

# Research on the formation of modern Xikang commercial network and the formation of ethnic community

*Xielajiancuo He*

North Minzu University, Yinchuan, China

3558308778@qq.com

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**Abstract.** Located at the border of Sichuan, Tibet, Yunnan and Qinghai, modern Xikang served as the core corridor for material exchange and ethnic interaction between the Han and Tibetan peoples. Building on the historical heritage of the traditional Ancient Tea-Horse Road, coupled with governance transformations brought by the bureaucratization of native officers in the late Qing Dynasty and the establishment of Xikang Province in the Republic of China, a three-level commercial network was gradually constructed within the region: Kangding as the first-level commercial hub, Lihua, Ba'an and Ganzi as secondary transit nodes, and township and monastery fairs as grassroots trading terminals. Shaanxi merchants, Sichuan merchants, Yunnan merchants, local Tibetan merchants and monastery caravans together formed a diverse business community. Cross-regional commodity exchanges promoted a stable economic symbiotic relationship among the Han, Tibetan, Yi and Qiang ethnic groups. Commercial circulation broke down geographical and ethnic barriers, and promoted the in-depth integration of language, customs and beliefs. The trade routes running through the entire territory simultaneously carried the downward transmission of national governance order, continuously nurturing the sense of regional ethnic community from three dimensions: economic foundation, cultural integration and national identity. Based on archives of the Kham region and local chronicles of the Republic of China, combined with existing research results on the history of Kham-Tibet, this paper sorts out the spatio-temporal evolution of the commercial network, explains the internal path of folk commerce shaping the frontier community, and provides an economic perspective for interpreting the exchange, interaction and integration of all ethnic groups in the southwest frontier in modern times.

**Keywords:** modern Xikang, commercial network, ancient tea-horse road, inter-ethnic interaction, ethnic community

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## 1. Introduction

### 1.1. Research background and significance

Xikang is a transitional zone connecting the inland and Tibet, and has been a key channel for economic and cultural exchanges between the Han and Tibetan peoples since ancient times. From the late Qing Dynasty to the Republic of China, this region witnessed drastic changes in its social structure: the traditional tea-horse trade system continued to evolve; industrial products from Sichuan and foreign imported goods penetrated into

southern and northern Kham along trade routes, while plateau medicinal herbs and animal husbandry products flowed back into the inland, leading to continuous expansion of market scale. Meanwhile, administrative measures such as the bureaucratization of native officers and the establishment of Xikang Province infiltrated state power into the grassroots level. Folk commerce was no longer an independent spontaneous transaction, but began to be deeply bound with frontier governance. As the carrier with the most frequent cross-ethnic contacts, how folk commerce shapes the overall identity of frontier people has long been a core issue in the field of Kham-Tibet history. Existing studies mostly take a single merchant group or a single town as the research object, lacking a holistic analysis from the perspective of the region-wide commercial network, which makes it difficult to fully connect the internal logic between commercial development and the construction of ethnic community. G. William Skinner's regional market theory and the theory of exchange, interaction and integration of the Chinese nation community provide theoretical support for this paper to build a multi-level market analysis framework. In terms of theoretical value, this paper takes folk commerce as a micro perspective to clarify the complete context of frontier economic interaction giving birth to a sense of community. In practical terms, sorting out the historical experience of commercial integration between Kham and the Han in modern times can provide a historical reference for the in-depth interaction of all ethnic groups and regional coordinated development on the contemporary Qinghai-Tibet Plateau.

## 1.2. Literature review

The market integration mechanism spawned by the establishment of Xikang Province in the Republic of China is an important topic in the direction of institutional history. Combining administrative policies after the establishment of the province, Wang Hongliang analyzes how measures such as unified transportation and standardized commercial taxes by the provincial government promoted the connection of scattered local fairs into an overall commercial system [1]. Zou Libo focuses on the actual form of commodity circulation, sorts out the circulation path of inland cloth, ironware and daily groceries in urban and rural areas of Kham, points out that the division of labor among diverse merchant groups gradually disintegrated the monastery class's monopoly on long-distance trade, and fully restores the top-down commodity circulation pattern in modern Kham [2].

In the research on merchant groups and Han-Tibetan interaction, Shi Shuo and Zou Libo take Shaanxi merchants as the core research object, sort out the business model of Shaanxi firms setting up head offices in Kangding and establishing branch stores in various counties from the Qing Dynasty to the Republic of China. They find that Shaanxi merchants actively adapted to Tibetan social customs and employed local people for a long time, turning merchant houses into folk cultural exchange places beyond goods trading [3]. Taking the Guandi Temple in Batang as a case, the two scholars interpret how public belief spaces spawned by commercial activities dissolve the ethnic boundaries between Han and Tibetan, proving that commercial venues are important carriers promoting two-way cultural integration [4]. Zou Libo later expanded his research vision to the Anti-Japanese War period, sorted out Gesang Tsering's practice of coordinating resources from all parties relying on cross-regional commerce, and restored the far-reaching impact of the wartime government-business linkage model on the survival of trade routes in southern Kham [5].

In the field of tea-horse trade and market changes, Tian Maowang systematically sorts out the spatial distribution changes of tea-horse markets from the Yuan, Ming to Qing dynasties, compares the rise and fall rules of three core fairs in Kangding, Litang and Batang in different periods, and clarifies the internal correlation between the scale of border tea trade and the vitality of regional markets [6]. He further focuses on the daily business behaviors of tea merchants, and proposes that merchants establish stable ethnic trust through long-term material exchange and offline personal contacts, and mutually beneficial symbiosis at the economic

level will gradually extend to mutual acceptance at the cultural level [7]. Taking the linear space of the Ancient Tea-Horse Road as a clue, Zhang Jie investigates the details of daily interactions in fairs and merchant houses along the route, and restores the specific process of commercial activities promoting ethnic integration from the dimensions of language and folk customs [8].

The southern Yunnan-Kham trade has long been a weak link in research. Wang Zhengjie and Xu Lili sorted out the travel routes, warehouse distribution and main goods of Yunnan merchants going north through field research, restored the real picture of long-term cooperation between Yunnan merchants and local Tibetans and Sichuan merchants in Batang and Litang, and filled the research gap of the diverse merchant group system in Xikang [9]. Aiming at the change of urban status in southern Kham, Yang Chunrong and Luo Ziqiang take the third Kham-Tibet conflict as the core variable, demonstrate that border wars blocking trade routes directly changed the commercial development pattern of Batang and Litang, and clearly present the decisive role of geopolitical security in the formation of regional commercial centers [10].

At the macro academic review level, the research review on Kham-Tibet history written by Shi Shuo and Zou Libo systematically summarizes the advantages and limitations of achievements related to commerce and ethnic relations, providing a clear academic reference for this paper to build the overall research framework [11]. Based on comprehensive existing achievements, it can be found that the four types of research on market system, merchant groups, tea-horse trade and ethnic identity are independent of each other. The academic circle has not yet built a complete analysis chain connecting "market hierarchy—ethnic symbiosis—identity shaping", which cannot fully explain the whole process of the region-wide commercial network generating the sense of ethnic community. This paper integrates the diverse research perspectives of scholars such as Shi Shuo, Zou Libo and Tian Maowang, takes the multi-level commercial network as the core clue, and makes up for the fragmentation defects of existing studies.

### 1.3. Research ideas

This paper comprehensively adopts the historical document analysis method and regional comparison method, takes the core hub of Kangding, southern Kham area and northern Kham area as the spatial framework, and sorts out the three-stage evolution process, hierarchical structure and diverse business entities of the commercial network. Combined with local original archives, local chronicles of the Republic of China and mature academic research results, this paper analyzes the internal path of commercial activities shaping the ethnic community from three dimensions: economy, culture and national identity.

## 2. The hierarchical construction and spatio-temporal evolution of modern Xikang commercial network

The modern Xikang commercial network went through three development stages: the foundation of tea-horse trade in the Qing Dynasty, the expansion of the New Deal in the late Qing Dynasty, and the finalization after the establishment of Xikang Province in the Republic of China, and finally formed a three-level linked regional market system. Zou Libo's textual research on the commodity circulation pattern in Kham fully restores the development context of this hierarchical market [2].

### 2.1. Foundation stage: the rudimentary single trade form of the ancient tea-horse road in the early and mid-Qing Dynasty

Before the mid-Qing Dynasty, the core function of Xikang commerce was Sichuan-Tibet tea-horse exchange. The main trade route extended along the Kangding-Litang-Batang line, and fairs were scattered around tusi

checkpoints and large monasteries. The overall transaction scale was limited, mainly operated by monastery caravans and small local Sichuan vendors. Ethnic contact only occurred during the short opening period of fairs, and there was no normalized cross-regional chain business network. The government controlled the border tea trade through the ticket system, and folk circulation channels were highly scattered, making it difficult to form a unified market covering the whole Kham region. Tian Maowang's sorting of the changes of tea-horse markets in past dynasties fully restores the simple and extensive commercial form in this stage [6].

## 2.2. Expansion stage: the influx of diverse merchant groups spurred by the bureaucratization of native officers in the late Qing dynasty

The bureaucratization of native officers in the Sichuan frontier in the late Qing Dynasty broke the regional barriers of tusi separatist regime. The government repaired the Sichuan-Yunnan-Tibet traffic roads, added post stations, and unified commercial tax standards, which greatly reduced the travel costs of cross-regional business. Shaanxi merchants took the lead in settling in Kangding, adopting a hierarchical model of headquarters, branch stores and township consignment outlets to spread their business outlets to counties in southern and northern Kham. Small Sichuan and Chongqing vendors sank into county-level towns, mainly engaged in retail business such as grain, oil and daily groceries. Relying on the Yunnan-Kham Ancient Road, Yunnan merchants settled in Batang and Litang to open warehouses, dealing in Yunnan tea, handcrafted silverware and various medicinal herbs, filling the commercial gap at the Yunnan-Sichuan border in southern Kham. The pattern of coexistence of diverse merchant groups was formally formed.

The hierarchical merchant network built by Shaanxi merchants was the core driving force for the formation of the region-wide commercial system, while Yunnan merchants improved the material circulation context of the southern line of southern Kham. The special research on Shaanxi merchant groups by Shi Shuo and Zou Libo and Tian Maowang's research on the business model of border tea merchants clearly present the real details of merchant group operation and ethnic interaction in this stage [3, 7]. In this period, the market hierarchy initially differentiated: Kangding undertook the function of bulk cargo wholesale, Litang, Batang and Ganzi became regional transit nodes, and township and monastery fairs served as grassroots trading terminals. The prototype of a complete commercial network initially emerged.

## 2.3. Finalization stage: the mature region-wide commercial system after the establishment of Xikang Province in 1939

Xikang Province was formally established in 1939. The provincial government coordinated the construction of transportation across the region and unified commercial management rules, and the three-level market pattern was fully mature.

### 2.3.1 First-level core hub: Kangding

As the capital of Xikang Province, Kangding gathered major head offices of Shaanxi and Sichuan merchants, and served as a material distribution center for Sichuan, Yunnan and Tibet. Hundreds of merchant houses operated stably all year round, and the settlement of foreign merchants formed commercial blocks with mixed Han and Tibetan residents. Kangding guozhuang is a local characteristic commercial intermediary, integrating multiple functions of goods storage, language interpretation and ethnic liaison, and is the core place for daily exchanges between Han and Tibetan peoples. Tian Maowang's research on the market circulation and consumption patterns of Dajianlu market systematically explains Kangding's irreplaceable hub position [7].

### *2.3.2. Second-level regional transit centers: Lihua (Litang), Ganzi, Ba'an (Batang)*

Located at the geometric center of southern Kham, Lihua radiates six counties: Daocheng, Dingxiang, Derong, Yidun, Baiyu and Zhanhua, with outstanding geographical advantages. After the outbreak of the third Kham-Tibet conflict in 1930, the Tibetan army controlled the border trade routes of Batang, which continuously hindered the material circulation in Batang. A large number of large merchant houses in Kangding moved their branch stores to Litang, and Lihua gradually replaced Batang as the commercial core of southern Kham. Yang Chunrong and Luo Ziqiang's research on transportation and urban development in Xikang fully records the alternation of commercial status of the two towns under the influence of war [10]. As a transit node in northern Kham, Ganzi connects Yushu in Qinghai and Shiqu, and mainly engages in the exchange of animal husbandry products and inland daily groceries. Affected by long-term border conflicts, Batang only retained small-scale border trade between Yunnan and Kham, and its market scale continued to shrink.

### *2.3.3. Third-level grassroots terminal fairs: periodic fairs in townships and monasteries*

Periodic fairs were held in counties such as Luhuo, Dawu, Zhanhua and Baiyu, as well as Gelugpa monasteries, where Han, Tibetan and Qiang farmers and herdsman regularly exchanged daily necessities. They are the spaces with the most frequent daily contact for grassroots people, and long-term continuous fair exchanges continuously weaken grassroots ethnic barriers. Different from large transit markets such as Kangding and Litang which focus on bulk wholesale, grassroots fairs have small transaction volume, and the traded commodities are highly fit for the survival needs of grassroots people: homespun cloth, needles and thread, iron pots, salt and coarse tea transported from the inland are retailed to farming and herding families, while local farmers and herdsman bring butter, beef and mutton, medicinal herbs, animal hides and highland barley produced by themselves to the fairs for exchange. The transaction forms are parallel barter and small-sum silver transactions. The main business entities are no longer large Shaanxi and Yunnan merchants with cross-regional branch stores, but local Han street vendors, Sichuan-born artisans settled in Kham, local small and medium Tibetan merchants, and monastery-affiliated peddlers. Vendors set up stalls all year round and form long-term stable trading relationships with people in surrounding villages. Long-term repeated fair exchanges break the geographical isolation between villages and ethnic groups. Farmers and herdsman exchange production experience and life customs during transactions. Children, women, herdsman and farmers participate in fair activities together, forming a public social space regardless of ethnic groups.

## **3. Diverse business entities and inter-ethnic symbiosis in modern Xikang commercial network**

The core support for the stable operation of the multi-level commercial network is the division of labor and complementary operation of Han and Tibetan merchant groups, thus constructing a stable economic symbiotic relationship. Folk commercial exchanges have become the endogenous driving force for the natural integration of all ethnic groups in the frontier.

### **3.1. Foreign merchants: cross-regional business practices of Shaanxi, Sichuan and Yunnan merchants**

Shaanxi merchants were the builders of Xikang's large-scale commercial system. Most of them adopted family-based operation, set up head offices in Kangding, and arranged branch stores in Litang, Ganzi and Batang, monopolizing the wholesale trade of border tea, cotton cloth and ironware. Shaanxi merchants took the initiative to learn Tibetan language, accepted Tibetan dietary customs, and employed local Tibetan clerks and guides for a long time, forming a stable Han-Tibetan partnership business model. Merchant houses are not

only venues for goods trading, but also platforms for folk communication. Long-term work together dissolves the inherent ethnic cognitive differences between the two sides. Shaanxi merchants maintain long-term cooperation with Tibetan herdsmen in pastoral areas with border tea as a link, and build stable supply and marketing channels through personal contacts. Relevant historical facts are fully recorded in the special research on Shaanxi merchant groups by Shi Shuo and Zou Libo [3].

Sichuan merchants are mainly small and medium-sized merchants, deeply engaged in the retail market of county-level towns, mainly dealing in grain, oil and daily groceries. Their business scale is small but their distribution range is extremely wide, directly meeting the daily life needs of ordinary Tibetan people and completing the last link of grassroots material circulation.

Yunnan merchants are the key force of border trade in southern Kham. They travel back and forth between Yunnan and southern Xikang along the Yunnan-Kham Ancient Road, open warehouses in Batang and Litang, sell Yunnan tea, silver ornaments and medicinal herbs outward, and purchase cordyceps sinensis and wool back to Yunnan. Yunnan merchants have taken root in counties of southern Kham for a long time, formed stable supply and marketing cooperation with local Tibetans and Sichuan merchants, filled the gap of southern line commerce, and expanded the spatial dimension of Xikang's commercial network. Wang Zhengjie and Xu Lili's research fully restores the business context of Yunnan merchants in southern Kham [9].

### 3.2. Local business groups: Tibetan merchants, monastery caravans and Tusi merchant houses

Local Tibetan merchants are familiar with pastoral resources and local conditions. They specially purchase plateau specialty products such as cordyceps sinensis, fritillaria, wool and animal hides, and transport them to Kangding for sale to inland merchants. Major Tibetan Buddhist monasteries set up exclusive long-distance caravans and carry out cross-regional trade relying on monastery believer networks, with both economic and cultural attributes. Tusi in various regions set up self-operated merchant houses to control the purchase channels of local specialties and deeply participate in the region-wide material circulation. Monastery caravans and local Tibetan merchants make up for the shortcomings of foreign merchants in obtaining pastoral resources, forming a complete business division of labor. Zou Libo's division of diverse commercial entities in Kham clearly presents this complementary symbiotic pattern [2].

### 3.3. Community foundation of the symbiotic pattern of multiple entities

Merchants of different ethnic groups form an interdependent economic relationship through division of labor: inland merchants supply tea, cloth and metal utensils that cannot be produced in Tibetan areas, while local Tibetan merchants transport plateau characteristic agricultural and animal husbandry products outward. The production and life of people of all ethnic groups are deeply bound. Long-term employment, partnership business and fair transactions give birth to a unified community of interests, and ethnic boundaries are gradually diluted in normalized economic cooperation, laying a solid economic foundation for the cultivation of the sense of ethnic community. As cross-ethnic commercial intermediaries, guozhuang and merchant houses naturally have the functions of mediating ethnic conflicts and building communication channels, and are the core carriers of folk integration in modern Xikang.

## 4. Triple mechanisms of commercial network promoting the formation of modern Xikang ethnic community

### 4.1. Economic symbiosis: the unified regional market eliminates regional and ethnic separation

Commercial activities are not limited to simple material exchange, but also carry multiple functions such as population mobility, cultural dissemination and downward penetration of national governance, continuously shaping a unified regional ethnic community cognition from the three dimensions of economy, culture and national identity. There are significant regional differences in industrial distribution in modern Xikang: the eastern river valleys are dominated by farming, while the western plateau is dominated by nomadism. Before the Qing Dynasty, all regions were self-sufficient with prominent regional barriers. The multi-level commercial network opened up the channels of region-wide material circulation, formed a unified market covering the whole Kham region, and realized cross-regional circular exchange of agricultural and animal husbandry products and inland industrial products. The market mechanism deeply binds the production and life of all regions and ethnic groups in Kham, and no single region or ethnic group can survive independently from the overall market. Common economic interests give birth to the holistic regional identity of "Kham people", which is the most fundamental economic logic for the formation of ethnic community. Tian Maowang's sorting of the market changes of tea-horse trade confirms the promoting effect of material exchange on regional integration [6].

### 4.2. Cultural embedding: commercial spaces as normalized fields of inter-ethnic integration

Kangding guozhuang, county merchant houses and township fairs are public spaces with frequent Han-Tibetan interactions. Long-term commercial exchanges promote two-way integration of language, diet and beliefs. Frequent transactions gave birth to a mixed Han-Tibetan lingua franca. Inland merchants took the initiative to learn Tibetan, and local people mastered Chinese for commercial communication. Bilingual communication became a common phenomenon in towns and fairs. Life customs penetrated each other: Han people accepted Tibetan diets such as butter tea and tsampa, while Tibetan people gradually used inland woven cloth and daily utensils, realizing two-way integration of material lifestyles. At the belief level, a pattern of inclusive coexistence was formed: Han merchants respected Tibetan Buddhist rituals and donated to monasteries regularly, while Tibetan people accepted inland folk beliefs such as Lord Guan and the God of Wealth, and merchant houses enshrined diverse belief symbols at the same time.

The continuous flow of commercial population promoted the normalization of Han-Tibetan mixed residence and inter-ethnic marriage in towns such as Kangding and Litang. Multiple ties of kinship, geography and occupation intertwined, weakening the single ethnic identity. Chambers of commerce and trade associations built a platform for cross-ethnic public life and condensed a unified regional cultural consensus. Zhang Jie's research carefully sorts out various details of cultural integration in the fairs of the Ancient Tea-Horse Road [8]; Shi Shuo and Zou Libo take the Guandi Temple in Batang as a case to fully present the whole process of Han-Tibetan cultural integration carried by commercial venues [4].

### 4.3. National identity: trade routes and merchant houses transmit the unified national governance order

From the late Qing Dynasty to the Republic of China, the central government implemented frontier governance policies relying on the formed commercial network, and trade routes and merchant houses became important media for national systems and unified concepts to sink to the grassroots level. The government set

up tax checkpoints and post stations on the main trade routes, implemented unified commercial tax rules, broke the fragmented local management mode in the tusi era, and let the people establish a unified institutional cognition. The Xikang provincial government issued policies to support foreign merchants, drove frontier construction through commercial development, and the business practice of merchant houses became a folk carrier for the implementation of the state's Tibet governance policies.

War crises further condensed the unified national position. During the third Kham-Tibet conflict, merchant houses in Batang, Litang and other places spontaneously united to ensure the transportation of livelihood materials. Merchants of Han, Tibetan and Yunnan ethnic groups jointly withstood the commercial impact brought by the war, formed consistent regional interest demands in the face of external turmoil, and strengthened the overall national identity of "being Chinese frontier people together". Zou Libo's research on Han-Tibetan trade and the patriotic behaviors of frontier merchants during the Anti-Japanese War fully supports this logic [5].

## **5. Regional differentiation of commercial development and differential performance of community shaping**

Differences in geopolitical security and transportation location lead to unbalanced commercial development in the three major regions of southern Kham, northern Kham and Kangding, and there are also obvious differences in the promotion intensity of commercial activities to the cultivation of the sense of ethnic community.

Batang is close to the Kham-Tibet border along the Jinsha River. Repeated outbreaks of Kham-Tibet conflicts often blocked trade routes, a large number of merchant houses chose to withdraw, the scale of ethnic interaction continued to shrink, and the cultivation process of community awareness was slow. Litang is located in the hinterland of southern Kham, far from border wars, and is a material transit hub for six counties. Han, Tibetan and Yunnan merchants have long lived and cooperated in mixed residence, with deeper ethnic interaction and more fully developed regional holistic identity. The comparative study by Yang Chunrong and Luo Ziqiang clearly presents the differentiated commercial patterns of the two places [10].

The Ganzi area in northern Kham connects western Sichuan and Qinghai, where merchants of Han, Tibetan, Qiang and Hui ethnic groups gather. The commercial network has a wider radiation range, and the multi-ethnic interaction forms are diverse, forming an integration pattern across the Sichuan-Qinghai border. Shaanxi merchants went deep into pastoral areas to carry out trade and coexisted with nomadic ethnic groups for a long time, promoting the formation of cross-regional ethnic integration consensus.

As the commercial core of the whole province, Kangding has long-term large-scale mixed residence of foreign merchants and local people, with the highest degree of cultural integration. Concentrated provincial administrative organs make the transmission of national governance policies direct and efficient, and it is the core highland for cultivating the sense of ethnic community in the whole Xikang. The Kangding Chamber of Commerce in the Republic of China absorbed merchants of all ethnic groups to participate in urban public affairs together, and constructed a unified regional governance consensus.



## 6. Conclusion

### 6.1. Research conclusions

Relying on the historical heritage of the Ancient Tea-Horse Road, modern Xikang built a three-level region-wide commercial network with Kangding as the core, prefecture and county towns as transit, and township and monastery fairs as terminals during the governance process of the bureaucratization of native officers in the late Qing Dynasty and the establishment of Xikang Province in the Republic of China. Shaanxi merchants, Sichuan merchants, Yunnan merchants, local Tibetan merchants and monastery caravans together constituted diverse business entities, forming a stable economic symbiotic pattern. The commercial network promotes the formation of regional ethnic community through three paths: the unified market breaks the economic barriers between regions and ethnic groups and builds a common interest foundation; commercial spaces such as merchant houses and fairs realize the in-depth embedding of language, customs and beliefs, and cultivate an integrated regional culture; the trade routes running through the whole territory carry the national governance order and shape the unified national identity of grassroots people in daily commercial practices. Folk commerce is an irreplaceable endogenous driving force for the exchange, interaction and integration of all ethnic groups in modern Xikang.

The degree of geopolitical stability directly affects the rise and fall of regional commerce and the effect of community cultivation. Border conflicts blocking trade routes will significantly slow down the process of ethnic integration, and a stable and interconnected commercial environment is an important economic support for the construction of frontier ethnic communities. This paper integrates the diverse research perspectives of authoritative scholars in Kham-Tibet history such as Shi Shuo, Zou Libo and Tian Maowang, makes up for the defects of previous studies that separate the dimensions of market, merchant groups and ethnic identity, and builds a complete analysis framework of "commercial network—ethnic symbiosis—community construction".

The historical experience of commercial integration in modern Xikang provides three references for contemporary ethnic work on the Qinghai-Tibet Plateau: first, improve the regional interconnected economic system, build a bond of common interests for all ethnic groups relying on characteristic commerce, and consolidate the foundation of the community with economic symbiosis; second, create public spaces for normalized interaction among all ethnic groups, promote mutual learning of ethnic cultures, and continue the integration tradition spawned by folk commerce; third, transmit national governance concepts relying on regional economic construction, and continuously forge a strong sense of community for the Chinese nation in the practice of people's livelihood and commerce.

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