

PART ONE
**STATEMANSHIP AND UNLIKENESS
OR DIFFERENCE**

- 1.1. Kinds and modes of philosophical discourse and their inability to define statesmanship
- 1.2. The aim of the statesman: the power to respond to difference
- 1.3. The aim of the statesman and the search for a definition of the statesman in keeping with this aim
 - 1.3.1. Dialectic as *diairesis* and its failure
 - 1.3.2. The failure of mythological discourse
 - 1.3.3. Ethical discourse masquerading as a response to difference. Revealment of virtue as schematised difference
 - 1.3.4. Metaphorical discourse on statesmanship as weaving difference into the ethical and political field. Multiple modes of the tension of its acceptance and rejection
 - 1.3.5. The analogical discourse of the arts of measurement and medicine as impoverishment of difference. Aspects of its acceptance and rejection

PART TWO
UNLIKENESS OR DIFFERENCE

- 2.1. The hermeneutically fertile hypothesis concerning the end of statesmanship as the power to respond to difference. An attempt to overcome some problems of reading the *Statesman*
- 2.2. A brief analysis of unlikeness or difference
- 2.3. The empirical manifestation of the need to preserve difference qua the overcoming of the dislike for the unlike

PART THREE
**PHILOSOPHICAL DISCOURSE AND UNLIKENESS
OR DIFFERENCE**

- 3.1. Beyond philosophical discourse's dislike of difference: the periodic emergence and rejection of its kinds and modes
- 3.2. The accomplishment of the dynamics of difference: mutual dislike and delight of philosophical discourse and difference
- 3.3. Mythological interlude: a discourse on the necessity of philosophy and the positivity of philosophical distribution of dislike and delight towards difference
- 3.4. The philosophical policy of the periodic assignment of dislike and delight towards difference as the foundation of political philosophy
- 3.5. Philosophy's response to difference
 - 3.5.1. Summary of the course of the response of philosophical discourse to difference in the *Statesman*
 - 3.5.2. Elenctic discourse of the Eleatic Stranger in the *Sophist* and the *Statesman*: from the ontological manifestation of the *béton* to the politics of responding to difference
- 3.6. Allusion to the need for a response of difference to philosophy: the need for overcoming dislike of the social towards the unlike qua philosophy and the paradigmatic absence of Platonic discourse on the *Philosopher*
- 3.7. The *Statesman* as the Platonic starting point for a philosophy that is more dialectical and inventive than dialectical heuristic

APPENDIX

Critical remarks on the methodology, ideology and (absence) of philosophy in studies of the *Statesman*