

Plato's Gorgias

XIIth Symposium Platonicum Pragense

Prague, Villa Lanna Praha 6, V Sadech 1

November 13–15, 2019

Wednesday, 13th of November

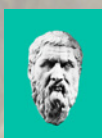
- 14:00–15:00 **Kryštof Boháček** (Prague) | Ethical or aesthetic criterion in *Gorg.* 447a-448e and 523a-527e? Two underlying concepts of *kosmos*
- 15:15–16:15 **Vladimír Mikeš** (Prague) | Is ethically neutral rhetoric (460c-461a) a real option for Plato and if not why?
- 17:30–19:00 **Public Key Note Lecture: Michael Erler** (Würzburg) | Socrates and the weakness of the strong man: The rhetoric of the true politician

Thursday, 14th of November

- 09:30–10:30 **Panos Dimas** (Oslo) | Justice, happiness and desire in the *Gorgias*
- 10:45–11:45 **Tushar Irani** (Middletown) | Socrates' great speech in the *Gorgias*
- 12:00–13:00 **Naly Thaler** (Jerusalem) | Socrates and Calicles on pleasure and intrinsic value
- 15:00–16:00 **Marie-Pierre Noël** (Paris) | De l'Amphion d'Euripide au Socrate de Platon: la construction de l'héroïsme philosophique dans le *Gorgias*
- 16:15–17:15 **Emilia Cucinotta** (Pisa) | The perils of *phronesis*. The import of the *Gorgias* in Socrates' understanding of human excellence

Friday, 15th of November

- 09:30–10:30 **Marta Jimenez** (Atlanta) | *Empeiria* in Olympiodorus' commentary to the *Gorgias*
- 10:45–11:45 **Jamie Dow** (Leeds) | What is true rhetoric in Plato's *Gorgias*?
- 12:00–13:00 **David Machek** (Bern) | Warum ist Unrecht tun schlimmer als Unrecht leiden?
- 15:00–16:00 **Frisbee Sheffield** (Cambridge) | Desire, friendship and community in Plato's *Gorgias*
- 16:15–17:15 **Louis-André Dorion** (Montréal) | Se délivrer du mal: *elenchos* et châtement dans le *Gorgias*



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vás srdečně zvou na přednášku
k 30. výročí 17. listopadu 1989

Socrates and the weakness of the strong man: The rhetoric of the true politician

kteřou prosloví

Prof. Michael Erler

Julius-Maximilians-Universität Würzburg

Kde: **Vila Lanna**, Praha 6, V Sadech 1

Kdy: **13. 11. 2019 v 17:30**

Abstrakt:

The *Gorgias* is one of the most extensive and richest of Plato's dialogues but also one of the most relevant to our contemporary situation. Two concepts of life are up for discussion – that of the traditional politician and orator, who is focussing on increasing his or her own power and influence, and the life of the philosopher or – to put it in modern terms – the intellectual, which is regarded as alien, apolitical and too weak for self-help, and therefore becomes the subject of the mockery of comedy. Plato's *Gorgias* reacts to such attacks by showing that traditional politicians or even the tyrants are weak, because they do not have the knowledge which is necessary to distinguish between good and bad. They therefore fail to achieve what really is good for them. Plato's Socrates offers a new understanding of what he calls true politics and true rhetoric, which is bound by norms and focuses on people, the addresses or audiences, rather than on one's own benefits. This new focus requires a fundamental reorientation and transformation of traditional political and rhetorical concepts and instruments, but also helps to understand Socrates' claim that those true politicians or rhetoricians, i.e. philosophers or intellectuals, are not weak but do have power. Plato thus reacts to developments in his own time like the growing theatricality of politics as described by Thucydides which might look familiar to us in times when populism and anti-intellectualism seem to gain importance.

Přednáška je samostatnou součástí XII. mezinárodního Platónského symposia | www.platonskaspolecnost.cz