

The Transformation of Reflexivity

Keyword Reflexivity, Reflexive Modernization, Market Reflexivity

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- 1 Reflexivity according to Social change
- 2 Difference in reflexivity between the UK and Japan
- 3 Reflexivity for the Future (Market & Reflexivity)

The purpose of this paper is to discuss the transformation of reflexivity, to compare the difference in reflexivity between the UK and Japan, and to argue the reflexivity for the future, including trying to argue the market and reflexive modernization.

1 Reflexivity according to Social change

Reflexivity is the concept of reflecting oneself to others, and determining oneself by the reflection of others. By repeating this process, we ask and change what we are, what it is, and so on. In self-reflexivity, the agent reflects on themselves. In structural-reflexivity the agent reflects on the social condition of their structure. Reflexivity is a process that modifies even its very own basis.

Anthony Giddens thinks that it is very important for reflexivity to be based on socio-

logical (linguistic) foundations (Giddens 1976). Giddens relates sociological method and modern society closely with 'reflexivity', which is the key word of both the method of social thought and social theory (Nakanishi 2007).

Giddens noted that in the social world, where institutional reflexivity has become a central constituent, the complexity of a given 'scenario' with which he expresses issues such as global warming, is even more marked. He also suggested that many personal habits effectively become collective as they are shaped by commodification, or as a result of influences of institutional reflexivity. Giddens is optimistic about modernization, as we can change it.

Ulrich Beck distinguishes reflection as self-conscious and reflexivity as autonomous (Beck, Giddens, Lash, 1994). He calls the autonomous, undesired, and unseen transition from industrial to risk society as reflexivity in contrast to reflection. Beck is pessimistic about modernization as, for him, it is risk society.

Niklas Luhmann, however pursues reflexivity so completely, that there is no

distinction between subject and object. This system of reflexivity is called self-reference (Luhmann 1990). He replaces the self-reference system with the subject in late modernity. Any codes become paradoxical if they apply to themselves.

Scott Lash and John Urry insist that reflexive modernization is a theory of the ever-increasing powers of social actors, or 'agency' in regard to structure (Beck, Giddens, Lash 1994, Lash, Urry 1994). Lash draws attention not to the cognitive but to the aesthetic dimension of reflexivity (Beck, Giddens, Lash, 1994). He insists that economy opens up possibilities not for cognitive but aesthetic reflexivity in late modernity. Aesthetic reflexivity is fundamentally mimetic in nature, and as such is very much in the tradition of modernity in the arts. It grounds expressive individualism in everyday life of contemporary consumer capitalism.

Lash also suggests hermeneutic reflexivity and reflexive community (Beck, Giddens, Lash, 1994). He insists that some fundamental thinking about the 'we' is surely needed. He noted that to have access to the 'we' of the community, we must not deconstruct but hermeneutically interpret, giving us some understanding of the shared meaning of community. What may well be needed is hermeneutics revival; the modest look beneath the signifier what gains access to a shared meaning of the conditions of existence, the very existence of the 'we'; the notion of cares for others is crucial in the present context. He also notes that the thrust of his argument has been in support of hermeneutic reflexivity and community ;and against the individuality of both aesthetic and cognitive reflexivity.

Lash criticizes the reflexivity described by Beck and Giddens, as they presuppose that

their reflexivity is essentially cognitive. He says that it is only when the relationship between members break down, that we move into the subject-object mode. Beck's reflexivity mainly leads to the critical change of social structure, while Giddens' notion mainly functions to reproduce structure. His agency is increasingly self-reflexive. However, Lash criticizes Giddens' association with a certain point of positivism, associated with ego-psychology. His core assumption of human conduct leads to an instrumentally rational understanding almost uncritical of the role of the expert system. Lash says there is a displacement of reflexivity from production to consumption, in which personality is instead invested in clothing style, sport, dance, music, recreational drugs, and even borderline criminal activities (Lash, Urry 1994).

Lash and Urry (1994) also suggest that substantial economic growth after organized capitalism must be based on the process of reflexive accumulation. They argue - specialized consumption and flexible production entail knowledge-intensive production. Reflexivity in reflexive accumulation comprises not only production but also reflexive consumption. Non material products are increasingly involved in the reflexive economy as service, communication, and information. Address three ideal reflexive accumulations, the Japanese form, the German form and the Anglo-American form. At first, Japanese form's systems involve collective reflexivity. The strong ties of Japanese obligational contracting involve collective reflexivity in the sense of information-sharing, risk sharing and collective decision making. Secondly, the German form's systems are grounded in a more material sort of self-monitoring that they call, following historians of architecture, tectonic or practical reflexivity. Educa-

tion is less discursive and more practical. The German form's system largely operates via the notion of Beruf, incorporating profession and trade, and resembles the idea of craft administration. Thirdly, the Anglo-American form involve discursive reflexivity. Discursive reflexivity involves a greater centrality of the expert system, especially of abstract knowledge. Anglo-American form involves a very high professional-managerial component of the workforce. While Lash and Urry focus on, reflexivity as cultural, and accumulation as economic, they use the definition to enable them to capture how economic and symbolic process are more than ever interlaced and interarticulated; that is the economy is increasingly culturally infected and that culture is more and more economically inflected. As with the three cases, they see reflexive production has for its precondition

the existence of a particular kind of information and communication structure.

In the global information society, reflexivity changes the reflexive tying together of knowledge and action, so that there is no distance between knowledge and action, which Lash terms phenomenological reflexivity (Lash 2002). What is reflexive is the practices of accountability. In phenomenological reflexivity decisions are only rarely necessary. He also expresses that within reflexive modernization the individual is the judge, while in phenomenological reflexivity the individual is the witness. In the global information society, reflexivity is outsourced. Reflexivity becomes communicational.

Lash positions Pierre Bourdieu as a post modernist, because he is against the science of modernity and pays attention to the power of politics. For Bourdieu, the main ob-

Table 1 Transformation of Reflexivity

| Type of reflexivity | Who suggests | Character | Period, Background |
|--------------------------------|---------------|--|--------------------------------|
| Self-reflexivity | Giddens, Beck | agent reflects on themselves. | late modernity, high modernity |
| Structural-reflexivity | Giddens, Beck | agent reflects on the social condition of structure | late modernity, high modernity |
| Reflexivitat Self reference | Luhmann | Self-reference pursue reflexivity completely as no distinction between subject and object | late modernity, high modernity |
| Aesthetic reflexivity | Lash, Urry | 'I' expressive Individualism mimetic talk mode deconstruction ethics of aesthetic | information society |
| Hermeneutic reflexivity | Lash, Urry | 'we' community tradition practical talk mode silence ethics of care | information society |
| Collective reflexivity | Lash, Urry | Japanese industry varies with collectivization sharing information and risk | Japan pre-modern society |
| Practical reflexivity | Lash, Urry | praxis-orientedBeruf-like basis of traditional German industry craft reflexivity | Germany corporatist |
| Discursive reflexivity | Lash, Urry | Important as production becomes more knowledge-intensive | UK, USA information system |
| Unconscious reflexivity | Bourdieu | reflexivity of unconscious embedded instrument or operation | postmodern society |
| Phenomenological reflexivity | Lash, | reflexive tying together of knowledge and action, no distance between knowledge and action | global information society |

ject of reflexivity is the social and intellectual unconscious, which is embedded into instruments or operations. He insists such an unconscious supports the objectivity of sociology as providing a cognitive insurance (Bourdieu, Wacquant 1992). The concept of reflexivity Bourdieu suggests is close to that which Lash suggests. However, the reflexivity of Bourdieu depends on place or association. While, the reflexivity of Lash depends on nothing but change, constantly changing.

The character of reflexivity changes according to social change. It changes from cognitive reflexivity (self-reflexivity and structural reflexivity as suggested by Giddens and Beck) affected by rational modernization, to aesthetic and hermeneutic reflexivity (as suggested by Lash and Urry) affected by the modernization of aesthetics. It again changes to phenomenological reflexivity in the information society. The concept of reflexivity is changing and extending.

Please refer to table 1.

2 Difference in reflexivity between the UK and Japan

Giddens distinguishes between simple modernization and reflexive modernization (Giddens 1994). In simple modernization, capitalist or industrial evolution seems a predictable process, and scientific and technological advances associated with it are accepted. However reflexive modernization responds to different circumstances. It has its origins in profound social changes: the impact of globalization; changes happening in everyday and personal life; and the emergence of a post-traditional society. Reflexive modernization has to manage their limit, contradiction and difficulty. These influences flow from Western modernization, but affect

the world as a whole, and they refract back to start to reshape modernization at its point of origin.

We can study much from reflexive modernization in the West especially in the UK. While in the traditional Japanese society, collective reflexively works well as Lash and Urry suggested (Lash, Urry 1994: 60-110). In addition, hermeneutic reflexivity, understanding of the shared meaning of community, works well. Phenomenological reflexivity, in which thought or knowledge is incarnate in activities and expressions, also works well. I will compare reflexivity and reflexive modernization between the UK and Japan.

In Western society including the UK, the 'I' is most important. While in Japan, the 'we' is more important than the 'I'. In addition, nature is not only object but also subject in Japan. 'We' live with nature.

On 11th March, 2011, Japan suffered a massive earthquake of, magnitude 9, with suffering a tsunami and critical damage of a nuclear plant. Over 19 thousand people died or remain missing in Japan. In Japan we have a saying that most terrible occurrence is earthquakes, second is thunder, third is fire and fourth, the father. Of course it was the worst tragedy. However, we think that we must accept the power of nature. We know that we cannot control nature. We know we have no choice but to obey the will of nature. Not only 'I' but 'we' have coexisted with nature. For us nature is not only an object, but it is also a subject. Birds sing to us. And we speak to them. Winds whisper to us. We pray for fish we have fished and eaten. We have been controlled by nature. It is too arrogant to try to dominate nature. It may seem that an earthquake is some anger or warning of nature for us. It has warned us that we should not believe too much scientific

modernization, but listen to what nature tells us. It has also reminded us of the importance of binding ourselves each other, the collective reflexivity that Lash speaks of, to guard us from natural hazard. The Kiyomizu temple states that the Kizuna (to bind) as most impressive letter in Japanese calligraphy December 2011. I think it is important to return to live reflexively with nature. I believe that 11th March 2011 was a turning point for our reflexive modernization and its global reach.

Giddens shows that in conditions of high modern society, shame rather than guilt tends to come to the fore as a feature of psychic organization. Also in Japanese traditional society, shame was more important factor than guilt. Guilt was an imported concept from the West to us. In Western society, the 'I' was the individual confronted by God. While in Japan, the 'we' was not the individual confronted by God, but instead expressed human society. We worry about reputation very much. We live with collective reflexivity as Lash suggests.

Kuuki means air, atmosphere, emotion and pressure which is formed in a community without need of explanation. In Japan a person who cannot understand the Kuuki finds it difficult to integrate. We express such a person as 'K.Y. Kuuki Yomenai', which has been popular since 2004 in Japan. 'Yomenai' means incapable of understanding. We do not like to be called K.Y., as our communication tool is silence. It is just the hermeneutic reflexivity that Lash suggests. Such a custom benefits team work. It is therefore difficult to accept difference or unique talent, or foreigners, because it is difficult for them to understand the Kuuki in silence.

In traditional Western society, reflexivity remains limited, while in Asian society,

including Japan, collective, hermeneutic and phenomenological reflexivities work very well. I think another kind of reflexive modernization with Western society can be possible in Japan. For example, we have Furoshiki instead of bags. My grandmother brings it to the Japanese cake shop with a ball to put in cakes. She also uses a returnable bottle to the market to put in shoyu-sorce or sake. We again try to use Furoshiki, and a returnable bottle at present. Indeed what we describe 'Mottainai', the obligation to consume foods, water and energy, etc., responsibly has become as worldwide concern.

However, because collective, hermeneutic and phenomenological reflexivities are the mode of sociability in Japan, it is said that Japanese society is very closed for foreigners. For example, immigration is very strictly limited. We are not so good at foreign languages such as English. It is very difficult for foreigners to speak Japanese too. Not only the language but many customs are difficult to understand for foreigners.

The increasing immigration population (3.7 million) is a very serious problem for the UK. However, in my impression, multiple cultures could coexist in the UK. Giddens says that 'Britishness', with its suggested multiculturalism, is a popular identity including minority groups. I am very surprised that the UK government asked us for national identity in the British Census of last March (please refer to appendix 1). I could not imagine such a question in a Japanese Census. It is not necessary in Japan to ask such a question, as almost all the population is from Japan. What immigration has occurred in Japan however has changed our nature and exposed us to international experiences. When 'Internal Globalization' - the internal make-up of societies - as

Giddens expresses, mirrors globalization on a world scale, we have to accept more immigrants with multiple cultures in Japan.

We can learn much from the reflexive modernization occurring in the UK, where international and multiple cultures reflexively effects each other. We should direct 'Internal Globalization' as Giddens suggested according to our own method. The communication will be not only rational discussion but also sympathy of feeling, emotion, and practices etc., in which collective reflexivity, hermeneutic reflexivity and phenomenological reflexivity work well.

For the future, as one members of cosmopolitan and multicultural society, the Japanese have not only to acknowledge Kuuki, but to communicate in our esoteric way with various kinds of people. With the trial of this communication with various kinds of people explicitly and implicitly, it will be possible for collective reflexivity to be changed. In addition a new reflexivity could be born in Japan.

3 Reflexivity for the Future

How will the reflexivity change for the future?

Pieropaoro Donati (2011: 192-210), a proponent of relational sociology criticizes Beck, Giddens and Lash in that they ignore the semantics of reflexivity terms of relational reason. As they do not distinguish the role of socio-cultural structures and the role of personal and social reflexivity in producing systems' differentiation; furthermore, they do not distinguish between the different semantics of reflexivity. He conclude that the theory of reflexive modernization is replaced by a theory of relational differentiation through reflexivity. He suggested four types of

reflexivities, first communicational reflexivity, as that of tribale and primitive familia forms; second, autonomous reflexivity, as that of state and hierarchical bureaucracy; third, autonomous reflexivity, as that of the market, and fourth, meta-reflexivity, as that of third sector, social and private, spheres, and new civil society. He termed contemporary not as postmodern but after-modern, since it is generated by discontinuities which override the continuities. Meta-reflexivity and relational differentiation go beyond what is called reflexive modernization, since they are discontinuous with regard to this kind of of modern reflexivity. He concludes that the successful outcome of everything global contextualization depends more upon our becoming relationally reflexive.

Anthony Elliot (2010, 2010) espouses 'new individualism', that it comprising of four core dimensions: relentless emphasis on self-invention; an endless hunger for instant change; a fascination with social acceleration, speed, dynamism; and a preoccupation with short-termism, and episodicity. From self-help to therapy culture, from instant identity to plastic surgery, they buy spirits. He expresses that today, the consumerism of 'want now' is progressing the fantasy of being able to change self infinitely. The emphasis of continuous self-invention means that everything can be bought next time. He criticizes that Giddens' reflexive individualisation a privileges cognitive processes more than physical sensation and rationality more than emotion. Elliot say that Giddens' reflexivity is not extended to imaginative counters of reinvention. He focuses on a kind of reflexivity which progresses the fantasy of the consuming impulse more and more.

Yoko Ogawa (2007, 2010) puts forth the notion of hyper-reflexivity. She demonst-

rates that in reality sustainable time and nonlinear time are closely tied and even interwoven in relation with narrative and global environmental risks, which have become more prevalent in everyday life. She concludes that the double helix of time can be best understood if we hypothesized that hyper-reflexivity is the core around which the double helix of time develops as an emerging expression of collective life in response to globalization. Her hyper-reflexivity is sustainable, avoiding risk by itself, with transformation of reflexivity by itself.

As mentions above, many reflexivities will be born in the future as will those we exist by now change. Various kinds of reflexive modernization may come into existence according to the changing nature of reflexivity. Our society also continue to change according to the change of reflexivity.

As one possible instance of the direction of reflexive modernization, I would like to discuss market reflexivity. In the reflexive modern society, where phenomenological reflexivity works well, our senses have changed, reflecting market change.

For instance, preferences of palette can be changed by the market. Many Japanese bottled teas named Luemon or Oi-Ocha are sold in supermarkets. Young people do not make tea from leaves. They cannot understand the different kinds of tea such as first watered tea and second watered tea etc. Bottled or teabag Japanese tea spreads throughout the world; social norms regarding enjoyable tastes have been changed accordingly.

Another example is that in Japan, the touch of tissue changes to become ever softer and more gentle with names such as Nose Celebrity Tissue or Cashmere Platinum. As we request more comfort, a company develops their quality. As companies produce better

quality tissues, our sense of touch requests more comfort. A changed sense of touch requires increasingly comfortable products. Such a cycle continues.

Hearing may also be developed by the union of culture and market. In strings F sharp and G flat are different intervals. However in piano they are same. Twenty four averaged scales means the predominance of rationality over aesthetics. In 20th century, the consumption of music became wider and audiences accepted discordance. Theodor W. Adorno says that the difference between classical music and light music is in the consideration of sales. Our sense of hearing is changed by the music market, and changed sensibilities requires a new music market. Such a cycle continues.

Urry notes that in modernity almost all sense depends on sight. It is said that the sense of sight has been affected by computer technology. Many maps of new shopping centres are presented via computer graphics, which are easy for younger generations to understand, but difficult for older generations to grasp. The method of such expression can select the consumer. New generations reproduce new expressions, and new forms of sight will be widened. Such a cycle continues.

The senses of sight, hearing, taste, smell and touch are changed by markets. I express it 'market-sense reflexivity'. Not only senses but also our collective memories are also renewed by the market. The market constructs a frame to organize activities.

Lash and Ceria Lully (2009) noted that the brand or the cultural object system is also a deeply generative and creative structure, compressed structure. Brand managers talk about the breadth of brands, brand extension, the duration of brands. The core, or the

virtual, of the brand is not extensive but intensive. They extended the idea of the social imaginary to include the social imaginary of the consumer. They write that the mark of the brands are an externalizing of the social imaginary, which the compressed virtual constitutes as brand value. Brand value is value as surplus; above the contributions of capital and labour- power in the product, the actual generated by the brand. They say that at stake in the global culture industry is partly the virtual regime of capital accumulation, and the basis of this is less the producer than a relation with the social imaginary of consumers themselves. Brands' reflexively generate a social imaginary internal nature, and accumulate information and real capital economy externally.

Lash (2010) notes that to put flux into flow is to put reflexivity into globalization. He also suggests that global capitalism itself is a system no longer fully governed by the linearity of the commodity but by the intensity of difference, by a self-ongoing flows of non-linearity that also incorporates its principle of domination. Market reflexivity will work more and more intensively and extensively.

It is sense, emotion and society which are exchanged through the framework of the

market. In addition, new reflexivities can be born and transform themselves according to the transformation of the market.

Please refer to table 2.

Conclusion

I discussed the transformation of reflexivity as a process of social change. I have detailed changes from cognitive reflexivity affected by rational modernization, to aesthetic and hermeneutic reflexivity affected by the modernization of aesthetics. Reflexivity further changes to phenomenological reflexivity in the information society. Thus I have argued that the concept of reflexivity is changing and extending. Secondly, I have compared the difference in reflexivity between the UK and Japan. In Japan the communication is not only rational discussion but also sympathy of feeling, emotion, and their practices etc., in which, besides traditional collective reflexivity, hermeneutic reflexivity and phenomenological reflexivity work well. I argued it will be possible that traditional collective reflexivity is changed and another reflexivity is born in Japan. Finally I discussed reflexivity for the future, with emphasis one process of the global capital market and reflexive modernization. The

Table 2 The Direction of Reflexivity in a Future

| Type of reflexivity | Who suggests | Character | Period, Background |
|------------------------|--------------|---|-----------------------------|
| Autonomous Reflexivity | Donati | market reflexive | open modern society |
| Meta-Reflexivity | Donati | third sector reflexive, logic of opportunity, rational | after modern global society |
| Consuming Reflexivity | Elliot | progressing fantasy of consuming | consuming society |
| Hyper- Reflexivity | Ogawa | sustainable, avoid risk, transformation of reflexivity by itself | global society |
| Market Reflexivity | Nakanishi | market reflexive, transformation of reflexivity by itself according to market | future society |

senses of sight, hearing, taste, smell and touch are changed by markets, which I term as 'market-sense reflexivity'. New reflexivities can be born and transform themselves according to the transformation of the global market.

I conclude that in the future, there will continue to be multiple forms of reflexivity, constantly emerging and interacting. We continue to change according to many reflexivities born and transformed.

Reflexive modernization, with transformation of reflexivities in markets, including virtual space, automatically transform by themselves, which has already begun without our realizing it. In the future the market will define the senses more radically and more quickly than at present, developing modernization more rapidly.

Reflexive modernization apart from our acknowledging it will continue. I think it is necessary for us to be aware of this process and to consider how we can act to the direction of reflexivity in the future.

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Appendix 1



2011 Census
Office for National Statistics
Sagewinds Road
Titchfield, Fareham
Hants PO15 5AB



Our reference: CRL 01

0511442283
The Occupier
Flat B
16 Fingall
London
NW3 6AG

77235/1022

Dear Householder

We recently sent you a census questionnaire and asked you to complete it on 27 March 2011, or as soon as possible afterwards. Please ensure that you return your completed questionnaire either by post, in the envelope provided, or online at www.census.gov.uk using the internet access code on the front of the printed questionnaire.

Census information is important and is used to help plan and fund the services that you, your family and your community will need in the years ahead. Census statistics will describe your area and highlight local need for services like schools, public transport and hospitals.

Your personal information is protected by law and is kept confidential for 100 years.

For help with completing your census questionnaire or if you require a replacement, please use the census online help at www.census.gov.uk

Alternatively contact the census helpline 0300 0201 101

Completion and return of the census questionnaire is a legal requirement under the Census Act 1920, the Census (England and Wales) Order 2009, the Census (England) Regulations 2010, and the Census (Wales) Regulations 2010.

If you have already completed and returned your census questionnaire within the last few days, please ignore this letter.

Yours faithfully

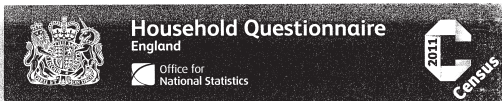
Glen Watson
2011 Census Director
Office for National Statistics

77235/1022/19/01/01/009

Help tomorrow take shape



100812A/10/1 0482393/038



THE OCCUPIER
FLAT B
16 FINGALL
LONDON
NW3 6AG

77235342

0151 3478 1073 2108

Return to:
**FREEPOST 2011 Census,
Processing Centre, UK**

A message to everyone - act now

Everyone should be included in the census - all people, households and overnight visitors. It is used to help plan and fund services for your community - services like transport, education and health.

Please complete your census questionnaire on 27 March 2011, or as soon as possible afterwards. You can fill it in online or on paper.

Taking part in the census is very important and it's also compulsory. You could face a fine if you don't participate or if you supply false information.

Your personal information is protected by law. Census information is kept confidential for 100 years.

So help tomorrow take shape and be part of the 2011 Census.

J. N. Matheson
J. N. Matheson
National Statistician

Where can you get help?

- www.census.gov.uk
- Census helpline 0300 0201 101
- Text Relay 18001 0300 0201 160

Help is available in large print and Braille

Complete online

www.census.gov.uk
Your personal internet access code is:

N8MK 56JS 3VGB G7XL M3FB

OR fill in this paper questionnaire and post it back using the pre-paid envelope supplied.

If your address is incorrect or missing, enter your correct address here:

Postcode: _____

Declaration

This questionnaire has been completed to the best of my knowledge and belief.

Signature: _____
Date: _____ Telephone number: _____

We may contact you if we need to collect missing information.

If you have lost your envelope, please return to: FREEPOST 2011 Census, Processing Centre, UK



**No stamp required
POSTAGE PAID**

To return your census questionnaire, please make sure the FREEPOST address appears in this window

Please make sure the FREEPOST 2011 Census address appears in the window

Your census response is required by law

Office for National Statistics

ER1

Before you start

Who should complete this questionnaire?

The household is responsible for completing and returning the questionnaire.

- The **householder** is the person who lives, or is present, at this address who:
 - owns/rents (or jointly owns/rents) the accommodation; and/or
 - is responsible (or jointly responsible) for paying the household bills and expenses

A household is:

- one person living alone; or
- a group of people (not necessarily related) living at the same address who share cooking facilities and share a living room or sitting room or dining area

What should you complete on this questionnaire?

- Household questions on pages 3-6 about this household and its accommodation
 - Individual questions on pages 7-30 for every person who usually lives in this household. Every person who has been, or intends to be, in the UK for 3 months or more should be included in these questions at their usual UK address
 - Visitor questions on the back page (page 32) for all other people staying overnight in this household on 27 March 2011
- It is important to include visitors staying overnight in this household to make sure no-one is missed. Visitors who usually live elsewhere in the UK must also be included on a census questionnaire at their usual address.

You will find further information about who to include in this questionnaire on page 31.

Will you need extra questionnaires?

- If there are more than six people in this household, or there are more than three visitors staying overnight, you can choose either to complete the entire questionnaire online, or fill in this questionnaire and contact us to request one or more Continuation Questionnaires
 - If any member of this household aged 16 or over does not want to disclose their information to others in the household, you can request an Individual Questionnaire. Remember to include these people in Household questions (H1 to H14) on this questionnaire, but leave blank their Individual questions (1-43)
 - If there is more than one household at this address, contact us to request one or more additional Household Questionnaires
- You can request extra questionnaires online at www.census.gov.uk or by calling 0300 0201 101.

This questionnaire will be scanned by a computer

You should:

- use black or blue ink to answer
- tick your answers within the box like this:
- print your answers within the box like this: SMITH Use capital letters - one letter per box
- correct any mistakes by filling in the box like this: or: SM~~E~~ITH
- continue onto the next line (if possible) when a word will not fit, like this: PADDINGTON STREET
- follow the **Go to** instructions and leave any questions or pages you do not need to answer completely blank; any marks or lines can be mistaken for answers

Page 2



Household questions

H1 Who usually lives here?
 Tick all that apply
 Me, this is my permanent or family home
 Family members including partners, children, and babies born on or before 27 March 2011
 Students and/or schoolchildren who live away from home during term time
 Housemates, tenants or lodgers
 People who usually live outside the UK who are staying in the UK for 3 months or more
 People who work away from home within the UK, or are members of the armed forces, if this is their permanent or family home
 People who are temporarily outside the UK for less than 12 months
 People staying temporarily who usually live in the UK but do not have another UK address, for example, relatives, friends
 Other people who usually live here, including anyone temporarily away from home
OR
 No-one usually lives here, for example, this is a second address or holiday home → **Go to H2**

H2 Counting everyone you included in question H1, how many people usually live here?

H3 Starting with yourself, list the names of all the people counted in question H2 including children, babies and lodgers.
 If a member of this household has requested an Individual Questionnaire, tick the box beside their name and leave blank the Individual questions 1 to 43 for that person

| Yourself (Person 1) | First name | Last name | Individual Questionnaire requested? |
|---------------------|------------|-----------|-------------------------------------|
| Person 1 | | | <input type="checkbox"/> |
| Person 2 | | | <input type="checkbox"/> |
| Person 3 | | | <input type="checkbox"/> |
| Person 4 | | | <input type="checkbox"/> |
| Person 5 | | | <input type="checkbox"/> |
| Person 6 | | | <input type="checkbox"/> |

If there are more than six people, complete the entire questionnaire online or contact us to get a Continuation Questionnaire.

H4 Apart from everyone counted in question H2, who else is staying overnight here on 27 March 2011? These people are counted as visitors. Remember to include children and babies.
 Tick all that apply
 People who usually live somewhere else in the UK, for example, boy/girlfriends, friends, relatives
 People staying here because it is their second address, for example, for work. Their permanent or family home is elsewhere
 People who usually live outside the UK who are staying in the UK for less than 3 months
 People here on holiday
OR
 There are no visitors staying overnight here on 27 March 2011 → **Go to H5**

H5 Counting only the people included in question H4, how many visitors are staying overnight here on 27 March 2011?

 Remember to answer the Visitor questions on the back page (page 32) to answer these people
 If there is no-one usually living here (there are only visitors staying here) answer questions H7 to H11 on page 6 and then go to the back page (page 32) to answer the Visitor questions

Page 3

Household questions - continued

H6 How are members of this household related to each other? If members are not related, tick the 'Unrelated' box.
 If there are more than six people, contact us to request a Continuation Questionnaire
 If you live alone → **Go to H7**
 If no-one usually lives here and there are no visitors staying overnight here on 27 March 2011, answer questions H7 to H11 on page 6 and then go to the Declaration on the front page

Example:
 This shows how a household with two parents and four children are related to each other.

| Name of Person 1 | Name of Person 2 | Name of Person 3 |
|------------------|------------------|------------------|
| ROBERT SMITH | MARY SMITH | ALLISON SMITH |

How is Person 2 related to Person 1 → 1
 How is Person 3 related to Person 1 → 1 2

| How is Person 2 related to Person 1 | How is Person 3 related to Person 1 |
|---|---|
| Husband or wife <input checked="" type="checkbox"/> | Husband or wife <input type="checkbox"/> |
| Same-sex civil partner <input type="checkbox"/> | Same-sex civil partner <input type="checkbox"/> |
| Partner <input type="checkbox"/> | Partner <input type="checkbox"/> |
| Son or daughter <input type="checkbox"/> | Son or daughter <input checked="" type="checkbox"/> |
| Step-child <input type="checkbox"/> | Step-child <input type="checkbox"/> |
| Brother or sister <input type="checkbox"/> | Brother or sister <input type="checkbox"/> |
| Step-brother or step-sister <input type="checkbox"/> | Step-brother or step-sister <input type="checkbox"/> |
| Mother or father <input type="checkbox"/> | Mother or father <input type="checkbox"/> |
| Step-mother or step-father <input type="checkbox"/> | Step-mother or step-father <input type="checkbox"/> |
| Grandchild <input type="checkbox"/> | Grandchild <input type="checkbox"/> |
| Grandparent <input type="checkbox"/> | Grandparent <input type="checkbox"/> |
| Relation - other <input type="checkbox"/> | Relation - other <input type="checkbox"/> |
| Unrelated (including foster child) <input type="checkbox"/> | Unrelated (including foster child) <input type="checkbox"/> |

Using the same order you used in question H3 (page 3), write the name of everyone who usually lives here at the top of each column. Remember to include children, babies and people who have requested an Individual Questionnaire

Tick a box to show the relationship of each person to each of the other members of this household

| Name of Person 1 | Name of Person 2 | Name of Person 3 |
|------------------|------------------|------------------|
| First name | First name | First name |
| Last name | Last name | Last name |

ENTER NAME OF PERSON 1 HERE AS IN QUESTION H3

How is Person 2 related to Person 1 → 1
 How is Person 3 related to Person 1 → 1 2

| How is Person 2 related to Person 1 | How is Person 3 related to Person 1 |
|---|---|
| Husband or wife <input type="checkbox"/> | Husband or wife <input type="checkbox"/> |
| Same-sex civil partner <input type="checkbox"/> | Same-sex civil partner <input type="checkbox"/> |
| Partner <input type="checkbox"/> | Partner <input type="checkbox"/> |
| Son or daughter <input type="checkbox"/> | Son or daughter <input type="checkbox"/> |
| Step-child <input type="checkbox"/> | Step-child <input type="checkbox"/> |
| Brother or sister <input type="checkbox"/> | Brother or sister <input type="checkbox"/> |
| Step-brother or step-sister <input type="checkbox"/> | Step-brother or step-sister <input type="checkbox"/> |
| Mother or father <input type="checkbox"/> | Mother or father <input type="checkbox"/> |
| Step-mother or step-father <input type="checkbox"/> | Step-mother or step-father <input type="checkbox"/> |
| Grandchild <input type="checkbox"/> | Grandchild <input type="checkbox"/> |
| Grandparent <input type="checkbox"/> | Grandparent <input type="checkbox"/> |
| Relation - other <input type="checkbox"/> | Relation - other <input type="checkbox"/> |
| Unrelated (including foster child) <input type="checkbox"/> | Unrelated (including foster child) <input type="checkbox"/> |

Page 4

Text Relay 18001 0300 0201 160 Census helpline 0300 0201 101 www.census.gov.uk

For Person 5 (James), there is a tick next to 'Son or daughter' in the columns for Persons 1 and 2 to show he is the son of Robert and Mary. Columns 3 and 4 show he is the brother of Persons 3 and 4 (Allison and Stephen).

| Name of Person 4 | Name of Person 5 | Name of Person 6 |
|------------------|------------------|------------------|
| STEPHEN SMITH | JAMES SMITH | SARAH SMITH |

How is Person 4 related to Person 1 → 1 2 3
 How is Person 5 related to Person 1 → 1 2 3 4
 How is Person 6 related to Person 1 → 1 2 3 4 5

| How is Person 4 related to Person 1 | How is Person 5 related to Person 1 | How is Person 6 related to Person 1 |
|---|---|---|
| Husband or wife <input type="checkbox"/> | Husband or wife <input type="checkbox"/> | Husband or wife <input type="checkbox"/> |
| Same-sex civil partner <input type="checkbox"/> | Same-sex civil partner <input type="checkbox"/> | Same-sex civil partner <input type="checkbox"/> |
| Partner <input type="checkbox"/> | Partner <input type="checkbox"/> | Partner <input type="checkbox"/> |
| Son or daughter <input type="checkbox"/> | Son or daughter <input checked="" type="checkbox"/> | Son or daughter <input type="checkbox"/> |
| Step-child <input type="checkbox"/> | Step-child <input type="checkbox"/> | Step-child <input type="checkbox"/> |
| Brother or sister <input type="checkbox"/> | Brother or sister <input checked="" type="checkbox"/> | Brother or sister <input checked="" type="checkbox"/> |
| Step-brother or step-sister <input type="checkbox"/> | Step-brother or step-sister <input type="checkbox"/> | Step-brother or step-sister <input type="checkbox"/> |
| Mother or father <input type="checkbox"/> | Mother or father <input type="checkbox"/> | Mother or father <input type="checkbox"/> |
| Step-mother or step-father <input type="checkbox"/> | Step-mother or step-father <input type="checkbox"/> | Step-mother or step-father <input type="checkbox"/> |
| Grandchild <input type="checkbox"/> | Grandchild <input type="checkbox"/> | Grandchild <input type="checkbox"/> |
| Grandparent <input type="checkbox"/> | Grandparent <input type="checkbox"/> | Grandparent <input type="checkbox"/> |
| Relation - other <input type="checkbox"/> | Relation - other <input type="checkbox"/> | Relation - other <input type="checkbox"/> |
| Unrelated (including foster child) <input type="checkbox"/> | Unrelated (including foster child) <input type="checkbox"/> | Unrelated (including foster child) <input type="checkbox"/> |

Page 5

Household questions - continued

H7 What type of accommodation is this?
 A whole house or bungalow that is:
 detached
 semi-detached
 terraced (including end-terrace)
 A flat, maisonette or apartment that is:
 in a purpose-built block of flats or tenement
 part of a converted or shared house (including bedsits)
 in a commercial building (for example, in an office building, hotel, or over a shop)
 A mobile or temporary structure:
 a caravan or other mobile or temporary structure

H8 Is this household's accommodation self-contained?
 This means that all the rooms, including the kitchen, bathroom and toilet, are behind a door that only this household can use
 Yes, all the rooms are behind a door that only this household can use
 No

H9 How many rooms are available for use only by this household?

Do NOT count:
 • bathrooms
 • toilets
 • halls or landings
 • rooms that can only be used for storage such as cupboards
Count all other rooms, for example:
 • kitchens
 • living rooms
 • utility rooms
 • bedrooms
 • studies
 • conservatories
 If two rooms have been converted into one, count them as one room
 Number of rooms

H10 How many of these rooms are bedrooms?
 Include all rooms built or converted for use as bedrooms, even if they are not currently used as bedrooms
 Number of bedrooms

H11 What type of central heating does this accommodation have?
 Tick all that apply, whether or not you use it
 Central heating is a central system that generates heat for multiple rooms
 No central heating
 Gas
 Electric (including storage heaters)
 Oil
 Solid fuel (for example wood, coal)
 Other central heating

H12 Does your household own or rent this accommodation?
 Tick one box only
 Owns outright → **Go to H14**
 Owns with a mortgage or loan → **Go to H14**
 Part owns and part rents (shared ownership)
 Rents (with or without housing benefit)
 Lives here rent free

H13 Who is your landlord?
 Tick one box only
 Housing association, housing co-operative, charitable trust, registered social landlord
 Council (local authority)
 Private landlord or letting agency
 Employer of a household member
 Relative or friend of a household member
 Other

H14 In total, how many cars or vans are owned, or available for use, by members of this household?
 Include any company car(s) or van(s) available for private use
 None
 1
 2
 3
 4 or more, write in number

Page 6

Individual questions - Person 1 start here

1 What is your name? (Person 1 on page 3)

First name: _____
 Last name: _____

2 What is your sex?
 Male Female

3 What is your date of birth?
 Day: _____ Month: _____ Year: _____

4 On 27 March 2011, what is your legal marital or same-sex civil partnership status?
 Never married and never registered a same-sex civil partnership
 Married In a registered same-sex civil partnership
 Separated, but still legally married Separated, but still legally in a same-sex civil partnership
 Divorced Formerly in a same-sex civil partnership which is now legally dissolved
 Widowed Surviving partner from a same-sex civil partnership

5 Do you stay at another address for more than 30 days a year?
 No **→ Go to 7**
 Yes, write in other UK address below

 _____ Postcode: _____
 OR Yes, outside the UK, write in country

6 What is that address?
 Armed forces base address
 Another address when working away from home
 Student's home address
 Student's term time address
 Another parent or guardian's address
 Holiday home
 Other

7 Are you a schoolchild or student in full-time education?
 Yes No **→ Go to 8**

8 During term time, do you live:
 at the address on the front of this questionnaire?
 at the address in question 5? **→ Go to 18**
 at another address? **→ Go to 18**

9 What is your country of birth?
 England **→ Go to 18**
 Wales **→ Go to 18**
 Scotland **→ Go to 18**
 Northern Ireland **→ Go to 18**
 Republic of Ireland
 Elsewhere, write in the current name of country

10 If you were not born in the United Kingdom, when did you most recently arrive to live here?
 Do not count short visits away from the UK
 Month: _____ Year: _____

11 If you arrived before 27 March 2010 **→ Go to 18**
 If you arrived on or after 27 March 2010 **→ Go to 12**

12 Including the time you have already spent here, how long do you intend to stay in the United Kingdom?
 Less than 6 months
 6 months or more but less than 12 months
 12 months or more

13 How is your health in general?
 Very good Good Fair Bad Very bad

14 Do you look after, or give any help or support to family members, friends, neighbours or others because of either:
 long-term physical or mental ill-health/disability?
 problems related to old age?
 Do not count anything you do as part of your paid employment
 No
 Yes, 1 - 19 hours a week
 Yes, 20 - 49 hours a week
 Yes, 50 or more hours a week

Person 1 - continued

15 How would you describe your national identity?
 Tick all that apply
 English
 Welsh
 Scottish
 Northern Irish
 British
 Other, write in

16 What is your ethnic group?
 Choose one section from A to E, then tick **one** box to best describe your ethnic group or background:
A White
 English/Welsh/Scottish/Northern Irish/British
 Irish
 Gypsy or Irish Traveller
 Any other White background, write in

B Mixed/multiple ethnic groups
 White and Black Caribbean
 White and Black African
 White and Asian
 Any other Mixed/multiple ethnic background, write in

C Asian/Asian British
 Indian
 Pakistani
 Bangladeshi
 Chinese
 Any other Asian background, write in

D Black/African/Caribbean/Black British
 African
 Caribbean
 Any other Black/African/Caribbean background, write in

E Other ethnic group
 Arab
 Any other ethnic group, write in

17 This question is intentionally left blank **→ Go to 18**

18 What is your main language?
 English **→ Go to 20**
 Other, write in (including British Sign Language)

19 How well can you speak English?
 Very well Well Not well Not at all

20 What is your religion?
 This question is voluntary
 No religion
 Christian (including Church of England, Catholic, Protestant and all other Christian denominations)
 Buddhist
 Hindu
 Jewish
 Muslim
 Sikh
 Any other religion, write in

21 One year ago, what was your usual address?
 If you had no usual address one year ago, state the address where you were staying
 The address on the front of this questionnaire
 Student term time/boarding school address in the UK, write in term time address below
 Another address in the UK, write in below

 _____ Postcode: _____
 OR Outside the UK, write in country

Text Relay 18001 0300 0201 160 Census helpline 0300 0201 101 www.census.gov.uk

22 What passports do you hold?
 Tick all that apply
 United Kingdom
 Irish
 Other, write in

 None

23 Are your day-to-day activities limited because of a health problem or disability which has lasted, or is expected to last, at least 12 months?
 Include problems related to old age
 Yes, limited a lot
 Yes, limited a little
 No

24 If you are aged 16 or over **→ Go to 25**
 If you are aged 15 or under **→ Go to 26**

25 Which of these qualifications do you have?
 Tick every box that applies if you have any of the qualifications listed
 If your UK qualification is not listed, tick the box that contains its nearest equivalent
 If you have qualifications gained outside the UK, tick the 'Foreign qualifications' box and the nearest UK equivalents (if known)
 1-4 O levels/CSEs/GCSEs (any grades), Entry Level, Foundation Diploma
 NVQ Level 1, Foundation GNVQ, Basic Skills
 5+ O levels (passes)/CSEs (grade 1)/GCSEs (grades A*-C), School Certificate, 1 A level/2-3 AS levels/VCEs, Higher Diploma
 NVQ Level 2, Intermediate GNVQ, City and Guilds Craft, BTEC First/General Diploma, RSA Diploma
 Apprenticeship
 2+ A levels/VCEs, 4+ AS levels, Higher School Certificate, Progression/Advanced Diploma
 NVQ Level 3, Advanced GNVQ, City and Guilds Advanced Craft, ONC, OND, BTEC National, RSA Advanced Diploma
 Degree (for example BA, BSc), Higher degree (for example MA, PhD, DSc)
 NVQ Level 4-5, HNC, HND, RSA Higher Diploma, BTEC Higher Level
 Professional qualifications (for example teaching, nursing, accountancy)
 Other vocational/work-related qualifications
 Foreign qualifications
 No qualifications

26 Last week, were you:
 Tick all that apply
 Include any part work, including casual or temporary work, even if only for one hour
 working as an employee? **→ Go to 27**
 on a government sponsored training scheme? **→ Go to 27**
 self-employed or freelance? **→ Go to 27**
 working paid or unpaid for your own or your family's business? **→ Go to 27**
 away from work ill, on maternity leave, on holiday or temporarily laid off? **→ Go to 27**
 doing any other kind of paid work? **→ Go to 27**
 none of the above

27 Were you actively looking for any kind of paid work during the last four weeks?
 Yes No

28 If a job had been available last week, could you have started it within two weeks?
 Yes No

29 Last week, were you waiting to start a job already obtained?
 Yes No

30 Last week, were you:
 Tick all that apply
 retired (whether receiving a pension or not)?
 a student?
 looking after home or family?
 long-term sick or disabled?
 other

31 Have you ever worked?
 Yes, write in the year that you last worked
 _____ **→ Go to 28**
 No, have never worked **→ Go to 18**

Person 1 - continued

32 Answer the remaining questions for your main job or, if not working, your last main job.
 Your main job is the job in which you usually work (worked the most hours)

33 In your main job, are (were) you:
 an employee?
 self-employed or freelance without employees?
 self-employed with employees?

34 What is (was) your full and specific job title?
 For example, PRIMARY SCHOOL TEACHER, CAR MECHANIC, DISTRICT NURSE, STRUCTURAL ENGINEER
 Do not state your grade or pay band

35 Briefly describe what you do (did) in your main job.

36 Do (did) you supervise any employees?
 Supervision involves overseeing the work of other employees on a day-to-day basis
 Yes No

37 At your workplace, what is (was) the main activity of your employer or business?
 For example, PRIMARY EDUCATION, REPAIRING CARS, CONTRACT CARETAKING, COMPUTER SERVICES
 If you are (were) a civil servant, write GOVERNMENT
 If you are (were) a local government officer, write LOCAL GOVERNMENT and give the name of your department within the local authority

38 In your main job, what is (was) the name of the organisation you work (worked) for?
 If you are (were) self-employed in the business name

 No organisation, for example, self-employed, freelance, or work (worked) for a private individual

39 If you had a job last week **→ Go to 40**
 If you didn't have a job last week **→ Go to 45**

40 In your main job, what is the address of your workplace?
 If you work at or from home, on an offshore installation, or have no fixed workplace, tick one of the boxes below
 If you report to a depot, write in the depot address

 _____ Postcode: _____
 OR Mainly work at or from home
 Offshore installation
 No fixed place

41 How do you usually travel to work?
 Tick one box only
 Tick the box for the longest part, by distance, of your usual journey to work
 Work mainly at or from home
 Underground, metro, light rail, tram
 Train
 Bus, minibus or coach
 Taxi
 Motorcycle, scooter or moped
 Driving a car or van
 Passenger in a car or van
 Bicycle
 On foot
 Other

42 In your main job, how many hours a week (including paid and unpaid overtime) do you usually work?
 15 or less
 16 - 30
 31 - 48
 49 or more

43 There are no more questions for Person 1. **→ Go to** questions for Person 2
 OR If there are no more people in this household, **→ Go to** the Visitor questions on the back page
 OR If there are no visitors staying here overnight, **→ Go to** the Declaration on the front page

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Page 10