

Argumentation/Refutation (2) - charges of corruption and unorthodoxy

- When he gets to them, why does Socrates tackle the charges in reverse order (compared to the order noted by Xenophon and by Favorinus in Diogenes Laerius)?
- Does he answer the unorthodoxy/ new divinities charge head on?
 - Socrates converts the charge about belief and not about practice → he frames it into ‘Socrates does not believe in gods?’
 - No direct response to the charge in its essence → he just replies to his own conception of the charge
 - Maybe Plato is after some other purpose to show Socrates from a certain perspective
 - Socrates is presented as someone who has a better grip on religious matters → he is on a life long religious mission
- Does he directly refute the corruption charge?
 - He doesn’t because he reframes the questions
- What impression of himself does he give in the process?

The technique is to prove that the person making the accusation against you sounds bad BUT it is not equivalent to disproving the charges ;
HOWEVER, it fits with our overall understanding of Socrates from this narrative
- Digression: 28a - 33a
 - Socrates’s mission (indirect response to impiety charge)
- Argumentation (Refutation) - b: 33a - 34c return to corruption charge
- Epilogue/ Peroration: 34c - 35d

Thus, a pretty standard structure: but does Plato in fact make his Socrates play it straight?