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*Rivedere i termini dell'alleanza. La filosofia dopo la svolta ontologica in antropologia, a partire da De Martino*

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By examining the central chapter of De Martino's masterpiece *The Magical World* (1948), we will discuss whether or not it is appropriate to speak of a Demartinian multinaturalism. Through the rewriting in a philosophical language of the ethnographic material, De Martino supports the thesis that the shaman's vision of spirits produces the being. We will consider the link between De Martino's shamanizing idealism and the status of description that underpins it. We will then return to the contemporary debate between the attempts to relativize naturalism made by Philippe Descola and Eduardo Viveiros de Castro, the critical realism adopted by David Graeber, and the methodological skepticism of Mohamed Amer Meziane. How to think of a philosophy that is neither the sovereign classifier of ontologies nor the more sophisticated version of a theory of practice that is also situated? By involving De Martino in the current debate, we wish to show that dialogue with anthropology does not force philosophy into an ancillary position but can push it to recover and radicalize grandiose theoretical options.