

1. Record Nr.	UNINA9910466121203321
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Titolo	The not-two : logic and God in Lacan / / Chiesa, Lorenzo
Pubbl/distr/stampa	Cambridge, Massachusetts : , : MIT Press, , 2016
ISBN	0-262-33503-4
Descrizione fisica	1 online resource (277 p.)
Collana	Short circuits
Disciplina	150.19/5092
Soggetti	Logic God Love Psychoanalysis and philosophy Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Contents; Series Foreword; Preface: Toward Para-ontology; 1 Woman and the Number of God; 2 Logic and Biology: Against Bio-logy; 3 Logic, Science, Writing; 4 The Logic of Sexuation; Conclusion: 0, 1, Undecidability, and the Virgin; Notes; Index
Sommario/riassunto	In The Not-Two, Lorenzo Chiesa examines the treatment of logic and God in Lacan's later work. Chiesa draws for the most part from Lacan's Seminars of the early 1970's, as they revolve around the axiom "There is no sexual relationship." Chiesa provides both a close reading of Lacan's effort to formalize sexual difference as incompleteness and an assessment of its broader implications for philosophical realism and materialism. Chiesa argues that "There is no sexual relationship" is for Lacan empirically and historically circumscribed by psychoanalysis, yet self-evident in our everyday lives. Lacan believed that we have sex because we love, and that love is a desire to be One in face of the absence of the sexual relationship. Love presupposes a real "not-two." The not-two condenses the idea that our love and sex lives are dictated by the impossibility of fusing man's contradictory being with the heteros of woman as a fundamentally uncountable Other. Sexual liaisons are sustained by a transcendental logic, the so-called phallic function that attempts to overcome this impossibility. Chiesa also

focuses on Lacan's critical dialogue with modern science and formal logic, as well as his dismantling of sexuality as considered by mainstream biological discourse. Developing a new logic of sexuation based on incompleteness requires the relinquishing of any alleged logos of life and any teleological evolution. Lacan, the truth of incompleteness as approached psychoanalytically through sexuality would allow us to go further in debunking traditional onto-theology and replace it with a "para-ontology" yet to be developed. Given the truth of incompleteness, Chiesa asks, can we think such a truth in itself without turning incompleteness into another truth about truth, that is, into yet another figure of God as absolute being?
