Crito’s argument for escaping:

* Abandoning your life is unjust
  + “Abandoning your life when you might preserve it.”
* You’re playing into your enemies hands.
* You have taken the easy way out and not the way of a good and just man.
* I feel ashamed.
* It will look like we cared more about money than our dying friend.
  + “And what reputation could be more disgraceful than the reputation of caring more for money than for one’s friends? The public will never believe that we were anxious to save you but that you yourself refused to escape?”

Socrates

“I cannot cast aside my former arguments because this misfortune has come to me.”

* “I have always been a man who will accept no argument but that which on reflection n I find to be truest.”

“Shall we go back first to what you say about opinions and ask if we used to be right in thinking that we ought to pay attention to some opinions and not to others?

“Ought we to follow the opinion of the many and fear that, or the opinion of the one man who understands (if we can find him) and feel more shame and fear before him than before all other men?”

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“I am afraid that the considerations of expense and of reputation and of brining up my children, of which you talk, Crito, are only the opinions of the many.”

“Reason is our guide.”

The majority; the multitude: a necessary feature of a democratic society

* We need the very concept of the majority as a way to gauge the contentment of the larger population—as a way to measure or understand how responsive the leaders are to the citizen’s needs. The problem is that, according to Socrates, gauging the majority is not going to provide an accurate portrayal of much of anything.
  + Question: Is the majority always *right* by virtue of being the majority?
    - Seemingly not, but we can do without the majority?
    - Is it easy to oppose the majority? What happens if you oppose the majority?
* Socrates is concerned about the efficacy or significance of “the majority” due to the tendency of a majority, by its very nature, to be unreflective and uninformed and for individuals to just go along with the majority because it is easier than having to think for oneself. In other words, a necessary condition of going along with the majority is being ignorant.
  + A necessary tradeoff in needing to have a concept of the majority is that we accept the condition of ignorance as a necessary feature of political life.
  + It seems, then, we could react one of two ways to the majority: we could suggest the majority are dumb and lazy and unwilling to engage in the work necessary to become informed and that we ought to trust those with knowledge to rule . . .

but then we might no longer be dealing with a democracy.

* Socrates places a more stringent demand on being a citizen—to not only be able to think for oneself but to also be ready to hold other citizens accountable for their ignorance—to challenge them on the level of their mere ignorance or, more importantly, to hold them accountable for their willful ignorance. Socrates seeks to bring citizens to (1) an awareness of their ignorance (2) an admission of such ignorance (3) a willingness to engage others about their ignorance, especially the rulers or politicians.
* Socrates image of citizen *as* gadfly: awakening citizens from their ignorance so that they can in turn hold the rulers more accountable.