

Oedipus Rex and the Interpretation of Literature

A Response to Gaskin

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Richard Gaskin recently published a highly significant and deeply insightful philosophical study of tragic literature.¹ He begins the work with a discussion of the freedom and responsibility of Oedipus in Sophocles's *Oedipus Rex*, defending the related views that Oedipus's actions are free, that he is guilty of and blameworthy for his parricide and incest, and hence that he is not undeserving of the 'punishment' he inflicts on himself at the end of the play.

My aim is not to argue that Gaskin's interpretation is mistaken, but to point out that, on the basis of a position on free will no less credible than Gaskin's and of interpretations of crucial passages in the text no less plausible than his, a defence can be constructed of the old view that Sophocles' play is a "tragedy of destiny".² I shall conclude with an important lesson for any literary interpreter.

Gaskin presupposes *compatibilism*, the view that freedom and responsibility are consistent with *determinism*, according to which all actions are determined or caused by events beyond the agent's control.³ Reasonably enough, he does not deviate from his main discussion to provide arguments for compatibilism. Its attractions are obvious: it avoids the 'miracles' of libertarian agent-causation, in which the *agent*, somehow mysteriously independent of the causal nexus, freely brings about their action; and it leaves in place within the causal order not only our actions but our common-sense attributions of freedom and responsibility.

1. Gaskin 2018.

2. See e.g. Freud 1938, 108; also Dodds 1968, 22–25; Gaskin 2018, 68–69.

3. Gaskin 2018, 51.

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Table of Contents Oedipus Joke Paper

1. Understanding the eBook Oedipus Joke Paper
 - The Rise of Digital Reading Oedipus Joke Paper
 - Advantages of eBooks Over Traditional Books
2. Identifying Oedipus Joke Paper
 - 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 Oedipus Joke Paper
 - User-Friendly Interface
4. Exploring eBook Recommendations from Oedipus Joke Paper
 - Personalized Recommendations
 - Oedipus Joke Paper User Reviews and Ratings
 - Oedipus Joke Paper and Bestseller Lists
5. Accessing Oedipus Joke Paper Free and Paid eBooks
 - Oedipus Joke Paper Public Domain eBooks
 - Oedipus Joke Paper eBook Subscription Services
 - Oedipus Joke Paper Budget-Friendly Options
6. Navigating Oedipus Joke Paper eBook Formats

- ePub, PDF, MOBI, and More
- Oedipus Joke Paper Compatibility with Devices
- Oedipus Joke Paper Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Oedipus Joke Paper
 - Highlighting and Note-Taking Oedipus Joke Paper
 - Interactive Elements Oedipus Joke Paper
- 8. Staying Engaged with Oedipus Joke Paper
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Oedipus Joke Paper
- 9. Balancing eBooks and Physical Books Oedipus Joke Paper
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Oedipus Joke Paper
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Oedipus Joke Paper
 - Setting Reading Goals Oedipus Joke Paper
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Oedipus Joke Paper
 - Fact-Checking eBook Content of Oedipus Joke Paper
 - 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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