**Notes and Sources:**

**Chen, Wenhong, and Stephen Reese, eds. 2015. *Networked China: global dynamics of digital media and civic engagement*. Routledge: New York.**

**Collins, Gerald S; Duringtong, Matthew Slover; Daniels, Glenn; Demyan, Natalie; Rico, David, et. al. 2013. “Tagging Culture: Building a Public Anthropology through Social Media.” In Human Organization 72(4): 358-368.**

Public Anthropology of Public Anthropologies?

* Danah boyd's definition of "networked publics": "spaces and audiences that are bound together through technological networks...one type of mediated public; the network mediates the interactions between members of the public" (359)
* "Rather than an amorphous collection of concerned citizens, these networked publics are never universal; in the end analysis, they are made up of discrete relationships between local nodes, even when scaled into the millions" (359)
* origins of social network analysis: social sciences and graph theory that shows potential relatedness of persons through nodes ((360)

Methods

* social networking sites, themselves, operate through analyzing networks of people (360)

Key Discussion: gives example of community-run project: Sharp Leadenhall Clean and Green video

**Helland, Christopher. (2014). Virtual Tibet: Maintaining Identity through Internet Networks. In: Gregory Grieve and Danielle Veidlinger (Eds.).*The Pixel in the Lotus: Buddhism, the Internet, and Digital Media*. Routledge: New York**

**Kaiman, Jonathan. 2013. “Hack Tibet” Foreign Policy, supplementary Annual Special Issue 203: 35-38**.

* Reported from Dharamsala, India
* opens article with scene from local school in Dharamsala, where a teacher is giving a presentation about computer security specifically focused on threats from "the Chinese government" (36)
* testimony from coordinator for Tibet Action Institute: "If we don't use secure lines of communication, Tibetans in Tibet could be prosecuted" (36)
* examples of hacking: former adviser to Tibetan prime minister-in-exile sent email to US senator arranging visit, the next mornign the senator received a call from the Chinese Embassy in the US asking her not to attend (37)
* Tibetan exile government's press officer estimates than more than 50% of the CTA's computers are infected with some type of malware (37)
* Greg Walton, phd candidate at Oxford in Cyber Security investigated hacking, suggested that "Byzantine Hades," a hacking group they named and that had ties ot unit of PLA army was responsible (37)
* all traffic from WeChat travels through Shanghai, ex: 2 monks in Tibetan areas of China arrested after posting pictures of self-immolation protests to WeChat (38)
* cyberactivists launched new Tibetan-language messaging app called YakChat (38)

**Ng, Jason O. 2013. *Blocked on weibo: what get’s suppressed on China’s version of Twitter (and why).* New York: The New Press.**

* Basically, the author created an algorithm that put in novel search terms into weibo. Of 700,000 terms searched, more than 1,000 were blocked as keywords, and about 500 were unique. The book includes an explanation of why 150 of these words may be blocked (historical context). Blocking the search function of a term is the easiest way and most efficient way to censor widespread access to term; workers don't have to police individual posts as carefully, and the term can simply be unblocked in the case of a change in events (xxii-xxv)
* The introduction includes information about how companies and individuals "self-censor" through their posting and content-management. It also shows the range of types of censorship, from blocking internet access during a 10 month period (2009-2010) in Xinjiang, to Sina Weibo's internal "censorship" policies.
* he groups blocked words into 8 categories: CCP politics/nationalism, dissent, immorality, people, scandals/disasters, media, security/violence/suppression, miscellaneous

**Open Society Foundation. 2012. Mapping Digital Media: China. (country report)**

**Postill, John. 2011. *Localizing the Internet: An Anthropological Account.* Oxford: Berghahn Books.**

* focuses on middle-class suburb of Kuala Lumpur, Malayasia, called Subang Jaya; conducted fieldwork 2003-2004, uses archival research to cover period from 1992-2009 part of comparative study on how internet affects relations with residents and local authorities
* view the terms "community" and "network" as in conflict with one another; as having been positioned in a false binary
* object of study is Subang Jaya's "field of residential affairs...a domain of practical endeavor and struggle in which local agents...compete and cooperate over matters of concern to local residents" through technologies including the internet (4)
* follows focal persons: Jeff Ooi (elected to Malaysia's pariliament in 2008), Lee Hwa Beng (state assemblyman), Raymand Tan (Neighborhood Watch Initiative organizers); all are ethnic Chinese, middle-aged, middle-class
* "Smarting Partners" (Chapter 4): top-down government initiatives that overlapped with grassroots "internet activism" in late 1990s; most of grassroots activism focused on local, immediate issues like taxation, traffic, garbage, school systems, local crime
* "Personal Media" (Chapter 5): tracks three focal persons' media use; recruited into patron-client relations and expected to work "on the ground" for others
* "Internet Dramas" (chapter 6): focuses on two key social events: mobilization against building a food court on land reserved for police station, disagreement within an e-community forum
* "Residential Socialities" (chapter 7): argues that the internet can't be understood through a "network" approach, since it involves interactions, discourse, and fields of action (in the sense of Bourdieu's field)

**Rabgey, Tashi. 2014. “newtibet.com: Citizenship as Agency in a Virtual Tibetan Public”**

* Chinese-language website started in 2003; created by Tibetans in PRC to provide forum for discussion of sicial and political issues; called "unity of China" it's first principle, but also supported "unity and autonomy of Tibet" (333)

Habermasochism Online: Rethinking the Public Sphere

* most analysis of Chinese internet has focused on political control (334)
* advocates using "civil society" rather than Habermasian public s the lens fo runderstanding newTibet.com (334)
* Chinese state is not unipotent, but permeable (espeially in local implementation of policies (335)
* literature on internet putlibcs has been "animaated by a technological determinism that emphasizes the liberatory potential of computer-mediated information" (335)
* critiques Habermas because his theory fails to recognize exclusion, domination within "public" (337)

Entering the Virtual Tibetan Public

* college students use chatroom on QQ to connect with strangers, etsabl identity as Tibetans (338-339)
* in the 1980s, increase in print publications allowed for open exchange, but after 1994,restrictions on Tuibetan writers was heightened (339)
* "sweet tea houyses" in Lhasa were used for public discussion in late 1980s, early 1990s saw increased surveillance (340)
* China's entry into network infrastructure was "state-centric strategy" for advancing information technology; internet opened to public in 1996 (340)
* special program launched in 1985 sent Tibetans to be educated in Chinese cities contributed to significance of internet networking (341)

A New Tibet Online

* none of the popular websites had been devoted exclusively to Tibet; gathered at least 460 formally registered members within a few weeks, had peak of 230 piosts in a single day (341)
* common topics included crisis in decline of Tibetan language use among educated youth, historical disorientation, widening socio-economic inequalities (342)
* a pice called "The Ugly Tibetan" critiqued Tibetan intellectual elite; the readers who supported the critique will most likely become part of the educated elite, themselves (343-344)
* certain characters are automatically deleted and marked as asterisks ("Dalai", Jian Zemin" traces meanings of citizenship in online accounts; writer discovers mission in "Tibet" which shows a type of agency (political action) (346)
* discourse of citizenship alos arose in discission of the meaning of "Xizang" (347); focused on expanding definition to include other Tibetan speaking people; newtibet had four topic forums devoted to U-Tsang, Kham, Amdo, and Gyalrong (347)

Conclusions:

* what was unique in newtibet was not content (which was availble in Tibetan literary circles), but publicity, accessible for mass participation including those literate only in Chinese (348-349)
* newtibet came back online in November 2003 as Zhongguo Xin Xizang (China's New Tibet), forums no longer free to public, bulletin board by invitation only (350)

**Sperling, Elliot.1994 “The Rhetoric of Dissent: Tibetan Pamphleteers” in *Resistance and Reform in Tibet*, ed. Robert Barnett. Call number: DS785.A1 R47 1994**

**Stoddard, Heather. 1994 "Tibetan Publications and National Identity" in *Resistance and Reform in Tibet*, ed. Robert Barnett. Call number: DS785.A1 R47 1994**

**Sun, Wanning, and Jenny Chio, eds. 2012. *Mapping Media in China: region, province, locality.* New York: Routledge.**

**Tournadre, Nicolas. 2015. Le developpement des languages et les nouvelles technologies de la communication: le miracle Tibetain. Tibet: 1980-2014.**

* Pp. 81-83 of Tournadre's article talks about the Tibetan "blogosphere" and gives some examples of discussions of women’s rights on blogs.

**Xun Liu, Xinchuan Loiu, and Ran Wei. 2014. “Maintaining social connectedness in a fast-changing world: Examining the effects of mobile phone uses on loneliness among teens in Tibet.” Mobile Media & Communication. 2(3): 318-334.**

* uses survey of 1135 teen mobile phone users in Tibet

Introduction

* previous scholars have looked at how communication ethcnologies work with economics to reinforce class and gender positions for migrant workers (319)
* wireless networks cover 4,000 villages; average of 76/100 Tibetan residents owns a cell phone (320)

Literature Review

* Uses and gratifications theory: audiences are active and goal-directed; mobile phone is a type of medium defined by users as they choose how to use it (320)
* social netowrk schlars have analyzed social ties through frequency of contact, duration of interaction, intimacy of tie, provision of reciprocal services, kinship (321)
* study measured number of people in a family, years living in the local communities; "The more numerous a family, the larger number of strong ties our teens can maintain. Years living in a local community can increase one's social engagement and social integration" (322)

Effects of mobile phone use on user well-being

Method

* sample: two junior high schools in different locations (Lhasa and in rural town Nimu) (323)
* Nima: average age was 14.55 (ranged from 12-20), 335 completed total, 21.9% owned smartphone and 78.1% had a non smartphone (323)
* Lhasa sample: mean age was 14.15 (from 10 to 19), 54.3% owned smartphone, 45.7% had a nonsmartphone (324)

Findings

* evidence for positive effects of social media use on well-being

**Zhou, Yongming. 2006. *Historicizing Online Politics: Telegraphy, the Internet, and Political Participation in China.* Stanford: Stanford University Press.**

List of significant people on blogs:

examples: Machik, Kenpo Tshultrim Rinpoche, Skypola was editor for Tibetan literature, yang shung 藏文电子经书 阳光西藏zangwen dianzi jingshu(tibetan buddhist text in electric) 甜茶馆 yangguang xizang; jamyang kyi

加羊吉 降央卓玛 羊兄 旺秀才旦 万玛才旦 泽旺拉姆 索达吉堪布 慈诚罗珠堪布

慈诚罗珠堪布 慈诚罗珠堪布

才旺瑙无（ the son of Doshi Renpoche）

website: [www.tibetcul.com](http://www.tibetcul.com) [www.amdotibet.com](http://www.amdotibet.com) [www.25xz.com](http://www.25xz.com) blog.amdotibet.cn

name: 万玛才旦 (**Pema tseden) (**[**http://weibo.com/pematseden**](http://weibo.com/pematseden?topnav=1&wvr=6&topsug=1)**)**

loc: 北京 东城区 (beijing)

followers: 17,888

Description: 电影导演(filmmaker )、编剧

|  |  |  |
| --- | --- | --- |
| (screenwriter) | |  |

、双语作家(writter in Tibetan and Chinese)， 电影代表作(representative movies)：《静静的嘛呢石》(**The Silent Holy Stones**)、《寻找智美更登》(The Search)、《老狗》(Old Dog Trailor)。小说代表作(representative fictions)：《流浪歌手的梦》(Wandering singer's dream)、《诱惑》(Tempatation)

Write in: Chinese

name: 高格薩(Gao Gesar) (<http://weibo.com/u/2008511621>)

Loc: ( 香港 - Hong Kong)

Followers: 3205

Description: ༈ནཊ་ཀྱི་གསེབ་ན་སྤྲེའུ་སྐྱིད་སྙམ་སྟེ།ནཊ་མཐའ་མེ་ཡིས་བསྐོར་རོ་དིང་རི་བ།(the monkey enjoying in the forest,encompassed with fire as Din riba [tingri person] ) (secular poem)

writes in: Tibetan

Name: BemaWangchen (<http://weibo.com/u/3741050827>)

loc: (四川 成都 - chengdu)

followers: 4820

Description: སྒྱུ་རྩལ་གྱི་ལམ་བུར་སྐྱོད་པའི་གྲྭ་རྐྱང་།(A monk walking in the road of art)

writes in: Tibetan

Name: 降央卓玛脱缰野马 (Jamyang Drolma)(<http://weibo.com/u/2372394632?topnav=1&wvr=6&topsug=1>)

loc: (北京 朝阳区 - beijing)

followers: 181102

Description: 我对音乐的执著追求像宗教信仰般的精神。音乐同样也是种语言，比任何有口语说出的言词更容易打动人心，表达深刻，而我就是音乐语言的叙述者。(My dedication to the pursuit of music as religious-like spirit. Music is also different languages, more than any spoken words uttered it easier to move people to express profound things, and I was the musical language of the narrator)

writes in: Chinese

Name: 羊兄(Yang zhung) (<http://weibo.com/720121114?topnav=1&wvr=6&topsug=1>)

loc: (西藏 - Tibet)

Followers: 28550

Description: ཞིང་པའི་བུ་ཕྲུག ཞིང་པའི་བུ་བཟང་། 农民之子，农民好儿子！(the son of farmer,good child of farmer) 职业教师，副业翻译，若有藏汉和汉藏翻译，本人接受！(Vocational teachers, sideline translation, if one needs Tibetan to Chinese and Chinese to Tibetan translation, I will accept! )

Writes in: both

Name: 才旺瑙乳(Tshewang Norbu) (<http://weibo.com/u/1271466245?topnav=1&wvr=6&topsug=1>)

loc: (北京 - beijing)

Followers: 14568

Description: 藏人文化网总编、影视工作室创办人(Tibetan Cultural Network editor, film studio founder)

Writes in: Chinese

Name: 琼布活佛 (Chungpo Krulgu)(<http://weibo.com/qiongbuhuofo>)

loc: (西藏 日喀则 - Shigatse)

Followers: 251592

Description: 1995年十世班禅转世三个候选灵童之一，俗名阿旺南卓，落选后，被认定为西藏谢通门县扎西格培寺第三辈琼布活佛转世，法名阿旺强巴坚赞。常住扎什伦布寺( one of the three candidates reincarnation of the Panchen Lama in 1995, the secular name was Ngawang Namdol, after identified wasn’t and as third reincarnation of khyungbo krulgu of Tashi Gephel monastery at bzhad mthong smon county of Lhasa, ordianed name was Ngawang Jampa Gyaltsen, and resident in the Tashi lhunpo monastery)

Writes in: Chinese

Name: 歌手泽旺拉姆 (Tsewang Lhamo)(<http://weibo.com/u/3739132994?topnav=1&wvr=6&topsug=1>)

loc: (北京 朝阳区 - Beijing)

Followers: 13683

Description: 个人专辑(personal albums)：《雪域姑娘》(Gangri bumo: the daughter of snow land )《圣地拉萨》(the shrine land of Lhasa)《那曲锅庄》(The circle dance of Nagchu)《藏家女儿》(the dauther of Tibetan)等etc,。work matters , please contact 工作事宜请联系@藏域天音文化CEO

Writes in: Chinese

Name: 索达吉堪布Khenpo Sodargye (<http://weibo.com/suodj>)

Loc: (四川 甘孜 - Garzê)

Followers: 2021469

Desciption: 喇荣五明佛学院大堪布the khanbo of [Larung Buddhist Institute](https://en.wikipedia.org/wiki/Larung_Gar)，the author of *The Miserable World and The Merit of Releasing Captured Creatures*《苦才是人生》《做才是得到》作者

Writes in: Chinese

Name: 希阿荣博堪布Khenpo Sherab Sangpo(<http://weibo.com/xirarongbo>)

loc: (四川 - Sichuan)

Followers: 804755

Description: there are my understanding and comprehension of Buddhism at Bodhi Island net. 菩提洲网站（www.ptz.cc）上，有我关于佛法的更多理解和阐述。

Writes in: Chinese

Name: Pundrol་་(<http://weibo.com/u/3860241727>)

Loc: (青海 西宁 - Xining)

Followers = 5502

Description: དཀོན་མཆོག་ནི་ཁྱོད་རང་ཉིད་ཡིན། Buddha is yourself

Writes in: Tibet

Name: 阿嘉仁波切Arjia Rinpoche (<http://weibo.com/u/2346592002>)

loc: ( 海外 美国 = America)

Followers: 50327

Description: 佛经说，饮食要知量，太少无力修善，太多，增加身体负担，无力断烦恼。我们修习佛法，享受精神食粮，也应该如此

Buddhist scriptures saying, it’s important to keep balance of diet that too little too weak to rehabilitated, too much too weary to break upset. It’s same as study dharma and enjoyed the spiritual life.

Writes in: both, mostly Chinese

Name: 古娜什(Guna shen) (<http://weibo.com/u/1886367502>)

loc: ( 其他 = other)

Followers: 19648

Description: N/A

Writes in: Tibetan

Name: 图博特藏文化网(Tibet Tibetan culture website) (<http://weibo.com/tibetan520>)

loc: ( 四川 阿坝 - Ngawa)

Followers: 9597

Description: 传民族之文，弘民族之德。通过新媒体传播、弘扬优秀藏文化。【本人在校大学生，只为传播民族文化，学识短浅请见谅】Inherited the culture and spreaded the ethnic. Through new media, carry forward the fine Tibetan culture. [I am in college students, only for the dissemination of national culture, knowledge shallow please forgive me

原（中国藏区文化网）微博

Writes in: Chinese (reblogs things in Tibetan)

Name: Himalayan-Horse ([http://weibo.com/u/2432454142](http://weibo.com/u/2432454142?from=hissimilar_home))

Loc: 海外 法国 (Overseas/France)

Followers: 4883

Description: ࿇ སེམས་ཅན་མོས་པ་སྣ་ཚོགས་པས།། ཐམས་ཅད་མགུ་བར་སུས་ཀྱང་དཀའ།། ࿄ ࿅

It’s impossible to satisfied all the people’s interested for anyone.

Writes in: Both, mostly Tibetan

Name: MyYak (<http://weibo.com/u/3257222360>)

Loc: Overseas America

Followers: 1999

Description:《དགུ་བཅུ་སྟོད་ཀྱི་གཞོན་རབས་པ།》(The young generation of early ninety decades )Thou look my pic. Writes in: Mainly Tibetan, also English and Spanish

Name: 泽旺拉姆的铁杆粉丝(the big fans of Tsewang Lhamo) (<http://weibo.com/u/5497364476#_rnd1448049628555>)

Loc: ( 西藏 拉萨 - Lhasa)

Followers: 1080

Description: 泽旺拉姆的铁杆粉丝

Writes in: Chinese, reblogs things in Tibetan

Name: 慈诚罗珠堪布慧灯之光Wisdom Light Series of Khenpo Tsultrim Lodro

(<http://weibo.com/cclzkb>)

Loc (其他 - Other)

Followers: 39779

Description: : 喇荣五明佛学院副院长慈诚罗珠堪布专属的慧灯之光网站之官方微博。「慧灯之光」系列书选登、堪布教言及相关资讯发布。经上师开许，由发心人员管理。

The vice president of Larung gar Buddhist institution khanpo Tsultrim Lodro exclusive official microblogging website Wisdom Light. " Wisdom Light" book series Selected, Khenpo taught Speaking relevant information dissemination. After the teacher opened the promise by the heart and personnel management.

Writes in: Chinese

Name: 索达吉堪布佛法教言 the dharma teaching of Khenpo Sodar Gye(<http://weibo.com/suodajifo>)

Loc: ( 四川 甘孜 - Garzê)

Followers: 72863

Description: 索达吉堪布佛法教言微信号(the wechat of the dharma teaching of Khenpo Sodar Gye)：suodajifo Writes in: Chinese

Name: Tshwangchoden (<http://weibo.com/u/5152053012>)

Loc: 四川

Followers: 14971

Description: 愿我能成为你在轮回路上的倾听者 Wish i could be your listener on your way of samsara

Writes in: Both

Name: 扎西拉姆多多 Tashi Lhamo Dodo<http://weibo.com/dorophy101>

Loc: 海外 其他 (overseas other)

Followers: 283589

Description: 身若微尘，声如微博If body dust, sound like Weibo

Writes in: Chinese

Name: Dlokartso二世 (<http://weibo.com/u/2891215923>)

Loc: 海外 丹麦 (overseas Denmark)

Followers: 2926

Description: 少数民族防艾志愿者！用大爱来照亮他们的心灵！Minority AIDS prevention volunteer! With a great love to illuminate their hearts!

Writes in: Chinese (reblogs tibetan sources)