

MUSSOLINI & GENTILE

'EK IS ALTYD REG', sê BROEDER LEIER
SKUUS: KONINGIN BY (geslagsgelykheid)

'I AM ALWAYS RIGHT', says BROTHER LEADER
SORRY: QUEEN BEE (gender equality)



Benito Mussolini: *Il dottrina de Fascismo*
Giovanni Gentile: *The philosophical basis of Facism.*

Vertaling in Afrikaans en tweetalige kommentaar
Translation into Afrikaans and bilingual commentary

Deur/ By Ponti Venter

Plus die vroegste vertaling in Engels/ Plus the earliest English translation
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- together with a revised translation into English by an unknown translator,.

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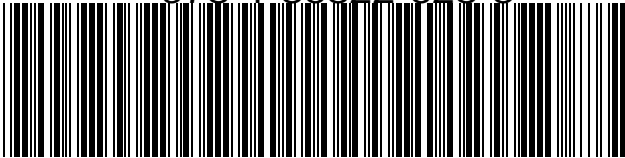
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<p>Positiewe konsepie van die lewe as 'n stryd/ <i>Positive conception of life as a struggle</i></p> <p>(4) Stryd die oorsprong van alle dinge/ <i>Struggle the origin of all things</i></p> <p>(5) Volk se eer is beskawingsbydrae / <i>Honour of a people is contribution to civilisation</i></p>	<p>104-105</p> <p>104-105</p> <p>104-105</p>
<p>Etiese konsepie/ <i>Ethical conception</i></p> <p>(6) <i>Fasci di combattimento</i> - veg/ <i>fight</i></p>	<p>106-107</p> <p>106-107</p>
<p>Godsdienskoncepsie/ <i>Religious conception</i></p> <p>(7) Fascisme as 'n credo/ <i>Fascism as a credo</i></p>	<p>106-107</p> <p>106-107</p>
<p>Historiese en realistiese konsepie/ <i>Historical and realistic conception</i></p> <p>(8) Tradisie as geestelike krag/ <i>Tradition as a spiritual power</i></p> <p>(9) Konkrete aksie/ <i>Concrete action</i></p> <p>(10) Lewende, menslike, bydrae tot skep van geskiedenis - progressie gebou op tradisie/ <i>Living hu- gebou op tradiemans contribution to creation of history - progress built on tradition</i></p>	<p>106-107</p> <p>106-107</p> <p>108-109</p>
<p>Die individu en die samelewing/ <i>The individual and society</i></p> <p>(11) Individu het sy slegs binne staat/ <i>Individual has its being only within the state</i></p> <p>(12) Staat het eie morele gees beliggaam in leier/ <i>State has own moral spirit embodied in leader</i></p> <p>(13) Vryheid nie 'n reg nie maar 'n gediversifiseerde plig onder staatsbeheer/ <i>Freedom not a right but a diversified duty under state control</i></p> <p>(14) Fascisme verenig belange en klasse tot 'n magtige eenheidsstaat/ <i>Fascism unifies areas, interests and classes into a powerful unitary state</i></p>	<p>110-111</p> <p>110-111</p> <p>112-113</p> <p>112-113</p> <p>112-113</p>
<p>Die konsepie van 'n korporatiewe staat/ <i>Conception of a corporative state</i></p> <p>(15) Alles binne die staat; niks teen die staat/ <i>Everything in the state nothing against the state</i></p> <p>(16) Volontwikkelde korporatiewe staat gebaseer op nuwe beginsel van totale beheer/ <i>Fully developed corporative state based on new principle total control</i></p>	<p>114-115</p> <p>114-115</p> <p>114-115</p>

Demokrasie/ Democracy	116-117
(17) Weg met getalle (meerderhede)/ <i>Away with numbers (majorities)</i>	116-117
(19) Ras is maar-net gevoel/ <i>Race is but a feeling</i>	118-119
Konsepsie van die staat/ Conception of the state	118-119
(20) Nasie uit volk; volk uit talle; talle word een uit <i>organ-niasie/ Nation from a people; a people from many; many is one by organ-isation</i>	118-119
Dinamiese realiteit/ Dynamic reality	118-119
(21) Wil-tot-mag/ <i>Will-to-power</i>	120-121
(22) Fascisme as reiniger/ Fascistiese Heffing op ongetroude mans vir bevolkingsgroei/ <i>Fascism as purifier/ Fascist Levy on unmarried men for population growth</i>	120-121
GIOVANNI GENTILE	122-123
DIE WYSGERIGE BASIS VAN DIE FASCISME/ THE PHILOSOPHICAL BASIS OF FASCISM	124-125
DIE KRISIS NA DIE EERSTE WÊRELDOORLOG/ <i>THE CRISIS AFTER THE FIRST WORLD WAR</i>	124-125
'n Innerlike geestesdialektiek in die Italiaanse volkspersoon/ <i>An inherent spiritual dialectics in the Italian national person</i>	124-125
Oorlog as vereniging van die volkspersoon bokant alle individuele voordele. NB: Rol van die wil/ <i>War as the unification of the national person above individual advantages. Note the role of the will</i>	124-125
Alternatief vir Machiavelliaanse moraliteit is materiële realisme/ <i>Alternative for Machiavellian morality being materialist realism</i>	126-127
NB gebruik van 'persoonlikheid'sdiskoers, soos, 'karakters' – asof tweestryd in 'Italiaanse' 'persoonlikheid'/ <i>Note the use of 'personality' discourse, like 'characters' – as if split in 'Italian' 'personality'</i>	126-127

RISORGIMENTO EN VOLKSBEWUSSYN/ <i>RISORGIMEN-TO & NATIONAL CONSCIOUSNESS</i>	128-129
Romanisme? Renaissance sluit eers, via Latyn, by Romeinse militarisme aan; later by Griekse filosofie. 18e eeu groei Romanisme opnuut via Verligting se neo-klassisisme. Idealisme verpersoonlik die Idee in eliteiers (Fichte)/ <i>Romanism? Renaissance, via Latin, recovered Roman militarism, later Greek philosophy. 18th Century Romanism grew via Enlightenment. Idealism personalises Idea in Elite leaders (Fichte)</i>	128-129
G. se Aktuele Idealisme 'n persoonsideaal. Groepspersoonlikheidsideë draai om gemeenskaplike doel – die teleologie van organistiese denke (vgl Lukacs, Biko). Elitisme van die leiergroep/ <i>G.'s Actual Idealism a personality ideal. Group personality ideas is reconcentrated in a common goal – the teleological focus of organismic thought (cf Lukacs & Biko). Elitism of leader group</i>	128-129
Eenheidsideaal sedert Machiavelli/ <i>The ideal of unity since Machiavelli</i>	130-131
Skuif: groeprasionalisme (Rousseau) na groepsvoluntarisme (Nietzsche gekollektiveer)/ <i>Shift from group rationalism (Rousseau) to group voluntarism (Nietzsche collectivised)</i>	130-131
Universele sentiment. 'Sentiment' - vgl Hume, Comte, Pascal - nie-rationeel; naaste aan rasioneel/ <i>Universal sentiment – cf Hume & Comte. Non-irrational, but closest to reason</i>	130-131
Belang van 'lewe'; eenheid van 'denke' en 'praktyk'/ <i>Importance of 'life' unity of 'life', 'thought' & 'praxis'</i>	130-131
Gentile verwortel in Hegel en Fichte, verskuif tog klem van Rede na Wil. Waarskynlik sy Idealisme beperk tot die 'Objektiewe Gees' van Hegel; onder invloed van Nietzsche. Eindig in heroïese vitalisme - Idee geïnkorporeer in lewe en wil/ <i>Gentile rooted in Hegel; shifted focus from Reason to Will. Probably limited his Idealism to Hegel's 'Objective Spirit' under influence of Nietzsche. Ends up in heroic vitalism - the Idea is inherent in life and will</i>	130-131
Elitisme van die minderheid – in spanning met die pretensie van demokrasie/ <i>Elitism of the minority, in tension with the pretence of democracy (below).</i>	130-131

Sin van individu is LEWE self waarvoor selfs lewe op te offer is – lewe se doel is die LEWE - Nietzscheaanse mistiek gekollektiveerd/ <i>Meaning of individual is LIFE itself, for which even life has to be sacrificed - life has LIFE as end – Nietzschean mysticism collectivised.</i>	132-133
Idealiteit geleë in denke wat praxis direk voorafgaan. Hege- liaanse idealisme word irrasionalistiese praktikalisme (of ideolo- giese pragmatisme)/ <i>Ideality in thought preceding praxis (which follows directly). Hegelean Idealism becomes irrationalist practi- calism (or ideological pragmatism)</i>	132-133
Ware Lewe konformeer met normatiewe Idee as 'n hoër wet/ <i>True Life conforms to normative Idea as a higher law.</i>	132-133
Ware lewe nie net 'is'; ook 'behore' – appél van die Idee – 'n religieuse oortuiging. Vergelykbaar met dialektiese utopisme, bv Marcuse. 'Pan- ideaal-isme?'/ <i>True life not only 'is', but also 'ought' – appeal of Idea. Religious conviction. Comparable to dialectical utopianism, e g Marcuse. 'Pan-ideal-ism'.</i>	132-133
Verskil van Hegel: Idee hier inherent in natuur en kultuur is sui- were abstrakte idee (Hegel se logika) na agtergrond/ <i>Differs from Hegel's view: the idea here inherent in nature and culture – the pure abstract idea (Hegel's Logic) to background</i>	132-133
NB: Gentile gebruik 'religieus' en 'idealities' ongekwalifiseerd – geen spesifieke godheid/ <i>NB: Gentile uses 'religious' and 'idealistic' unqualifiedly – no particular divinity indicated</i>	132-133
LIBERALE VRYHEID EN DEMO-SOSIALISME/ <i>LIBERAL FREEDOM AND DEMO-SOCIALISM</i>	134-135
'Links' versus 'Regs'. Links (liberaal en sosialisties) is individuele regte, en Regs is meer gemeenskapsgebonde. Vir Links is vryheid = individuele vryhede; vir Regs is vryheid gemeenskapsafhanklik/ 'Left' versus 'Right'. <i>Left (being liberal or socialist) is focussed in individual rights; Right is more community bound. For Left freedom = individual freedoms; for Right freedom is community dependent.</i>	134-135

<p>Regs maak vryheid die na binne produk van 'n totalitêre magstaat – algemene belang verhewe bo individuele belange/ <i>Right makes freedom the inward product of totalitarian power state; general interest elevated above personal interest</i></p>	134-135
<p>Staatstotalitarisme – staat omvat volkslewe totaal/ <i>State totalitarianism – state encompasses national life totally.</i></p>	134-135
<p>Hegelse konsepie: individuele lewensinhoud ident met vorm – lewe vorm homself uit inherente Idee: opgelegde vorm word verwerp. NB: Organistiese denke: Idee = lewe by Hegel. Organistiese holisme basis van totalitarisme/ <i>Hegelian conception of individual life contents identical with its form– life forms itself from inherent Idea: imposed form rejected. NB: Organismic thought Idea = life in Hegel. Organismic holism basis of totalitarianism.</i></p>	134-135
<p>Volk het sy vorm van bo-af ontvang, van Links/ <i>People received its form from above, from the Left</i></p>	135-136
<p>Eenheid van teendele – uit Hegel – nou deur innerlike self-ontwikkeling in volk voltrek. Nasie as inhoud moes vorm internaliseer deur opgehef te word na hoër eenheid. Hervinding van eenheid van teendele is Hegeliaans. Gentile het ook leiding gehad van Fichteaanse analoog: tese-antitese-sintese/ <i>Unity of opposites – Hegel – now had to recover itself on a higher level by internal self-evolution in the people. Nation as content had to internalise form by supercession into higher unity. Recovering unity of opposites is Hegelian. Gentile also had guidance from Fichtean analogue: tesis-antithesis-synthesis</i></p>	135-136
<p>Hegeliaanse tradisie sien materialisme as Idee-in-vervreemding – noodwendige fase in die selfontwikkeling van Idee/ Gees./ <i>Hegelian idealist sees materialism as Idea alienated – necessary phase in self-development of the Idea/Spirit.</i></p>	135-136
<p>Gees (as selfbewussyn) moet uit materie homself weer vind – selfbewus word. Die fase is onontwykbaar. Leiers moet wag vir agterlopers. Gaan om die 'Gees', 'Idee' of 'God', tog moet leiersdiskoers en –praktyk materialisties wees/ <i>Spirit as self-consciousness must recover itself from inside matter – become self-conscious. This phase unavoidable. Guides must wait for the backward. All about 'Spirit', 'Idea', 'God', leader's discourse & practice to be materialistic.</i></p>	136-137

Vryheid van materiële behoeftes, bied geleentheid vir vryheid tot self-bewussyn; deel van 'algemene persoonlikheid'/ <i>Freedom from material needs opens freedom to self-consciousness: part of 'general personality'</i>	138-139
Gentile gebruik Hegel se idee van noodwendige historiese fases om Fascisme te regverdig/ <i>Gentile used Hegel's idea of necessary phases to justify Fascism</i>	140-141
'Humaniteit' hier 'kommunalisme'/ <i>'Humanness' here equal to 'communalism'</i>	140-141
Sosialisme ly aan individualistiese aggrering eerder as gemeenskapsin/ <i>Socialists are individualistic aggregationists rather than communalists</i>	140-141
Individualisme beklemtoon regte eerder as pligte// <i>Individualism accentuates rights rather than duties.</i>	140-141
Materialisme en positiwisme 'n tweeling:: moraliteit van jou neerlê by die gevestigde (natuurgegewe) verloop van feitelikheid. Ideële sou dan illusie wees/ <i>Materialism and positivism are twins: a morality of submitting to the established (naturally given) movement of factuality. The Ideal supposedly is illusion</i>	140-141
'Wetenskaplike sosialisme' nader aan wat Gentile beskryf - deur dialektiek gaan dit verder as Gentile se voorstelling; - 'utopiese' alternatief altyd daar. Demokratiesering van sosialisme het etiek vervang met individualistiese selfsug – geen plek vir Vaderland as godnie/ <i>'Scientific socialism' of Marx approaches what Gentile describes - through dialectics transcends Gentile's representation: 'utopian' alternative is always there Democratizing of socialism replaced ethics with individualist selfishness – no place for the god Patria.</i>	142-143
TERUGKEER NA IDEALISME EN HEROÏSME/ <i>BACK TO IDEALISM AND HEROISM</i>	144-145
Terugkeer na ideale. Gentile het 'n eng [Cartesiese] verstaan van rasionalisme. Vico nie 'n Idealis in streng sin. Nodig om onderskeidings: rasionalisme vs empirisme vs idealisme te bevraagteken/ <i>Return to ideals. Gentile limited [Cartesian] understanding of 'rationalism'. Vico not strictly an Idealist. Also necessary to question easy distinctions of 'rationalism' vs 'empiricism' vs 'idealism'</i>	144-145

Terugkeer na hoër ideale; eis tot opoffering vir 'n ideale morele werklikheid, in terme van Sorel se sindikalisme/ <i>Return to higher ideals; demand to sacrifice for an ideal moral reality, in terms of Sorel's syndicalism.</i>	146-147
Regverdiging van geweld 'for the cause'/ <i>Justification of violence for the cause'</i>	146-147
Nasionalisme versus Fascisme/ <i>Nationalism versus Fascism</i>	146-147
'Staat' en 'nasie' byeengebring. Staat GEE regte en waardes aan nasie. Nasietrots tog belangrik volgens Gentile/ <i>'State' and 'nation' united. State GIVES rights and values to nation. National pride yet important</i>	146-147
Verhouding 'nasie'-'volk'- 'staat' belangrik in Moderne Tyd, sinds opkoms van nasionale eenheidstaat. <i>Relationship 'nation'- 'state' - 'volk', important issue in Modern Times, since advent of national unitary state</i>	146-147
Fascisme: staat bó die nasie; Nazisme: andersom - Mussolini in <i>Il dottrina</i> . G. liberaler/ <i>Fascism: state above nation; Nazism opposite - Mussolini Il dottrina. Gentile more liberal</i>	146-147
Die dialektiek van Materie versus Idee het sy maksimum spanning bereik in Giolitti – 'n rewolusionêre vereniging van teendele was op hande. <i>The dialectics of Matter versus Idea reached its maximum tension in Giolitti – revolutionary unification of opposites was imminent</i>	148-149
Dialektiese vrede/ <i>Dialectical peace</i>	148-149
MUSSOLINI: REWOLUSIE EN GEWELD/ <i>MUSSOLINI: REVOLUTION AND VIOLENCE</i>	150-151
Soos die Marxiste, dink Gentile polities vanuit die (kultureel-) 'materiële' kant na 'geesteskant' toe. Onderbou-bobou dialektiek uit 18e eeuse fisiokratiese ekonoom en Verligtingsfilosoof, Turgot. <i>Like the Marxists, Gentile politically starts from the (cultural) 'material' side to 'spiritual' side. Base-superstructure dialectic from 18th century physiocrat economist & Enlightenment philosopher, Turgot.</i>	150-151

In gewone taal: Mussolini is die brein van die patriotiese harte – die mistieke geestelike eenheid wat die vaderland in homself verteenwoordig. Deur middel van die metaforiese suggesties kan die Fascistiese staat as ultra-demokraties voorgelê word. <i>Ordinary language: Mussolini the brain of the patriotic hearts – mystical spiritual unity that represents fatherland as a whole. Through these metaphorical suggestions the fascist state can finally be represented as ultra-democratic</i>	150-151
Nasie of volk as organisme: holistiese argument vir integriteit van volkspersoon – meganistiese denke dink aggregasionisties/ <i>Nation as organism: holistic argument for integrity of the national person follows easily - mechanistic thinking is aggregationist</i>	152-14
Mussolini beweeg van irrasionalistiese kant: van instink na refleksie. [Agtaraf-vergoeieliking v impulsiewe diktatoriale geweld]/ <i>Mussolini departs from irrationalist side – from instinct to reflection. [Ex post facto rationalising of impulsive dictatorial violence.]</i>	152-153
Chaos-argument as rasionalisering van 'n diktatoriale magstaat as 'regstaat'. Argument uit Plato en Aristoteles, herwin deur Machiavelli. Mussolini moderniseer Machiavelli tot 'n balans van opponerende belange in 'n korporatiewe monargiese staatspersoon/ <i>Chaos-argument rationalising dictatorial power state as 'law state'. Plato & Aristotle - the Aristotelian constitutional cycle, recovered by Machiavelli. Mussolini modernises Machiavelli into a balance of interested powers (classes) in a corporative monarchical state person</i>	152-153
Let op konneksie tussen Idee en doelgerigtheid: organistiese teleologie, versus die vaagheid in Idee versteek/ <i>Note the connection between Idea and goal-directedness: organismic teleology versus vagueness hidden in Idea</i>	154-155
Rewolusionêre geskiedenisvisies werk graag met organistiese metafore, soos 'baarmoeder'/ <i>Revolutionary views of history normally work with organismic metaphors, such as 'womb'</i>	154-155
FASCISME EN TOTALITARISME/ <i>FASCISM AND TOTALITARIANISM</i>	156-157

Terug na Mazzini - politiek en lewensbeskouing een en dieselfde ding. In 'n totalitêre denkwysie altyd die geval/ <i>Back to Mazzini - politics and life view one and the same thing. In totalitarian modes of thought this always the case</i>	156-157
Gentile onmiddellik van Mazzini na totalitêre aard van Fascisme/ <i>Gentile immediately moves from Mazzini to totalitarian nature of Fascism</i>	156-157
Uit antieke denke-gevoel- en- wil-skema, word beslaglegging op 'volkspersoon' verantwoord/ <i>Justifies annexation of 'national person' i t o Ancient thought-feeling-will schema</i>	156-157
Fascistiese pragmatisme - soos alle pragmatisme - situasionisties. Verskil van Amerikaanse pragmatisme in aanhang van 'Idee' - moet middele en doeleindes kies volgens 'Idee' se bestemde moment (vgl Jaspers)/ <i>Fascist pragmatism is, like all pragmatisms situationistic. Differs from American pragmatism in adherence to 'Idea' - has to choose means & aims according to the destined moments of the 'Idea' (cf Jaspers)</i>	156-157
Versmelting van denke en aksie - rewolusionêre ideologiese denke – situasionistiese besluite/ <i>Fusion of thought and action part of revolutionary ideological thought – situationistic decisions</i>	158-159
Mussolini en Gentile ook Nietzscheaanse aktiwisme - geen 'reine Vernunft': Subjektiewe Gees en Objektiewe Gees (Hegel) dieselfde/ <i>Mussolini & Gentile have a Nietzschean activism - no 'pure reason' – Subjective Spirit & Objective Spirit (Hegel) the same</i>	158-159
Fascisme nie teorie, maar lewende denke. Hegel het Idee-in-ontwikkeling 'lewende begrip' genoem. Gentile praat van 'n regulatiewe beginsel, waarteen die Fascisme optrede meet. Hy sê nie wat dit (inhoudelik) is nie/ <i>Fascism not theory, but living thought. Hegel called his Idea-in-development 'living concept'. Gentile even talks of a regulative principle, against which Fascism measures actions. He does not say what it is (in content).</i>	160-161

Fascisme nie 'n politieke teorie, maar 'n politieke metode, gebaseer op die beginsel van totalitêr-lewensbeskouwlike denke. In wese spel dit die ideologiese pragmatisme van die Fascisme uit/ <i>Fascism not a political theory, but a political method, based on principle of totalitarian life-view thinking. In essence it expresses the ideological pragmatism of Fascism</i>	162-3
FASCISME EN NASIONALISME/ <i>FASCISM AND NATIONALISM</i>	162-3
Staat eerste beginsel van Fascisme. Interne logika van Fasciste-praxis, stel staat op vlak van eerste beginsel eerder as konsekwensie. (Gentile bedoel logies 'eerste', nie as kousaal-temporeel.)/ State a first principle of Fascism. In internal logic of Fascist praxis, state finds itself on level of antecedent premise, rather than of consequence. (Gentile uses 'first' in a logical, not a causal-temporal sense.)	164-5
Gees en grond - basis van mistieke etnosentrisme (vgl Heidegger)/ Spirit and soil – the basis of mystical ethnocentrism (cf Heidegger)	164-5
'Nasie' deur Nasionalisme voorgestel as bo-individuele lewend wese deur die Natuur gemaak/ Nation' presented by Nationalism as a Nature-made super-individual living entity	164-5
Fascisme – teenoor Nasionalisme – beskou Staat uit voluntaristiese spiritualisme in lyn van Hobbes en Rousseau. 'Nasie' is 'gees', en 'Staat' sy politieke ekspressie/ <i>Fascism – over against Nationalism – views State from voluntaristic spiritualism, following Hobbes & Rousseau. 'Nation' is 'spirit' and 'State' its political expression.</i>	164-5
Fascistiese staat nie soos die nasionalistiese staat 'n natuurgegewe met burgersy as sy produk nie. Andersom – die staat uit en deur burgersy/ <i>Fascist state not like the Nationalist state a gift of Nature with the citizenry as its product. Rather other way round: State from and by citizenry</i>	166-7
Organistiese metafore ook aan die kommunistiese kant gebruik; ook hulle maak aanspraak daarop dat hul die eintlike demokrate is/ <i>Organismic metaphors have also been used by communists - they also claimed to have been the real democrats</i>	166-7
Metafore ontologies-verwarrend: verwar drie probleme: (i) die universeel-individueel-probleem; (ii) die geheel-dele-probleem, (iii) die individu-samelewing-probleem. Geheel-dele-visies word as oplossing vir die ander twee probleme aangebied/	

<i>Metaphors ontologically confusing: three problems confused: the (i) universal-individual relationship, (ii) whole-part relationship; (iii) individual-society relationship. Views on part and whole are given as solutions for the other two problems.</i>	166-7
FASCISME AS ULTRA-DEMOKRATIES - Fusie van burgerswil met leierswil - via Party met instrumente om op te voed tot fusie tussen leier en burger - humanistiese voluntaristiese mistiek/ FASCISM AS ULTRA-DEMOCRACY - Fusion of citizen's will with leader's will - via Party with instruments to educate a fusion of leader and citizen - humanistic voluntaristic mysticism	168-9
Sindikate as morele en opvoedkundige sisteme/ <i>Syndicates as moral and educational systems</i>	168=9
Dialektiese selfskepping as siklus tussen staat en individu/ <i>Dialectical self-creation as cycle between state and individual</i>	168-9
Gees-materie-dialektiek versus Marx: materie-gees-dialektiek/ <i>Spirit-matter-dialectics versus Marx; matter spirit dialectics.</i>	168-9
Reduksie van individu tot gespesialiseerde produksiekrag het oorsprong in die 'kontrakmens' van liberalis. A. Smith. Gentile soek humaniteit via 'n staatsopgevoede produksiekrag; Marx via materie-in-dialektiek/ <i>Reduction of individual to specialised productive force originated in 'contractual human' of liberalist, A. Smith. Gentile searches for humanness via State educated productive force; Marx via matter-in dialectics</i>	170-1
Materiële kultuur = nasie/ <i>Material cvulture = nation</i>	170-1
'Gesag' gelyk met staatsmag; vryheid ook daartoe gereduseer - nasionale mag bepaler van vryhede: vryheid van godsdiens, meningsuiting, onderrig, intellektuele denke/ <i>'Authority' identified with state power; freedom thus reduced to this - national power determinant of freedoms: freedom of religion, opinion, education, intellectual thought.</i>	170-1
Dwang' en 'vrye instemming' in mekaar se verlengde (vgl Hobbes & Rousseau)/ <i>'Coercion' and 'free consent' closely related (cf Hobbes & Rousseau)</i>	170-1
Duidelik: Soos in Rousseau, respekteer die staat geen ander vryhede as die wat hy self wil toeken nie./	

<i>Clear: Like in Rousseau state does not respect any freedoms other than those provided from itself.</i>	170-1
Ideologiese pragmatisme 'ident' met 'realisme' en dus met ware vryheid. Die individu is mistiek een met sy eie geestesproduk/ <i>Ideological pragmatism identical with 'realism' and thus with true freedom.</i> <i>The individual in mystical unity with its own spiritual product</i>	170-1