Review of 'Geographical Diversions: Tibetan Trade, Global Transactions' by Tina Harris

Galen Murton
Geographical Diversions: Tibetan Trade, Global Transactions


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In Geographical Diversions, Tina Harris provides a critical analysis of recent social and economic transformations taking place along historical trade routes between Lhasa, Kalimpong, Gangtok, and Kathmandu. At the crossroads of cultural anthropology and human geography, Harris uses material things such as maps, yak tails, and Tibetan aprons to examine regional traders’ place-based experiences with larger global processes of international commerce and geopolitics. Bringing local narratives of mobility and fixity to bear on more abstract theories of globalization, her study also explores the various disruptive processes that produce geographies and histories of trade. Taking “diversions” as a point of departure, Harris focuses on an operational shift between two specific trade routes to “discover why such geographical diversions are formed, who created them, and for what particular interests, and to show by contrast how the route is in fact ‘lived in and through’” (p. 20).

On the basis of rich and multi-sited ethnographic research with Trans-Himalayan traders in several major marketplaces in India, Nepal, and Tibet, Harris reveals to her reader how routes and relations are established through the practices of “everyday life” (Henri Lefebvre, 2003. The Urban Revolution. Minneapolis: University of Minnesota Press). Candid and colorful narratives drawn from Tibetan, Newari, Lepcha, and Marwari merchants situate the study across multiple ethnicities, generations, borders, and towns. This diversity of perspective and experience defines a spatial and temporal “mobility” that Harris deliberately contrasts to the social, economic, and political processes of “fixing” by which trade routes are opened, made, and contested.

In order to disrupt more abstract and macro-level discourse around globalization and international trade, Harris intentionally brings her scale of analysis down to the “level of the object” (p. 6). In so doing, Harris focuses her description on the experiences of traders themselves, the middlemen and “mediators” of local, regional, and global economic flows. Harris specifically uses these narratives to show how traders jump scale, as decisions to carry particular products are routinely conditioned by knowledge of global trends. Harris demonstrates the salience of this transnational knowledge by showing how fashion preferences amongst Tibetan women in New York City and Lhasa often dictate if traders in Kalimpong choose to carry bolts of woolen or synthetic silk fabrics. Moreover, Harris’s subjects illustrate the localized politics behind regional trade relations, as narratives about what goods to carry and routes to follow reveal strongly divergent opinions about the opportunities and costs created with re-opening (or not opening) specific trade routes.

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Galen Murton on Geographical Diversion: Tibetan Trade, Global Transactions


While Harris pays close attention to the spatial dimension of regional trade patterns, the study would be strengthened by a deeper engagement with the temporal context of Trans-Himalayan geopolitics in the mid-2000s. That is, brief mention is made of the key time at which the gate was lifted on this historical route. In light of the unique economic and political factors that facilitated the re-opening of the Nathu-la, and considering the tremendous change that the railroad has brought to Tibet, a sharper temporal analysis of regional conditions during the ‘India-China Friendship Year’ could have further advanced Harris’s study on traders’ disruptive experiences with transnational market dynamics.

In the tradition of Owen Lattimore’s borderland studies on Inner Asia, Geographical Diversions advances scholarship on a part of the world too often rendered ‘a blank on the map.’ Arguing for the relevance of highland trade communities, Harris shows that Trans-Himalayan traders and the routes they follow are precisely at the intersection of major economic, political, and social transformations sweeping across Asia. By looking closely at a specific transnational arrangement of goods, merchants, and markets, Harris’s rich Himalayan case study reveals how differential access to roads, commodities, and consumers generates an “unevenness of development” (Neil Smith. 2008. Uneven Development. Athens, GA: University of Georgia Press.) experienced widely throughout the world. In the end, Harris succeeds at “demonstrating why the use of ethnography is integral to understanding large-scale shifts in capital in a region that is still relatively unrepresented in macro histories” (p. 104). And, in so doing, Harris joins Lattimore and fellow scholars of High Asia to show that Trans-Himalayan borderlands are not marginal but, rather, truly at the center of experience with global socio-economic change.

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