

# Speaker



## Diana Espírito Santo

Pontificia Universidad Católica de Chile, Associate Professor of Social Anthropology.

Diana Espírito Santo is interested in spirit possession and mediation phenomena. Her research interests include Cuban Creole Spiritism, especially imaginaries of witchcraft, knowledge, materiality, and personhood, and a conception of spirits in the wider Afro-Cuban religious sphere. She has also carried out research on cosmological plasticity and religious innovation in Brazilian Umbanda, working primarily in Rio de Janeiro, and more recently, has worked on technologies, the paranormal, historicities of trauma in Chile. She has co-edited several books and written three monographs.

## Coordinator

Andrea De Antoni  
Kyoto University, Graduate School of  
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# Special Lecture

## Movement, Affect and Emergence

### How Spirits “Come into View” in Cuba

March 14 2022, 20:00-22:00 Japan Time

In this paper I follow Jensen, Ishii and Swift (2016) in asking not how spirits are reactive to broader social realities, but how they “come into view” in this ethnography, through specific forms of emergence in Cuban creole espiritismo rites. The argument is that spirits are contained within forms of movement, or *fluido*, which can translate into both sensory knowledge for mediums and the entities themselves, materialized through it. But while *fluido* is set in motion by the participants of *misas espirituales*, espiritismo’s bread-and-butter ritual, it is ultimately unaccountable to them, manifesting its own emergent logics. I use Don Handelman’s framework of “ritual in its own right” (2004) to show that *misas* exhibit variable forms of curvature, self-organization and emergence, in which their strict relation with their social surroundings is placed in question. The *misa* obeys a different temporality to the world “outside”, with *fluido* containing within itself its own historical and futurological seeds, or virtualities, from which the constitution of alter realities occurs. The notion of “self” and its affective states is crucial to the motion-power of the collective because the degree of recursivity or curvature of a possession rite is related with how it incites the actualization of the self’s possibilities - the spirits, or *muertos*.

ONLINE (Zoom)

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Registration (Deadline March 12 2022)

<https://forms.gle/fK4byfrKNSrhc7oX8>

