

university, they could help to shape educational policies with the ideals of war as guiding principle.

Identification and the "Autonomous"

As regards "autonomous" activities, the principle of Rhetorical identification may be summed up thus: The fact that an activity is capable of reduction to intrinsic, autonomous principles does not argue that it is free from identification with other orders of motivation extrinsic to it. Such other orders are extrinsic to it, as considered from the standpoint of the specialized activity alone. But they are not extrinsic to the field of moral action as such, considered from the standpoint of human activity in general. The human agent, *qua* human agent, is not motivated solely by the principles of a specialized activity, however strongly this specialized power, in its suggestive role as imagery, may affect his character. Any specialized activity participates in a larger unit of action. "Identification" is a word for the autonomous activity's place in this wider context, a place with which the agent may be unconcerned. The shepherd, *qua* shepherd, acts for the good of the sheep, to protect them from discomfiture and harm. But he may be "identified" with a project that is raising the sheep for market.

Of course, the principles of the autonomous activity can be considered irrespective of such identifications. Indeed, two students, sitting side by side in a classroom where the principles of a specialized subject are being taught, can be expected to "identify" the subject differently, so far as its place in a total context is concerned. Many of the most important identifications for the specialty will not be established at all, until later in life, when the specialty has become integrally interwoven with the particulars of one's livelihood. The specialized activity itself becomes a different thing for one person, with whom it is a means of surrounding himself with family and amenities, than it would be for another who, unmarried, childless, loveless, might find in the specialty not so much a means to gratification as a substitute for lack of gratification.

Carried into unique cases, such concern with identifications leads to the sheer "identities" of Symbolic. That is, we are in pure Symbolic when we concentrate upon one particular integrated structure of motives. But we are clearly in the region of rhetoric when considering

the identifications whereby a specialized activity makes one a participant in some social or economic class. "Belonging" in this sense is rhetorical. And, ironically, with much college education today in literature and the fine arts, the very stress upon the pure autonomy of such activities is a roundabout way of identification with a privileged class, as the doctrine may enroll the student stylistically under the banner of a privileged class, serving as a kind of social insignia promising preferment. (We are here obviously thinking along Veblenian lines.)

The stress upon the importance of autonomous principles does have its good aspects. In particular, as regards the teaching of literature, the insistence upon "autonomy" reflects a vigorous concern with the all-importance of the text that happens to be under scrutiny. This cult of patient textual analysis (though it has excesses of its own) is helpful as a reaction against the excesses of extreme historicism (a leftover of the nineteenth century) whereby a work became so subordinated to its background that the student's appreciation of first-rate texts was lost behind his involvement with the collateral documents of fifth-rate literary historians. Also, the stress upon the autonomy of fields is valuable methodologically; it has been justly praised because it gives clear insight into some particular set of principles; and such a way of thinking is particularly needed now, when pseudoscientific thinking has become "unprincipled" in its uncritical cult of "facts." But along with these sound reasons for a primary concern with the intrinsic, there are furtive temptations that can figure here too. For so much progressive and radical criticism in recent years has been concerned with the social implications of art, that affirmations of art's autonomy can often become, by antithesis, a roundabout way of identifying oneself with the interests of political conservatism. In accordance with the rhetorical principle of identification, whenever you find a doctrine of "nonpolitical" esthetics affirmed with fervor, look for its politics.

But the principle of autonomy does allow for historical shifts whereby the nature of an identification can change greatly. Thus in his book, *The Genesis of Plato's Thought*, David Winspear gives relevant insight into the aristocratic and conservative political trends with which Plato's philosophy was identified at the time of its inception. The Sophists, on the other hand, are shown to have been more