



# The Evolution and Integration of Han-Tibetan “Great Harmony” Ideologies: A Multidimensional Quantitative Study Based on Digital Humanities

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**Abstract.** Chinese civilization exhibits remarkable unity. Although Han and Tibetan “Great Harmony” ideologies are rooted in distinct cultural soils, they demonstrate striking convergence in their pursuit of social harmony and order construction. Traditional research has largely relied on qualitative interpretation, lacking quantitative empirical evidence of ideological evolution trajectories. This study constructs a corpus of classical Han and Tibetan texts, employing a combination of LDA thematic modeling, word frequency statistics, and semantic network analysis to systematically reveal the evolutionary trajectory and integration mechanisms of the “Great Harmony” ideologies. Findings indicate that Han and Tibetan thought exhibited structural convergence during the early political formation phase. Both the Wei-Jin-Southern and Northern Dynasties period and the era of regional fragmentation utilized religion to fill political vacuums, while the Yuan-Ming-Qing dynasties achieved deep integration through institutional consolidation. Semantic network analysis reveals that during the Qing dynasty, the concept of “Great Harmony” synchronously shifted toward populist semantics like “common people” and “livelihood” in both Han and Tibetan texts. This marks a paradigm shift from traditional ideals toward modern concerns for people’s livelihoods, achieving value coupling and institutional embedding of Han and Tibetan governance ideas under the principle of “harmony without uniformity”. This research provides digital humanities evidence for understanding the diverse yet unified pattern of Chinese civilization and offers intellectual historical support for strengthening the Chinese national community.

**Keywords:** Digital humanities, Han-Tibetan comparative study, Datong ideology, Topic modeling, Semantic network

## 1 Introduction

Chinese excellent traditional culture has a long and profound history. Although the ideal of “Datong” (Great Harmony) is rooted in the distinct geographical and cultural soils of the Han and Tibetan peoples, it demonstrates a remarkable convergence in the

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pursuit of social equity, peaceful unification, and moral self-cultivation. General Secretary Xi Jinping has emphasized that "Chinese civilization is characterized by its outstanding unity" <sup>[1]</sup>, a unity forged through the long historical process of inter-ethnic communication, exchange, and integration. Since the Tang Dynasty policy of "harmonious coexistence as one family," Han and Tibetan cultures have engaged in profound interactions across domains including medicine, divination, Confucian ethics, and religious philosophy, forming an interdependent community of shared destiny in which each is part of the other.

Nevertheless, traditional documentary research has long confronted two persistent challenges: textual opacity and resource isolation. While certain scholars have noted structural similarities in governance logic between classical works such as the "Analects" and the "Sakya Maxims", existing studies tend toward macro-theoretical narratives or qualitative analyses of individual texts, lacking quantitative empirical evidence regarding the dynamic evolutionary trajectories and semantic associations of large-scale corpora across spatiotemporal dimensions. In recent years, digital humanities has emerged as a nascent scholarly paradigm; from early-stage term frequency statistics to intertextuality detection supported by deep learning, advances in computational methodology have rendered it increasingly feasible to extract deep semantic structures from vast textual repositories <sup>[2]</sup>. The core contributions of this study are threefold: first, the construction of a systematic bilingual corpus of Han and Tibetan historical documents; second, the innovative deployment of a progressive analytical framework encompassing unsupervised topic discovery, manual semantic integration, semantic expansion, and network modeling; and third, the application of semantic network analysis to elucidate the evolutionary mechanism of pivotal concepts such as "Datong" as cross-thematic bridging nodes, thereby furnishing digital humanities evidence for the empirical validation of the "Three Interactions" theory and the historical construction of a shared consciousness of the Chinese national community.

## 2 Related Work

Against the backdrop of the intersection between digital humanities and traditional intellectual history, the research paradigm for classical texts has undergone a significant shift—from an early focus on "text digitization" toward a comprehensive exploration aimed at "knowledge discovery" and "the interpretation of ideological structures". Early scholarship established computational philology through quantitative analyses of classical texts, subsequently introducing conditional random field models and term frequency methods to investigate ideological expression in pre-Qin literature. Zhai <sup>[3]</sup> and Gao et al. <sup>[4]</sup> further applied Latent Dirichlet Allocation (LDA) topic modeling and co-word analysis to Confucian classics, enabling thematic clustering and semantic structure analysis. However, the preponderance of existing scholarship remains confined to monolingual corpora, and integrative research incorporating bilingual Han-Tibetan or cross-cultural textual data remains at a nascent stage.

At the level of ideological content, although Han and Tibetan social governance thought emerged from distinct cultural traditions, both developed against a backdrop of profound social upheaval and exhibit remarkable convergences in their historical evolution. Confucius, living in the twilight of the Eastern Zhou dynasty amid the collapse of ritual order, sought to reconstruct social cohesion through the principles of "li" (ritual propriety), "ren" (benevolence), and virtuous governance. Similarly, Sakya Pandita, writing during the period of Tibetan fragmentation, articulated in the "Sakya Maxims" an equally emphatic commitment to the selection of the virtuous and the moral transformation of the people—governance precepts that align closely with Confucian thought<sup>[5-14]</sup>. This ideological "resonance" is not coincidental but rather the product of sustained historical exchange and cultural interaction. Since the arrival of Princess Wencheng in Tibet, Confucian classics including the "Book of Rites" and the "Spring and Autumn Annals" were transmitted to the Tibetan plateau, disseminated alongside Buddhist thought, and exercised a lasting influence on Tibetan political ethics and social norms.

In sum, existing scholarship is subject to three principal limitations: an overreliance on qualitative interpretation at the expense of quantitative validation; a tendency to focus on discrete historical periods, which precludes the systematic representation of long-term evolutionary trajectories; and an insufficient elucidation of the underlying semantic mechanisms and structural logic governing the fusion of Han and Tibetan thought.

### 3 Research Data and Methodology

#### 3.1 Data Sources and Preprocessing

**Data Acquisition and Cleaning.** The Han corpus comprises representative texts from the pre-Qin period through the Qing dynasty, drawn from the four traditional categories of classical literature: canonical classics, historical writings, philosophical works, and literary collections. Texts include Confucian classics such as the "Book of Rites", the "Analects", and the "Mencius"; historiographical works including the "Records of the Grand Historian" and the "Comprehensive Mirror in Aid of Governance"; and modern texts such as "Datong Shu". Following the periodization scheme of the Chinese Text Project (CTEXT), the corpus is divided into five historical stages: pre-Qin and Han, Wei-Jin and Northern & Southern Dynasties, Sui-Tang, Song-Ming, and Qing. All texts were sourced from CTEXT and <https://www.guwendao.net/>.

The Tibetan corpus draws from representative genres including royal genealogical histories, politico-religious chronicles, biographical narratives, aphoristic instruction texts, and official historical compilations, with particular focus on the "Guide to Shambhala" and the "Sakya Maxims". Based on pivotal transitions in Tibetan political structure and church-state relations, the corpus is divided into four stages: the Tubo Kingdom, the period of fragmentation, the Sakya-Phagmodrupa period, and Qing-era Tibet. Given the linguistic and cultural distance between classical Tibetan and Chinese, professionally translated and collated Chinese renderings of the source texts are

adopted as the objects of analysis, enabling a unified computational linguistic approach to cross-linguistic comparison.(Table 1)

**Table 1.** Sources of the Han-Tibetan Corpus

Han Dynasty	Texts	Characters	Tibetan Dynasty	Texts	Characters
pre-Qin and Han	80	4,151,544	the Tubo Kingdom	6	605,885
Wei-Jin and Northern & Southern Dynasties	6	332,759	the period of fragmentation	6	238,201
Sui-Tang	2	474,654	the Sakya-Phagmodrupa period	10	2,477,059
Song-Ming	11	10,911,239	Qing-era Tibet	9	2,137,033
Qing	8	783,803			
<b>Total</b>	<b>107</b>	<b>16,653,999</b>	<b>Total</b>	<b>31</b>	<b>5,458,178</b>

**Text Preprocessing and Standardization.** After UTF-8 normalization and noise removal, all corpora were tokenized using HanLP [15]. 19 domain-specific compound terms—including "tianxia weigong", "zhongsheng pingdeng", and "datong shijie"—were pre-loaded into a custom lexicon to ensure their recognition as integral semantic units during segmentation. A token-length filter retained all tokens of more than one character, with 14 philosophically significant single-character terms ("li", "ren", "fo", "fa", "dao", "de", "yi", "xin", etc.) preserved as exceptions. Stopword filtering was then applied to remove function words, particles, and other semantically vacuous tokens. Display Computer codes can be inserted using “ComputerCode” style.

### 3.2 Overall Analytical Framework

This study adopts a progressive four-stage methodology comprising unsupervised topic discovery, manual semantic integration, semantic expansion, and network modeling (see Fig. 1). First, independent LDA topic models are trained on the corpus of each dynastic period, extracting six latent topics and their high-frequency keywords per period. Second, the resulting fragmented topic keywords are reorganized through manual semantic review into four thematic dimensions — livelihood, governance, ethics, and religion — with 20 core keywords selected per dimension. Third, a Word2Vec embedding model is applied to expand each dimension's seed lexicon to 50 semantically related terms. Finally, a semantic network is constructed and visualized using Gephi to represent the topological structure of Han and Tibetan thought across historical periods; betweenness centrality and related metrics are computed to identify cross-thematic bridging concepts.

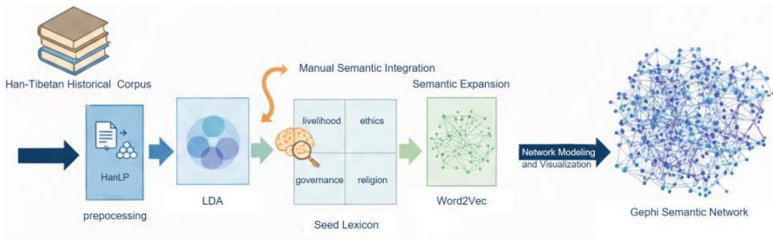


Fig. 1. Overall Analytical Framework

### 3.3 Technical Implementation

**LDA Topic Modeling and Seed Lexicon Construction.** Unsupervised topic modeling was performed on the preprocessed corpora using LDA [16]. A vocabulary was constructed with Gensim, with extreme-value filtering applied to remove tokens appearing fewer than twice and those occurring in more than 50% of documents. Separate LDA models were trained for each historical period with the number of topics set to six—determined through repeated trials across a range of five to eight topics to optimize the balance between topic distinctiveness and coherence—with 20 training passes to ensure convergence and a fixed random seed of 42 for reproducibility. The model outputs the top ten highest-weighted tokens per topic; topic distributions across all documents within a given period are averaged to characterize the collective thematic profile of that period.

Based on the LDA results, the "Datong" ideology is organized into four dimensions: livelihood (material welfare and economic order), governance (political institutions and the exercise of power), ethics (moral norms and personal conduct), and religion (spiritual belief and transcendent pursuits). The seed lexicon was further supplemented with ideologically significant terms attested in classical scholarship — such as "guangua-gudu" (the widowed, orphaned, and destitute)—yielding a standardized seed lexicon of 80 keywords across the four dimensions (Tables 4 and 5).

**Term Frequency Analysis.** Term frequency statistics were computed to quantify thematic attention across the four dimensions for each historical period. A per-ten-thousand normalization was applied to correct for variation in corpus size, ensuring comparability across periods.

**Word2Vec Lexicon Expansion and Semantic Network Construction.** Independent Word2Vec models were trained on the corpus of each dynastic period (embedding dimension = 200, context window = 8, minimum token frequency = 2). For each seed term, the top 30 most similar tokens were retrieved, and those exceeding a predefined cosine similarity threshold were incorporated into the corresponding thematic lexicon, expanding each dimension to a maximum of 50 terms. The semantic network was constructed with expanded tokens as nodes; edges were established between token pairs with cosine similarity exceeding 0.55, with connections involving seed terms assigned

double weight. Visualization follows a dual-metric scheme: node size reflects average weighted degree, and node color denotes thematic membership (livelihood: orange; ethics: blue; governance: green; religion: pink). Betweenness centrality is used to identify cross-thematic bridging concepts.

## 4 Results

### 4.1 Topic Discovery: LDA Modeling Results

Through unsupervised LDA topic modeling, the thematic distribution characteristics of the Han and Tibetan corpora across each historical period were extracted, providing an empirical basis for the construction of the seed lexicons used in subsequent term frequency analysis.

**Thematic Evolution in Han Texts.** The thematic trajectory of the Han corpus follows a clear progression: from the "founding of ritual governance" through an "ideological turn" to "homogenization under prosperity" "the deepening of Neo-Confucianism" and finally "the interweaving of tradition and modernity". This trajectory reveals the historical transformation of "Datong" thought from an early politico-ethical framework, through philosophical internalization in Neo-Confucian discourse, toward modern egalitarian ideals. The Qing dynasty is particularly notable for its dual orientation: Topic 3—featuring terms such as "pingdeng" and "nannü"—marks the emergence of late Qing reformist thought as represented by Kang Youwei's "Datong Shu", reflecting the transformation of the traditional "Datong" into modern conceptions of equality.(Table 2)

**Table 2.** Keyword Distribution of Qing-Period Topics

Topic	Keywords
0	Mozi, zhuhou, Shiji, tianzi, Hanshu, taiping, feiye, shuoshi, dafu, chengmen
1	zhuren, daoshi, nüren, tafuren, fo, yixi, yuwei, shaonian, ciri, xuanren
2	jjazhong, jinnian, qunian, meiri, jianglai, wojia, zufu, tangshang, Xianfeng, zhengyue
3	datong, nanzi, taiping, Zhongguo, renmin, dadi, pingdeng, renlei, gongyi, nannü
4	furen, daoshi, shaonian, Huangying, zhuren, langjun, mingwang, yixi, chumen, chenghuang
5	jingjie, Baishi, Beisong, Dongpo, shiren, ciren, qixiang, yuwei, Wudai, Nansong

**Thematic Evolution in Tibetan Texts.** The Tibetan corpus traces a trajectory from the "dual-track politico-religious governance" of the Tubo Kingdom, through the "ethical reconstruction" of the fragmentation period, to the "local consolidation of power" under the Sakya-Phagmodrupa and the "bureaucratization" of Qing-era Tibet. This trajectory clearly delineates the historical shift in Tibetan governance thought from centralized royal authority, through sectarian decentralization, and back toward central administrative control. The Qing period exhibits pronounced bureaucratic characteristics: terms such as "annual revenue", "fiscal receipts", "allocations",

andreflect a well-developed system of fiscal management and bureaucratic appointment, while references to the "Amban" (imperial resident), "wangye" (princes) and "soldiers" mark the institutionalized governance exercised by the Qing central government through its resident commissioners in Tibet.(Table 3)

**Table 3.** Keyword Distribution of Qing-Era Tibet Topics

Topic	Keywords
0	shengzhizi, shishi, Lewu, shengzi, chengshi, shànqiào, Gongbo, suosheng, youzi, kunzhong
1	qishou, Qujie, nianshou, Zangke, Luoben, Boqie, bogei, lingqi, xieren, weiqi
2	Qujie, xufa, qishou, Zangke, lingqi, Boqie, xieao, disi, Luoben, xieren
3	xufa, Qujie, xieao, disi, Boqie, renshou, Nanjie, suiru, Wenbu, Linmai
4	Shambhala, shèngjìng, qingren, fayin, Foye, Tianzhu, Moluo, Lujia, zhuzang, Baluo
5	wangye, Gurkha, dida, caili, zhuzang, Foye, bingding, wanru, enzhu, Banzuer

**LDA Topic Modeling as the Basis for Seed Lexicon Construction.** The seed lexicons for the four thematic dimensions were constructed on the basis of the high-frequency keywords extracted through LDA topic modeling.(Tables 4 and 5)

**Table 4.** Han Seed Lexicon

Category	Keywords
Livelihood	baixing, jiazhong, datong, zhongguo, renmin, pingdeng, gongyi, nannü, guanqua-gudu, jiku, tianchan, junping, shoucheng, yangsheng, sangzi, jihan, shengji, chanye, zicai
Governance	jiangjun, chaoting, junzhu, tongshuai, tianxia weigong, xuanxian yüneng, jiangxin xiumu, gonghé, wangdao, gangji, xingcui, guan zhi, cishi, fadu, junxian
Ethics	daoli, tianli, tiandao, zhidao, dexing, lifa, junzi, jingzhuan, zhizhi, liyi, tuicheng, gewu, zunbei, mingfen, ren'ai, xiaoti, chengyi, shendu
Religion	changsheng, shenxian, daoshi, mingshan, xianren, yinguo, lunhui, jisi, mingfu, tiandao, guishen, baoying, chanding, niepan, zhongsheng, cibel, gongde, yinyang, shengtian

**Table 5.** Tibetan Seed Lexicon

Category	Keywords
Livelihood	tudi, fushui, liangshi, qingke, niuyang, shengchan, shengji, caiwu, maoyi, jinyin, fangwu, hukou, zhenji, chaiyi, xümu, kouliáng, zanba, jiedai, chanye
Governance	lùli, guan zhi, xingshang, zhidu, zongben, fadu, bingding, jiangshuai, chaogong, fangyu, gongwen, galun, shangfa, anfu, yueshu, jinling, gaoshi, wenshu
Ethics	junzi, xiaoren, xianzhe, yūzhe, geyan, yingyong, xianming, renci, chengshi, zhengzhi, qianxu, aoman, feibang, he'ai, renru, zhongxin, ci'ai, baoen, lita, xiushen
Religion	fofa, dashi, mizong, simiao, puti, xiuxing, foxiang, jingdian, lingqi, shèngjìng, yinguo, lunhui, zhongsheng, cibel, tiandao, chanding, gongde, niepan, jietuo, qiancheng

## 4.2 Quantitative Analysis: Term Frequency Results

While LDA topic modeling revealed the latent thematic structures of the Han and Tibetan corpora, the variation in thematic weights across different historical periods requires further quantification. Drawing on the seed lexicons constructed in the

preceding section, normalized term frequency statistics are applied to translate qualitative topic findings into measurable evolutionary trends, with particular focus on tracing the diachronic changes across the four dimensions of livelihood, governance, ethics, and religion.

**Quantitative Characteristics of Ideological Evolution in Han Texts.** In the pre-Qin and Han periods, governance and ethics scores are broadly balanced; terms such as "jiangjun" (general), "Xiongnu", and "junxian" (commandery-county system) reflect the political practice of the unified empire, marking the ideological foundation of combined kingly and hegemonic rule. In the Wei-Jin and Northern and Southern Dynasties period, both governance and religion scores are elevated; the spread of Buddhism and Daoism produces a dense concentration of terms such as "changsheng" (longevity), "yinguo" (karmic cause and effect), and "lunhui" (transmigration), indicating the compensatory social function of spiritual belief during political fragmentation. In the Sui-Tang period, the ethics score reaches its historical peak while religion falls to its lowest point; the concentration of terms such as "daoli" (reason), "lifa" (ritual and law), and "ren'ai" (benevolence) reflects the reconstruction of political legitimacy through moral governance. In the Song-Ming period, the ethics score remains robust across a corpus of 2.43 million tokens, with Neo-Confucian concepts such as "gewu" (investigation of things), "zhizhi" (extension of knowledge), and "tianli" (heavenly principle) becoming the common intellectual vocabulary of the literati. In the Qing dynasty, the livelihood score rises sharply; the co-occurrence of terms such as "datong", "pingdeng" (equality), "renmin" (the people), and "gongyi" (public deliberation) alongside everyday terms such as "shengji" (livelihood) reflects the reformist transformation of the traditional ideal of "yangmin" (nourishing the people) (see Fig. 2).

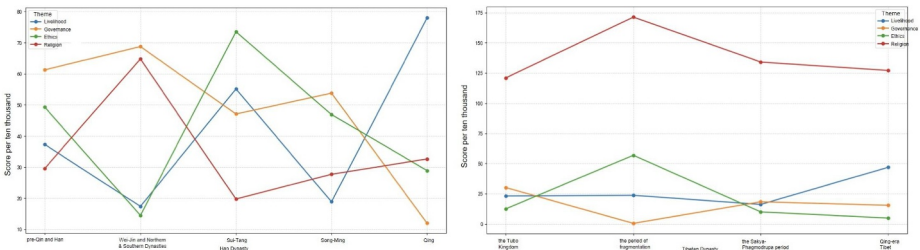


Fig. 2. Thematic Evolution Across Dynastic Periods in Han and Tibetan Texts

**Quantitative Characteristics of Ideological Evolution in Tibetan Texts.** During the Tubo period, the governance score (30.11) is the highest across all periods; terms such as "lüli" (statutes), "qianhu" (military household units), and "ganzhi" (administrative system) attest to a rigorous system of military and household registration. The religion score, while high in absolute terms, is the lowest of all Tibetan periods, reflecting the contested balance between royal and ecclesiastical authority. In the fragmentation

period, the governance score nearly vanishes while religion peaks; Tibetan Buddhism's "later diffusion" ("chidar") fills the social vacuum left by the collapse of unified political authority. In the Sakya-Phagmodrupa period, the governance score rebounds markedly, as the "myriarchy" system and the "Ponchen" administrative structure established under Yuan dynasty investiture signal a shift from purely religious to dual politico-religious governance. In Qing-era Tibet, the livelihood score reaches its peak; the proliferation of land deeds, legal documents, and corvée registers marks a fundamental reorientation of historical documentation from "the transmission of the Dharma" to "secular subsistence".

**Comparative Analysis: Three Logics of Han-Tibetan Ideological Evolution.** Early Coupling. The "dual axis of governance and ethics" in the pre-Qin and Han periods, and the "centralized royal authority with parallel politico-religious structures" of the Tubo Kingdom, both reveal that social integration in the early phase of state-building required the concurrent deployment of institutionalized governance discourse and a transcendent value system. In the Han context, Confucian ethics were embedded within the bureaucratic apparatus through combined kingly and hegemonic rule; in the Tibetan context, the royal authority of the Tsenpo was combined with Buddhism to establish a politico-religious framework. Both reflect the common logic that political power requires spiritual legitimation. The periods of Wei-Jin fragmentation and Tibetan disunity alike demonstrate the compensatory social function of religion during political upheaval, reflecting a shared pre-modern strategy of sustaining social cohesion through spiritual authority.

Qing Resonance. The simultaneous appearance of historical peaks in the livelihood dimension across both Han and Tibetan Qing-era corpora marks a structural convergence. The concentration of terms such as "pingdeng", "renmin", and "gongyi" in Kang Youwei's "Datong Shu", alongside fiscal and corvée records in Tibetan archival texts, attests to the cross-cultural universalization of a people-centered ("mingsheng benwei") orientation. The "Datong" ideal in the Han context shifts from moral utopianism toward demands for practical equality, while the archivization of Tibetan documentation displaces religious narrative with records of secular life—together constituting a paradigm shift from traditional Eastern civilization toward modern welfare-oriented politics.

Institutional Integration under Yuan, Ming, and Qing. The Yuan dynasty incorporated the Tibetan politico-religious system into the central bureaucratic apparatus through the "myriarchy" system. In the Qing period, the promulgation of the "Lifanyuan Zeli" and the "Imperial Endorsed Regulations for Tibet" aligned Tibetan legal practice with the administrative logic of the interior; Han bureaucratic terminology such as "zhuzang" (Amban), "wangye", and "bingding" (soldiers) entered Tibetan archival texts in large numbers, marking Tibet's transition from sacred to secular time.

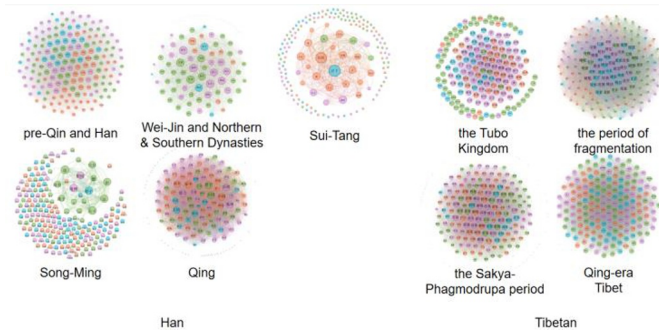
### 4.3 Relational Analysis: Semantic Network Results

The preceding analysis has revealed the synchronized peak of the livelihood dimension in Qing-era Han and Tibetan corpora. However, the ideological mechanism underlying this "Qing resonance" remains to be elucidated. This section focuses on the concept of "Datong", tracing its evolution as a cross-thematic bridging node through Word2Vec semantic network analysis.

**Semantic Evolution of "Datong" in Han Texts.** In the pre-Qin and Han periods, the "Datong" node is strongly coupled with politico-ethical concepts such as "lifa" (ritual and law), "mingfen" (hierarchical order), and "wangdao" (the kingly way), with low betweenness centrality, functioning primarily as an idealized image within the Confucian ritual system. In the Wei-Jin and Sui-Tang periods, the rise of Neo-Daoist and religious discourse shifts Datong's associative weight toward concepts such as "taiping" (great peace), "zhidao" (the way of governance), and "dehua" (moral transformation), though it remains confined to elite political discourse. In the Song-Ming period, "Datong" undergoes a semantic drift toward metaphysical categories such as "dao", "li", and "tianli" (heavenly principle), exhibiting secondary clustering characteristics and being instrumentalized as a social gloss for demonstrating the necessity of heavenly principle (see Fig. 3).

In the Qing dynasty, "Datong" shifts significantly toward a populist semantic cluster comprising terms such as "baixing" (common people), "shengji" (livelihood), "renmin" (the people), and "pingdeng" (equality), with a substantial increase in betweenness centrality, establishing it as a key bridging concept between traditional political discourse and modern egalitarian ideals. Notably, "Datong" becomes strongly coupled with "Zhongguo" (China) and political legitimacy, evolving into a core modifier for unified territorial sovereignty and ethnic integration.

**Functional Equivalence of "Harmony and Coexistence" in Tibetan Texts.** No fixed lexical equivalent of the Han "Datong" exists in the Tibetan corpus. Applying the criteria of cross-thematic scope, high betweenness centrality, and the embodiment of an ideal social order, this study identifies a conceptual cluster associated with "harmonious coexistence". During the Tubo period, legitimating narratives represent early attempts to integrate secular order through religious orthodoxy. During the fragmentation period, concepts including "Buddhist dharma", "transmission lineage" and "reincarnation of masters" reach peak betweenness centrality, functionally replacing royal authority as the mechanism of social cohesion. In the Sakya-Phagmodrupa period, politico-religious concepts such as "Ponchen", "myriarch", and "Dharma King" rise prominently, forming a distinctively Tibetan model of harmonious coexistence in governance. In the Qing period, the semantic network connection weights between "universal salvation" and "pacifying the people and reducing the gap" strengthen markedly, signaling a transition in Tibetan ideals of social order from purely religious redemption to a new model integrating religious compassion with secular governance.



**Fig. 3.** Semantic Networks Across Dynastic Periods in Han and Tibetan Texts

**Semantic Resonance of the Han-Tibetan "Datong" Ideal.** Early Structural Convergence. The Tubo unification of the Tibetan plateau realized a regional "minor "Datong", " forming a semantic structural parallel with the pre-Qin Han ideal of "tianxia yitong" (all-under-heaven unified). Although the flourishing of religion was not temporally synchronized across the two traditions, both demonstrate the social integrative function of religion when secular authority fails. The arrival of Princess Wencheng in Tibet in 641 CE marks the institutionalization of Han-Tibetan cultural exchange, with Buddhism serving as a shared spiritual resource that established the basis for cross-cultural value dialogue.

Ideological Isomorphism under Yuan, Ming, and Qing. The Yuan dynasty's Bureau of Buddhist and Tibetan Affairs (Xuanzheng Yuan) incorporated Tibet into the "China" narrative system. The semantic coupling of "Datong" and "Zhongguo" in Han texts (evidenced by their co-occurrence in Topic 3 of the Qing-period model) is isomorphic with Tibet's political reintegration under central authority—both converging on the ideal of unity in diversity.

"Harmony in Difference" in the Qing Dynasty. The Qing governance model affirmed the legal status of Tibetan Buddhism while respecting its doctrinal integrity, embodying the core principle of "he'er-butong" (harmony without uniformity) within "Datong" thought. Semantic network analysis reveals a marked strengthening of associative ties among concepts such as "minsheng" (people's livelihood), "anmin" (pacifying the people), and "pingdeng" in Qing-era Han and Tibetan texts, indicating the formation of shared values in the practice of maintaining unified governance.

## 5 Conclusion

This study constructs a bilingual Han-Tibetan corpus and applies a three-tier framework—LDA topic modeling, normalized term frequency analysis, and Word2Vec semantic network analysis—to reveal the evolutionary trajectory and integration mechanisms of "Datong" ideology across four thematic dimensions: livelihood, governance, ethics and religion.

The three tiers collectively demonstrate that Han-Tibetan governance thought follows three interlocking logics: early coupling, Qing resonance, and institutional integration. The semantic shift of "Datong" in the Qing period toward popular welfare demands, combined with the archival transformation of Tibetan documentation from religious to secular records, constitutes the deep mechanism of "Qing resonance"—providing quantitative evidence for the value integration of diverse cultures within a unified framework and offering empirical support for the "Three Interactions" theory.

Future work may extend temporally to the modern period, spatially to other ethnic traditions such as Mongol and Uyghur texts, and technically to cross-lingual pre-trained models such as BERT combined with dynamic semantic network analysis.

### Disclosure of Interests.

The authors have no competing interests to declare that are relevant to the content of this article.

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