

The trial and death of socrates

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399 BC trial of the pantheon of Athens v. Socrates For 2007 play, see Socrates on the court. Socrates' death redirects here. For the painting, see Death of Socrates. The death of Socrates (1787), by the South-Louis David Trial of Socrates (399 BC) was held to determine the philosopher's guilt on two charges: asebeia (impurities) against the pantheon of Athens, and corruption of the youth of the city-state; Prosecutors referred to two unsightly acts by Socrates: the failure to recognize the gods that the city recognizes and the introduction of new deities. Socrates' death sentence was a legal consequence of asking political and philosophical questions to his students, leading to two charges of moral corruption and impurity. At the trial, a majority of diastals (male jurors selected by party) voted to convict him on two charges; then, in accordance with customary legal practice, voted to determine his punishment, and agreed to the death sentence to be executed socrates drinking a poisonous drink hemlock. The primary sources of Socrates' trials and executions are socrates to The Plato and Socrates to the jury of Xenophon of Athens, who was his pupil; Contemporary interpretations include The Trial of Socrates (1988) by journalist I.F. Stone, and Why Socrates Died: Dispel Myths (2009) by classic scholar Robin Waterfield. The background part of the series on Socrates I know that I know nothinginexorced life is not worth living gadfly Trial over the eponymous concept of Socratic Socratic Dialogue Socratic IntellectualismSocratic Irony Socratic MethodSocratic Paradox. Socratic InterrogationSocratic Problem Of Socratic Vion Students of Plato Xenophon Antistena Aristippus Aeschines Related Topics Academic Skepticism (en) Megarians Cynicism Cyrenaica Platonism Aristoteleism Artistism Virtue Of Ethics Cloud Categoryvte Before the philosopher Socrates was tried for moral corruption and impurity , the inhabitants of Athens knew him as the intellectual and moral gadfly of his society. In the comic play Clouds (423 BC), Aristophanes introduces Socrates as a philosopher philosopher who teaches the young man Pheidippides to formulate arguments justifying the defeat and beating of his father. Although Socrates denied that he had anything to do with the sophists, the playwright points out that the Athenians linked Socrates' philosophical teachings to sophism. As philosophers, sophists were people of ambiguous reputation, they were a set of charlatans who appeared in Greece in the fifth century BC, and earned enough means of subsistence, imposing public credibility: professing to teach virtues, they really taught the art of erroneous discourse, and in the meantime promoted immoral practical doctrines. In addition to Clouds, the comics Wasps (422 BC) also depicts the intergenerational conflict between an older man and a young man. Such The social intergenerational conflict between Athens, especially in the decade from 425 to 415 BC, may reflect opposing positions against or supporting the Athenian invasion of Sicily. Many Athenians accused the teachings of the Sophis and Socrates of instilling in the younger generation a morally nihilistic, disrespectful attitude towards their society. Socrates did not leave any written works, but his student and friend, Plato, wrote short dialogues, showing Socrates as the main character. As a teacher, intellectuals-competitors resented the elenctic method of Socrates expertise for intellectual research, because his questions threatened their authority as people of wisdom and virtue. It can sometimes be claimed that Socrates described himself as a gadfly of Athens, which, like a sluggish horse, had to be called his stinky. In the Greek text of his defense given by Plato, Socrates never uses the term (viz., gadfly (Grk., Rather, his reference is simply allusive, as he (literally) says only that he has attached himself to the city (proskemenon t' polei) to sting him. , an Athenian general who was the main supporter of the disastrous Sicilian expedition during the Peloponnesse Wars, where virtually the entire Athenian invasion army, which had more than 50,000 soldiers and non-combatants (e.g. The Rowers of Trirem), was killed or captured and enslaved, was a student and close friend of Socrates. and his messmate during the siege of Potidaea (433-429 BC). Socrates remained a close friend, admirer and mentor of Alcibiades for about five or six years. As a masterful speaker, Alsibiades was described by at least two 20th-century psychologists as demonstrating the classic traits of psychopathy. During his career, Alcibiades famously moved to Sparta, the sworn enemy of Athens, after being summoned to court and then to Persia after being caught having an affair with the wife of his benefactor (King of Sparta). He then fled back to Athens after successfully convincing the Athenians that Persia would come to their aid against Sparta (although Persia was not going to do so). Finally expelled from Athens after losing at the Battle of Notium against Sparta, Alcibiades was killed in Frigia in 404 BC by his Spartan enemies. Another possible source of indignation was the political views that he and his associates believed to hold. Critias, who featured in Plato's two socratic dialogues, was the leader of the Thirty Tyrants (a ruthless oligarchic regime ruled by Athens as puppets of Sparta and supported by Spartan troops, for eight months in 404-403 BC, until they were overthrown), of the Thirty were students of Socrates, but there is also a record of their fall. As with many issues related to the condemnation of Socrates, the nature of his belonging to the Thirty Tirams is far from simple. During the thirty-year rule, many prominent Athenians who opposed the new government left Athens. Robin Waterfield claims that Socrates would have been a welcome guest in the oligarchic Thebes, where he had close associates among the Pyphashories who flourished there and who had already been accepted in other exiles. Given the presence of a hospitable host outside Athens, Socrates, at least in a limited sense, decided to stay in Athens. Thus, suggests Waterfield. Socrates' contemporaries probably thought that his staying in Athens, even without participating in the bloodthirsty schemes of the Thirty, demonstrated his sympathy for the Thirty case, not neutrality towards him. This is proven, argues Waterfield, by the fact that after thirty were no longer in power, anyone who stayed in Athens during their reign was asked to move to Eleusis, the new home of expatriate Thirty. Socrates did speak out against the will of the Thirty in one documented case. Plato's apology has the character of Socrates to describe what thirty ordered him, along with four other men, to bring a man named Leon from Salamin so that the Thirty could execute him. Although Socrates disobeyed the order, he did nothing to warn Leon, who was subsequently detained by four other men. Support for oligarchic rule and disdain for Athenian democracy According to portraits left by some followers of Socrates, Socrates himself seems to have openly held certain anti-democratic views, the most notable, perhaps, was the view that not the majority opinion gives the right policy, but the genuine knowledge and professional competence that few possess. Plato also portrays him as a highly critical of some of the most prominent and respected leaders of Athenian democracy; And even he argues that the officials chosen by the Athenian system of government cannot be reliably regarded as benefactors because it is not any group of many that benefit, but only someone or very few people. Finally, Socrates was known as the often lauding laws of the undemocratic regimes of Sparta and Crete. Plato himself strengthened anti-bodomondid ideas in the Republic by promoting the rule of the elite, the enlightened Philosopher-King. The totalitarian Thirty Tiraans anointed themselves as an elite, and in the minds of his Athenian accusers Socrates was guilty because he was suspected of having presented them with oligarchic ideas. Larry Gonik writes in his History of the Universe The trial of Socrates has always seemed mysterious... the accusations sound vague and unrealistic... because behind the allegations was socratic: the preaching philosophy that produced and Critias... but, of course, he cannot be held accountable for it by amnesty (which was announced after the overthrow of the Thirty Tyrants)... so his accusers did so by disbelieving the gods of the city, introducing new gods, and corrupting the youth. In addition to his views on politics, Socrates had unusual views on religion. He made several references to his spirit, or daimon, although he bluntly claimed that he had never called him, but only cautioned him against various promising actions. The historical description of the court Wikisource has the original text associated with this article: Euthyphro Wikisource has the original text associated with this article: Apologists (Platon) Wikisource has the original text associated with this article: Crito Wikisource has the original text associated with this article: Fedo Extant, the main sources of the history of the trial and the execution of Sokrat are: and the tetralogy of socratic dialogues - Eutipro, Socratic Apology, Crito and Fedo Plato, the philosopher who was a disciple of Socrates. In the indictment of Socrates (392 BC), the sophist rhetor of Policrat (440-370) indicts Anitus, who convicted Socrates for his political and religious activities in Athens until 403 BC. In presenting such an accusation, which concerned issues unrelated to the specific accusations of moral corruption and impurity made by the Athenian policy against Socrates, Antus violated the political amnesty specified in the reconciliation agreement (403-402 BC), which pardoned a person for political and religious actions taken before or during the rule of the Thirty Tyrants, that prohibited all further accusations and official recriminations of terror. Moreover, the legal and religious evidence against Socrates, as reported by Policrat in the Socrates Indictment, is considered in the responses of Xenophon and sofist Libanius Antioch (314-390). Death of Socrates (399 BC): He drank the contents as if it were a draft of wine. The formal indictment was the second element of Socrates' trial, which prosecutor Meletus swore to be true, to the archon (a state officer, mostly religious duties), who reviewed the evidence and determined that there was a case of moral corruption of athenian youth and wickedness for which the philosopher must legally answer; Arcon summoned Socrates to the jury. The Athens jury was drawn up by a lottery of hundreds of male volunteers; such a grand jury usually secured the majority verdict during the trial. Although neither Plato nor Xenophon from Athens determined the number of jurors, a jury of 501 people was probably the legal norm. In an apology to Socrates (36a-b), about Socrates' defense in court, Plato said that if only 30 votes were different, then would have been acquitted (36a), and that (perhaps) less than three-fifths of the jury voted against it (36b). Assuming the jury is 501, it would mean that he was convicted by a majority of 280 to 221. After being found guilty of corruption and impurity, Socrates and the prosecutor offered to sentence him to punishment for crimes against the city-state of Athens. Expressing surprise at the few votes needed to justify it, Socrates joked that he would be punished with free meals in Pitaneum (the city's sacred hearth), an honor usually held for the benefactor of Athens, and for the winning athletes of the Olympics. After this unsuccessful proposal, Socrates offered to pay a fine of 100 drachma - a fifth of his property, which indicates his honesty and poverty as a philosopher. Finally, a fine of 3,000 drachmas proposed by Plato, Crito, Critobulus and Apollodor was agreed upon, guaranteeing payment - however, the prosecutor of socrates proposed the death penalty for the wicked philosopher. (Diogenes Laartius, 2.42). In the end, the death sentence was handed down by a larger jury than the sentence on which he was convicted. In this case, friends, followers and students called on Socrates to flee Athens, which the citizens expected, however, in principle. Socrates refused to flout the law and avoid his legal responsibility to Athens. (Crito) Therefore, true to his teaching on civil obedience to the law, 70-year-old Socrates executed the death sentence and drank the hem, as was condemned in court. (See: Fedo) Interpretations of the Trial of Socrates. Ancient During the Trial of Socrates, 399 BC, the city-state of Athens recently experienced the trials and tribulations of Spartan hegemony and the thirteen-month regime of the Thirty Tyrants, which was imposed as a result of the Athenian defeat in the Pelopnese War (431-404 BC). At the request of Lysander, the Spartan Admiral, Thirty Men, led by Critias and Theramenes, had to govern Athens and revise the democratic laws of the city that were written on the wall of Stoa Basileyoys. Their actions were aimed at facilitating the transition of the Athenian government from democracy to oligarchy in the service of Sparta. Moreover, the Thirty Tiranas also appointed a board of 500 people to perform judicial functions that once belonged to every Athenian citizen. In their brief regime, spartan oligarchs killed about five per cent of the Athenian population, confiscated many property, and exiled democrats from the city itself. The fact that Critias, the leader of the Thirty Tyrants, was a disciple of Socrates was detained against him. The presentation of modern Plato on the trial and death of Socrates inspired writers, artists and philosophers to return to the subject. For some, the execution of a man whom Plato called the wisest and most common of all men demonstrated flaws and popular government, for others athenian actions were justifiable protection of newly established democracy. In The Trial of Socrates (1988), I. F. Stone said that Socrates wanted to be sentenced to death in order to justify his philosophical opposition to the Athenian democracy of the time, and because, as a man, he saw that old age would be an unpleasant time for him. In Socrates on The Court (2007), Andrew Irvine stated that Socrates willingly accepted the verdict for allegiance to the Athenian democracy, which the jurors voted for. During the war and the great social and intellectual upheaval, Socrates was forced to openly express his views, regardless of the consequences. As a result, he is remembered today not only for his wit and high ethical standards, but also for his faithful belief that in a democracy the best way for a person to serve himself, his friends and his city is to be loyal to the truth and to speak publicly about it. In Why Socrates Died: Dispelling Myths (2009), Robin Waterfield said that Socrates' death was an act of will motivated by greater purpose: Socrates saw himself as the healer of the illuser of the city of his voluntary death. Waterfield said socrates by his unconventional methods of intellectual investigation tried to resolve the political confusion that was then taking place in the city-state of Athens, voluntarily being a scapegoat whose death would have calmed old controversies that would allow the Athenian policy to progress towards political harmony and social peace. In the New Trial of Socrates (2012), an international panel of ten judges staged a retrial in a socratic trial to resolve the issue of the charges brought against him by Meletus, Anitus and Likon, that Socrates is a victim of evil and corrupt youth, and he does not believe in the gods of the state, and he believes in the gods of his own; By a split decision, five judges voted guilty and five judges voted innocent, which justified Socrates in youth corruption and impurity against the Athenian pantheon. Limited to the facts of the case against Socrates, the judges did not take into account any sentence: The judges who found the philosopher guilty stated that they would not consider the death penalty for Socrates. See. also Memo Fedo Apologists (Platon) References - Stone, I.F. (1988). Socrates' trial. New York: Little, Brown. Why Socrates died: Dispel the myths of Robin Waterfield. Norton, 2009 - Kerferd, G.B. Sophie Movement. New York: Cambridge University Press, 2009.6. 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