Elites, Race and Nationhood: The Branded Gentry


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Abstract

This book provides an ethnographic investigation of the white, upper-middle classes in Britain. It follows the Jack Wills brand to demonstrate how the internal economies of the brand forge a distinctive, elite social network made up of former public-school and Russell Group university students.

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The elites, the rich, the ruling class have finally made no pretense about it. It is a referendum on nationhood, which is a step away from globalism and closer to individual self-determination. Libertarians should view the decentralization and devolution of state power as ever and always a good thing, regardless of the motivations behind such movements. “Reducing the size and scope of any single (or multinational) state’s dominion is decidedly healthy for liberty.” The European Union doesn’t have any concept of nationhood. And, by the way, having a concept of nationhood, now that’s under assault. You know, being an American, wanting to be an American, wanting your country to do well, wanting your country to win, somehow that’s not good. That’s not modern thinking. The degree of nationhood is defined precisely by the population’s level of genetic and cultural commonality. This perspective recognizes the powerful but not exclusive role of culture in the formation of ethno-national identity. Cultural elites can actively contribute to the formation or preservation of ethno-cultural identity (such as by spreading a common language and customs) and genetic identity (such as by banning miscegenation). Such attitudes are understandable insofar as racial differentiation is clinal and difficult to see at short distances, much like the curvature of the Earth. The harsh divisions and differences between the Greeks and their immediate neighbors are more likely to have been fundamentally due to culture than genetics.