Short Outline of Gorgias

What is rhetoric?

I. What is Rhetoric?
   a. It is the finest art.
   b. Pursuading mobs about the Just & Unjust
   c. It is flattery
   d. Power of doing what seems good to one
      1. happy or wretched?
      2. Suffering Justice

II. Value of Justice (Happiness & Justice)
   a. Justice is for the weak
   b. better to suffer than do injustice

Detailed (non-exaustive) Outline of Gorgias

What is rhetoric

I. Introduction
   Themes: War, Feasts, Fine, Display, Purpose, Power, Art
           conversation, identity, sufficiency, speeches,
           rhetoric, appearance vs. reality, justice

II. What is Rhetoric (who is Gorgias)
   a. Answers any question
   b. The finest art (kalos texnh) for the best of men
   c. Rhetoric is Different than conversing (dialectic)

   d. What is rhetoric about?
      1. speeches
         a. not all speeches?
            does it impart understanding?
            Arts based mostly on doing or. Speaking
            speeches on the greatest of human affairs
            the greatest good, freedom, rule others
            To pursue judges, court, assembly, many by speech
            a rhetor is a craftsman of persuasion
### Detailed Outline of *Gorgias*

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#### b. Who else persuades arithmetician

#### c. Rhetor persuades concerning the Just and Unjust in law courts and mobs

#### d. Rhetor persuads people who unlearned in the topic causes belief without learning or knowledge (belief inspiring, non-didactic)

#### e. Rhetors are victorious in counsels

#### e. Rhetoric gathers/holds all powers under it (the chief of arts/sciences/etc.)

1. *But it is not Gorgias fault if one uses it wickedly*
2. *Rhetoric gives one the power to put experts (doctors to shame)*
3. Correct vs. incorrect use of rhetoric is not teachers fault

#### f. love of victory vs. inquiry

1. refuted with pleasure
2. false opinion as greatest of all evil

#### g. If in the mob, rhetor only gets better of non-knower

#### h. does Rhetoric know (or teach) justice?

#### i. Rhetorician is powerless to use injustice

#### j. Polus suggests shame has caused Gorgias's failure

#### k. Rhetoric is a branch of flattery based on experience (not art or science)

1. *Analogy of Cookery to flattery*

   a. cookery produces grace & pleasure (a business)

   **rhetoric is a phantom of politics**

   b. body and soul

   1. true care of each (logos)
   2. false care of each (alogos)

      sophist similar to rhetor

   c. rhetor is not esteemed and least powerful in the city

      1. tyrants compared to rhetors

         a. they have most/least power?
         b. what seems good vs. what is
         c. means are for sake of the good
Detailed Outline of Gorgias

d.mistaking means/end

e. Polus incredulous

III. Justice and happiness

somewhat artificial division of dialogue...but from here the rest turns on whether the just or unjust person is happiest

a. Is doing injustice the greatest of all evils?

1. suffering vs. doing an injustice

2. Polus is just because he fears being caught and punished

3. Is the Great King happy or wretched

   a. whole of happiness is education and justice

   b. Let us not be persuaded by the many or a good show of force or witnnesses but by what we really believe

   a.return to 'a'

4. It is even worse to do injustice and not be punished

   A. The Fine is pleasure and goodness

   B. The shameful is pain and badness

      1. We become like what we undergo

      2. to suffer justice means to become just

5. Children judge poorly what is good for them

6. Rhetoric used to protect one and one's friends from doing injustice, accusing oneself when necessary

   a. if we really had an enemy we should let him get away w/ injustice without paying the penalty

Polus is defeated or gives up & Callicles takes up the argument

III.b Justice and Happiness (part 2)

a. philosophy should not be overdone but pursued in moderation

b. Polus and Gorgias were hindered by shame of speaking against justice

c. In nature justice is the right of the stronger to get more or better

d. In custom the weaker use justice to abuse the strong

e. Socrates pleased with Callicles as touchstone who will help us test arguments
**Detailed Outline of *Gorgias***

1. Gorgias and Polus were so deep in shame that they ended up contradicting themselves (saying that rhetoric has needs justice to make it truly useful).

2. Callicles will help us decide what sort of man one should be (because he is hiding his opinions through shame)

   f. Stronger meaning force or superiority
   (does Callicles really make this distinction throughout?)

   g. Is getting the most always good?
      1. Does the free man rule himself (virtue)?
         a. do people praise virtue because they are weak?
      1. Are those who are in need of nothing happy??
         a. do people praise virtue because they are weak?
      2. Would one rather be insatiable so as to always need to provide more pleasures
         a. itching & scratching
         b. hunger and eating
         c. all sorts of flowing in and out etc.

3. Are the pleasant and the good different?
   a. if the brave and cowardly both experience changes in pleasure and pain, but not in goodness or justice, than the good and pleasant are not the same and happiness is not the same as the pleasant either

   b. rejoicing is not simply doing well in life & to suffer is not the same as to do badly pleasant is not the same as the good

   h. Callicles obstensibly withdraws from the argument
      *you cannot win everyone, but Socrates brings argument to conclusion both for piety and our sakes*
      1. it is good to speak of fine things again and again
      2. Callicles suggests some pleasures are better and worse negating his previous argument
         Socrates calls him all-cunning, a term used of Meno

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Detailed Outline of *Gorgias*

3. Life of rhetoric vs. philosophy
   a. returns to analogy of true vs. flattering arts
      1. is there a rhetoric which prepares the soul rightly?
   b. The bodies true arrangement (exercise & medicine)
   c. The souls true arrangement (moderation & justice)
      1. These heal the soul from baseness:
         thoughtless, intemperance, injustice,
         impiety
      2. This can be a kind of 'punishment'
   3. punishment, suffering, or justice is better than their opposites
      Callicles withdraws even more completely here
   d. the cosmic life of the soul
      1. communion of men and gods
      2. friendship
      3. True rhetoric requires justice
   e. should one seek a power to avoid suffering?
      1. to not suffer injustice
         one must probably do injustice
   f. becoming good, not to avoid punishment, but
      in one's very nature to have communion
      Callicles seems to see something in this
   g. have any politicians made citizens better
      1. making them gentler
   h. Judgment of the soul after death
   i. Are we persuaded that to suffer injustice is far better than to do injustice?