

The compulsion to confess

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Abstract

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This paper draws on the work of Michel Foucault in order to sketch a preliminary genealogy of the practice of confession in the twentieth century. The essay argues that confession has undergone major transformations, not only from a chiefly religious to a secular practice, but to a form of psychologised self-knowledge productively typical of knowledge itself in post-Kantian modernity. In other words, we argue that confession has become diffused through knowledge practices such that it becomes imperative to confess to a particular style or use of language in the pursuit of such knowledge. The confession of a style in language thus becomes a prerequisite for such knowledge, or the inability to arrive at it. We investigate the phenomenon in the examples of the 'factional' literature of Norman Mailer, and the human science of ethnography.

1. Introduction

In confession the sinner tells what he knows; in analysis the neurotic has to tell more (Freud, 1986:289).

One of the most striking things about the late twentieth century in the West is the fact that despite the existence of a strenuously secular culture, and the ongoing disappearance of formal institutions of confession, the compulsion to confess, even in the most unlikely of contexts, is still unmistakably with us. Confessional discourse continues to thrive and what might appear at first glance to be no more than an arcane or distinctively Christian religious practice has shown itself capable of a surprisingly long and varied life. What is more, far from being seen as conservative, in their contemporary forms confessional practices are most often regarded as progressive and epistemologically radical. In what follows we wish to examine the origins of the contemporary forms of confessional practices and assess their claims to epistemological power.

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