
The Problem of Punishment in Socratic Philosophy

Thomas C. Brickhouse and Nicholas D. Smith

Socrates¹ is notorious for being an intellectualist, that is, one who believes that everyone does what they do because of what they believe to be good or beneficial for them. Because he also believes that it is never good or beneficial for anyone to do wrong, then all who do wrong do so involuntarily in some sense, for all wrongdoers act in a way that is actually contrary to what they really want. Accordingly, one would expect that there would be no room at all for punishment in Socratic philosophy, unless by 'punishment' we really mean simply some form of instruction.

But in a number of places in Plato's early dialogues, Socrates seems to think that some punishments, whose educational merits are, at best, unclear, are entirely appropriate: for examples, whipping (*Cri* 51b5; *H Ma* 292b4-11; *Grg* 480c8-d1 and perhaps 524c5), imprisonment (*Cri* 51b5; *Grg* 480d1), fines (*Grg* 480d1-2), banishment (*Grg* 480d2), and even death (*Grg* 480d2-3, and probably *Euthphr* 9a1-3, 9c2-4).² Socrates characterizes

1 By 'Socrates' in this paper, we mean only the character by that name in Plato's early dialogues.

2 It is curious that those who have written on Plato's discussions of punishment have so little to say about this problem. Mackenzie, for example, seems satisfied to explain the more puzzling punishments we find as functioning through 'simple conditioning' (see, e.g., 187). We are never told by Mackenzie how this might fit or fail to fit with Socratic intellectualism or Socrates' conception of motivation. Saunders notices the problem, but accepts that it is simply a failure in the Socratic philosophy: 'Clearly this is nonsense' (166).

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Table of Contents Punishment And Rehabilitation Basic Problems In Philosophy Series

1. Understanding the eBook Punishment And Rehabilitation Basic Problems In Philosophy Series
 - The Rise of Digital Reading Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Advantages of eBooks Over Traditional Books
2. Identifying Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Punishment And Rehabilitation Basic Problems In Philosophy Series
 - User-Friendly Interface
4. Exploring eBook Recommendations from Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Personalized Recommendations
 - Punishment And Rehabilitation Basic Problems In Philosophy Series User Reviews and Ratings
 - Punishment And Rehabilitation Basic Problems In Philosophy Series and Bestseller Lists

5. Accessing Punishment And Rehabilitation Basic Problems In Philosophy Series Free and Paid eBooks
 - Punishment And Rehabilitation Basic Problems In Philosophy Series Public Domain eBooks
 - Punishment And Rehabilitation Basic Problems In Philosophy Series eBook Subscription Services
 - Punishment And Rehabilitation Basic Problems In Philosophy Series Budget-Friendly Options
6. Navigating Punishment And Rehabilitation Basic Problems In Philosophy Series eBook Formats
 - ePub, PDF, MOBI, and More
 - Punishment And Rehabilitation Basic Problems In Philosophy Series Compatibility with Devices
 - Punishment And Rehabilitation Basic Problems In Philosophy Series Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Highlighting and Note-Taking Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Interactive Elements Punishment And Rehabilitation Basic Problems In Philosophy Series
8. Staying Engaged with Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Punishment And Rehabilitation Basic Problems In Philosophy Series
9. Balancing eBooks and Physical Books Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Punishment And Rehabilitation Basic Problems In Philosophy Series
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Setting Reading Goals Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Fact-Checking eBook Content of Punishment And Rehabilitation Basic Problems In Philosophy Series
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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