

# **The Progress in the Research on the Communication of Catholic Culture from the 1980s in Anlong Ancient City, China**

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## **Abstract**

This article employs literature research and qualitative research approach to analyze the current status of academic research on Catholic cultural communication from the 1980s in Anlong Ancient City, China; estimate the research trend, and clarify the basic situation of current academic research on the Catholic cultural communication in Anlong Ancient City. The research analyzes the period when Catholicism was introduced into Anlong Ancient City, the research of foreign missionaries, the Catholic history and culture, and the relationship between the Yongli Regime of the Southern Ming Dynasty and Catholicism. The findings revealed that cross-cultural communication did not appear in the research among Catholics. Therefore, there is still a gap in academic research on the communication of Catholic culture in Anlong Ancient City, which can be further expanded. In the next step, the history of the communication of Catholic culture in Anlong Ancient City and the spread situation in the real society deserve the continuous efforts of researchers to explore further the communication of Catholic culture in Anlong Ancient City, to enrich the connotation of Catholic culture in Anlong Ancient City.



## ความก้าวหน้าในการวิจัยการสื่อสาร วัฒนธรรมคาทอลิก ช่วงทศวรรษ 1980 ในเมืองโบราณอันหลง ประเทศจีน

เผิง เจี้ยนปิง และ ประกายกาวิล ศรีจินดา

วิทยาลัยนิเทศศาสตร์ มหาวิทยาลัยราชภัฏสวนสุนันทา

### บทคัดย่อ

บทความนี้ใช้การวิจัยเอกสารและการวิจัยเชิงคุณภาพ เพื่อวิเคราะห์สถานะปัจจุบันของการวิจัยทางวิชาการเกี่ยวกับการสื่อสารวัฒนธรรมคาทอลิกในช่วงทศวรรษ 1980 ในเมืองโบราณอันหลง ประเทศจีน ประเมินแนวโน้มการวิจัย และชี้แจงสถานการณ์พื้นฐานในปัจจุบันเกี่ยวกับการสื่อสารวัฒนธรรมคาทอลิกในเมืองโบราณอันหลง วิเคราะห์ช่วงเวลาที่สำคัญทางประวัติศาสตร์นิกายโรมันคาทอลิกเข้ามาในเมืองโบราณอันหลง การศึกษาวิจัยของมิชชันนารีต่างประเทศ ประวัติศาสตร์และวัฒนธรรมคาทอลิก และความสัมพันธ์ระหว่างระบอบหย่งลี่ของราชวงศ์หมิงตอนใต้กับนิกายโรมันคาทอลิก ผลการวิจัยพบว่า การสื่อสารข้ามวัฒนธรรมไม่ปรากฏในการวิจัยในหมู่ชาวคาทอลิก จึงยังคงมีช่องว่างในการวิจัยทางวิชาการเกี่ยวกับการสื่อสารวัฒนธรรมคาทอลิกในเมืองโบราณอันหลงซึ่งสามารถขยายเพิ่มเติมได้ในขั้นตอนต่อไป ประวัติศาสตร์ของการสื่อสารวัฒนธรรมคาทอลิกในเมืองโบราณอันหลง และสถานการณ์การแพร่กระจายในสังคมที่แท้จริงสมควรได้รับความพยายามอย่างต่อเนื่องของนักวิจัยในการสำรวจการสื่อสารวัฒนธรรมคาทอลิกในเมืองโบราณอันหลงเพิ่มเติม เพื่อเพิ่มความหมายแฝงของวัฒนธรรมคาทอลิกในเมืองโบราณอันหลง

## คำสำคัญ

ความก้าวหน้าทางการวิจัย, เมืองโบราณอันหลง, วัฒนธรรมโรมันคาทอลิก, การสื่อสารวัฒนธรรม

## **Introduction**

Anlong Ancient City is located in southwest Guizhou at the junction of Guizhou, Guangxi, and Yunnan provinces. Built in the early Ming Dynasty, it is a provincial historical and cultural city with a history of more than 600 years.

In 1582, Italian missionaries Michele Ruggieri, Matteo Ricci and Francesco Pasio were sent to China by the Society of Jesus to spread Catholicism. In the late Ming and early Qing Dynasties, Catholicism spread widely in China, with many officials believing in it and many baptized people (Guang, Y, 2000).

To meet the missionary needs, The Vatican designated Guizhou as a substitute pastoral region in 1696. The independent Diocese of Guizhou was established in 1846. In 1922, Apostolica Praefectura Nganlomensis was established with Anlong Ancient City as the center. Instructed The Society of Foreign Missions of Paris (Missions Etrangeres de Paris) to take charge of educational affairs in the border areas of Guizhou, Guangxi, and Yunnan; In 1927, it was upgraded to Vicariato Apostolico Nganlong. In 1947, Vicariato Apostolico Nganlong was elevated to Dioecesis Nganlong. Apostolica Praefectura Nganlomensis, Vicariato Apostolico Nganlong, and Dioecesis Nganlong can be collectively referred to as “Anlong Diocese”. The Vatican appointed missionaries from France and other countries to preach in the area around Anlong Ancient City and developed local Chinese clergy to expand the power of the Catholic Church.

In the area around Anlong Ancient City, many ethnic groups such as Han nationality, Bouyei nationality, and Miao nationality have always lived there, among which the population of Bouyei nationality and Miao nationality is large. From the late Ming Dynasty to the Qing Dynasty and the Republic of China, there were many Catholics in Anlong and its surrounding areas. In 1949, Dioecesis Nganlong had a total of 20 churches, including 32 foreign missionaries, 9 Catholic nuns and 20 Chinese clergy (including 5 Bouyei), with land property of more than 3000 stone and 11,319

members, most of whom were Bouyei and Han, among which 7000 members were Bouyei (Zhiqing, L, 2015).

In 1952, Diocesis Nganlong was abolished, which affected the communication of Catholicism in the area and led to a decline. However, under China's policy of freedom of religious faith, Catholicism still exists in Anlong, and Catholic relics such as the churches and The Catholic Names Stele in the Southern Ming Dynasty are preserved. Today, there are still many religious people in the ancient city and its surrounding rural communities. This has created conditions for us to understand the communication of Catholic culture in Anlong.

The academic circle has paid some attention to the Catholic culture in Anlong Ancient City, carried out related research, and obtained some research achievements. However, what is the research status on the communication of Catholic culture from the 1980s in Anlong Ancient City, what research progress has been obtained, and what problems or shortcomings still exist? At present, there is no special research article to elaborate systematically.

The communication of culture depends on the relevant activities of the characters and the concrete performance of the cultural carrier. The influence of foreign culture on local culture is generally brought about by people's communication activities. At the beginning of the Qing Dynasty, there was no Catholic culture in Anlong. It was missionaries such as Andreas Xavier Koffler from Austria and Michel Boym (That is, Michael Boym) from Poland during the Yongli Regime of the Southern Ming Dynasty after the fall of the Ming Dynasty who brought Catholic culture such as the classic Bible, Mass, and Christmas to the city. Later, it blossomed here, thus spreading the Catholic culture in Anlong Ancient City to today.

This study systematically sorts out the research achievements on the communication of Catholic culture from the 1980s in Anlong Ancient City, and conducts a comprehensive analysis through the collection and collation of relevant academic frontier literature and materials, to summarize the research status. It

is found that previous studies focused on the historical exposition and missionary situation of Catholicism, while no research has been carried out in the field of communication. Therefore, the study helps to further understand the historical situation of the communication of Catholic culture in Anlong Ancient City and will play a positive role in filling the gap in academic research and creating a socialist harmonious society in combination with the practical beliefs of the masses in real society.

### **Research Question**

What is the current status and research trend of academic research on the communication of Catholic culture from the 1980s in Anlong Ancient City?

### **Objective**

To understand the research status of Catholic cultural communication since the 1980s in Anlong Ancient City from the perspective of cross-cultural communication, this research article aims to examine the period when Catholicism was introduced into Anlong Ancient City, the Catholic history and culture, and the relationship between the Yongli Regime of the Southern Ming Dynasty and Catholicism, to discuss the research progress on Catholic cultural communication in the past 40 years in Anlong Ancient City. On this basis, the article discusses the development trend of the Catholic culture spread in Anlong Ancient City from the rise of research to the decline of research, and analyzes the reasons, to lay a foundation for further research and enrich the connotation of Catholic culture in Anlong Ancient City.

## Literature Review

### 1. Cross-cultural Communication Theory

Cross-cultural communication refers to the communication between different cultures. In 1955, Edward T. Hall, an American cultural anthropologist, first proposed the concept of “cross-cultural communication”. After that, the theoretical research system of cross-cultural communication was gradually established and developed in the United States and gradually spread to other parts of the world. In the 1980s, cross-cultural communication theory entered the research horizon of Chinese scholars, and people began to pay attention to how individuals and groups of different cultures carry out communication and analyze the cultural factors that hinder communication (Shijie, G, 1995, p. 14). Cross-cultural communication involves many aspects of the study of culture and communication and is widely used in different disciplines such as communication, anthropology, and religion. At present, the research on cross-cultural communication and international communication shows an upward trend (Fei, J, 2010).

In the late Ming and early Qing dynasties, from 1652 to 1656, Catholicism was introduced into Anlong. For nearly 400 years, from the first foreign missionary Michael Boym (Bu Mige, 1612-1659) and other people’s writings on the history and culture of Chinese Catholicism to France, Poland, and other countries, Monographs, research articles and works, and other research achievements of sinologists such as Fr Jean Charbonnier (1932-2023) in France often appear. Since the 1980s, Chinese scholars have produced more and more research achievements on Catholic culture in Anlong, deepening the research in this field together with foreign scholars. This article is about the research progress of Catholic cultural communication in Anlong Ancient City, involving the collection, collation, and analysis of relevant research achievements in the world. In this process, the achievements of scholars in France, Poland, Germany, and other countries were translated and introduced to China, and published in journals such as “International Sinology”

or research article collections. Chinese scholars such as Xiping Zhang have also published their works abroad. Therefore, the research on Catholic cultural communication in Anlong Ancient City itself has been characterized by the use of cross-cultural communication theory.

## **2. Catholicism was introduced into Anlong Ancient City**

Anlong Ancient City is under the jurisdiction of Qianxinan Bouyei and Miao Autonomous Prefecture in today's Guizhou Province. It has always been an area inhabited by ethnic minorities, with many Bouyei, Miao, and other minorities. Therefore, the introduction of Catholicism into Anlong Ancient City is closely related to the history of the introduction of Catholicism into Guizhou, southwest Guizhou, and Bouyei areas. When the academic circles discussed the introduction of Catholicism into Guizhou and southwest Guizhou, part of them involved the introduction time of Catholicism into the ancient city of Anlong. It is believed that it was introduced into Anlong Ancient City from 1652 to 1656.

Jianzhong Zhou (1981), Zhe Zuo (1985), Hao Fang (1988), and others have actively explored the entry of Catholicism into Anlong, but they do not examine the entry times in detail, only mentioning the presence of Catholicism during the time in Anlong occupied by the Yongli Regime of the Southern Ming Dynasty. The Empress Dowagers, Queens, Crown Prince and some of the attendants of the Yongli Regime were baptized in Guangdong. Because of their influence, there began to be believers in Xingyi (Guizhou Office of Compilation of Religious Records, 1985, p. 53). At that time, "Xingyi" was Anlong Prefecture, which ruled the ancient city of Anlong and administered Xingyi and other places. Catholics began to live in Anlong when the Yongli Regime of the Southern Ming Dynasty was stationed there. However, it is not clear when Catholicism was introduced to Anlong.

Later, some scholars proposed that Catholicism was introduced into Guizhou in the late Ming and early Qing dynasties (Ling, K, 1999). The conclusion is obtained based on mutual corroboration of historical documents and archaeological materials and has certain persuasiveness.

After this statement is put forward, there are still different views in the academic circle. Judging from the Catholic relics of the Southern Ming Dynasty in Anlong Ancient City, the history of Catholicism in Guizhou can be dated back to the early Qing Dynasty (Heping, Q, 2003). It can be seen that Catholicism was introduced to the ancient city of Anlong during this period, but the “early Qing Dynasty” here is not specified. In the early Qing Dynasty, Catholicism was also brought to Anlong with the retreat of the Yongli Regime. Therefore, according to the History of the Church in Guizhou, there were already believers in Xingyi before the missionaries entered Guizhou, which may have been religious officials scattered in the local area of the Yongli Regime and their descendants, or descendants who were influenced to establish religion (Jianzeng, L, et al., 2002, p. 162). This said for the late Ming and early Qing when Catholicism was introduced into Anlong is still not sure and the attitude was very vague.

The theory that Catholicism was introduced into Anlong Ancient City from 1652 to 1656 in the late Ming and early Qing Dynasties was supported by Ping He (2000), Zhiqing (2015), Fengyan Xia (2016), Zhihui Zeng (2018), etc. The author also agrees on this view (Jianbing, P, 2015). At this point, from 1652 to 1656, when the Yongli Regiment of the Southern Ming Dynasty stayed in Anlong during the late Ming and the early Qing Dynasties, Catholicism was introduced to Guizhou, of course, to the ancient city of Anlong, which belongs to Guizhou. This view has been largely accepted by the academic community.

### **3. Catholic history and culture in Anlong Ancient City**

The Anlong Ancient City was once a political, economic, and cultural center in the southwestern region of Guizhou Province, so its Catholic history and culture were closely related to those of the surrounding areas.

Catholicism developed greatly in China from the late Ming and early Qing Dynasties to the Republic of China (1652-1949) for nearly three hundred years. After the establishment of the Guizhou Diocese, especially the Anlong Diocese centered on the ancient city of Anlong, Catholicism spread widely in the border areas of Guizhou, Guangxi, and Yunnan. First, French missionaries Jean Muller, Aloys Schotter and other places such as Xingren, Zhenfeng, Xingyi and Anlong in Panjiang area of southwest Guizhou carried out missionary activities. Later, foreign missionaries such as Jean-Baptiste Aubry, Alphonse Schotter, and Esquirol Joseph Henri came to Wangmo Sanglang and Xuhenshur to preach. Catholicism in southwest Guizhou developed rapidly, from 5 believers and 1 church in 1802 to 15 churches and 12 mission stations in 1922. From 1922, when Anlong Diocese was founded, to 1949, 33 foreign missionaries were working in the Diocese of Anlong. The bishop was Carlo Alexandre. Louis Esquirol, Marcel Signoret, Francois Richard and Cyprien Huc (Zhaoxing, C, 1986) successively served as archdeacon. Today, although Anlong Diocese is no longer a relic of the old society, the area is still heavily Catholic. As a social phenomenon, the academic circle must pay attention to and study the Catholic culture in Anlong Ancient City.

Dr. Zhihui has done a lot of research achievements on Anlong Catholicism. His doctoral dissertation “The Catholic Church and Bouyei Society in Guizhou, Guangxi, and Yunnan -- Centered on the Activities of the Modern Parisian Missionaries in the Border District of Anlong” (Catholic Church and Bouye Society in Border District of Guizhou, Guangxi and Yunnan -- Center on the Activities of Paris Foreign Missions in Diocese of Nanlong in Modern Times) is a study on the missionary activities of the Anlong Diocese, whose leadership organization is located in the ancient city of Anlong, in the

Bouyei area (Zhihui, 2011). In addition, many of his other articles related to the relationship between the Bouyei and Catholicism.

He believed that since the late Qing Dynasty, Alphonse Schotter, and Esquirol Joseph Henri, represented by The Society of Foreign Missions of Paris, had successfully persuaded many Bouyei in Anlong Diocese to convert to Catholicism through their continuous efforts of preaching in the local dialect and compiling dictionaries. formed so-called “Bouyei Naturalization Movement” (Tchong-kiatse race un Ouvrier Apostlique) (Zhihui, 2017). He actively explored the communication of Catholicism among the Bouyei people and achieved some creative results, but he had a partial understanding of the missionary function of Apostolica Prefecture Nganlomensis to a certain extent, which was ideologically accepted by the Vatican when it first approved the diocese. The influence of the so-called “original intention” to “save the soul of the Bouyei people”. Although the missionary activities of Anlong Diocese focusing on the Bouyei people, many Bouyei people had indeed been attracted to the religion in history, and it still has a certain influence today. However, the missionary objects of Anlong Diocese were not limited to the Bouyei people. There were also believers of Miao, Han, and other ethnic groups, but the number of Bouyei believers was relatively big.

Takeuchi Fuji, a Japanese scholar, and Qin Heping, a Chinese scholar, investigated the reasons, manifestations, and influences of the Bouyei faith in Catholicism, which is different from the perspective of Dr. Zhihui’s research on the Bouyei Catholicism in Anlong Diocese. At the end of the Qing Dynasty, the reason why the Bouyei people in Qianxinan believed in Catholicism was that they lived in a historical environment with unstable social order and began to accept Catholicism and other religions under the influence of various factors such as government, Qing army, rebel army, bandits and oppression of the Han nationality. The purpose was to seek political protection, to avoid attacks on the village by the government and the Han people to ensure the safety of the village and itself, and to regard Catholic priests as excellent wizards and doctors and hope to get medical treatment (Takeuchi Fuji, 1992). Heping (2003) investigated the communication of Catholicism in Anlong Diocese,

which was mainly located in the Bouyei region in southwest Guizhou, and believed that the acceptance of Catholicism by the Bouyei was closely related to the efforts of French missionaries, but mainly due to the missionary activities of Chinese priests and nuns such as Tingmei Lu (Bouyei people) and Zhao Lin (Han people). Under specific historical conditions in ancient times, missionaries could get God's protection if they preached religion, so that the Bouyei could not be oppressed by the government, and could go to heaven and enjoy happiness after death. Therefore, the part of the Bouyei people became religious (Jianbing, 2014).

#### **4. The relationship between the Yongli Regime of the Southern Ming and Catholicism**

The introduction of Catholicism into the ancient city of Anlong is directly related to the Yongli Regime of the Southern Ming Dynasty. According to the research status, the relationship between the Yongli Regime of the Southern Ming Dynasty and Catholicism mainly focuses on the Austrian missionary Shawei Qu (Ande Qu, Andreas Xavier Koffler), Polish missionaries Michel Boym and Francesco Sambiassi (1582-1649), historical activities of them and others coincided with the baptism of royalties and ministers and the activities of Catholics such as the eunuch Tianshou Pang (Christian name "Aquileo").

In 1985, some scholars analyzed the Catholicism of the Empress Dowagers, Queens, and Crown Prince in the Yongli Regime of the Southern Ming Dynasty (Zhe, 1985). In the same year, the Religious Historical Records of Guizhou (Series 1) also mentioned the relationship between the Yongli Regime and Catholicism (Guizhou Religious Records Compilation Office, 1985, p. 53). Before Western missionaries entered Guizhou, there were Catholic activities in Guizhou. In the early Qing Dynasty, there were dozens of religious people in the imperial Palace of the Southern Ming Dynasty. When the soldiers of the Yongli Regime retreated and passed through Anlong County, Catholicism was also brought to the place (Zhiqing, 2015). In the Yongli Regime, there were not only

foreign missionaries Andreas Xavier Koffler and Michel Boym, moreover, but there were also eunuch Tianshou Pang and Shisi Qu plow (Catholic name “Thomas”), Kuichu Ding (Catholic name “Lucas”), Lian Jiao (Catholic name “Lucas”) and other powerful officials in the court believe in Catholicism. Missionaries preached in the Yongli Regime, and several members of the royal family, including the Empress Dowagers, were baptized into the religion. The Yongli Regime was a special Catholic court (Jianzeng, 2015).

In April 1648, Ande Qu baptized two Empress-Dowagers and one queen. In the end, 50 concubines and 40 officials were baptized, but Emperor Yongli did not become a catholic (Claudia V. C, 2019). Italian missionary Francesco Sambiassi played an important role in the communication between the three regimes of Hongguang, Longwu, and Yongli in the Southern Ming Dynasty, the Catholic Church in Macao and the Macao authorities, obtaining military support from the Portuguese, and promoting Catholicism in the Southern Ming Dynasty. The Yongli Regime of the Southern Ming Dynasty employed foreign missionaries such as Francesco Sambiassi, Wolfgang Andreas Xavier Koffler, and Michel Boym, and contacted the Catholic Church in Macao, the authorities in Macao and the Vatican. To gain their support (Wenyuan, C, 2000). Michel Boym was a devout missionary, but also a scholar with profound academic statements. He made many achievements in Chinese medicine, pharmacy, botany, geography, and so on (Zhijie, K, 1995). Michel Boym, as a pioneer in European studies of China and the Western transmission of middle schools, played an important role in the history of early European Sinology and his academic achievements have been universally recognized (Zhen, L, 2015). The Atlas of China, written by Michel Boym, is important historical data on the history of the Christian religion in China. It preserves some true records of the communication of Catholicism in China. It provides intuitive and vivid historical data for the history of Christianity in China in the form of images (Yongjie, W, 2016). The purpose of compiling The Atlas of China by Michel Boym should be closely related to his quest for support for the Yongli Regime of the Southern

Ming Dynasty and the support of the Vatican for their missionary work in China (Qianjin, W, 2016).

Zhenhui Zhang (1995), Xiping (2009), Zhenhuan Zou (2018), Qi Han (2018), and other scholars published research articles and books using the Catholic historical documents stored in the Jesuit Archives of the Vatican. The relationship between the Yongli Regime of the Southern Ming Dynasty, and Catholicism and the historical activities of Andreas Xavier Koffler and Michel Boym, etc., were investigated. Jingyao Sun and Chaoyun Long analyzed the historical relics of the Yongli Regime of the Southern Ming Dynasty, such as The Catholic Names Stele in the Southern Ming Dynasty, The Celtic Cross, and The Long Cabinet Bell, which were found in Anlong Ancient City and were closely related to Catholicism. From the perspective of archaeological relics, they demonstrated the conversion of the Empress- Dowmothers, Queens, and Crown Prince of Yongli Regime of the Southern Ming Dynasty to Catholicism (Jingyao, S., & Chaoyun, L, 2010). Moreover, they analyzed the “adaptation policy” of Jesuits’ missionary work in Yongli Regime and the reasons for its failure (Jingyao & Chaoyun, 2010). Zhihui also used the above-mentioned Catholic historical relics and other materials to elaborate on the relationship between the Yongli Regime of the Southern Ming Dynasty and Catholicism (Zhihui, 2021). Tianshou Pang, a Catholic, served as a ceremonial eunuch in the Yongli Regime and played an important role in the relationship between the Yongli Regime and Catholicism (Shaoxin, D, 2010).

In addition, Yuan Shan (2009), Fengyan (2016), Xiuli Ming (2012), Yutian Zhao (2011) and Poland’s Robert Danielluk (2017) and other scholars’ research articles, as well as Jianzeng’s History of the Communication of Three World Religions in Yunnan, Guizhou, & Sichuan, Guizhou Provincial Chronicles, Religious Chronicles compiled by the Compilation Committee of Local Chronicles of Guizhou, and Yinong Huang’s works, Two-headed Snakes: The First Generation of Catholics in the Late Ming and Early Qing Dynasties expounded the relationship between the Yongli Regime and Catholicism in the Southern Ming Dynasty. Since the 1980s, there have been many research articles, research works, or translated works

on the study of Bu Mige (Michel Boym), among which Xiping edited a Collection of Studies on Bu Mige as a Messenger of Exchange between China and Poland, Schabeli, a French scholar, The Biography of Bu Mige, translated by Bingjun Feng, and Edward Kajdanski, a Polish scholar, The Envoy of China: The Biography of Bu Mige, translated by Zhenhui, and other studies on the communication of Catholic culture by foreign missionaries in China.

## **Methodology**

In this research article, literature and qualitative research approaches are used to study the research progress on the communication of Catholic culture since the 1980s in Anlong Ancient City. It mainly collects research data based on the collection and sorting of cutting-edge academic literature for analysis and realization of research the objective.

## **Research Method**

### **Literature Research Method**

Literature research is the basic work of thesis writing.

The literature research method is a research method based on literature collection, retrieval, screening, and sorting, which systematically analyzes the literature data around the research theme and methodology, to explore and discover the essence or law of things. Literature research is widely used in the field of communication. In the academic research of journalism and communication, literature research plays an important role in academic ecology (Yang, D, 2020). By sorting out and analyzing the subject literature, researchers can find the problems or deficiencies in the research, to trigger thinking and obtain new research findings.

This article uses the literature research method to extensively collect and sort out the academic frontier materials of Catholic cultural communication since the 1980s in Anlong Ancient City, read these materials, understand their contents, and grasp the

research progress on the whole, to discover the research problems, explain the research achievements, reveal the research trends, and lay a solid foundation for the next research work.

### **Qualitative Research Method**

Qualitative research methods, also known as “qualitative research methods”, mainly describe and explain social phenomena or the attributes of things in the form of words. Its main types include participant observation, in-depth interviews, focus groups, text analysis and ethnography, case studies, action research, etc. (Xiaotian, F, 2017). As a research method, qualitative research has been widely used in the field of communication research and has achieved some achievements.

In this article, the application of qualitative research methods mainly adopts the text analysis method to carry out theme analysis and extensively collects and collates the academic frontier materials of Catholic cultural communication in Anlong Ancient City, to explain the sources and contents of the frontier academic materials and conduct systematic analysis. Through careful reading and analysis of the main literature, the research status is classified and analyzed from the content, mainly from the introduction of Catholicism into the ancient city of Anlong, the spread of the situation, and the relationship between the Yongli Regime of the Southern Ming Dynasty and Catholicism three aspects. From the form of bibliometric analysis, the relevant research achievements are comprehensively analyzed according to the research situation on the Catholic belief of the Bouyei people in the area around the Anlong Ancient City and the distribution of the research achievements of Catholic culture in Anlong Ancient City.

## **Data Acquisition**

According to the mentioned research questions and objectives, the network resources were utilized to carry out the collection and sorting of research data and materials. Search online for journal research articles and research works on Anlong Catholic cultural studies since the 1980s on CNKI, Guizhou Digital Library, Dangdang Network, Kongfuzi Old Book Network, and other websites.

There may be some local research materials related to Catholic culture in Anlong Ancient City. To this end, we went to the cultural departments of Anlong Ancient City: Anlong County Library, Anlong County Xinhua Bookstore, and other book materials management and sales units to find relevant research materials.

There may be some Catholic documents in the ancient city of Anlong that have not been publicly published, such as historical archives on the Catholic Church in Anlong. Therefore, we went to the Anlong Catholic Church, Anlong County Archives, and other units to find unpublished archives related to the Catholic culture of Anlong.

Data analysis was conducted on the research articles, research works and unpublished materials on Catholic cultural communication in Anlong Ancient City collected from CNKI, Guizhou Digital Library, Dangdang Network, Kongfuzi Old Book Network, and other online resources, Anlong County Library, Anlong County Xinhua Bookstore, Anlong County Archives, Anlong Catholic Church and other units:

First, the research achievements are comprehensively sorted out according to the age. The research results of the academic circles since the 1980s are collected and sorted out on a macro basis.

Second, systematic sorting and analysis according to the main contents of the research articles and research works, the names of the authors, and the academic journals or publishing houses published. In this way, the research status of Catholic culture spread

in the past 40 years since the 1980s in Anlong Ancient City has been studied microscopically.

Third, through the study and analysis of research data, this article expounds on the research progress on the communication of Catholic culture since the 1980s in Anlong Ancient City, to explore the solution of the research question and objective.

### **Research Findings**

On the research progress of Catholic cultural communication since the 1980s in Anlong Ancient City, based on the Literature Review, the findings are as follows:

### **Discussion**

The first is to discuss the Anlong Diocese in Anlong Ancient City and its research status of Catholic Culture communication.

The academic research on the introduction of Catholicism into the Anlong Ancient City since the 1980s has been fully elaborated in the “Literature Review” and will not be repeated here.

From the end of the Qing Dynasty to the period of the Republic of China, the Vatican established a series of institutions, such as Apostolica Praefectura Nganlomensis, centered on the Anlong Ancient City, which had a certain influence on the communication of Catholic culture in the ancient city of Anlong and its surrounding areas (including today’s Qianxinan Prefecture, Liupanshui City and Luodian County of Qiannan Prefecture in Guizhou Province, Xilin, Longlin, Tianxi and Lingyun in northwestern Guangxi Zhuang Autonomous Region).

Jianzhong (1981), Zhaoxing (1986), Ping (2000), Jianzeng (2002), Heping (2003), and other scholars studied the communication of Catholic culture in Guizhou, including Anlong Ancient City, and clarified the historical context of the communication of Catholic culture in Anlong Ancient City. The academic circles studied the communication of Catholic culture in Xilin County, Longlin County,

Baise City, and Guangxi Province, which was under the jurisdiction of Anlong Diocese from the Qing Dynasty to the Republic of China. Jiaren Mo (2000) studied the situation of foreign missionaries establishing churches at Changjing, Ding 'an in Xilin County, Zhe'ai in Longlin County, Leli in Lingyun County, and other places in Guangxi, and attracting believers of Zhuang, Yi, Miao, Yao, and Han ethnic groups. He mainly investigated the "multi-ethnic" problem of the Catholic faith in northwest Guangxi. Zhihui (2017) mainly studied the close relationship between the Bouyei people and the Catholic Church in the border areas of Guizhou, Guangxi, and Yunnan.

He believed that the Anlong Diocese under the control of the Vatican before the Republic of China mainly preached to the Bouyei people and other ethnic groups in the border area of Guizhou, Guangxi, and Yunnan. This led to the formation of a special "Bouyei Naturalization Movement" (Tchong-kia-tse race un Ouvrier Apostlique) social phenomenon.

The second is to discuss the research results of the relationship between Bouyei and Catholicism in the area around the Anlong Ancient City.

Many Bouyei in Anlong Diocese were Catholic.

The academic circles have studied the relationship between Bouyei and Catholicism in the area of the Anlong Ancient City.

Jianzhong (1981), based on his own experience, gave a brief introduction to the situation of Bouyei priests such as Tingzhong Wei. Since the emergence of priests in the Bouyei ethnic group, then the communication of Catholicism in the Bouyei area around the ancient city of Anlong. Takeuchi Fuji (1992) elaborated on the process of the Bouyei people's absorption of Catholic culture in the Qing Dynasty, made a preliminary analysis of the reasons for the Bouyei people's religious belief, and combined the situation of the Bouyei people's acceptance of Catholicism and other ethnic cultures with the awareness of national identity. Heping (2003) analyzed some of the reasons for the communication of Catholicism in Bouyei society.

He analyzed the general situation of the spread of Catholicism in Qianxinan and other places (Anlong Diocese) and believed that the majority of believers in the diocese were Bouyei, concentrated in Ceheng, Wangmo, Zhenfeng, and Zhenning, and analyzed the reasons for Bouyei's belief in Catholicism from the aspects of missionary staff, political asylum and economic assistance from the church, and the establishment of educational institutions such as Confucian schools to train and develop believers. The Bouyei in Anlong Diocese were religious to seek protection. Because of the obvious utilitarian color of joining the church, it is inevitable to produce short-sighted behavior, forming the phenomenon of large ups and downs of members due to the existence of interests. When the church has political and economic interests, the number of followers is large; On the contrary, the quantity is small. Therefore, they affect the communication of Catholicism in the Bouyei people, thus forming a long history, ups and downs, and slow development of distinctive characteristics. Jianbing (2015) studied the historical situation of the communication of Catholicism in the Qianxinan Bouyei area of Guizhou Province and analyzed the time when Catholicism was introduced into the area and the situation of the Bouyei people accepting Catholicism. Jianming Chen (2017) introduced the archives of The Society of Foreign Missions of Paris, France, and Ningyuan Building, University of International Business and Economics, China, which were involved in the communication of Bouyei Catholic culture. From 2010 to 2021, Zhihui conducted a more in-depth investigation on the Bouyei people's belief in Catholicism in the border area of Guizhou, Guangxi, and Yunnan, and published six research articles on the relationship between Bouyei people and Catholicism. He analyzed "Scientific Missionary" (Namely, La Science Missionnaire) of foreign missionaries using vernacular practice and language research, and mainly discussed the social and historical phenomenon of "Bouyei Naturalization Movement" (Namely, Tchong-kia-tse race un Ouvrier Apostlique). He found that the missionaries of The Society of Foreign Missions of Paris had mastered at least 15 branch native languages of 11 southwest mountain ethnic groups such as Bouyei and Miao through vernacular

preaching and compiling dictionaries, and had compiled more than 40 works in national languages, such as Bouyei-French Dictionary.

He believes that Anlong Diocese was the only diocese in the Vatican dedicated to a certain ethnic group in China, which contributes to the modern academic transformation of Southwest ethnic studies (Zhihui, 2017).

Before the Republic of China, although the number of Bouyei believers in Anlong Diocese was relatively large and the proportion was relatively large, the diocese was not only preaching among Bouyei but involved many nationalities. Zhaoxing (1986) analyzed the missionary situation and causes of The Society of Foreign Missions of Paris in the area of Qianxinan in Guizhou and expounded on the religious behaviors of the Bouyei and other minority people, including the missionary activities of Anlong Diocese in the minority areas of Guizhou and the missionary affiliated institutions of the church, such as parochial schools, clinics, and orphanages. Xiaoming Xu (2011) argued that at the end of the Qing Dynasty, Catholicism in the Zhuang nationality area of western Guangxi was under the administration of Anlong Diocese. Although there were serious conflicts between people and religion such as the “The Xilin Catholic Case”, under the protection of foreign forces, churches were established and developed in the Zhuang and Han communities in Tianlin and Longlin in western Guangxi.

Zhihui (2010) also mentioned in his research articles about the historical fact that Anlong Diocese not only propagated among the Bouyei people, but also developed the Catholics among the Yi, Zhuang, Miao, Yao, and Han people in the border area of Guizhou, Guangxi, and Yunnan, and expanded the scope of missionary influence. In the period of the Republic of China, the rapid development of minority believers in the mountainous area of the border of Guizhou and Guangxi contributed to the establishment of Anlong Diocese. To save another “half of the soul” of these minorities, the Vatican, at the request of The Society of Foreign Missions of Paris, established the *Apostolica Praefectura Nganlomensis* in 1922. This is essentially a mission area for ethnic

minorities in the mountainous region bordering southwest Guizhou and northwest Guangxi. Obviously, “these minority Catholics” here were not only Bouyei but also Yi, Miao, Yao, and other ethnic minorities in China. At that time, some Han people in the area also accepted Catholicism. Therefore, there is a contradiction between this view and Zhihui’s statement in his research articles on the localization of Catholicism in Bouyei society in Guizhou, Guangxi, and Yunnan that the establishment of Anlong Diocese was the Vatican’s attempt to “save half the soul of the Bouyei people”. Although he cited the so-called “discovery” of Guizhou Bishop Seguin Francois (1868-1942), he believed that the Anlong diocese had a strong “Bouyei subjectivity” feature; the diocese of Anlong, to save “half the soul” of the Bouyei, should be the only diocese in Rome dedicated to a certain ethnic group in China (Zhihui, 2018). During the reign of Xianfeng and Tongzhi in the Qing Dynasty, the White Banner Army Uprising broke out in southwest Guizhou. Bishop Lousi-Simon Faurie of Guizhou sent Leonard Vielmon, a foreign priest, to southwest Guizhou to mediate the relationship between the Hui rebel army and the Qing army. Complete the so-called “Bouyei Naturalization Movement”, finally failed. It is said that at that time, hundreds of thousands of Bouyei declared to “convert to Catholicism”, but with the failure of foreign missionaries to mediate between the warring parties, this large number of Bouyei soon abandoned Catholicism (Zhihui, 2017). This fully shows that the main reason for some Bouyei who believed in Catholicism in Anlong Diocese was to seek protection, and their utilities were remarkable.

In this context, the practice of Anlong Diocese taking the Bouyei ethnic group as the only missionary object was not feasible in practice, and in fact, it did not do so unilaterally.

The third is to discuss the research status of the historical figures who spread Catholic culture in the Yongli Regime of the Southern Ming Dynasty. During the Yongli Regime of the Southern Ming Dynasty in Anlong period (1652-1656), Catholicism was introduced into the area around the ancient city of Anlong. In this process, Catholic figures in the Yongli Regime played an important role in the communication of Catholic culture in Anlong Ancient

City. Since the 1980s, the academic community has studied the historical activities of foreign missionaries such as Andreas Xavier Koffler and Michel Boym in the Yongli Regime and investigated historical figures who believed in Catholicism such as Tianshou Pang, an eunuch, and Shisi Qu, a minister. Their effect on the communication of Catholic culture was analyzed.

German scholar Claudia Von Collaui (2019), in the research article Andreas Xavier Koffler and Michel Boym at the Zhaoqing period of the Yongli Regime, examined the historical activities of two missionaries, Andreas Xavier Koffler and Michel Boym, and talked about the possible conversion of the imperial family in the Southern Ming Dynasty to Catholicism. In his research article Western Missionaries and the Southern Ming Dynasty, Wenyuan (2003) studied the Catholic figures such as Bi Fangji, Qu Shawei, and Bu Mige in the Southern Ming Dynasty. He believed that foreign churches and their missionaries helped the southern Ming dynasty in China, and the role they played in the transition of the Ming and Qing dynasties reflected the characteristics of China's foreign relations at that time, and the exchanges and utilization of both sides were carried out based on voluntary and mutually beneficial. At the time of the Ming and Qing Dynasties, Foreign churches and missionaries gave substantial support to the Southern Ming government from military and diplomatic aspects. In exchange, the Southern Ming government also gave more convenience to foreign missionaries in missionary work and trade. Among the research achievements about Catholic figures in the Yongli Regime of the Southern Ming Dynasty, research on Michel Boym has more achievements. Translated by Bingjun, a French scholar, Robert Chadrie's book "Bu Mige Biography", Xiping's edited treatise on the Research of Bu Mige, Yutian's research article "Michel Boym Went on a New Expedition to Europe", Hongcheng Zhou's research article "Chinese Food Materials through the Westerners in the Middle of Seventeenth Century -- Discoursed on Michel Boym, Martino Martini and Athanasius Kircher" and other research achievements, They not only studied Michel Boym's historical activities of spreading Catholicism, but also extended to his contributions to many fields, such as Chinese

geography, botany, and traditional Chinese medicine. According to incomplete statistics, there are more than 50 research achievements on Michel Boym, including more than 40 research articles and more than 10 books, accounting for more than 50% of the total 98 research articles on the Yongli Regime in the Southern Ming Dynasty.

In addition, there are some research achievements on two foreign missionaries, Francesco Sambiase, and Andress Xavier Koffler, and Chinese Catholics, such as Tianshou Pang, but only about 10 research articles. From the above point of view, there are a lot of research achievements on the historical figures of Catholic cultural communication in the Yongli Regime of the Southern Ming Dynasty, which outline their missionary activities, but it can be further deepened.

### **Analysis**

After the founding of the People's Republic of China, Catholicism in China broke away from the control of the Holy See and launched the "three-self" patriotic movement of "autonomy, self-support and autobiography", whose essence is patriotism and love of religion. The People's Republic of China has always implemented the policy of freedom of religious belief and guaranteed religious believers full freedom of religious belief to the extent permitted by law.

Since the 1980s, the academic circle has been deepening its research on Chinese Catholicism and other religious cultures under the call of flourishing and developing philosophy and social sciences and has made many research achievements. In this context, the research on the communication of Catholic culture in the Anlong Diocese has gradually entered the field of view of the academic community. It has been discussed from the perspectives of religion, history, anthropology, and other disciplines, and some research results have been achieved, showing the following characteristics:

First, the research focused on the Catholic faith of the Bouyei people in the area around Anlong Ancient City. 17 research

articles by Jianzhong, Zhaoxing, Takeuchi Fuji, Heping, and Zhihui were published in journals such as *Studies in World Religions*, *The World Religions Cultures*, and *Religious Studies*, focusing on the communication of Catholicism in the Bouyei area in southwestern Guizhou, as well as the reasons, manifestations, and influences of the Bouyei faith in Catholicism. In addition, the Catholicism of the Bouyei people around Anlong Ancient City is explained in seven books, including *Historical Records of Religion in Guizhou* (the first series), *Annals of Religion in Guizhou*, and *History of Religion in Guizhou*.

Through the literature search in the library, found that, since 1981, when Jianzhong, a member of the church, recalled the history of the Bouyei faith in Catholicism around the ancient city of Anlong, it began to be entered the academic field of view in the mid-1980s. Since 2000, research achievements on the Bouyei faith of Catholicism have been emerging continuously. From 2000 to 2021, there were 19 research achievements on the Bouyei Catholic faith, including 14 research articles and 5 books on the Catholic faith of the Bouyei people, accounting for 79% of the total research achievements. Among many scholars, Dr. Zhihui has made more research achievements in recent years, with a total of 8 research articles (including 1 doctoral dissertation), accounting for one-third of the research achievements on Bouyei Catholic faith in the academic circle since the 1980s, and nearly half of the total published research articles. The idea of “Catholic Bouyei” was put forward by him, and deepened the research on this aspect, thus vigorously promoting the study on the communication of Catholic culture in the Bouyei area.

Anlong Diocese was set up in the ancient city from the Qing Dynasty to the Republic of China, and there is still Anlong Catholic Church belonging to the Catholic Church of Guizhou Province. Since ancient times, it has been one of the areas where Bouyei, Miao, and other ethnic minorities live in compact communities, especially the Bouyei. A small part of the Bouyei community here is Catholic and still is. Therefore, the study of Catholicism around Anlong Ancient City is bound to involve the problem of the Bouyei religion.

The research achievements on Bouyei Catholicism faith in the area of Anlong Ancient City are mostly related to anthropology, ethnology, and history, mainly in the form of religious history. Scholars such as Heping and Zhihui focused on the Catholic missions in Anlong Ancient City and its surrounding areas in history, focusing on the export-oriented communication of Catholic culture in China, involving cultural exchanges between China and foreign countries, and there is still room for further exploration. However, it is necessary to pay attention to the one-sided problem of the communication of Catholicism, which is not entirely true. After the establishment of Anlong Diocese, foreign missionaries and local Chinese missionaries preached not only to the Bouyei but also to the people of all ethnic groups under the administration of the diocese, to expand the influence of Catholic culture.

Second, since the 21st century, the research state has been strengthening but then weakened. Scholars from China, France, Poland, and other countries have made use of Chinese historical documents, Catholic historical documents, and archaeological data to explore the communication of Catholic culture and obtained more research achievements from the 1980s in Anlong Ancient City.

Through the literature search in the library, found that the academic circle has produced a total of 60 research achievements on the Catholic culture in Anlong Ancient City, including 47 research articles (including 1 doctoral thesis) and 13 books. From 1981 to 1999, there were few related research achievements. In the 19 years, there were only 14, including 9 research articles and 5 books, accounting for 23% of the total research achievements.

In the 21st century, the research achievements on the communication of Catholic culture in Anlong Ancient City have tended to intensify, especially since 2010. The period from 2010 to 2018 is the “golden age” of Catholic culture research in Anlong, with 49 research achievements, accounting for 82% of the total number of relevant research results. In 2015, 2016, and 2018, the number of research achievements reached 6 or more, including 9 in 2018, which reached the peak period of related research. The reasons for the

flourishing period of Catholic cultural studies in Anlong Ancient City from 2010 to 2018 are as follows: First, in the 1980s and 1990s, China entered a new period of socialist reform and opening up, and more and more attention was paid to academic research; Second, since the 21st century, the discovery of archeological objects of the Southern Ming Dynasty such as the ecumenical tablet in Anlong Ancient City has provided a new perspective for exploring the local Catholic culture. Third, the use of Catholic historical documents and folk documents collected by the Vatican to carry out research and obtain breakthrough research achievements; Fourth, the research interest of many scholars has made the Catholic culture in Anlong Ancient City appear as a new research hotspot.

Since 2019, the research trend of Catholic culture in Anlong has gradually decreased. There is no relevant research achievement in 2020, and only one research achievement in 2019, 2021, and 2022 respectively. By April 2024, there has been no relevant research achievement yet. The main reasons for this situation are as follows: first, new data have not been discovered, it is difficult to make new breakthroughs, and the research space has been narrowed; Second, some scholars' research interests have shifted to other aspects and no longer focus on the study of Catholic culture.

## **Conclusion**

The research achievements on the communication of Catholic culture from the 1980s in Anlong Ancient City have been systematically traced to the Catholic culture in Anlong Ancient City and its region from different perspectives by using the knowledge of history, religion, anthropology, ethnology, and other disciplines. Some research achievements have been made in the aspects of Catholic history and culture in Anlong Ancient City and the “Bouyei Catholicism”. Many scholars at home and abroad made joint efforts to promote the exploration of this problem mainly from the aspects of religious history and ethnic history.

Since the 21st century, scholars represented by Xiping, Jingyao and Zhihui have made breakthroughs in the study of Catholic history and culture in Anlong Ancient City. They have published many research articles in important journals such as *Studies in World Religions*, *The World Religious Cultures*, and *Religious Studies* in the field of Chinese religious studies. At the same time, they published their research articles in *Academic Monthly*, *Journal of Historiography*, *Guizhou Social Sciences*, *International Sinology*, *Guizhou Literature and History Series*, and other journals, published relevant research achievements in China Social Sciences Press, Shanghai Ancient Books Press, Guizhou People's Publishing House and the other presses, which has had a certain academic influence.

This article uses the literature research method and qualitative research method to analyze the academic research status of the communication of Catholic culture from the 1980s in Anlong Ancient City, systematically investigates the time when Catholicism was introduced into Anlong Ancient City, the research situation of foreign missionaries in Anlong Ancient City, the Catholic history and culture in Anlong Ancient City, and the relationship between the Yongli Regime of the Southern Ming Dynasty and Catholicism. It is found that although a lot of research achievements have been obtained, there is still potential research space, and there is a weakening trend in the research. In the early Qing Dynasty, Catholicism, as a foreign culture, did not have any research achievement on cross-cultural communication. Therefore, in the next step, the history of the communication of Catholic culture in Anlong Ancient City and the communication situation in real society are worthy of researchers' continuous efforts.

It is rare for Chinese scholars to publish research articles or books in foreign countries. Efforts should be made in this direction to enlighten the academic community to continue to carry out research in this field and strengthen international academic exchanges at the same time. Although academic circles have discussed the missionary activities of foreign missionaries such as French missionaries, Catholic cultural relics, and the reasons and influences of the Bouyei people in the area around Anlong Ancient City to accept

the Catholic culture, there is still a gap in the study of the Catholic culture communication in Anlong Ancient City from the perspective of communication, especially the relationship between population migration and the communication of Catholic culture. In addition, the dissemination of contemporary Catholic culture in Anlong Ancient City is rarely discussed. Therefore, an analysis can be made based on the existing achievements of the academic circle, to obtain the research achievements of communication, so as to further enrich the connotation of Catholic culture in Anlong Ancient City.

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