

From a book review *Autobiography*- Linda Anderson- *The new critical idiom*-
Routledge

Sublime egos

Jean Jacques Rousseau's

Instead of following previous spiritual models, was ushering in through this
prodigiously Sustained, even obsession self-writing

A new model of secular autobiography for the Romantic era.

According to Huntington Williams, Rousseau both exemplifies

Modern romantic autobiography

And occupies a pivotal position in its historical development

– Rousseau 's refusal of other sources for himself and radical internalization
of personal identity makes him , for Williams(1983:3) , both novel and
influential as the great

– W.JT. Mitchell sees Rousseau as the great originator and the first modern
man, as a writer

– The attribution of originality to Rousseau by these critics echoes of course,
the view promulgated by Rousseau himself; he heralds the "Confessions" with
the confident assertion of his own singularity:

"I have resolved on an enterprise which, once complete, will have no imitator.
My purpose is to display to my kind a portrait in every way true to nature, and
the man I shall portray will be I.

Simply myself. I know my own heart and understand my fellow man. But I am
made unlike any one I have ever met; I will even venture to say that I am like no
one in the whole world. I may be no better, but at least I am different. Wither
Nature did well or ill in breaking the mould, in which she formed me, is a
question which can only be resolved after the reading of my book."

Though in the very next paragraph Rousseau goes on to invoke a 'Sovereign
Judge' and an 'Eternal Being', God is being given only a peripheral role to play:
Rousseau addresses God as a source of emphasis at the beginning of his
autobiography rather than turning to him either here or elsewhere, as a pre-
eminent and sufficient arbiter of a Truth.

Truth for Rousseau becomes conflated with truthfulness, the non-verifiable
intention of discovery on the part of the author. Truth therefore, can never be

established once and for all, but can only be presented in terms of the constant reiteration of avowals and disclaimers by Rousseau himself.

Rousseau transposes to 'man' and, in particular, 'natural man' or Nature the power to know or see inside the self that once resided with God. There is for Rousseau, no higher form of knowledge than feeling; self-knowledge, it soon becomes evident, is inseparable from conviction or intuitive self-understanding, from 'a knowledge of his heart 'that belongs to him alone. 'I have only one faithful guide which I can count; the succession of feelings which have marked the development of my being' (Rousseau1953:262)

Prof. Linda Anderson view points are ever so well expressed that enable me to explain what writing I did as running parallel to her stream. The audience! The illiterate Iranians.

Hypnotizing people by inductive suggestions could be a noble act as well. All that by Linda Anderson impact appears to mean to me! simile to the experience of what Grandma Golshanel moluk had kindly induced into my inner ear: writing , as the easiest thing to do: according to her father" Kumars mirza amid douleh" who was awakening from the dark Ages forward to modernization ! He wrote poetry and got bankrupt. Nonetheless managed to implant respect for Humanity!, as well as the value of the Public rights by the constitutional revolution in Iran 1890..Though, at the expense of his material wealth as the grandson of Mohmad shah Qajar. Nobility of valuing the public right: to have access to varieties of ideas and opinions and choose

Even though, writing sounds as an echo by the perspective of turning some internal dialogues into talking to myself instead of the abstraction of prayers to our Godhead or the shadows in the Platonic cave