Bibliography on Tibet, Tibetan Buddhism, and China by Dr. Peter Hershock

Histories:

Tsepon W. D. Shakabpa, Tibet: A Political History, Yale University Press, New Haven: 1967. [A “insiders” political history from the 7th century CE through 1959. At once well-measured and detailed.]


Melvyn Goldstein, The Snow Lion and the Dragon, University of California Press, Berkeley: 1997. [A brief history of China-Tibet relations, told by an anthropologist moderately sympathetic to the “causes” of the PRC, married to a Tibetan, and soundly criticized by the Tibetan exile community as “counterproductive.” Here, Goldstein argues that the government-in-exile is engaged in counterproductive activity if the aim is to suitably resolve the “Tibet Question.” Covers from Imperial times through the present.]

Jamyang Norbu, “Atrocity and Amnesia: Goldstein and the Revision of Tibetan History” ftp://coombs.anu.edu.au/coombspapers/otherarchives/asian-studies-archives/tibetan-archives/tibet-recent-history/goldstein-tib-history-nov97.txt [This response to Goldstein’s scholarship was posted to the Tibetan Current Affairs in 1997 and suggests some of the ways in which some educated Tibetans view “moderate” approaches to resolving the Tibet question. Norbu is responding most directly to Goldstein’s suggestion that the Tibet question be resolved by creating “cultural reservations” in China where Tibetans can live traditional lives if they choose—this suggestion made to both the US Congress and UN committees.]

Donald S. Lopez, Jr., Prisoners of Shangri-La: Tibetan Buddhism and the West, University of Chicago Press, Chicago: 1999. [This is a very interesting survey of Western representations of and fascinations with Tibet. Revealing in significant ways of the ways in which identities are constructed and reconstructed over time and how the process changes both subject and object of inquiry. Very readable for the undergraduate, with popular references and scholarly details rubbing shoulders in an informal mix that carries the reader toward some reflections on the role of representations (and self-representations) of Tibet in sustaining/resolving the China-Tibet problematic.]

premise, but uneven material. What is significant is to hear Chinese voices that are not afraid of crossing party lines. What is interesting is the extent to which they manage doing so, rather than simply stretching the line to cover unfamiliar ground.]

Gray Tuttle, *Tibetan Buddhists in the Making of Modern China*, Columbia University Press, 2005. [This is a quite good book that details the interlinkages among Tibetan, Chinese and global histories with a focus on the late Qing and Republican periods in China. It provides a nice counterpoint to books that really work from one side or the other of the China-Tibet situation.]

**Religion:**


*Religions of Tibet in Practice*, edited by Donald Lopez, Princeton University Press, Princeton: 1997. [Like other books in this series, for the most part, this is not a book for general audience or undergraduate readers. As is true of other volumes in the series, the introduction is readable and comprehensive and can be assigned as a stand alone piece, though most likely for upper division courses only. Text based, with a concentration on first time renderings of original sources into English.]


Robert Thurman, *Essential Tibetan Buddhism*, HarperSanFrancisco, San Francisco: 1996. [The introduction to this “general audience” trade-book nicely illustrates a particular strain of appropriation in the West’s encounter with Tibetan Buddhism. Thurman writes as an insider intent upon inventing a vocabulary that will make Tibetan Buddhism accessible, appealing, and imaginatively challenging to Western readers. This is not a
standard, scholarly exposition of Tibetan Buddhism, but a window into a millenarian imaginaire that has one foot in Tibetan legend and another in the myth of technotopia.]

**The Dalai Lama:**


Dalai Lama, *Freedom in Exile: The Autobiography of the Dalai Lama*, HarperCollins, New York: 1990. [A very readable and matter-of-fact first hand account of the events leading up to and resulting in his exile, this autobiography is really a personal history of the Tibet-China problematic from the perspective of its single most important character.]

Ya Hanzhang, *The Biographies of the Dalai Lamas*, translated by Wang Weijiong, Foreign Languages Press, Beijing: 1991. [Largely a biographical history of the13th and 14th Dalai Lamas with very brief notes on the first 12 in the incarnation series. This is written from the perspective of party history and provides a “mainstream” Chinese view of the Dalai Lama as an institution within China-Tibet relations.]