

### note

Word frequency search on Q34 responses used the following filter min. 3 letters, Stemmed search i.e. included all the related words in the search.

### Q38:

We were inspired to make Census of the Heart to influence and shape our future history. Imagine someone is reading this in 2116. Tell them in 50 words or less what it really feels like to be alive in Irish society in 2016.

Three coding cycles were undertaken in an attempt to get closer to the attitudes and opinions of the respondents. Many of the respondents addressed numerous issues in their 50+ words offering rich opportunities for further in-depth exploration. These examples were not used as themes due to context, merely as cross-referencing to consider an initial set of themes. Below are initial notes that informed the coding categories.

Hierarchy of nodes showing the coding density of the statements from Q38 within these 3 key themes emerged:

#### 01/Social Concerns: Social justice, equality, people

The most prevalent theme within the sample was social justice across all aspects of society e.g. health, equality, homelessness, marriage and same-sex marriage referendum. The 8th Amendment, particularly the inequity as experienced by women was presented as a key concern, which needed to be addressed imminently not least given the 2015 same-sex marriage referendum.

#### 02/States of being: Emotions, relational statements

Concerns within the coding nodes about how 'we felt' reflected across a range of conditions (subsets) that emerged during the 2nd and 3rd coding cycle as well as the framing of the questions e.g. living in Ireland in 2016 and generalisations about Irish society. Any feelings that were clearly linked to social concerns or political concerns were placed within those categories.

#### 03/Political: infrastructure, government issues, financial matters

This concerns matters such as e.g. government issues, bureaucratic infrastructure, government issues, or financial matters with subsets emerging in cycle three referencing specifically accountability and financial matters.

The survey's open-ended questions (Q34–38) allowed the respondents to answer using their own words. This enabled their subjective understanding and emotions to be integrated into the survey. This also offered an insight into the deeper meanings that underpin the closed questions from the earlier part of the survey.

This all informs the overall review of the data and begins to contribute to an analysis of the findings. However, given the sample size and the demographic, no concrete can be defined as yet.

Word	Percentage	Count	Similar Words	Notes
<b>Safely</b>	0.61%	5598	Safe, Safely	Emotional feelings – consider a node?
<b>Positivity</b>	0.59%	5414	Position, positions, positive, positively, positives, positivity	Environment concerns/streets, air
<b>Equals</b>	0.58%	5348	Equal, equalities, equality, equally, equals	Social justice/Equality
<b>Happy</b>	0.58%	5326	Happiness, happy	Also transition perhaps links to safe?
<b>Feel</b>	0.52%	4771	Feel, feeling, feelings, feels	Emotional feelings – consider a node?
<b>Grateful</b>	0.51%	4713	Grateful	Emotional feelings – consider a node?
<b>Contentment</b>	0.51%	4648	Content, contented, contention, contentment, contentness	Measure of society?
<b>Society</b>	0.49%	4523	Societies, society	Health and wellbeing/social justice issue
<b>Community</b>	0.48%	4446	Communities, community	
<b>Loving</b>	0.39%	3546	Love, loved, loving, lovely, loves, lovingly	Measure of society?
<b>Worlds</b>	0.36%	3264	World, wordly, worlds	
<b>Works</b>	0.34%	3119	Work, worked, working, works	
<b>Life's</b>	0.34%	3107	Life, life's	Measure of society?
<b>Hoping</b>	0.33%	3059	Hope, hoped, hopeful, hopefully, hopefulness, hopefuls,	
<b>Country</b>	0.33%	3044	Countries, country	Measure of society?

Cycle 1: The initial themes were identified as initial non-hierarchical coding nodes.

- 01: Political and Systemic concerns:  
infrastructure, government issues and financial matters.
- 02: Social Concerns: equality, social justice and people
- 03: Professional Responses: teaching, body work, creative work,  
community development and support work
- 04: States of Being: emotions, relational statements
- 05: Miscellaneous: outliers and low frequency

Cycle 2: Further definition became apparent during coding revealing emergent themes. This offered a deeper consideration of common threads, appearing across the data set.

- 01: Political and Systemic concerns:  
infrastructure, government issues and financial matters.
  - a) Accountability
  - b) Recession
- 02: Ecological and Environmental concerns (around sustainability)
- 03: Social Justice: equity, diversity equality and social justice

- 04: Social Concerns: family, friends and community
- 05: Professional responses: teaching, body work, creative work, community development and support work
- 06: States of being
  - a) Emotional Responses: happy, sad and safe
  - b) Reflection: Past and Future: 2016–2116
  - c) Society, Identity and Status

Cycle 3: Based on the simple mechanisms outlined above, in combination with the purpose of Census of the Heart, to know “how we are”, the data was categorised as follows:

- 01: States of being
  - a) Emotional responses: happy, sad and safe
  - b) Reflection: Past and Future
  - c) Society, Identity and Status
  - d) Spiritual responses: daily practices e.g. yoga mindfulness
    - i. Life quality: health and well-being, opportunities and integrated thinking
- 02: Social Concerns
  - a) Family, Friends and Community
  - b) Youth
  - c) Technology and Media
  - d) Social Justice: equity, diversity equality and social justice
- 03: Political: Systemic concerns: infrastructure, government issues and financial matters.
  - a) Accountability
  - b) Ecological and Environmental concerns (around sustainability, e.g Nature Connections)
  - c) Recession
- 04: Professional response, Miscellaneous: outliers and low frequency

**My vision is for a more accepting, compassionate, & equal society where all can live safely & peacefully, believing in themselves & free to express who they really are.**

Q38

## States of being

The ‘states of being’ codes, as outlined above, addressed multiple factors that considered Ireland and expressions of the resident’s subjective experience. States of change and transition were frequently mentioned. The emotions that pertain to this are evident in the responses throughout the data set. Respondents refer to a sense of change, transition or pivotal moment as palpable which may also contribute to the high frequency of words like safe, safely etc although these came further down the list in frequency with 228 instances in Q38 as opposed to Q34.

## Emotional responses: happy, sad and safe statement

For the purposes of coding, only those emotions as a distinct statement e.g. a single word, *Confusing* or *I feel lucky and safe* followed with a distinct short statement have been coded directly to emotional

responses. In other instances, where emotions often started a response, confusing, challenging, I feel lucky, excited / exciting followed by a related longer statement – these have been coded to other available categories. Review of sub coding and further coding would determine more distinctly the ‘placing’ of the respondent’s emotions and could be considered more specifically in relation to context.

## Reflection Past and Future

The 1916 celebrations were referenced in a number of ways; nostalgically, romantically, critically, glorifying violence or as meaningful and inspiring. Further coding cycles placed some of these references into other categories.

This also references direct reflection on 2016/2116. Although the question stated directed the respondents to consider 2116 from 2016, few specifically spoke to that. Those that did delivered a range of responses e.g. hoping things were better, statements of apology or a fear that there would be no 2116.

## Society, Identity and Status

Reoccurring themes on the Irish identity were reflected in the data set. These were conforming to type e.g. friendly, humour etc. Negative aspects also arose with reference to ‘a need to grow up’ or concern around the more superficial aspect that may be present within the stereotypes e.g. drunkenness or party-life.

In an initial analysis of Q38 the word proud occurred 471 times and 8 in Q34 within a simple frequency search.

On deeper analysis of the systematically selected sample this was used to identify both negative and positive attributes e.g. personally proud to be Irish but not proud of political behaviour e.g. social inequity. Ireland’s achievements - emergence as an independent nation and references to landscape are linked to feelings of pride while negative emotions and behaviours e.g. lack of action, cowardice and social inequity are linked to a lack of pride or in some extreme cases, a cause for shame.

Ireland’s increasing diversity was commented upon but at times this was unclear if this was referring to its physical qualities or demographic e.g. Ireland is diverse. There were positive comments around diversity in relation to demographic both from a caring perspective for the vulnerable as well as the benefits that it brought. There was no notable frequency of directly negative responses to Ireland becoming more diverse (although see social justice section).

Further research on Irish identity would be useful here both in terms of separation of individual and state as well as motivations for feeling proud. Pride was also cited in connection to understanding of external validation – what others think of the ‘Irish’, however, it is unknown if this is grounded or a positive perception, which may or may not be the reality. Other aspects that could also be considered or explored more deeply are coping mechanisms that may have arisen due to Ireland’s history particularly in relation to the stereotypical humour, joking and what could be viewed as non-engagement with issues and “superficial

**I am at peace in my world that I have created but utterly ashamed to be part of a nation that elect corrupt, ineffective, criminal politicians with no integrity. We live in a country of third world medical support, child abuse and homelessness. We rape our employees of their hard earned cash by taxing us to breaking point. We need a return to core Irish values to bring about real change.**

Q38

## Spiritual Responses: yoga and mindfulness as daily practices

There were very few direct references to Christianity or God with spiritual matters referencing the importance of the demise of the authority of the Catholic church. This was understood to have a positive impact on Ireland's evolution. Yet the church's influence on the state was still present as referenced in relation to the 8th Amendment as well as concerns regarding the church's impact on children's education. References to mindfulness or a more spiritual 'new age' sentiment were also present minimally.

The loss of God and the church did cause some concern particularly due to the rate of change or even the palpable transition the country was undergoing. Concerns around a lack of plan or tangible replacement of this authority were represented. Emergence from the Catholic church was recognised as a positive impact by some. Although leaving a void and identifying a need for agency, this was linked to positive attributes, e.g. free, less corrupt authoritarian leadership.

## Social Concerns: relationships, equality and social justice

### i Family, Friends and Community

### ii Youth

### iii Technology and Media

### iv Social Justice

#### i Family, Friends, Community

Family, friends and community were presented as important factors in the respondent's sense of support and ability to cope. This with stereotypical laughter, friendliness, sense of humour (see *Society, Identity code list*) could be argued to have contributed to the citizens' resilience (the evaluators' word). As stated previously this could offer useful avenues for further research as a means to build on Census of the Heart to initiate the healing of a cultural psyche and the relationship between psyche and culture as 'mutually constructed and inseparable' (Shweder, 1991). Social resilience has been cited by a number of psychologists and academics as an area in need of further research. There has been some consideration around this concept in relation to the Irish psyche (<http://www.ricorso.net/rx/library/journals/miscell/Psych.htm>). References to the 'haves and have not's' and the split between Dublin and the regions are present within the sample selected although positive references to the community structures and citizen supports in the regions go some way to identify alternative systems concurrently at play.

#### ii Youth Concerns

Concerns of youth were represented within the survey as were references to youth, although they did not feature highly in the random sample. Fears and concerns for 'this generation' stated were unclear as to which age group this referred to. There had also been criticism of a younger generation as well as an expectation for them to contribute to making things better.

The youth voices that were obvious within the sample reflected

mixed feelings; they were frustrated or upset or felt excited by the potential that was possible due to feelings of positive change since the recession. While there were those who were optimistic about employment opportunities others reflected on the lack of opportunities with references for the need to leave Ireland to find work. A few respondents referenced returning to Ireland and cited travel for the value of the experience rather than necessity as in earlier diasporic waves.

### iii Technology and Media

Social media in particular was a cause for concern and was referenced as an obstacle to face-to-face contact or outdoor experience. The sample also reflected that respondents considered technology to contribute to an increased loneliness or disconnection and damaging for children. However, it should be noted that this opinion is not necessarily supported by research. For different groups e.g. young people, rural residents, learners and activists, social media can enhance their connection to others, encourage social change and/or expand horizons. (Zuniga et al 2012; Ellison et al, 2011; O'Keefe and Clarke-Pearson, 2011). There were positive aspects referenced e.g. connection, information gathering, collaboration and creativity however the lower level of positive technology responses could be attributed to the samples age and experience.

Technology was also cited as contributing to the increased pace of things although it was unclear in some of the responses as to the form of technology that was responsible. Media in general was cited as a contributory factor to an increasingly superficial society with changing values.

### iv Social Justice

*Equity, diversity, equality and social justice*

Social Justice was by far the most populated code and although there was a consistent reference and comparison to other countries and feeling lucky, many of the respondents did not feel this and were less able to feel lucky. Perhaps this linked to a particular demographic reflecting the 'haves and the have not's'.

The same-sex marriage referendum was presented within the sample as something to be proud of. It inspired hope, and brought with it a sense of potential. If such legislation could be passed then other changes could happen. The 8th Amendment was repeatedly mentioned as a source of inequity and shame which impacts on Ireland's status as a contemporary country where women's bodies are not their own. Breaking ties with the Catholic church was considered a progressive factor. The on-going separation of church and state was also considered as an important for social progress.

**It feels hopeful and proud, we are a nation of firsts e.g. voting yes in the gay marriage referendum.**

*Q38*

References to hope within the survey were tempered by feelings of hopelessness due to a range of social issues. Those issues cited were childhood poverty, illness, illiteracy, alcoholism, suicide, mental illness, homelessness and drug addiction. There was also evidence of dissatisfaction of the education system particularly for children. The sample clearly reflected contradictions within Irish society. There was acknowledgement of the situations and problems that exist within our

society, and those who thought they were generally doing ok also felt that there was 'a bit of work to do'. This was evident through a re-occurring theme; that although social justice matters have improved as evidenced in legislation, perhaps this is not quite the case within society as not all citizens feel or experience this.

Within Q38, frustration was a dominant emotional response, particularly in relation to the divide between the 'have and the have not's' in other words social inequity. Negative emotions with words such as depressing, frustration, despair and disappointment frequently used. This was in reference to a perception of increasingly materialistic values, neo-liberal agendas and the oft-cited 'corrupt' or failing government focused on personal gain or economics.

The re-occurrence of mental health as an issue, and the need for more support was also present in the responses. Suicide was referenced 814 times within Q38 and some indication of this was reflected within the 10% sample. Verification regarding an increase in suicide rates vs an increase in public awareness, would be a useful context to have. With more time, this would be given it's own code and looked at in-depth to see if there were related links such as financial issues, depression and/or mental health matters which could then be connected to existing research.

However, the progress made on social issues in a relatively short time should not be dismissed. It should be noted that the responses are people's opinions and research into the realities of the responses would be beneficial to Ireland's future. Further research could connect demographic classification with responses from socio-economic positions or perspectives whether optimistic, pessimistic or unrealistic.

## Political: Systemic concerns

*Infrastructure, government issues and financial matters*

Corruption and lack of leadership were words that were used repeatedly including sentiments that referred to a schism between civil society and public office which was considered inhumane. The respondents repeatedly identified the need for social awareness and engagement beyond economics to drive policies and legislation. Greed in particular, political deference to corporations and personal political gain featured repeatedly. References to a failed democracy, the state and a betrayal and disempowerment of the people takes on new weight in light of Brexit. Neoliberalism was also identified for its impact on Ireland through its policies. There were also a number of references about the EU regarding matters of sovereignty.

Wasted potential or stifled opportunity was also a recurrent theme. Conservatism and a lack of leadership with vision as well as a focus on economics was cited as the reason. Again however, it is unknown if this is perception or reality. The recognition of the need for change in connection to social injustice is clear within the qualitative data. There were distinct or additional references linked to concerns around governance and neoliberal capitalist agendas. The system and the politicians were referred to as corrupt, broken and failing. There were also references to lack of leadership that did not represent social needs. This identifies a useful research direction exploring citizenship and governance within this context.

**Deeply driven by wealth and unequal opportunity. The system politically and economically is broken. Many crises face us due to the plundering of natural resources and corruption and wrong focus of the neo-liberal agenda, which has gone viral globally...**

*Q38*

## Accountability

Although there is reference to the dissatisfaction with Ireland's political governance, there is limited reference to accountability or responsibility. There was limited recognition that there were some locally scaled initiatives in development. Respondent's reference disempowerment, overwhelm, insurmountable problems and a lack of belief that they can affect change. There is however some awareness and perception of imminent change with statements suggesting the populace's potential. This awareness of change or transition is accompanied with many respondents acknowledging that there is 'work to be done' but a lack of knowledge of how to act. There are some critical references that are blaming or chastising and other references coded to emotional states that reflect lack of confidence and/or fear.

There are also a few interesting references that suggest arrested development of Ireland as a nation. Perhaps the experiences of colonialism, famine, poverty, the Catholic church and the relatively recent foundation of the Republic makes empowerment and democracy relatively new and theoretical rather than an embodied active experience. Further research into this aspect of the data's findings could offer valuable insights into how best to identify clearly and address the obstacles to empowerment.

The repeated references 'of a time to take charge' offers an interesting direction for greater research into the respondent's understanding and engagement with political, social and environmental matters. This could be achieved through educational activities that encourage agency and engagement with barriers to change as well as systematic thinking and processes.

Exploring links between the respondents (39% in the quantitative data set) who feel empowered to change the world and the need for social awareness beyond economics to drive policy is an important factor in determining future research.

**Socially very conventional society and the quality of governance by and large seems to be in a state of arrested development. Needs to grow up and deal with grown up issues such as reproductive rights, direct provision, childcare etc.**

*Q38*

## Ecological and environmental concerns: sustainability

There were only a few direct references to environmental or ecological concerns within the sample coded (28 refs). Those that did mention the environment used words like concerned, worried about the lack of awareness and leadership about these issues from politicians and the general public.

There were indirect references to the hope that 2016 would see the species prevail. However, it was unclear whether this referred to the planet ability to sustain life or overcome threats from war and terrorism.

Given that the frequency count across all responses only showed 418 references for environment, environmentally and ecological, this low count within the sample reflects the lack of focus on this matter. This is an interesting point to consider further as there is now consensus from 97% of climate change scientists on anthropocentric

**There is a fear that Irish people are too complacent to take action for real change. We need to lose the slave mentality and stand up for true values of human welfare.**

*Q38*

climate change. The second most frequently used word in Q34 was 'safely' and its stemmed relatives safety and safe. The word search is 'big data' and without context, has limited import however this raises awareness of the possible disconnect to what is considered our species greatest imminent threat and poses an interesting dilemma for Ireland's future.

## **Recession and Finance**

Within the political systemic coding, a subset emerged that particularly related to the fall out from the recession and the financial struggle many people consequently experienced. Stress related to financial hardship was identified as a very real factor in the respondents lives, despite working hard or in well-paid jobs. Those who felt they were doing ok still referred to an impact of the recession on their quality of life suggesting a 'surviving not thriving' subsistence.

There was also some dissatisfaction with the welfare system, with some respondents (but not many in the sample) complaining about an inequity of supporting others or those who didn't want to help themselves. This could be seen to represent the differences between an individualistic culture and a collectivistic culture. Within an individualistic culture, an independent view of self (*Prooijen, 2013*) is evident whereas collectivistic societies are more focused on the group, interdependency and the benefits of the greater whole or group (*Hui, 1988*). Some references to this would be expected in such a survey and it was a small minority.

## **Miscellaneous: outliers and low frequency and professional responses**

*Teaching, body work, creative work, community development and support work*

Very few of the random sample referenced their work in Q38 only to state how it may impact on their outlook or experience. For example, nurses feeling stressed and unappreciated or artists feeling a lack of support and not valued by government. This also included responses that didn't code easily such as outliers, spoiled comments, random or blank responses.

## In Summary

As a pilot survey, Census of the Heart is important for showing proof of concept and indicating key areas for future research. This initial analysis begins to present an awareness of the themes and other rich material available within Census of the Heart. A more rigorous sample frame triangulation and tighter questioning, informed by this initial review would prove beneficial for the next stage of Census of the Heart. The qualitative sample provides strong evidence for further research and the open ended questions used in Q34 and Q38 offered clear insights into developing future research questions.

Census of the Heart provides the foundation from which to derive more specific questioning that could provide an in-depth consideration and representative sample that is more strongly tied to the respondent and specific themes.

## Recommendations for Future Research:

**Creating a more representative sampling frame would be a key consideration now that that Census of The Heart pilot/prototype has proof of concept.**

### **Other Key Areas for future research include:**

1. Civic Society and Citizen Engagement in Ireland
2. Emotional states of the population in relation to government and leadership
3. Obstacles to agency and self-determination in Ireland
4. Consideration of neoliberalism/capitalism
5. Consideration Caring society and new economics
6. Post recession Irish identity
7. Social and cultural values in contemporary Ireland in contrast with the values and ideals of the 1916 proclamation

## Sample Bias

Census of the Heart data was gathered using the online tool Survey Monkey. It ran for 4 weeks from 23rd April 2016 concurrent with the launch of the official 2016 National Census. Google analytics show that referrals came from TheJournal.ie, Breaking News, The Irish Times and a range of online social media channels

01: As a sample of Irish society, the referral sources, their readership demographics and the online nature of the pilot itself presented a number of limitations, which must be considered within the context for analysis of the qualitative data. Although a sizable sample was available (11,474 responses) the survey's sampling frame (the sample selection) is more difficult to validate.

TheJournal.ie's readership are mostly within the 25 – 44 age group (53%) and are described as those who 'habitually engage and interact with media through a wide variety of platforms' with a slight majority of male to female 54% | 46%. It should be noted that forms of media engagement and differing platforms can impact responses and data depending on the culture of online engagement and accessibility e.g. mobile phone / tablet compatibility.

The Irish Times readership in 2014/15 was 324,000 with approximately 74% Urban readership, 68% with a third level education, 82% ABC1[1] and 47% based in Dublin, 48%: 53% men to women with 17% under 35[AM1] . ([https://www.irishtimes.com/polopoly\\_fs/1.2328112.1440510697!/menu/standard/file/The%20Irish%20Times%20Magazine%202015%20for%20advertis%20page.pdf](https://www.irishtimes.com/polopoly_fs/1.2328112.1440510697!/menu/standard/file/The%20Irish%20Times%20Magazine%202015%20for%20advertis%20page.pdf))

ABC1 social grade definitions, which are used to describe, measure and classify people of different social grade and income and earnings levels, for market research, social commentary, lifestyle statistics, and statistical research and analysis. This places the respondents data within a certain context however their responses are not tied to this context within the purpose of this analysis. The grades are as follows A= Upper Middle Class, higher managerial, administrative or professional. B=middle class, intermediate managerial, administrative or professional and C1, Lower Middle Class, supervisory or clerical, junior managerial, administrative or professional

02: As a self-selecting online survey the concern around bias stems from the fact that the data does not represent those that may be hard to reach. Hybrid data collection (on and offline) would be necessary to address bias in the sampling frame. Selection bias can also occur due to lack of survey completion. Non-responses can occur for a number of reasons, which are difficult to generalise e.g. technical issues, lack of motivation or other matters, which can all have an impact on the findings.

03: The platforms used to host and promote the survey may unintentionally have screened out responses e.g. those not online, aware of the survey, using public web access or mobile social media. Hard to reach participants often require multiple efforts to contact them and the reasons can be due to a number of factors e.g. age, gender, marital status, socioeconomic status, health status, number of children etc.

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