

Return to Majapahit:

Buddhist “garden shrines” in contemporary rural Java

EASA 2020
Lisbon, 21-24 July 2020

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- Towards a “Buddhist” lithic materiality
 - Rurality between aestheticization and identity politics
- How do shrines participate in this wider process of [1] Buddhification/Theravadization and of [2] reification of a peasant “Javanese culture”?

Temanggung, Central Java

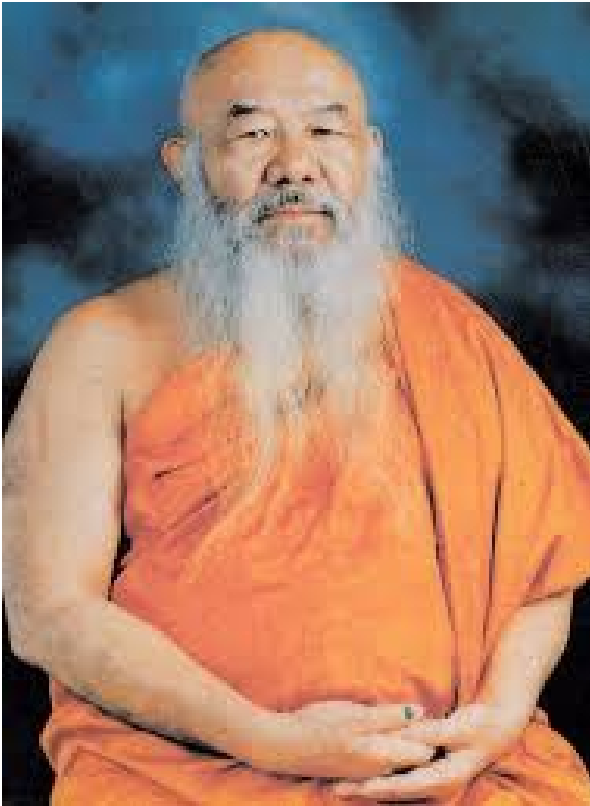


Buddhism in the Indonesian “rush hour of the gods” (1)



- Global Theosophy and local mysticism
- Revitalization narrative
- Majapahit and nationalism

Buddhism in the Indonesian “rush hour of the gods” (2)



Ashin Jinarakkhita

- Between Chinese-ness and Javanese-ness
- Neither Theravada nor Mahayana?
- Buddhayana and “national Buddhism”

Buddhism in Temanggung

- 1950s-1960s – The trails of power and family allegiance

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Buddhism in Temanggung

- 1950s-1960s – The trails of power and family allegiance
- 1960s – How to Buddhify a village
- 1980s – Ascendance of Sangha Theravada Indonesia (STI)

The lithic and the mythic



The lithic and the mythic



The lithic and the mythic



Candi Sepanjang



Candi Liyangan

The lithic and the mythic



Devotion in-between

Devotion in-between



Devotion in-between



Devotion in-between



Devotion in-between



The politics and aesthetics of *wisatawan*



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- “Like reigniting the times of Majapahit”
- “We worship at shrines to create a 'compact village'”
- “The aim is to implement the *program jangka panjang*”

The politics and aesthetics of *wisatawan*

- Essentialization through lithic aestheticism
- Phenomenology of the communal gaze: to see and to be seen
- Eco-tourism, spiritual tourism. Coffee, stones, Buddhas.

The politics and aesthetics of *wisatawan*

- Essentialization through lithic aestheticism
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- Rhizomatic Buddhism

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Thank you!