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Autore	Pasgaard-Westerman Martin
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Nota di contenuto	Frontmatter -- Acknowledgements -- Contents -- Introduction -- 1. Interpretation - Man - Skepticism -- 2. Philosophy of Signs and Interpretations -- 3. Self-Referentiality as Signo-Interpretational Process -- Part I. "Who Interprets?" Agent, Process and the Ending of the Semiosis -- 4. Man as Meta-Interpreting Being - Lenk's Methodological Interpretationism -- 5. Man as Individual Understanding - Simon's Philosophy of the Sign -- 6. Man as Signo-Interpretational Process - Abel's Philosophy of Sign and Interpretation -- 7. Signo-Interpretational Processes: Genealogy, Creativity, Critique -- Part II. Man as Signo-interpretational Being - The Skeptical Disposition towards World, Other, and Self -- 8. The Skeptical Disposition -- 9. Interpretations of World -- 10. Interpretations of Others -- 11. Interpretations of Self -- Literature -- Subject index -- Index of names
Sommario/riassunto	Pasgaard-Westerman rethinks the ontological and epistemological understanding of world, other and self by opposing the general anthropological paradigm within contemporary philosophy. Signs and interpretations are not functions of Man; instead Man is conceived as certain "signo-interpretational" relations to world, other and self.

Opposing more traditional hermeneutical approaches the signo-interpretational relations towards world, other and self are understood as a "skeptical disposition". This skeptical disposition undercuts usual epistemological problems of skepticism and instead designates the permanent incompleteness of the process of interpretation and formulates an ethical imperative. This ethical imperative aims at an active dissolution of fixed signs; an openness towards other signs; and the holding back of definite interpretations. The book discusses how world appear as a sign-world, how the other appear within interpretational patterns, and how our signs of self are experienced. Discussing a wide range of epistemological and ontological questions and taking into account the perspectives of a broad range of philosophical traditions, a signo-interpretational account of reality, world-versions, other persons and self is presented.
