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SUSTAINABLE RESILIENCE OF CULTURAL SYSTEM

Abstract: Our civilization through the history has been under constrains which has encompasses economic, social and ecological perspective in its development.

It should be notice that through the history of human society the changes in the pattern of the social structures have been linked to the cyclic development of the human structure. These changes are result of the critical state, which have been achieved at the specific period of time reflecting the need for the addition of a new complexity in human society. In this respect the industrial revolution has introduced commodities to our society, which by itself contributes to the increase of the complexity.

Potential development of new society is related to economic, environmental, social and cultural transition period. In particular, it is of interest to learn more about. transition leading to the catastrophe event. In this respect cultural transitions are immanent to the large variety of events characterized with transition to a new culture reflecting industrial, technological, communication and system.

Key words: *Sustainable resilience, cultural system, human society, social structure, new society*

INTRODUCTION

Culture has many definitions, and it affects everything people do in their society because of their ideas, values, attitudes, and normative or expected patterns of behavior. Culture is not genetically inherited, and cannot exist on its own, but is always shared by members of a society defines culture as "the collective programming of the mind which distinguishes the members of one group from another", which is passed from generation to generation, it is changing all the time because each generation adds something of its own before passing it on. It is usual that one's culture is taken for granted and assumed to be correct because it is the only one, or at least the first, to be learned.

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1. HISTORY OF CULTURE SYSTEM

The concept of cultural heritage refers to the identity and the memory of a specific culture and territory and the relationship between the individuals and groups with material, immaterial and spiritual elements. The historical context where the concept of cultural heritage was born, its transformation during the history, and the way it has been allocated in different cultures, have created a permanent confusion about the central object of the cultural heritage protection: what gives the significance to the cultural heritage: is it the artifact or the subject? What does it has to be protected: the object or the social significance of the heritage?

The general definition for culture refers to the spiritual, material, intellectual and emotional features that characterize the human groups; it includes knowledge, beliefs, customs or any other capabilities acquired by humans to interact with the environment. During the history of the cultural heritage, its cultural connotation has been substantially ignored, even after the twentieth century when the social function of the cultural heritage was recognized. Although many organizations and experts have elaborated more precise theories and definitions considering the historical, social, material and immaterial aspects of cultural heritage, its protection practices have been focused on its material, economical and political values, almost ignoring the socio-cultural and community components.

On the other hand, Although it is true that UNESCO and ICOMOS, among other international organizations, have done a lot of efforts to normalize, standardize and organize when, how and why should be protected the cultural heritage, since the cultural heritage discourse corresponds to Eurocentric perspective, those regulations cannot be applied as universal parameters. It is necessary to review where and when those policies and regulations were created, what for and under which cultural perspective. The concept of cultural heritage was born in Europe, into a historical moment that corresponded to that continent's history. Then it became a concept to understand the cultural expressions of other cultures but it has always been understood under the "western" cultural perspective, which differs from Easter, south

American and African ones [1][2]. In addition, the cultural heritage protection is also influenced by its economical value. The market economy and the cultural industry seem to rule the cultural heritage protection goals. It has created a big gap between the cultural communities' interests and the economical interests over the protection of the heritage. This is totally contradictory not only with the concept of heritage but also with its social function.

2. RESILIENCE OF CULTURE SYSTEM

Once we have defiled the agglomerated culture system resilience index we can verify use of this index as the tool for the assessment and evaluation of the cultural system. In this respect comparison of the agglomerated index of cultural system with its critical value leads to the potential catastrophe of the cultural system.

It is of interest that the cultural system catastrophe is very important issue in the recognition of the cultural history.

In order to recognize mutual relation between the agglomerated resilience index and the critical value of the cultural system it become of the interest to verify the potential catastrophe of the cultural system.

$$R_{aggl} = \sum_1^4 w_i \int_{t=0}^{t=t_i} \left(100 - q_i\right) dt > R_{crit}$$

If the agglomerated index of all resilience indexes is larger than the resilience critical value of the system under consideration than the catastrophe event is eventually recognized. In the culture system consideration the potential catastrophe is reflecting dissolution of the culture idea and its degradation. It can be noticed that the degradation of the culture event lead to the destruction of human culture and can be considered as the loose of human history.

It is paramount importance to be aware that the cultural degradation is the essential path in the development of human history and is representing one of the pillars of the world history.

The World Heritage Centre is at the forefront of the international community's efforts to protect and preserve. From emergency assistance to safeguard properties in danger, to long term conservation, management planning, technical assistance, professional training, public and youth education, and awareness-building, the World Heritage Centre and its partners have developed a series of initiatives and have been actively involved in the implementation of projects, participatory workshops, seminars and training courses. These organizations are not legally part of the Organization, but are associated with it through formal arrangements approved by the General Conference and are committed to engage in support of UNESCO's strategic programme objectives (in this case support for the implementation of the World Heritage Convention). They are funded directly by Member States where they are located, but their scope goes beyond the boundaries of their country. Some are regional in scope while others cover more than one region or are organized around a thematic issue. Many are involved in capacity building and research, while some are set up as foundations or funds to support activities carried out by other organizations.

The resilience of the world heritage is exposed to the potential destruction and requires constant care of the UNESCO patronage in order to prevent any natural catastrophe to be cause for the disaster. In this respect the catastrophe monitoring is the human heritage is the main goal the world culture strategy. The Convention Concerning the Protective of the World Culture and Natural Heritage is the essential tool for the saving of potential catastrophe. Science role in this field is to develop appropriate tools for the assessment and evaluation potential resilience mail function.

3. TRANSITION OF CULTURE SYSTEM

In the history of the cultural heritage, the cultural notion may have been included into the cultural heritage discourses but not into its practices. Nowadays there are more and more conventions, charters and declarations where the socio-cultural

aspects of the heritage are recognized, but at the same time those regulations also give priority not only to the material but also to the economical value of the heritage, which place the communities' interests apart. At the same time, since the cultural industry, directly or indirectly, represents an important part of the countries income, the valorization of the cultural heritage became an important corporation.

As a result, the Spirit of Place perspective for the comprehension of the cultural heritage has started to emerge, trying to understand the heritage from an integral perspective without dividing or classifying the heritage and involving the community into its practices. This perspective is a sustainable proposal where the communities' interests are fundamental for the understanding of the management and performance of the cultural heritage. According to the spirit of place proposals the relationship between cultural heritage and economic development is articulated by the inclusion of the socio-cultural elements, it means the protection of the cultural heritage become sustainable. Although, into the framework of the cultural heritage studies the Spirit of the Place has not been theorized in depth, it started to be developed and applied through some international conventions, charters and declaration inspired on the Burra Charter (1979/1999) where the definition of cultural significance was introduce into the concepts needed for the guidelines of the cultural heritage protection.

These new appreciations and the role that the cultural heritage could develop during the evolution to a real integration of the community, the heritage and the development processes, bring new challenges: the capacity for the design of new cultural heritage management models that could include a comprehensive and inclusive understanding of the cultural heritage, which in the practice really involves the social and cultural functions. Although over the last decades new appreciations of the cultural heritage have emerged, the traditional model established since the Enlightenment Period is still ruling [1] [2].

The new models for cultural heritage management have to represent the contemporary society, not only the economical dimensions, but mostly the social and cultural ones. These models have to preserve and interpret the cultural significance of the place where the cultural heritage is present, its aesthetic, historical, social and spiritual values, as well as the community of the place and their continuous daily life. And the most important, is time to recognize the particularities of the culture and the identity without having the western economic and cultural system values as the only lenses for understanding the cultural heritage.

4. POTENTIAL CATASTROPHE OF CULTURE SYSTEM

The potential catastrophe in the Levant region can be defined as the agglomerated index of the resilience index. In this verification of resilience index It is of interest to define the critical value of resilience index which imply the limiting value of the resilience index of the Levant region before catastrophe event will occur.

In this respect a following equation is defined

$$R_{TOT} = \sum_n R_n = R_{AG} + R_{AGR} + R_{MI} + R_{MT} + R_{HE} \leq R_{CR}$$

From this equation we can verify potential catastrophe event which are leading to the disasters which may affect the human history in Levant region.

CONCLUSION

Culture evaluation is based on the resilience assessment of the system. It requires validation of indicators used for the resilience definition. Specific cultural event is defined with respective resilience indexes. Integral resilience index is determination idicators utilized in the resilience element determination related to individual culture event.

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