Notes

Chapter 1
1 In this book the singular is used to refer to social media in general and the plural if the reference is specifically to social media as a range of platforms.
3 Though in some regions WhatsApp is often used to send voice-based messages.
4 The study of sociality has a long history. Its key founder was perhaps the sociologist Georg Simmel, who at the start of the twentieth century tried to work out the different properties of the dyad of two, the triad of three and the larger qualities of what we call society or community. See Simmel, G. and Wolff, K. H. 1950. The Sociology of Georg Simmel. Glencoe, IL: Free Press.
7 The material upon which those comparisons are based is available in more detail in the respective nine monographs, as well as in another volume in this series called Visualising Facebook that systematically compares visual postings on Facebook from England and Trinidad.

Chapter 2
1 She prefers to de-capitalise her name.
2 This is not to ignore decades of prior work on computer mediated communication, but simply to acknowledge the moment at which such work really seemed to take off as the specific study of social networking sites.
5 When the term ‘social networking sites’ was more prevalent there was perhaps also a greater focus on approaches concerned with networking e.g. Papacharissi, Z., ed. 2011. A Networked Self. London: Routledge.
8 We are not tempted to call these ‘networked privates’.


13 http://www.danah.org/researchBibs/sns.php

14 We have not cited sources for these figures as we simply do not know if there are any authoritative sources that can be trusted. Instead we have tended to browse the internet looking for what might be called ‘typical’ figures based on several sites. Our figures therefore reflect a generalised ‘Internet’ picture as viewed during May/June 2015.


16 We do not know of a comparable bibliography of work in the Chinese language.


21 As may anthropologists, for example Gershon, I. 2011. ‘Un-Friend My Heart: Facebook, Promiscuity and Heartbreak in a Neoliberal Age.’ Anthropological Quarterly 84(4): 865–94.


24 As of November 2014 Renren has 45 million monthly active users according to http://www.chinainternetwatch.com/10928/renren-q3-2014/ , and in 2015 WeChat has 600 million and QQ 843 million according to http://www.chinainternetwatch.com/14304/wechat-maus-reached-600-million-in-q2-2015/.

25 In this book an app on a smartphone can be a social media platform which does not need to be present as a website.

26 There are many books on the development of the net, the web and Silicon Valley, for example Naughton, J. 2012. From Guttenberg to Zuckerberg. London: Quercus.

27 As previously noted these are based on ‘typical’ online figures from several sites from the period May/June 2015.

28 A book such as Twitter and Society (Weller, K. et al., eds. 2013. New York: Peter Lang) shows through the variety of its chapters the tension between the desire to study a platform in its own right and a recognition both that such a platform is now diversified into many different uses and consequences and that it is increasingly the product of its users.


30 For one of the few attempts to look systematically at these processes and the impact of the media see Rantanen, T. 2005. The Media and Globalization. New York: Sage.

31 This review is certainly deficient in that it only covered publications in English, while recognising that many significant local studies exist which tend to be in the language appropriate to that place.

32 We have no qualifications for appraising such work.

37 A guide to many of these can be found in Wilson, R., Gosling, S. and Graham, L. 2012. ‘A Review of Facebook Research in the Social Sciences.’ Perspectives on Psychological Science 7.
48 Edited collections often provide the juxtaposition of cases from different parts of the world, for example Alev Degim, I., Johnson, J. and Fu, T., eds. 2015. Interpersonal Interactions Across Borders. Amsterdam: Institute of Network Cultures.
J. 2008. ‘Localizing the Internet Beyond Communities and Networks.’ New Media & Society 10(3): 413.
55 See Chapter 12.
56 See Chapter 7.
60 A focus on the normative is of course recognised in other disciplines, for example media studies. Couldry, N. 2015. ‘Social Media: Human Life.’ Social Media + Society 1(2).
63 For example http://www.media-anthropology.net/
69 Postill, J. 2008. ‘Localizing the Internet Beyond Communities and Networks.’ New Media & Society 10(3): 413.
74 Information and Communication Technologies For Development.


82 Cultural relativism is the practice of judging human behaviour in terms of the local cultural context.

Chapter 3


2 Increasingly in commercial contexts.

3 Miller lived near rather than in his field site, but was present on most days.


5 Along with Ciara Green. A strange man knocking on doors alone would be a very ineffective research technique in England.


7 For example Kala Shreen of the Center for Creativity, Heritage and Development, Chennai, for our films from India.

8 www.ucl.ac.uk/why-we-post


10 An indirect is a post that appears to be directed towards an individual without specifying who he or she is.

Chapter 4

1 However, we are cognizant that this is a small sample. As is made clear in the conclusion to this chapter, we think these figures are more important as a defence against the kind of generalisations made by literature claiming ‘all people do this or that on social media’, and less important as the base for generalisations in their own right.

2 Where a particular field site is left out of the chart or a table, this is specifically because of a very low response rate to that particular question. There are instances where the percentages within a field site might add up to 99 per cent or 101 per cent instead of 100 per cent. This is due to rounding of the decimal points to the nearest integer.


4 Data from an independent survey conducted by Wang among 238 rural migrants in industrial China.

5 Spyer’s blog on this is http://blogs.ucl.ac.uk/global-social-media/2014/08/31/the-qualitative-insights-we-get-from-applying-questionnaires/


7 Independent survey conducted by Xinyuan Wang among 200 smartphone users in the industrial China field site.

8 More details of people’s engagement with commerce are described in Chapter 6, which is devoted to this topic.


12 For ethical reasons the responses to all our surveys were completely anonymised.

13 The books in the Why We Post series, as listed at the end of this volume.

14 Although it will be evident by now how often we still failed in this quest.
Chapter 5


14 It is important to emphasise that this 'rule of thumb' comparison of economic development is between our field sites, rather than between the countries of our research.


16 By default Snapchat users are not able to forward such images. However, most users are aware that they can easily capture and then forward received Snapchat images via the phone's built-in screen capture function.


21 A film showing this example is one of many such illustrative films that can be found at www.ucl.ac.uk/wh-we-post
22 These are groups formed by the school to encourage and organise parental participation in the running of the school.

Chapter 6

6 See Fig. 4.21.
7 https:/ / press.linkedin.com/ about-linkedined (28 August 2015)
8 The Italian term for artisanal businesses, ‘imprese artigiane’, encompasses much more than handicrafts, including any kind of activity performed with your hands, from agriculture to plumbing, pottery to hairdressing.
12 It is only supposition, but possibly the reason for this limited concern is an awareness that if a company seriously offended them there are increasingly alternatives available.
13 An expansion of the barcode that proliferated into many sectors (even some gravestones) for a while – http://www.theatlantic.com/technology/archive/2014/05/qr-codes-for-the-dead/370901/.
15 http://www.nytimes.com/2008/07/26/business/worldbusiness/26internet.html?_r=0
16 Which is also why our survey shows them ‘liking’ advertisements, even if they don’t then purchase the products. For more details see the discussion of Fig. 4.19 above.
18 This is not so evident from Fig. 4.19, but the question asked there was slightly different. In any case we view ethnographic evidence gathered over 15 months as far more authoritative than a survey question response.
19 This is the subject of one of our films on ucl.ac.uk/why-we-post
20 The subject of another film on ucl.ac.uk/why-we-post
21 We are looking at this from the perspective of everyday users. We recognise that for a company for whom social media advertising is low-cost, even a tiny proportional uptake may be worthwhile.
Chapter 7

13. This is possible on Facebook, but the facility is not used much by our informants.
15. In China one can also use the QQ group (‘QQ qun’) function, which is similar to WhatsApp groups in using offline contacts to form online conversation groups. As with WhatsApp, this allows one to have a variety of such groups – more in keeping with the way we relate to friendship offline.
16. See the discussion of ‘scalable sociality’ in Chapter 1 of this volume.
21. See Fig. 4.2.
22. As with many of these generalisations, they vary by genre of platform use. People are not worried about followers on Twitter or Instagram, where these may not be regarded as social
connections, but they are concerned when it comes to platforms where there is a connotation of personal relationships.

23 This is a key theme in McDonald, T. Forthcoming. Social Media in Rural China. London: UCL Press.

24 How social media have facilitated the transformation of people's social networks and the creation of individual-based forms of sociality is a key topic in Costa, E. 2016. Social Media in Southeast Turkey. London: UCL Press.


28 See Chapter 11.


Chapter 8


9 With the expression ‘public-facing’ social media we refer to those online spaces that are visible to a large network of people, ranging from hundreds up to an unlimited number.
Chapter 9


2 Samsung as a brand has had a global lead in market share from 2012 to current years for low-cost smartphones. See http://www.idc.com/prodserv/smartphone-market-share.jsp (accessed: 26 August 2015).


8 There are many potentially relevant literatures here. One which we admit to having largely neglected, as couched in policy rather than ethnographic concerns, is that on ICTs and development. See, for example, Slater, D. 2014. New Media, Development and Globalization: Making Connections in the Global South. Cambridge: Polity Press. For an approach influenced by Sen see Kleine, D. 2013. Technologies of Choice: ICT’s Development and the Capabilities Approach. Cambridge, MA: The MIT Press.


23 This act does not signal the parents' lack of care for the children; traditionally there is an expectation that this is a temporary experience and not an informal adoption. Sandra and all her brothers and sisters were reclaimed by their parents and they are still attached by family bonds.

24 Bahia was the centre of the Portuguese colonial effort in the new world, based on mostly slave labour running plantations of products such as sugar cane. According to recent census data, Salvador, the regional capital, has more than 700,000 people of African descent; it is the largest black population outside of Africa, and also the most vulnerable locally in socio-economic terms.

25 There are cases in which this opportunity improved the life of the child, giving him or her the opportunity to study and be treated with respect. However, the majority of these exchanges leave deep scars as the child is treated as a servant, often taken to look after other children of nearly the same age, but without receiving the emotional attention given to the actual sons and daughters.


30 The word ‘vlogger’ is a contraction of ‘video bloggers’. It describes the group of people who create online content through recording and sharing videos, particularly through YouTube.

31 In anthropological research levelling mechanisms were described as part of peasant societies, and they work by inhibiting an individual’s efforts to evolve economically. This leveling relates to a shared understanding that common goods are limited; one only increases one’s wealth to the detriment of all the others. This model has evolved from the study of peasant societies, but applies to a wider variety of cases. See Rubel, A. J. 1977. ““Limited Good” and “Social Comparison”: Two Theories, One Problem.’ Ethos 5(2): 224–38.

Chapter 10


NOTES


14 For more comprehensive discussions of how social media is used in relation to politics, see the individual volumes in this series.


19 PKK is the Kurdish militant organisation that has been involved in an armed struggle with the Turkish state from 1984 until 2013, when the ceasefire was declared. However, the state of this is unclear at the time of writing (summer 2015).


Chapter 11


By contrast, see http://www.theguardian.com/commentisfree/2014/sep/11/when-taking-selfies-in-trinidad-its-whats-on-the-outside-that-matters


13 ‘Aburrido’ is Spanish for ‘bored’ and ‘fome’ is Chilean slang for ‘boring’.


18 Kermit the Frog provides a good example of how social media both facilitates the global spread of visual images yet simultaneously allows their rapid local re-contextualisation.


Several of the films made about Trinidad for this project relate to this theme. See also Miller, D. 2011. Tales from Facebook. Cambridge: Polity.


This echoes Gunning’s ‘truth claim’ in photography which relies on indexicality and visual accuracy of photographs. See Gunning, T. 2004. ‘What’s the Point of an Index? Or, Faking Photographs.’ NORDICOM Review 5 (1/2 September): 41.

For an elaboration of this argument see Miller, D. 2016. ‘Photography in the Age of Snapchat.’ Anthropology and Photography. 1.

Chapter 12

1 We found it impossible to avoid some overlap in some of the insights and points being made between this chapter and the earlier chapter comparing online and offline lives. Where this occurs, however, we have mainly used different examples and related the text to different issues here.


5 See especially Chapters 2 and 3 of Giddens, A. 1991a. Modernity and Self-identity: Self and Society in the Late Modern Age. Cambridge: Polity Press. In Giddens’ approach this narrative is essential for the self in order to select from the multiple meanings and individual choices offered by late modernity.

6 This has been a constant theme in the Western media, probably the dominant stance to social media within the press. Typical examples with respect to Facebook would include: http://www.dailymail.co.uk/news/article-2419419/All-lonely-Facebook-friends-Study-shows-social-media-makes-MORE-lonely-unhappy-LESS-sociable.html; http://www.newyorker.com/tech/elements/how-facebook-makes-us-unhappy; http://www.theguardian.com/media-network/media-network-blog/2014/mar/13/selfie-social-media-love-digital-narcissism


See also Baym, N. 2010. *Personal Connections in the Digital Age*. Cambridge: Polity Press. 6–12. The work argues for the continued power of people to shape technologies without this involving a certain decrease in sociality.


In a non-peer-reviewed big data study conducted by *Time* magazine, Makati City and Pasig, Philippines emerged as the city with the highest rate of selfies per capita. The study is available online at http://time.com/selfies-cities-world-rankings accessed on 20 July 2015.


For many factory workers those social media contacts who thereby come to know about their dreams, worries, complaints or other secrets do not know their real name and other offline social identities, and so cannot harm their offline reputation.


Chapter 13


9 While many anthropologists approach topics such as desires, satisfaction and belonging, which may play a part in individuals’ happiness, the concept of happiness is rarely explicitly theorised.


11 GDP has been long known to have little correlation with ‘happiness’, as evidenced by Gallup surveys measuring wellbeing using the Cantril Self-Anchoring Scale. See Cantril, H. 1965. *The Pattern of Human Concerns*. New Brunswick, NJ: Rutgers University Press.


31 Miller and Slater suggest that the internet itself (and social media by extension) does not exist prior to its usage, but is created through the individual acts of users – much as linguists follow J. L. Austin’s notion of performative utterance, which suggests that illocutionary acts not only describe a given reality, but also change the social reality they are describing. As such social media platforms are simply the environment in which content may shift what that particular medium is and what it means to the user. See Miller, D. and Slater, D. 2000. The Internet: An Ethnographic Approach. Oxford: Berg. Austin, J. L. 1962. How to Do Things With Words. Oxford: Oxford University Press.

32 See Fig. 4.26 for the results and an explanation of the survey.

33 For the sites in Trinidad and England the word ‘happier’ was used, as it was in India where ‘happy’ is part of commonly used Tanglish (Tamil and English). It was translated as ‘más feliz’ in Chile, ‘mais feliz’ in Brazil, and ‘piu felice’ in Italy. In Turkey the word ‘mutlu’ was used, which is the most common of various words that could be translated as ‘happy’. In China the concept of ‘kuaile’ (meaning happy, joyful, cheerful) was used, as opposed to ‘xingfu’ which highlights a more ‘profound’ form of happiness, reflecting the fact that social media is primarily a source of entertainment.


44 YY is a major Chinese video-based social network with over 300 million users.

45 Unlike migrant factory workers, who seldom use their real name and real photographs on QQ, tending instead to create a fantasy world online using images collected from the
internet, middle-class Chinese increasingly prefer WeChat to QQ. On WeChat the percentage of real names is much higher than on QQ.


50 See Fig. 4.26.

Chapter 14


8 See for example Fig. 4.9.


12 For the prediction of a 20-fold growth over the next five years see http://www.theguardian.com/world/2014/jun/05/internet-use-mobile-phones-africa-predicted-increase-20-fold

13 The Economist. 28 February 2015.


15 The Economist. 13 September 2014.

16 In this connection, it is worth noting the growing popularity among urban Chinese internet users of online shopping websites offering brand name goods at fixed prices, for example JD.com and Tmall, who similarly regard the need for interactions in order to make purchases as a considerable hassle.

17 For example Simmel, G. 1968. The Conflict in Modern Culture and other Essays. New York: Teachers College Press.


23 http://blogs.ucl.ac.uk/global-social-media/2013/02/14/my-whatsapp-field-trip/


Appendix

1 http://www.ucl.ac.uk/why-we-post
2 http://www.youtube.com/whywepost
3 You can register for the English version of this course on the FutureLearn platform https://www.futurelearn.com/
4 The translations of the university course may be found through UCL eXtend.