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**A Moral Topology of Selves:** **Cosmogony, Displacement and Demonic Possession in Brazilian neo-Pentecostalism**

In recent years evangelical churches in Brazil increasingly adopt an aesthetic style that they associate with ‘Jewish’ custom and ritual (Topel 2011). Such ‘Jewish’ objects as Star of David necklaces, prayer shawls (*tallit*), candelabrums (*menorahs*), flags of Israel and yarmulkes are thus treated as containers of divine essence that can be harnessed and enhanced in routine worship practice. This trend is particularly salient in condensed acts of deliverance from demonic presence, which displace divine power from these ‘Jewish’ objects and divert it into human bodies. In this paper I argue that the expulsion of demons with obejcts that are seen to be imbued with divine essence allows thinking about bodies in Brazil as cosmological ‘weak points’ that are ontologically located in the interstices of spiritual doctrines. Displacement of divine power and its absorption in the body thus transform the relational configuration of surfaces that integrate internal and external dimensions of these bodies. I will call this process ‘a moral topology of selves’, and hypothesize about its potential analytic force in the comparative study of possession phenomena.

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**Moralna topologija ličnosti: kosmogonija, izmeštanje i demonska posednutost u brazilskom neo-pentakostalizmu**

Poslednjih godina evangelističke crkve u Brazilu sve više usvajaju estetiku koju asociraju sa “jevrejskim” običajima i ritualima (Topel 2011). “Jevrejski” objekti, poput ogrlica sa Davidovom zvezdom, šalova za moitvu (*tallit*), kandelabra (*menorahs*), izraelskih zastava i jarmulki se tretiraju kao objekti koji sadrže božansku esenciju, koju je moguće negovati i usmeravati tokom svakodnevnih molitvi. Ovaj trend je posebno prisutan u kondenzovanim činovima izbavljenja od demona, koji izmeštaju ove “jevrejske” predmete i skreću ih ka ljudskim telima. U ovom predavanju pokazujem da isterivanje demona predmetima za koje se smatra da sadrže božansku suštinu dopušta da se tela u Brazilu posmatraju kao kosmološke “slabe tačke”, koje se u ontološkom smislu nalaze na raskršćima spiritualnih doktrina. Na taj način, izmeštanje božanske moći i njena apsorpcija u telo transformišu konfiguraciju površina koje čine unutrašnju i spoljašnju dimenziju ovih tela. Ovaj proces nazivam “moralnom topologijom ličnosti”, i moja hipoteza je da ona predstavlja potencijalnu analitičku silu u komparativnom proučavanju fenomena posednutosti.