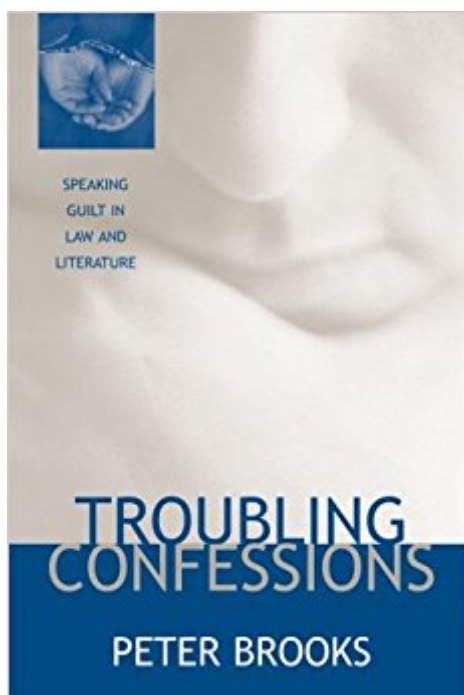


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Troubling Confessions: Speaking Guilt In Law And Literature



Synopsis

The constant call to admit guilt amounts almost to a tyranny of confession today. We demand tell-all tales in the public dramas of the courtroom, the talk shows, and in print, as well as in the more private spaces of the confessional and the psychoanalyst's office. Yet we are also deeply uneasy with the concept: how can we tell whether a confession is true? What if it has been coerced? In *Troubling Confessions*, Peter Brooks juxtaposes cases from law and literature to explore the kinds of truth we associate with confessions, and why we both rely on them and regard them with suspicion. For centuries the law has considered confession to be "the queen of proofs," yet it has also seen a need to regulate confessions and the circumstances under which they are made, as evidenced in the continuing debate over the Miranda decision. Western culture has made confessional speech a prime measure of authenticity, seeing it as an expression of selfhood that bears witness to personal truth. Yet the urge to confess may be motivated by inextricable layers of shame, guilt, self-loathing, the desire to propitiate figures of authority. Literature has often understood the problematic nature of confession better than the law, as Brooks demonstrates in perceptive readings of legal cases set against works by Rousseau, Dostoevsky, Joyce, and Camus, among others. Mitya in *The Brothers Karamazov* captures the trouble with confessional speech eloquently when he offers his confession with the anguished plea: this is a confession; handle with care. By questioning the truths of confession, Peter Brooks challenges us to reconsider how we demand confessions and what we do with them.

Book Information

Paperback: 224 pages

Publisher: University Of Chicago Press; 1 edition (October 1, 2001)

Language: English

ISBN-10: 0226075869

ISBN-13: 978-0226075860

Product Dimensions: 6 x 0.6 x 9 inches

Shipping Weight: 13.8 ounces (View shipping rates and policies)

Average Customer Review: 3.3 out of 5 stars 4 customer reviews

Best Sellers Rank: #615,339 in Books (See Top 100 in Books) #85 in [Books > Gay & Lesbian > Literature & Fiction > Literary Criticism](#) #1212 in [Books > Textbooks > Humanities > Literature > American Literature](#) #1955 in [Books > Literature & Fiction > History & Criticism > Regional & Cultural > United States](#)

Customer Reviews

"The most useful work of criticism I own, and the only one I revisit annually."--Maud Newton (Maud Newton) --This text refers to the Hardcover edition.

"A book so rich in fresh ideas that I found myself underlining as madly as an undergraduate."-Richard Lourie, New York Times Book Review
Confession, Peter Brooks writes, is "one of the most complex and obscure forms of human speech and behavior," inextricably entwined with our ideas of punishment and absolution, relied upon as ultimate truth and yet treated with profound suspicion. In this book, Brooks juxtaposes cases from law, literature, and elsewhere--from the Miranda decision to Camus to the Catholic confessional--to explore the kinds of truth we demand from confessions and the ways in which we use them.

Those with an interest in law and literature have awaited this book, and for them there should be no disappointment. From a variety of perspectives, Brooks reflects on the extraordinary value that Western culture places on the act of confession, and the equally extraordinary problems that Western culture has assessing individual confessions. We want confessions, yet we are equally suspicious of them. Brooks' method for examining this cultural ambiguity is to juxtapose literary and legal traditions of confession (the religious tradition also receives significant attention). By juxtaposing these traditions, Brooks argues that we can better see the demands that are made of confession in Western culture, as well as the demands that confession, in turn, makes of us as members of social communities and as individuals. His interdisciplinary moves are skillful, his historical and legal glossings are accessible, and his readings of literary texts (and films) are smart. The chapters can be read individually, allowing the reader to jump around at will. Chapter 1 looks at how the Supreme Court has tried to address the problem of confession, primarily through Miranda. Chapter 2 looks at the relationship between the confessor to the confessant in various contexts -- law, literature, religion, psychoanalysis. Chapter 3 looks at the problem of the voluntary vs. the coerced confession with a close reading of *Culombe v. Connecticut*. Chapter 4 discusses how the religious tradition of confession affects modern understanding of identity and selfhood. Chapter 5 addresses the law's difficulty addressing psychoanalytic concepts of truth, identity, guilt, and victimhood. Finally, Chapter 6 sums things up by looking at what motivates or compels an confession at all. Among other literary works, Rousseau's *Confessions*, *The Brothers Karamazov*, Alfred Hitchcock's film *I Confess*, *The Portrait of an Artist as a Young Man* and Camus' *The Fall* make extended appearances. These texts are hardly obscure, and neither are the general outline or

the finer points of Brooks' argument. Very helpful to anyone interested in confession, narrative and rhetoric, or the general relationship between law and literature.

There's no shortage of originality in Peter Brooks' recent foray into the confessional act. Indeed, "Troubling Confessions" is a kind of sui generis text on the place of confession in Western Culture, and as such it bears absolutely no resemblance to other and earlier critical treatments of confessional literature. What's remarkable, looking back on the rich tradition of literary and cultural scholarship that came out of Yale during the 70s and 80s, is that nobody even *thought* to broach exactly these questions. That a work so plainly underivative should appear now, after the long and arid years during which the Yale school had grown into a pale and emaciated shadow of its former self -- well, it gives one pause. And one could justifiably argue that this is the effect of Brooks' oeuvre as a whole, which, if read cover to cover, induces the kind of silence from which even the keenest intellect can scarcely be roused.

For those with a general background in literature and in law, this book is straightforward and easy to follow. The book explores the complicated act of confessing in a myriad of contexts, greatly enriching the reader's understanding of this most troubling speech act. When so much "scholarship" in the nascent field of law and literature is banal, a profound work such as this one gives the entire field much needed legitimacy.

I am an editor and financial writer. In writing, you should do so simply, so that both the intellectual and unlearned man can understand and enjoy it. 50,000 books are written every year, so you try and only have an opportunity to read the very best. The author of troubling confessions is apparently taken with his own vocabulary, that few of us can understand. He lapses into psychoanalytics and other words I can't even spell, much less decipher. Peter Brooks talks about confessions in fictional works, that the average person never heard of, nor understands. Sprinkle in some french and latin, and you get the feeling Mr. Brooks wrote this book to impress a fellow nerd instead of relaying information to an interested reader. Because of the constant switching from fiction, to non fiction, from english to other sayings in french and latin, the theme of the book is lost, with the reader simply trying to keep up with the writer, who with big \$2 words, is always 2 steps ahead of him. I have read a few books that I could not put down, but this one, I really struggled to finish. Better still would have been not to pick it up at all. And that is my troubling confession! JN

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