

**Curriculum Vitae**  
**STEVEN E. G. KEMPER**

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Lewiston, ME 04240  
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Professor  
Department of Anthropology  
Bates College  
Lewiston, ME 04240  
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**EDUCATION**

Dartmouth College: major, Anthropology; other concentrations, Classical Languages, English Literature, 1962-1966, BA, June 1966.

University of Chicago: Anthropology, 1966-1973, MA, December 1968, Ph.D., June 1973.

**RESEARCH**

Ethnographic Fieldwork, Sabaragamuva and Southern Provinces, Sri Lanka, September 1969-July 1971.

Ethnographic Fieldwork, Southern Province, Sri Lanka, June-August 1974.

Ethnographic Fieldwork, Sabaragamuva Province, Sri Lanka, June-July 1976.

Ethnographic Fieldwork, Central Province, Sri Lanka, May-July 1983.

Ethnographic Fieldwork, Central Province, Sri Lanka, July 1985-June 1986.

Ethnographic Fieldwork, Central Province, Sri Lanka, May-July 1987.

Ethnographic Fieldwork, Colombo and Kandy, Sri Lanka, September-November 1990.

Ethnographic Fieldwork, Colombo, Sri Lanka, May-June 1991.

Ethnographic Fieldwork, Colombo, Matale, and Kandy, Sri Lanka, May-July 1995.

Ethnographic Fieldwork, Kuala Lumpur, Malaysia and Colombo, Sri Lanka, June-July 1997.

Ethnographic Fieldwork, Singapore, December 2000.

**FELLOWSHIPS AND HONORS**

Honors Program in Anthropology, Dartmouth College, 1965-1966.

Graduation with distinction, Dartmouth College, June 1966.

University Unendowed Fellowship, University of Chicago, Autumn Term 1966.

Boettcher Fellowship, University of Chicago, Winter, Spring Terms 1967.

National Defense Education Act Fellowship, Title IV, University of Chicago, September 1967-May 1969.

National Institutes of Mental Health Fellowship and Fieldwork Grant, June 1969-May 1972.

Bates College Faculty Research Grant, Summer 1974.

Bates College Faculty Research Grant, Summer 1976.

The Fifth Yonina Talmon Prize in the Sociology of Religion, for "Sinhalese Astrology, South Asian Caste Systems, and the Notion of Individuality," August 1976.

Participant, National Endowment for the Humanities Summer Seminar, "This World and Other-World in Theravada Buddhism," Frank Reynolds, University of Chicago, June-August 1977.

Fellow, National Humanities Institute, "Technology and the Humanities: Modernization," Barry Karl and Harry Harootunian, Program Directors, University of Chicago, September 1977-June 1978.

Secretary, Sri Lanka Studies Committee, Association for Asian Studies, April 1977-April 1979.

Program Director, National Endowment for the Humanities Teaching Demonstration Grant, "Technologies of the Intellect," October 1979-June 1981.

Participant, Council for Philosophical Studies' 1980 Summer Institute, "Phenomenology and Existentialism: Husserl and Heidegger," University of California at Berkeley, Hubert Dreyfus, June-August 1980.

Convenor, Bates College Faculty Seminar Series, "Science and the Humanities," August 1980.

Member, Institute for Advanced Study, School of Social Science, Princeton, New Jersey, 1981-1982.

Social Science Research Council-American Council of Learned Societies Joint Committee on South Asia Fieldwork Grant, May-June 1983.

Fulbright Lecturer, Department of Anthropology, University of Stockholm, March-June 1984.

Rockefeller Grant, "Negotiating the Past: The Mahavamsa Compilation Board," Sri Lanka, November 1985-June 1986.

Social Science Research Council-American Council of Learned Societies Joint Committee on South Asia Summer Fieldwork Grant, June-August 1985.

Social Science Research Council-American Council of Learned Societies Joint Committee on South Asia Summer Fieldwork Grant, May-July 1987.

National Endowment for the Humanities Research Fellowship, 1990-1991.

Reader, Fulbright-Hays Dissertation and Faculty Research Grants for South Asia, and Fulbright-Hays Summer Seminar Abroad Program Grants, Washington, D.C., January - February 1991, January 1993, December 1994.

Social Science Research Council-American Council of Learned Societies Joint Committee on South Asia Summer Fieldwork Grant, May-June 1991.

"Economy, Values, and Culture" Seminar, Institute for the Study of Economic Culture, Boston University, June-July 1991.

Schmutz Grant, Bates College, field research in Sri Lanka, May-July 1995.

National Endowment for the Humanities Research Fellowship, 1995-1996.

Reader, Dept. of Education, Title VI, National Resource Centers and Foreign Language and Area Studies Programs grant applications, December 1996.

American Institute of Sri Lankan Studies Fieldwork Grant, Malaysia and Sri Lanka, June-July 1997.

Faculty Research Grant, Bates College, June-July 1997.

Reader, Fulbright-Hays Dissertation and Faculty Research Grants for Southeast Asia, Washington, D.C., December 1997.

Reader, Fulbright-Hays Grants for South Asia, Institute of International Education, New York, December 1997, December 1998.

Reader, Dept. of Education, Title VI, National Resource Centers and Foreign Language and Area Studies Programs grant applications, Washington, D.C., December 1999.

Reader, Dept. of Education, Group Projects Abroad program, Washington, D.C., December 2000.

Freeman Foundation Grant, Bates College, "Liberal Learning in Singapore," Summer 2003.

## **LANGUAGES**

Latin: excellent reading knowledge

Greek: good reading knowledge

French: excellent reading knowledge

Sinhala: excellent speaking knowledge, fair reading knowledge

Hindi: fair speaking knowledge

Bahasa Indonesia: beginning speaking and reading knowledge

## **ARTICLES**

"Buddhism without Bhikkhus: The Sri Lanka Vinaya Vardana Society," in Religion and the Legitimation of Power in Sri Lanka, Bardwell Smith, ed., Anima Books: Chambersburg, Pa., 1978, pp. 212-235, reprinted by Columbia University Press, 1989.

"Sinhalese Astrology, South Asian Caste Systems, and the Notion of Individuality," Journal of Asian Studies, May 1979, pp. 477-497.

"Geertzian Anthropology and Still Thicker Description," a commentary on Diane Austin, "Symbols and Culture in the work of Clifford Geertz," Social Analysis, No. 3, December 1979.

"Radical Asceticism and the Sinhalese Case," correspondence, Man, March 1980, p. 195.

"Polygamy and Monogamy in Kandyan Sri Lanka," in "Women with Many Husbands: Polyandrous Alliance and Marital Flexibility in Africa and Asia," Walter Sangree and Nancy Levine, eds., special issue, Journal of Comparative Family Studies, Summer 1980, pp. 299-323.

"Time, Person, and Gender in Sinhalese Astrology," American Ethnologist, November 1980, pp. 744-758.

- “Reform and Segmentation in Buddhist Monastic Communities in Low Country Sri Lanka,” Journal of Asian Studies, November 1980, pp. 27-41.
- “Technologies of the Intellect,” Science, Technology, and Society Newsletter, December 1981, pp. 7-14.
- “Reform, Segmentation, and Explanation: A Reply to Malalgoda,” Journal of Asian Studies, February 1982, pp. 296-300.
- “The Buddhist Monkhood, the Law, and the State in Colonial Sri Lanka,” Comparative Studies in Society and History, Vol. 26, No. 3, July 1984, pp. 401-427.
- “Wealth and Reformation in Sinhalese Buddhist Monasticism,” in Donald Swearer, ed., Ethics, Wealth, and Salvation, University of South Carolina Press, 1990, pp. 152-169.
- “J.R. Jayewardene, Righteousness, and Realpolitik,” in Jonathan Spencer, ed., Sri Lanka, History and the Roots of Conflict, Routledge, 1990, pp. 187-204.
- “The Nation Consumed: Buying and Believing in Sri Lanka,” Public Culture, 5:3, Spring 1993, pp. 377-393.
- “The Nation Consumed: Buying and Believing in Sri Lanka,” reprinted in Kosaku Yoshino, ed., The Consumption of Nationalism in Asia, London: Curzon Press, 1999, pp. 29-47.
- “Practice Theory,” International Encyclopedia of the Social and Behavioral Sciences, Neil Smeltser and Paul Baltes, eds., Oxford: Elsevier Science, Vol. 17, 2001, pp. 11945-8.
- “How Advertising Makes its Object,” in Brian Moeran and Timothy Malefyt, eds., Advertising Cultures, London: Berg and Co., 2003.
- “Races, Places, and Faces: Advertising in Sri Lanka and Malaysia,” in Ulf Hannerz, ed., Culture in the Global Marketplace, forthcoming.
- “Advertising in a Transnational World,” in Ulf Hannerz, ed., The Global Economy, forthcoming.
- “The Conversion of Kapugama Dhammakkhanda,” in progress.
- “Dharmapala’s Dharmaduta and the Buddhist Ethnoscape,” in Linda Learman, ed., The Globalization of Buddhism, University of Hawaii Press, forthcoming.

## **BOOKS**

The Presence of the Past: Chronicles, Politics, and Culture in Sinhala Life, (Ithaca: Cornell University Press, 1991).

Buying and Believing: Sri Lankan Advertising and Consumers in a Transnational World, (Chicago: University of Chicago Press, 2001).

## **REVIEWS**

Commentary, H.L. Seneviratne, “The Continuity of Civil Religion in Sri Lanka,” in Religion, 14, 1984, pp. 1-14, responses by Gananath Obeyesekere, Nur Yalman, Trevor Ling, and Steven Kemper, 15-24.

Review of R.S. Perinbanayagam, The Karmic Theatre, in Journal of Asian Studies, November 1984, pp. 235-236.

“Kandyans Peasants and British Capitalists in Colonial Sri Lanka,” in Peasant Studies, 12 (4), Summer 1985, pp. 295-303.

“The Peregrinations of Pattini,” in Reviews in Anthropology, 13 (3), Summer 1986, pp. 184-192.

Review of T.N. Madan, ed., Way of Life: King, Householder, Renouncer, in South Asia, 12 (1), 1989, pp. 129-31.

Reviews of Charles R. Brooks, The Hare Krishnas In India and Peter van der Veer, Gods on Earth: The Management of Religious Experience and Identity in a North Indian Pilgrimage Centre, American Anthropologist, 92 (3), 1990, pp. 786-88.

Review of James Boon, Affinities and Extremes: Crisscrossing the Bittersweet Ethnology of East Indies History, Hindu-Balinese Culture, and Indo-European Allure, in History of Religions, 32 (1), August 1992, pp. 99-100.

Review of S.J. Tambiah, Buddhism Betrayed? Religion, Politics and Violence in Sri Lanka, in Man, 28 (3), September 1993, p. 631.

Reviews of A. Jeyaratnam Wilson, S.J.V. Chelvanayakam and the Rise of Tamil Nationalism, 1947-1977 and Sumantra Bose, States, Nations, Sovereignty: Sri Lanka, India and the Tamil Eelam Movement, in Journal of Asian Studies, 54 (2), May 1995, pp. 608-610.

Review of David Scott, Formations of Ritual: Colonial and Anthropological Discourses on Sinhala Yaktovil, in Journal of Asian Studies, 54 (3), August 1995, pp. 888-90.

Review of K.M. de Silva and Howard Wriggins, J. R. Jayewardene of Sri Lanka, in Pacific Affairs, 69 (1), Spring 1996, pp. 128-9.

Review of K.N.O. Dharmadasa, Language, Religion, and Ethnic Assertiveness: The Growth of Sinhalese Nationalism in Sri Lanka, in American Historical Review, 101 (4), October 1996, pp. 1262-3.

Reviews of Lawrence A. Babb, Absent Lord: Ascetics and Kings in a Jain Ritual, and Steven M. Parish, Hierarchy and its Discontents: Culture and the Politics of Consciousness in Caste Society, in Journal of Asian Studies, 56 (4), November 1997, pp. 1118-9.

Review of Peter Van Der Veer and Hartmut Lehmann, eds., Nations and Religion: Perspectives on Europe and Asia, in American Ethnologist, 27 (3), August 2000, pp. 765-6.

Review of H.L. Seneviratne, The Work of Kings: The New Buddhism in Sri Lanka, in Journal of Global Buddhism, Vol. 2, 2001.

Review of Anne Blackburn, Buddhist Learning and Textual Practice in Eighteenth-Century Lankan Monastic Culture, in History of Religions, forthcoming.

## **PAPERS READ AT ACADEMIC MEETINGS**

“Sinhalese Astrology and the Logic of South Asian Caste Systems,” paper read in the session, “Recent Research in Sri Lanka,” chaired by Michael Egan, annual meetings of the American Anthropology Association, New Orleans, 1973.

“Prospects and Priorities in the Anthropology of Sri Lanka,” paper read in the session and round-table discussion, “Sri Lanka: Some Contemporary Issues,” chaired by Robert Kearney, annual meetings of the Association for Asian Studies, Toronto, 1976.

“Ideological Correlates of Polyandry in Sabaragamuva Province, Sri Lanka,” paper read in the session, “The Social and Cultural Implications of Variant Systems of Polyandrous Alliance,” chaired by Walter Sangree and Nancy Levine, annual meetings of the American Anthropological Association, Washington, D.C., 1976.

“Buddhism without Bhikkhus in Sri Lanka,” paper read in the session, “Religion and the Legitimation of Power in Sri Lanka,” chaired by Bardwell Smith, annual meetings of the Association for Asian Studies, New York, 1977.

“The Person in Sinhalese Astrology,” paper read in the SSRC-ACLS Joint Committee on South Asia-sponsored Seminar on “Person and Interpersonal Relations in South Asia: An Exploration of Indigenous Conceptual Systems,” University of Chicago, May 1977.

“Time, Person, and Gender in Sinhalese Astrology,” paper read in the session, “South Asian Calendrical Systems,” chaired by Susan Wadley, annual meetings of the American Anthropological Association, Los Angeles, 1978.

“Individual and Society in Sinhalese Astrology,” lecture, Department of Anthropology, University of North Carolina, Chapel Hill, December 1978.

“Technologies of the Intellect: Academic Disciplines in the Modern World,” paper read at the National Humanities Institute, “Technology and the Humanities,” closing conference, University of Chicago, May 1979.

“Astrology as a Cultural Mode of Communication,” paper read at the 32nd Annual Seminar of the South Asia Regional Studies Department, “Systems of Communication and Interaction in South Asia,” University of Pennsylvania, January 1980.

Discussant, “Inheritance, Succession, and the State,” session chaired by Robert Frykenberg, annual meetings of the Association for Asian Studies, Toronto, March 1981.

“Indigenous Law, British Law, and the Buddhist Monkhood in Sri Lanka,” paper read at the Department of Anthropology, University of Pennsylvania, November 1981.

“World Renunciation and Monastic Landlordism in Colonial Sri Lanka,” paper read at the Thursday Seminar, Institute for Advanced Study, February 1982.

“Reformation as Ritual: Valivita Saranamkara Between Village and Forest,” paper read in the session, “The Social Location of Ritual in Sri Lanka,” annual meetings of the Association for Asian Studies, San Francisco, March 1983.

“Religious Reformation and Land Tenure in Sri Lanka and Burma,” Swedish Society for Anthropology and Geography, Ethnografiska Museet, Stockholm, March 22, 1984.

“The Buddhist Monkhood, the Law, and the State in Colonial Sri Lanka,” Departmental Seminar, Institute for Social Anthropology, University of Stockholm, Stockholm, March 26, 1984.

“Interpretation and Anthropological Inquiry,” Forum for Kulturstudien, University of Stockholm, April 9, 1984.

“Symbolic Anthropology and Problems of Interpretation,” Department of Cultural Anthropology, University of Uppsala, Uppsala, Sweden, May 8, 1984.

“Sinhalese Astrology and its Social Appropriation,” Department of Cultural Anthropology, University of Uppsala, May 8, 1984.

“Anthropology in the 1980's,” Fulbright Program Annual Conference, Djursholms Slott, Stockholm, May 13, 1984.

“Reforming the Buddhist Monkhood,” Department of Cultural Anthropology, Uppsala University, May 15, 1984.

“Interpretive Anthropology,” Institute of Social Anthropology, Gothenburg University, May 21, 1984.

“Sinhalese Astrology,” Institute of Social Anthropology, Gothenburg University, May 22, 1984.

“Reforming the Buddhist Monkhood,” Institute of Social Anthropology, Gothenburg University, May 23, 1984.

“Recent Changes in Sinhalese-Tamil Communalism in Sri Lanka,” Mid-Atlantic Meetings of the Asian Studies Association, session on “Regionalism, Factionalism, and Communalism on South Asia,” Mohammad Khan, chair, Princeton University, November 11, 1984.

“Asian Society and the Comparative Study of Religion,” Sri Lanka Philosophical Association, Colombo, September 1985.

“American Anthropology and Sri Lankan Studies,” U.S.-Sri Lanka Friendship Society, Colombo, November 5, 1985.

“Rematerializing the Past,” Fifteen Annual Conference on South Asia, University of Wisconsin, Madison, November 8, 1986.

“Nationalism, Culture, and Politics,” Wilder House, University of Chicago, November 16, 1989.

“Reflections on Nationalism,” University of Peradeniya, November 14, 1990.

“The Construction of a Public Culture of Consumption and Citizenship,” Tufts University, February 27, 1991.

“Culture and Consumption in the Sri Lankan Advertising Business,” Social Science Research Council Conference, “Advertising, Consumption, and the New Middle Class in India,” Monterey, California, April 17-20, 1991.

“Gender and Consumption in a Third World Economy,” University of Colorado School of Business, April 23, 1991.

“Advertising and Citizenship in Contemporary Sri Lanka,” Center for Historical Analysis, Rutgers University, October 13, 1992.

“The Presence of the Past,” Buddhist Studies Workshop, University of Chicago, April 1993.

“Consuming the Nation in Malaysia and Sri Lanka,” Thirteenth International Congress of Anthropological and Ethnological Sciences, Mexico City, August 3, 1993.

“New Approaches to Sri Lankan Buddhism,” Center for Asian Studies, University of Texas, April 1994.

“Advertising in a Transnational World,” Conference on Culture in the Global Marketplace, University of Stockholm, September 2-4, 1994.

“Nation and Transnation in Sri Lankan Advertising,” Fifth Sri Lanka Conference, University of New Hampshire, Durham, August 12, 1995.

Discussant, “Transnationalism and Rhetorics of Identity and Difference: Papers in Honor of McKim Marriott,” 27th Conference on South Asia, University of Wisconsin, October 17, 1998.

“Races and Faces: Advertising and Nation in Sri Lanka and Malaysia,” Southern Asian Institute, Columbia University, December 7, 1998.

“Dharmapala’s Dharmaduta and the Buddhist Ethnoscape,” Globalization of Buddhism Conference, Boston University, April 1-2, 2000.

“The Globalization of Theravada Buddhism,” National University of Singapore, Singapore, December 18, 2000.

“Flags and Nationalisms,” Conference on Buddhism and Conflict in Sri Lanka, Bath Spa University, Bath, England, June 30, 2002.

“Scholarship as a Moral Act,” annual meeting of the Association for Asian Studies, New York, March 28, 2003.

### **MANUSCRIPTS REVIEWED**

University of Chicago Press, University of Wisconsin Press, University of Minnesota Press, Duke University Press, Hurst Press.

### **RESEARCH INTERESTS**

Religion, Historical Anthropology, Politics, Ethnicity, and Nationalism, Transnationalism, South and Southeast Asian Ethnography, Interpretive Anthropology.

### **REFERENCES**

Professor Clifford Geertz, Institute for Advanced Study, Princeton, NJ.

Professor S.J. Tambiah, Department of Anthropology, Harvard University.

Professor Arjun Appadurai, Department of Anthropology, University of Chicago.

Professor E. Valentine Daniel, Southern Asia Institute, Columbia University.

Professor Nicholas Dirks, Department of Anthropology, Columbia University.