



Groupe de recherche interuniversitaire sur le Tibet et l'Himalaya

Online Lecture Series

Fall 2025

TIBET IN CANADA/ CANADA ON TIBET

Friday
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12:30 pm EST

**That Which Moves Us:
Tibetan Refugee Sweater Selling, Emotions and (Im)mobility
along Indian Roads**



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In this paper, I locate Tibetan refugee practices of sweater selling as a point of entry for understanding the ways in which road building continues to structure feeling in exiled landscapes, paying particular attention to the reconfiguring of kinship, temporality and movement within India. The practice of sweater knitting and selling sprung up in the context of the 95 road construction camps of the early 1960s, during which Tibetan women began knitting and selling sweaters as roadside hawkers in the lower regions of the foothills to generate additional income (Phuntsok 2020, 66). From the late 1980s onwards, sweater selling became the most prominent economic activity of Tibetan refugees within India, an activity that the Central Tibetan Administration estimates at least one member of each family continues to be involved in (Lau 2012, 98). Brian Larkin defines infrastructures as “built networks that facilitate the flow of goods, people, or ideas and allow for their exchange over space” (Larkin 2013, 327). Infrastructures are thus relational, comprising “the architecture for circulation” that undergirds everyday life (Ibid 328). As such, they are structuring objects, in turn enacting and halting particular movements, temporalities, aesthetics and affects (Ibid). What does an attunement to the intentional and unintentional rerouting – the manifold types of roads built, travelled, inhabited, protested and refused – by Tibetans within India reveal?

Zoom:

<https://ulaval.zoom.us/j/8892424519?pwd=TFBKS3ZmRFppZmVNWUZJaXBpR1djQT09>

