Description

"Equality was greater in New Zealand than in many other societies, but it has declined overall in the past 150 years and was, in any
case, always fractured by class, gender and race. Unpicking the trends underlying egalitarianism is difficult owing to the 'rule of conformity' that existed in the past: social commentators have avoided researching wealth and poverty. Successive governments claimed to have 'abolished poverty' and avoided measuring range within society. In examining the changing nature of work and communal arrangements in this period, this chapter discusses aspirations to egalitarianism; the attempts to realise them as well as the failures to effect change. In so doing it ties occupational experience to stratification and social mobility debates.”

Collections: ANU Research Publications
Date published: 2009
Type: Book chapter
URI: http://hdl.handle.net/1885/8747

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Her current work concentrates on the conditions of mobility for performing artists in Europe. Session 3: Cultural networks – real and virtual pathways to co-operation In the cultural field there is a lot of discussion about cultural networks that have been facilitating international cultural co-operation in the past two decades. Mobility is no more only moving from one physical location to another but it is happening somewhere in between, in the middle ground, here, there, and everywhere, like with the 3G phones. When you are "mobile", you are in the middle of worlds and cultures. As Kevin Robins in his EU report about cultural diversity points, there is a productive interrelation between the logics of pluralism and innovation. In industrial societies, mechanical solidarity is replaced with organic solidarity, social order based around an acceptance of economic and social differences. In capitalist societies, Durkheim wrote, division of labour becomes so specialized that everyone is doing different things. For Marx, the underlying structure of societies and of the forces of historical change was predicated on the idea of "base and superstructure." In this model, a society’s economic structure forms its base, on which the culture and social institutions rest, forming its superstructure. For Marx, it is the base—the economic mode of production—that determines what a society’s culture, law, political system, family form, and, most importantly, its typical form of struggle or conflict will be like. Social mobility is the degree to which, in a given society, an individual's social status can change throughout the course of his or her life, or the degree to which that individual's offspring and subsequent generations move up and down the class system. In other words, it is the movement (or circulation) of individuals, families, or groups within a social space mapped by status, occupation, income, and similar variables through which members of a society may be defined. There are two types of social mobility, horizontal and vertical. Horizontal social mobility (Sorokin 1959), or &q
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