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*Antropologia e filosofia: come simmetrizzare le ontologie?*

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More than other national anthropological traditions, French anthropology has developed in the wake of philosophy, not as an accessory, but as an attempt to take on problems that philosophy has long ignored or disdained. Anthropologists from France and other European countries have been on this path for just over a century, striving to symmetrize modes of thought and intellectual constructs radically alien to Western philosophy with the problems and entities proper to its metaphysics. Three main approaches have been employed: (1) the generalization of the operational value of local concepts (mana, taboo...) that have been incorporated as traditional philosophical tools; (2) the systematization of indigenous thought, hailed, implicitly or explicitly, as a counter-model to European philosophy; and (3) the integration of a great diversity of local thought forms – including Western metaphysics – within a structural combinatorics in which they are treated as variants of each other. Although none of these efforts at symmetrization are entirely satisfactory, for reasons that will be examined, each of them involves different kinds of deviation from ethnographic circumstances, which are always particular, towards forms of anthropological generalization. This called upon typically philosophical conceptual resources: induction and deduction. The final part of the paper will be devoted to an examination of the use of these two methods in contemporary anthropology, and an explanation of how the combination of induction and deduction has been deployed in the transformational model proposed in *Par-delà nature et culture* (2005).