Métissage
Its philosophical claim and interrogation

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As François Laplantine (anthropologist) and Alexis Nouss (linguist) in their book *Le métissage* (1997) hinted at the richness of this term in its historical (Mediterranean, Latin America), linguistic (translation, creolization), cultural (Andalusia, Renaissance) and philosophical (Nietzsche, Bruno, Erasmus) aspects, they were in fact tracking the *Zeitgeist* of late 1990s at the interface between cultural anthropology and philosophy with a fundamental question: what would a thinking look like that begins in *medias res*, instead of metaphysical quest for foundations or pursuing a systematic philosophy of principles? Their promising attempt – resulted later in their jointly published lexicon *Métissages. De Arcimboldo à Zombi* (2001) – was not only in resonance with Serge Gruzinski’s major anthropological study in *La pensée métisse* (1999), but also deeply inspired by the specific philosophical era in French thought scene after 1960s (Deleuze and Derrida).

20 years later, there are rather concepts such as “interculturality”, “transculturality”, “global history”, “decolonization” and “globalization” in the foreground of cultural debates. The challenge is however still the same: how does philosophy relate to our cultural actuality? Does it play a methodological role i.e. preparing the theoretical frame of theories of culture? Does it react to it through a critical examination of the canonical historiography of philosophy and forms of thought? Evidently. There is however, in addition, the philosophical claim of cultural phenomena which has to be taken into account, that is when the cultural “in-between” opens the door to philosophical assessments; namely both 1) when the descriptive approach of cultural anthropology to the phenomena of métissage leads to philosophical interrogations concerning the philosophy itself in its self-reflection, and 2) when thematizing the métissage in a phenomenological aspect involves the philosophical consideration of the lived experience expressed in literature, art and narration of bodies engaged in this situation in a lively interaction with other disciplines such as anthropology, sociology, cultural and literary studies.

Apart from the cultural anthropological debates around this term in the French speaking context, its thematization in the context of German-speaking intercultural philosophy could serve the following dual goal: i) reviving the theoretical discussion about the métissage in a new interdisciplinary framework delimiting it from concepts such as “mixture”, “hybridity” and “synchronism”; ii) contributing to the philosophical examination of the moment “inter-” through the complex concept of métissage which interrogates the limits of models such as assimilation and integration.