
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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