

The Establishment of a Cultural Vulnerability Assessment System and an Analysis of its Applicability

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Abstract – We put forward a new word “Cultural vulnerability” as well as establish a Cultural vulnerability Assessment System (CVAS) in this article, both of which aim to measure the value of cultural resilience. CVAS has extensive universal application value, which makes the cultural resilience to be predictable. We could design different kinds of questionnaires as specific scale according to the CVAS framework, each of them focusing on the different cultural phenomena. For example, as “China dream” proposed by President Xi Jinping is the most popular attention currently in China, we could design some CVAS-based questionnaires to investigate how to do questionnaire according to the CVAS framework and what kinds of practical problems could be solved. The preliminary data is quite positive and encouraging. We could know that higher cultural vulnerability usually means lower cultural resilience. We believe that the CVAS framework and system is scientific, convenient and functional, which could definitely be applied to most cultural phenomena.

Keywords – Cultural Vulnerability, CVAS, Applicability, “China dream”, Quantization.

I. INTRODUCTION

The word “vulnerability,” originating from the Latin “vulnerary,” can be translated as “susceptibility to being injured.” It was first used in epidemiology in reference to the regions where plagues were more likely to occur or where people are more likely to become infected. Therefore, this term has been used to describe the human community from the very first. In the modern world, this concept generally refers to the probability of suffering from disasters and the ability of individuals or populations to bounce back from tragedies. This characteristic may come from the natural habitat or the social circumstances in which individuals or populations find themselves. In these circumstances, although vulnerability tends to indicate the damage done to humans by natural forces, this concept also includes some hope of resilience and restoration. Because vulnerability also means the ability to recover, when the number of vulnerability is higher, the rehabilitation ability will be lower, and vice versa.

American researcher Samuel Henry Prince (1920) was the first to conduct sociological research on catastrophe. For his doctoral thesis, he analyzed the social consequences resulting from an explosion of a ship. Pitirim Sorokin (1942), an American sociologist,

discussed the effects of revolution, plague, war and famine on the survivor’s mental health, life, social organization and social system in Man and Society in Calamity. From this epic work, three basic schools of thought arose in Western disaster sociological research: classical sociology of disaster, social vulnerability and social constructionism.

It wasn’t until the 1970’s that ecologists began to adopt the word “vulnerability.” In the 1980’s, this term was frequently used in research on global, ecological, environmental, change and sustainable development. This school of thought was later extended to include catastrophology within social economic systems. After the 1990’s, researchers of vulnerability gradually began to focus on social systems, which greatly expanded and enriched this concept. In the 21st century, the study of vulnerability continued to grow when researchers began to explore the interaction of natural systems with social and economic systems. Nevertheless, due to the expansion of research in the field of vulnerability, there is no longer a uniform definition of this complex concept. Therefore, scholars presented the hypothesis of the vulnerability of subsystems, which was developed based on their own research.

Prior to 1975, vulnerability research mainly focused on the natural sciences and engineering technologies. In addition to the philosophy that “vulnerability originates from humans themselves,” scholars became increasingly concerned about the social history and social basis of disasters. In 1976, White and Haas established the Natural Hazards Research and Applications Centre (later to be renamed the Natural Hazards Centre, NHC). They proposed that vulnerability assessment could not be limited to the natural world but should be extended to economic, political and social aspects of disasters. Interdisciplinary and comprehensive natural disaster assessment research developed from this relation which led to various vulnerability concepts and related risk analysis. As a result of this research, the Hazard Reduction and Recovery Centre was established at Texas A&M University in 1988. In the 1990’s, University of South Carolina established Hazards and Vulnerability Research Institute (HVRI). In 2006, the Institute for Environmental and Human Security of the United Nations University held the “Social Vulnerability” annual summer lecture series in Munich. In 2005, the U.S. government failed to provide adequate disaster relief from Hurricane Katrina. As a

result, Western disaster sociology research became a renewed area of interest for many scholars. Social vulnerability, therefore, came to be regarded as a priority and became an essential paradigm for disaster research.

Due to unremitting global, ecological and environmental changes and a greater focus on sustainable development, the concept of vulnerability as it relates to society took on a new level of importance. The social vulnerability paradigm, which differs greatly from the traditional concept of vulnerability, has enormous theoretical potential and a more specific research scope and direction.

Now we are going to introduce the vulnerability into the spread of the Chinese dream because we realize that this is a valuable direction to quantify the spread of the Chinese dream. The “Chinese Dream” involves achieving the nation’s brightest prospects for both the family and the nation as a whole, which has been the highest goal of the Chinese nation since early modern times. It consists of two complementary parts, a combination of the country’s dream and the family’s dream. It is a shared aspiration that will only come true if the dreamers embrace the realistic spirit of hard work. In China, the proliferation of the dream is closely linked to the development of soft power. Recently during the CPC Politburo’s 12th Collective Learning, President Xi pointed out that improving China’s soft power would go a long way to achieving China’s “Two Hundred-Year” plans. When comparing the Chinese Dream to the American Dream, the first main difference is that one is based on cultural and psychological traditions, while the other is based on a political theory and structure. In addition, The Chinese Dream has more problems to overcome when compared to the well-established and accepted American Dream.

As such, using the spread of the Chinese dream as an example, the purpose of this study is twofold: 1) Introduce the concept of vulnerability into the field of cultural dissemination; 2) Establish a scientific evaluation system for the dissemination of culture.

II. LITERATURE REVIEW

2.1 Social Vulnerability

The concept of vulnerability can be divided into two categories: economic and social. Economic vulnerability emphasizes the influence of economic development when adapting the external risks and the differences of the disasters’ impact caused by the differences of society’s distinctive hierarchy, management and economic dependence (Adger, 2006). Social vulnerability has more to do with aspects of the disaster itself as a social construction (Morrow, 1999). Social vulnerability is the outcome of social inequality (Cutter, 1996; Steinfuhrer et al, 2009).

- The Specific Application of Social Vulnerability to Western Disaster Sociology.

Traditionally, vulnerability researchers have focused more attention on risk or the characteristics of the disaster itself and the biological and physical damage caused by it. At the end of the 20th century, researchers began to focus on the sociological impact of disasters on the population

and society, particularly on the distribution of the unbalanced disaster consequences on social groups and their living spaces. Scholars have put forward various social dimensions of this research, so that the term social vulnerability has become widely accepted in academic circles.

As previously mentioned, this research has been divided into three basic schools of thought: the classic disaster sociology, social vulnerability, and the social constructivist school. American sociologist Pitirim Sorokin (1942) explored the impacts of revolution, pestilence, war and famine on people’s psychology, behavior, life, social organization and social systems in *Scourge of the People and Society*. A group led by White and Haas (1976) set up the Natural Hazards Research and Applications Center (Natural Hazards Research and Application Center, which was later renamed the Natural Hazards Center NHC). They claimed that vulnerability assessment cannot be confined to the realm of nature and it should be extended to other fields such as economics, politics and sociology. Inspired by these scholars, Texas A & M University set up a Disaster Reduction and Recovery Center (Hazard Reduction and Recovery Center, 1988). The University of South Carolina established a Risk and Vulnerability Research Institute (Hazards and Vulnerability Research Institute, 1996). Since 2006, the United Nations University Institute for Environmental and Human Security has held an annual summer lecture series on “social vulnerability.”

We introduced the concept of vulnerability into the scope of Pan-culture studies. In 2013, Yasmin Gunaratnam from the University of London briefly mentions the concept of cultural vulnerability, which had preliminary theoretical relevance and his proposal ultimately focuses on practical cultural concerns. However, we believe cultural vulnerability should have an operational model similar to that of social vulnerability, and therefore, the establishment of this theoretical model will be the most significant academic contribution of this article. Cultural vulnerability occurs during the process of collision, inheritance and transmission of culture, when one culture is confronted with interference from another. The formative factors of the culture are more likely to be damaged, and various factors present risks of being impacted. The risk factors of damage tend to be unpredictable and include the present form of cultural identity, persistence, rationality, freshness, degree of openness and tolerance and the protection and concern for traditional culture. In addition to the impact during the process of inheritance and transmission, vulnerability also refers to the degree of impact imposed by natural disasters (such as volcanic eruptions, plagues and other non-human factors) and human-made disasters (political turmoil and economic crises) during a culture’s relatively stable development period.

Many scholars have committed themselves to unifying the concept of vulnerability and establishing a universal definition of this complex idea. In this system, vulnerability can not only be used to measure the susceptibilities caused by human beings after disasters and

some unexpected socio-economic events but also to measure the regional vulnerability exhibited during the development phase.

The goal of our study was to better understand the following conditions. In the humanities and social sciences, the concept of vulnerability has been limited to unilaterally explaining certain phenomena, such as the vulnerability of Chinese traditional culture, "the Historic City" etc., however, no specific and measurable system has been established, causing scholars to misunderstand and misuse the concept.

The CVAS (Cultural Vulnerability Assessment System) focuses more on measuring the resilience of culture itself. A culture could become stronger after impact with another culture. The dynamics, range and effect of a government proposition in the domestic and international environment must be evaluated. In addition, changes occur when two cultures meet, or when an ancient civilization faces degradation, which could result in decline or a renaissance.

2.2 Chinese Dream

Modern Chinese scholars have achieved great deal using soft power (China dream). Hong Hua argues in an *Assessment and Report of China's Soft Power* that improving soft power is an important way of eliminating the paradox of the rise of the great powers. This can be seen as a significant guide to the peaceful methods China has chosen, an indication that China has risen to the challenge. Furthermore, Luo Neng Sheng and Xie Li's study, entitled, *The Assessment and Report of Chinese Soft Power* led to a relatively complete index assessment system which uses AHP (Analytic Hierarchic Process) to measure the weight of each index. This has helped to establish a multilevel assessment model that gives credence to scientific and quantitative assessments of soft power as well as allowing comparison with other countries. Also, Zhong Xin and Huang Chao in their article, "Three Methods of Assessing Soft Power and Their Principles" assess the soft power model in other parts of the world. This includes impression, source and data assessment models, which provide a new direction of thought to complete data analysis. However, so far, the results of dissemination of the Chinese Dream are all theoretical.

III. METHODOLOGY

3.1 Do Cultural Vulnerabilities Really Exist?

3.1.1 High Cultural Vulnerability

We will apply the theory discussed above to the African continent as an example. There are so many African countries with amazing traditional cultures and profound histories. So why do these civilizations remain unknown and unprotected. The government should be the leader of the protecting. One of the most important reasons is the language barrier, which is such a serious problem that even residents of adjacent villages may speak two very different languages, causing neighbours to be completely unable to communicate. The reason for countless cultural losses in Africa is that the vulnerability is too high as a

result of these undermining fragile factors.

3.1.2 Low Cultural Vulnerability

Similarly, how can China strengthen its own fragile factors brought about by its vast area and lessen the cultural vulnerability that could possibly be caused by the myriad of dialects found in traditional Chinese culture? The first Emperor of China's greatest achievement was not only unifying the six countries but also uniting the cultures of the Chinese nations. For example, the first Emperor of Qin standardized the characters and measures to consolidate his political, economic and cultural domination. That policy effectively reduced the vulnerability of the Chinese culture and laid a solid foundation for its modern way of life. In addition, China underwent several cultural invasions over the past thousand years; however, it continues to develop consistently with the inclusive goal of breaking down and absorbing other cultures. This history has proven that the resilience¹ of our national culture is very high. Even Jews (the "Wandering Nation") in China have created a miracle, known as "the Jews in Kaifeng"²

3.1.3 Example of Japan

In the early stages, Japan had no written language. Without a cultural carrier, which is an essential part of its establishment, Japanese culture suffered high vulnerability during the process of cultural transmission. However, an unlikely occurrence changed this precarious position. A group of Japanese students and monks were sent to China during the Tang Dynasty to learn the Chinese language, political and economic system, etc. This kind of learning and communication with China effectively strengthened the vulnerable aspects of the Japanese culture. The gradual improvement of the cultural system stimulated Japan to enter a golden period.

3.2 What are cultural vulnerability factors?

3.2.1 Description of the CVAS Construction

Viewing the culture as a whole, one discovers a high vulnerability when considering the essence of culture because it is very variable and easy to be damaged in the course of its communication. Compared to the economy, politics and other outward aspects, culture is more easily damaged when it suffers any shock, and this damage is irreversible. Also, the composition of a culture is very complex. Compared to other types, traditional culture is more likely to fall into abnormal demise after differentiation, which shows its high level of vulnerability. Thus, we set up a cultural vulnerability assessment system to measure the resilience of such cultural values. The higher the cultural vulnerabilities, the lower the resilience.

¹ Resilience: Not only means that the individual can recover to the initial state after a major trauma or stress, persistent in pressure under threat, more emphasis on individual growth after the setback and the new born.

² Kaifeng Jews: Descendants of merchants who arrived here from Persia. The first Jewish merchants arrived when Kaifeng was in its heyday in the Song Dynasty capital. They married the local women and rose to become mandarins and military officials. Over the centuries, they blended in and were forgotten by the world.

3.2.2 Classification and Dimensions of the Evaluation Objective in the Cultural Vulnerability Assessment System

The cultural vulnerability assessment system can be divided into broad and narrow elements. Broad cultural vulnerability assessments refer to those spread across borders; narrow cultural vulnerability assessments refer to the country's internal cultural heritage. These two frameworks are roughly the same, but the specific measurement parameters are different.

We created an evaluation system with five dimensions which indicates that assessment dimensions have overlapping aspects. Table 1 provides some specific explanations about the vulnerability factors (including positive and negative elements).

3.3 Will a CVAS Questionnaire Design Receive Positive Feedback in Order to Establish a Database for the Spread of Culture?

During the inheritance and transmission of culture, when the culture is exposed to impacts (including the human-made interferences and the collisions of various cultures), according to the CVAS, the formative factors of the culture, rather than other elements, are more likely to be damaged. During this time, various factors are at risk of being impacted. Although the risk factors of damage tend to be unpredictable, they can be evaluated and assessed at both the microscopic and macroscopic levels.

Macroscopically, our goal is to establish a cultural vulnerability assessment system that includes several factors, such as the rate of development, internal stability, diversity and tolerance. During the specific microscopic process, we evaluated the "Chinese Dream" as the case study. We investigated the proliferation and popularization of this concept both nationally and internationally through data collected from Chinese and foreign students. Our survey was comprised of three parts:

Part 1: Background Research. We collected the following information from participants: name, gender, age, nationality, native language, religion, educational background, overseas study, etc.

Part 2: We devised a cultural vulnerability assessment form to gather opinions about the "Chinese Dream," which consisted of four levels and twenty questions (Questions 2, 5, 9, 13 and 17 revolved around the topic of "Ontological Dimensions of Culture"; Questions 1, 6, 8, 10, 14 and 18 were concerned with the topic of "Transmissibility Dimensions"; Questions 3, 7, 11, 15 and 19 dealt with "Ecological Environmental Dimensions"; Questions 4, 8, 12, 16 and 20 dealt with the topic of "Cultural Distance"). For more details, please see Appendix 1.

Part 3: Open Questionnaire About Citizen's Familiarity with the "Chinese Dream." This questionnaire was designed to explore participants' subjective feelings about various aspects of the "Chinese Dream." For more details, please see Appendix 2.

Before the formal large-scale survey, we conducted a small preliminary investigation focusing on 30 Chinese and foreign students. We chose the students in a 985 & 211 (a total of 139 top university in China) renowned

universities in China. We found a higher level of enthusiasm for the questionnaire and stronger background knowledge in our respondents than of the average university student. Depending on the credibility, usefulness and clarity of answers we obtain, we will work to further optimize and improve our assessment form and ensure that it has a higher level of scientific utility. After the preliminary investigation, we will conduct a larger comprehensive investigation on 900 Chinese and 300 foreign college students from 985, 211 universities. Ultimately, we will thoroughly analyse the data via multiple statistical methods using SPSS software.

IV. RESULTS

The results of the preliminary investigation yielded the following percentage from our respondents at Northwest A&F University: 70% were female (21 respondents) and 30% were male (nine respondents), whose ages were between 18 and 21. The Cronbach's Alpha of all 20 items in the assessment questionnaire regarding opinions about the Chinese Dream was .829 (see Figure 1), which means this questionnaire yielded highly reliable statistics.

The correlations of the four dimensions within this questionnaire are shown in Figure 2.

Figure 2 shows that all of the four dimensions had positive correlations, particularly the cultural ontological, transmissibility, ecological and environmental aspects.

After collecting all the data, we were not only able to see the curve, obtain a clear view of Chinese college students' perception of the Chinese Dream, but also analyze the popularity of the Chinese dream in the region, based on the percentage of college students in each province.

We can obtain a practical cognition scissors of the Chinese Dream from the Chinese teachers and students overseas. A series of problems regarding the Chinese Dream's international reputation became readily apparent, including the tendentiousness of resources, etc.. Through the different curves in the cognition scissors of the developed and developing countries.

In the above scale, the direction we measured is specific, which means it is limited. Therefore, we have designed an open scale as an effective method for highlighting personality, cogitation, characteristics and specific unique sensibility for the cultures of various groups of people to make our system more complete and objective.

V. DISCUSSION AND CONCLUSION

Based on the above findings and theoretical suppositions, it is clear that CVAS has a universal meaning, which is helpful for creating a cultural vulnerability scale. It may be utilized in the following applications:

First, employing CVAS allows researchers to rate the elements of cultural inheritance and dissemination on a scale from predictable to unpredictable. Second, CVAS allows them to construct a framework of cultural

vulnerability according to the values of a country, which can measure the various aspects of the cultural codes, hierarchical structures and sub-themes of the particular civilizations. Third, by focusing on a particular culture, this system can help them discover and solve some problems which arise from cultural misunderstandings. Forth, it can provide relevant categories in which to place opinions and recommendations regarding the propaganda of national influence, to change the direction of inheritance and dissemination of the culture and guide it forward in a progressive way.

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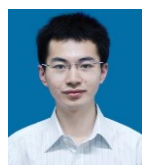
Dr. Liu set up an academic system: Cultural vulnerability assessment system. It's very new and fresh. Can be used to assess the value of cultural transmission.



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Question	1	2	3	4	5
I think the concept of Chinese dream is widely recognized worldwide.					
I believe that time span of China's traditional cultural inheritance is very large and the core has philosophical and moral values.					
I think one of the decisive factors of "China dream" global spread is China's economic growth rate					
I don't think the cultural distance of his country will cause misreading of "China dream".					
I believe that the body of Chinese traditional culture should be clearly reflected in "China dream".					
I believe that the relevant functional departments of Chinese government are actively guiding the spread of "China dream".					
I think the promotion of international status in China plays a positive role in the spread of "China dream".					
During the process of spreading "China dream", I think the larger Civilization disparity between exporting country and importing country the easier it is accepted.					
I believe that Chinese language is one of the world's most difficult languages to master.					
I think "China dream" is spreading to the world in a very scientific and systematic way.					
I think the external representation of "China dream" conforms to the present state of China well.					
I think the difference between values and beliefs will not interfere with the spread of "China					

	dream".					
	I think Chinese traditional culture is unique and attractive on a global scale.					
	I think the mode of spreading "China dream" is diversified.					
	I think the Chinese government has objective contribution to the developing, inheriting and protecting Chinese traditional culture.					
	I think the ability to spread the thoughts of "China dream" is very prominent.					
	I think the Chinese traditional culture has been well inherited and developed in contemporary China.)					
	During the process of spreading "China dream", I think political discourse is playing a leading role.					
	I think Chinese media's propaganda of "China dream" is free and fair.					
	I don't think different cultural background is the obstacle of overseas spread of "China dream".					

Appendix 1: Culture vulnerability assessment questionnaire for “Chinese Dream”.

Thanks for participating in our survey, and here are a series of statements about some realistic problems during the process of spreading "China dream". Please complete 20 questions quickly based on your first impression without considering right or wrong. The survey applies Likert scale, so please answer these questions according to your degree of agreement. Moreover
5 = Strongly Agree 4 = Agree 3 = Uncertain 2 = Disagree 1 = Strongly Disagree

Note: Question2, 5, 9, 13 and 17 are around the topic of “Culture Ontological Dimensions”; Question 1, 6, 8, 10, 14 and 18 are around the topic of “Transmissibility Dimensions”; Question 3, 7, 11, 15 and 19 are around the topic of “Ecological Environment Dimensions”; Question 4, 8, 12,16 and 20 are around the topic of “Cultural Distance”.

Appendix 2: The Open questionnaire about "China dream".

This questionnaire is about the cognition and acceptance of "China dream" among the general public domestic and overseas. Thank you very much for your participation! Please answer the following 5 questions as detailed as possible.

1. Have you ever heard of the “China dream” Yes No
2. What is the best way to propagandize the “China dream” in your opinion?
3. In your point of view, what are the most important contents in Chinese’s “China dream” in the 21st century?
4. In your point of view, what are the least important contents in Chinese’s “China dream” in the 21st century?
5. In your point of view, how could Chinese’s “China dream” integrate into “Global dream” of the people in the world? What are the similarity and individuality between “China dream” and “Global dream”?

Table 1: Internal / External Transmission / Dissemination of Cultural Vulnerability Factors

Internal / external Transmission / dissemination of Cultural Vulnerability Factors --Aggregated Data Source Table				
Category	Order	Factors	Description	Increased Vulnerability Factor (+) / Reduced Vulnerability of (-)
Cultural noumenon (intrinsic properties)	1	Existing Form of Cultural Identity	Characters, language as a carrier of culture, are the innate vulnerability factors. Physical state, behavior is also the existence of the noumenon form	Internal Culture: Cultural Heritage (+ / -) External: cultural communication, misreading (+ / -)
	2	Continuity	Whether the cultural had been perished during the process of cultural development.	Persistent State (+ / -) Continuous Form (+ / -)
	3	Freshness &Rationality (emphasis internal) Mystique &Diversity (emphasis foreign)	Whether cultural noumenon has been scientific, attractive, fresh and whether the culture has a mystique and enormous scientific differences with the importing country are part of the measurement index.	Scientificity (+ / -) Attractiveness (+ / -) Freshness (+ / -)
	4	Openness and Tolerance	Whether or not the culture noumenon has absorbing and inclusive characteristics of foreign culture is the measurement index.	Inclusivity (+ / -)
	5	Protection and Emphasis of Traditional Culture	The uniqueness of every national culture is known as traditional cultural characteristics. Whether there has been a focus on and protection of the traditional culture during the process of inheritance is the measurement index.	Protection (+ / -) Attention (+ / -)
	6	Cultural Growth	An index to measure the extent of one country's changes in cultural identity growth, or development through the ages.	Growth Cycle (+ / -)
	7	Integration	Cultural identity is not static but dynamic , which is the constant mixture of traditional and modern cultures. Whether or not they can blend into one organically is measured by this index.	Degree of Integration (+ / -)
Transmission Factor (quantifiable factors) Note: internal	1	Communicator and Recipient	The communicator and recipient are the subjects of cultural heritage. The communicator is the cultural transmission facilitator; the disseminators are the recipients or successors. Traditional Cultural Heritage: teachers, family,	The Intergenerational Transmission of Traditional Culture (+ / -) Lateral Propagation (+ / -) Modern Society (+ / -)

heritage Only			elders; Lateral spread: between communities, villages, peer groups; Modern society: schools, governments, businesses, community organizations, and modern media	
	2	Heritage Field	The places where communicator and recipient meet.	The Lack of Fixed Heritage Field (+)
	3	Inheritance Content	Includes traditional culture, modern-culture and a mixture of the two. Chinese cultural heritage includes representative national ethics spiritual, cultural symbols, social systems, knowledge systems, ways of thinking, values, social habits, lifestyle, religion and other beliefs.	The Degree of Abundant Inheritance Contents (+ / -)
	4	Inheritance Method	The inheritance, methods, tools, and strategies of Inheritance.	Various Methods (-) Inheritance Fidelity (-)
The preoperational Force Note: External Communication Only	1	Cultural Concept	The core values in the dissemination of culture and the countries' / values. For example, the Chinese "Propaganda Department" and the Western "Communication Standard". China's "political discourse" mainly with Western country's "folk discourse" and "academic discourse."	"Propaganda Standard" (+) "Communication-Based" (-) Political Discourse "(-) Civil Discourse "(-) "Academic Discourse" (-)
	2	Modes of Transmission	Includes Propagation Models, Methods	Means Soundness (+ / -) Whether Rigid (+ / -)
	3	Communication Management System	Management System, Regulatory Authorities	Media Sound Mechanism (-)
Ecological Environment (Times of)	1	Political Element	Political Status and Political Systems	Political Stability Conditions (+ / -) Citizen Participation Status (+ / -) Legal System Construction (+ / -) Decision-making Transparency (+ / -) The Degree of Freedom of Expression (+ / -) Degree of Media Control (+ / -)
	2	Economic Space	Economic System and Economic Conditions	The Degree of Market Economy (+ / -) Media Industrialization Process (+ / -) Economic Growth Rate (+ / -) Material Richness (+ / -) People's Living Conditions (+ / -) Advertising Activities (+ / -), etc.
	3	Informational Factors	Information sources and message transmission factors, the degree of information explosion and compromise of sources of information etc.	Messages Sources and Transfer Cases (+ / -)
	4	Security System	Refers to the protection of cultural heritage, benign operation systems, laws, policies, measures and mechanisms that constitutes folk heritage, including operating mechanisms, monitoring and evaluation systems.	Soundness of Security System (+ / -)
Cultural distance Note: External Communication Only		Geopolitics, Background, Vector Distance	Distance between two civilizations, regional distance, language, writing, communication technology, values, standards of good and evil, faith, whether to insist on different faith.	Distance (+ / -) Difference (+ / -)
Remark: 1. If the above factors show a good fit and stability, this will promote mass communication activities; if a good fit does not occur, it will have a negative effect. 2. In the era of globalization, cultural transmission is characterized by speed, wide range, strength, diversification. Ability to communicate has become a decisive factor in the spread of national cultural soft power.				

Figure 1: The Reliability Statistics of Cultural Vulnerability Assessment Questionnaire for the “Chinese Dream”

Reliability Statistics

Cronbach's Alpha	N of Items
829	20

Figure 2: The Correlations of the Four Dimensions within the Cultural Vulnerability Assessment Questionnaire for the “Chinese Dream”

Correlations

		Culture Ontological Dimension	Transmissibility Dimension	Ecological Environment Dimension	Cultural Distance Dimension
Culture Ontological Dimension	Pearson Correlation	1	.509**	.550**	.327
	Sig. (2-tailed)		.004	.002	.078
	N	30	30	30	30
Transmissibility Dimension	Pearson Correlation	.509**	1	.659**	.547**
	Sig. (2-tailed)	.004		.000	.002
	N	30	30	30	30
Ecological Environment Dimension	Pearson Correlation	.550**	.659**	1	.197
	Sig. (2-tailed)	.002	.000		.298
	N	30	30	30	30
Cultural Distance Dimension	Pearson Correlation	.327	.547**	.197	1
	Sig. (2-tailed)	.078	.002	.298	
	N	30	30	30	30

** . Correlation is significant at the 0.01 level (2-tailed).