

# *PART ONE*

## THE REFLECTIVE DIALECTIC OF SPEECH AND VIOLENCE, I

- 1.1 Introduction to the reflective dialectic of the crystallizations of speech and violence.
  - 1.1.1 Inevitable elucidations and paradigmatic definitions.
  - 1.1.2 The reflective dialectic and the pseudo-dialectic of the universal and the concrete.
  - 1.1.3 A reference to Thucydides: The historical, the theoretical, the potential subject and the reflective dialectic of speech and violence.
- 1.2 The analytic of the reflective dialectic of the crystallizations of speech and violence.
  - 1.2.1 The crystallizations.
    - 1.2.1.1 The definition of the crystallization and its comparison to the representation.
    - 1.2.1.2 Materiality, corporeality, gravity and depth of the crystallizations.

- 1.2.1.3 The structure of the crystallization.
- 1.2.1.4 *Metekasma*, *apeikasma*, *proeikasma*: the modes of perception of the becoming - continuum in the context of the reflective dialectic of the crystallizations of speech and violence.
- 1.2.1.5 A reversal: from the representative being of becoming qua power and continuity of power to the reflective being of becoming qua power of continuity.

## *PART TWO*

### THE REFLECTIVE DIALECTIC OF SPEECH AND VIOLENCE, II

- 2.1 The systematic of the reflective dialectic of the crystallizations of speech and violence.
- 2.1.1 The regaining of the relation between *theorein* and sight in the meaning context.
- 2.1.2 The reevaluation of sight and imagination in relation to thinking and noesis: the optical noesis.
- 2.1.3 Forms of sight: sight, optical noesis and emotional sight. The relations between the authority of noesis with these forms of sight and imagination.
- 2.1.4 The polymorphous of sight, the subject and its liberation from the representation.
- 2.1.5 The arousing of the emotional sight and the turning of the subject towards the reflective perception of becoming.
- 2.1.5.1 The arousing of the emotional sight and its power.
- 2.1.5.2 Poetry and history: two paradigmatic fields of revealing the power of emotional sight.
- 2.1.5.3 The power of emotional sight as power of rehabilitation of the coherent continuum of becoming.
- 2.1.6 The *metekasma* as a methodologically fundamental way of reading - perceiving of the continuum of the becoming by the optical noesis.
- 2.1.7 Last discourse for the optical noesis and for *theorein*: the optical noesis as an active regaining of the multiple and synthetic power of *theorein*.

- 2.1.8 Optical noesis, death and the subject's attitude when facing it.
- 2.1.9 The immediate, cataleptic and rhizomatic character of the reflective perception of becoming.
- 2.2 Meta-questions concerning the reflective dialectic of speech and violence.
  - 2.2.1 The reflective dialectic of speech and violence: an expression of the reflective dialectic or an aspect of the non-reductable multiplicity of the reflective dialectics?
  - 2.2.2 The reflective dialectic of speech and violence as a status of meaning: a literal expression or a metaphor?
  - 2.2.3 Does the reflective dialectic of speech and violence constitute a possibility of achieving the social and political praxis of the subject as direct and spontaneous?

### *PART THREE*

#### PARADIGMATIC TOPOI OF THE REFLECTIVE DIALECTIC OF SPEECH AND VIOLENCE IN THUCYDIDE'S *HISTORIES*.

##### THE ANALYTIC AND THE SYSTEMATIC OF THEIR MORPHOLOGY

- 3.1 The analytic and the systematic of the morphology of the topoi of the reflective dialectic of speech and violence and the active subject.
  - 3.1.1 The analytic and systematic of the morphology of the topos of Athenians and Melians.
  - 3.1.2 The analytic and systematic of the morphology of the topos of the Lacedaemonians - Thebians and of the Plateans.
  - 3.1.3 The analytic and systematic of the morphology of battleship between Athenians and Peloponnesians.
  - 3.1.4 The analytic and systematic of the morphology of battleship between Athenians - Corcyraeans and Corinthians.
- 3.2 The analytic and systematic of the morphology of the topoi of the reflective dialectic of speech and violence and the subject - spectator.
  - The paradigmatic analytic and systematic of the morphology of

battleship between Athenians and Syracusans - Peloponnesians.

- 3.3 Morphologies of the topoi of the crystallizations of the individual violence and its reflections on the one hand, and of the crystallizations of the collective violence and its reflections and fragments on the other.
- 3.4 Three morphologies of the reflection of the intentionality that violence serves in speech: from the reflection of violence onto the body to the reflection of violence onto the meaning.
  - 3.4.1 The morphology of the great manoeuvre: from the denunciation of the power of the moral concepts and of the concepts - political ideals to the unconfessed change of their meaning qua its omoiosis to the intentionality that violence serves.
  - 3.4.2 The morphology of the power of the unconfessed omoiosis, of the meaning of the moral concepts and of the concepts - political ideals, to the intentionality that violence serves, in the context of the continuum of becoming of speech and violence, as social, political and among city-states war.
  - 3.4.3 The morphology of the (then) politically non-existent, verbally and imaginary existing reference to the political ideal of «the five-thousand-citizen governed state» the three unconfessed, differing meanings of this ideal and their use, respectively, in the context of three strategies of the becoming of speech and violence as a political war for the acquisition of state authority or for retaining it.

## APPENDIX

### BEYOND THE REFLECTIVE DIALECTIC OF SPEECH AND VIOLENCE: THE PSEUDO-DIALECTIC OF THE UNIVERSAL AND THE CONCRETE IN THUCYDIDES' HISTORIES.

#### THE TEXTUAL, COGNITIVE, EVALUATIVE AND ONTIC ANNIHILATION OF THE CONCRETE BY THE UNIVERSAL

- 4.1.1 The textual, cognitive and evaluative annihilation of the concrete by the discourse of the universal.  
The signs of the plague as more potent than the discourse of their reduction to the universal: their allegation as atopia by that discourse.
- 4.1.2 Paradigmatic topoi of the reduction - subduction of the concrete to the universal, as paradigmatic topoi of the textual, cognitive and evaluative annihilation of the concrete by the discourse of the universal.
- 4.2 The evaluative annihilation of the concrete by the discourse of the universal and its ontic annihilation by the agents of its discourse.  
The denial by the Melians of the discourse of their subduction to the universal; the allegation of their denial by that discourse as fault, unreasoning, folly and the termination of the agents of this denial.

*Dimitris N. Lamprellis*