

# Review of: "Foucault 40 years later – an intimate history"

Quan Wang<sup>1</sup>

<sup>1</sup> Beihang University

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The article presents an interesting intellectual portrait of Michel Foucault from the perspective of the author's personal history. His/her struggling process of reading Foucault, understanding Foucault, and communicating with Foucault, in fact, epitomizes the intellectual path of most Foucault scholars and strikes psychological reverberations in many readers.

The article has a clear logic. His/her childhood experience in a provincial town where each family was often "surrounded by fences" branded upon his mind the bad idea of the nomadic. Then, his elementary and secondary schooling further consolidated his "disgust and anxiety" about leprous people. Reading Damiens became a turning point for him to transform "disgust" into "compassion and mercy." After decades of reading Foucault, the author came to rid himself of "normality" and understand "the oppressed unconscious of the Western world." This struggling process of reading Foucault not only reflects the author's intellectual growth but also succinctly recapitulates the thoughts of Foucault.

Third, they are brilliant discussions of Foucault. For example, the distinction of an intellectual and a technician is that the former does not blindly apply technology but reflects and thinks about the possible consequences of technology.

However, the article may be improved if the following two points are further discussed.

First, when an author is mentioned for the first time in an academic article, his full name, not the family name, is often provided. For example, "Erasmus, Ariosto, Brandt, Cervantes" should have full names when they are initially cited in the article.

Second, the distinction between "desire and needs" should be reconsidered. "[T]he difference between desire and needs in psychoanalysis, according to Foucault's critique – even amongst Lacanian psychoanalysts – is that needs deal with transcendence, something that can be acquired: the Reign of Heaven, food, cars, clothes." In my opinion, I disagree with the statement: "needs deal with transcendence." As is mentioned by the author, in the Lacanian psychoanalysis, while demand is insatiable, need is more biologically oriented and can be satisfied by things such as food. And desire is the result of demand minus need, although it cannot be satisfied. Therefore, it is problematic, at least for me, to state "needs deal with transcendence, something that can be acquired: the Reign of Heaven" in terms of the Lacanian psychoanalysis.