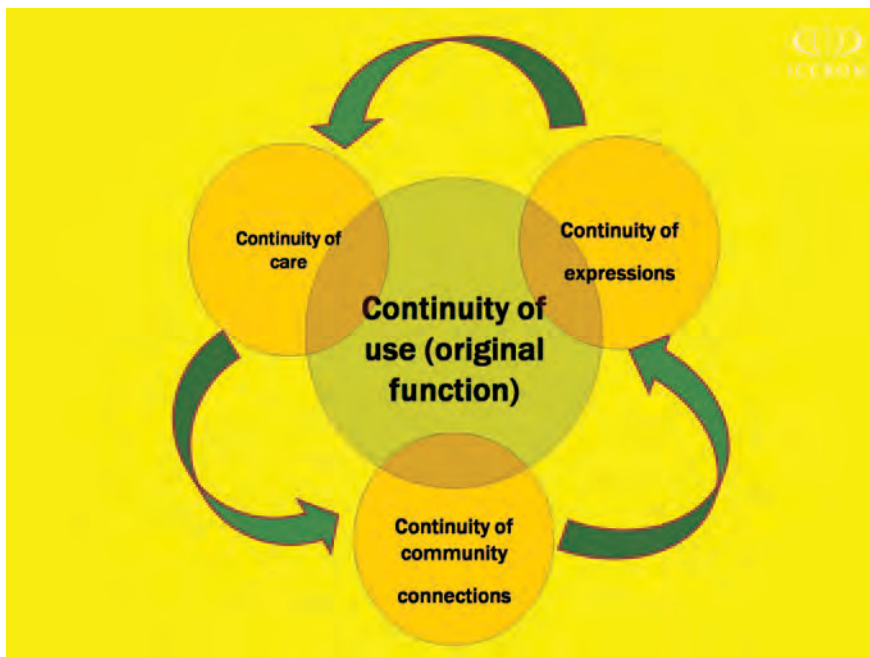


such a category of heritage was foreseen by Philippot at least 30 years ago. He indicated that,

a concern for the conservation of the particular values of a historically transmitted and still living milieu [...] indeed requires a new definition of the object to be restored; this definition will have to be broader and more comprehensive than the traditional one (Philippot 1996, p. 218).

Here he refers a new category of heritage. There may be many ways of approaching this but we would argue that the continuity of use or the ‘original function’ or the purpose for which particular heritage was established is the most relevant to our discussion and to characterize heritage as envisaged by Philippot.

One can argue that original function has been replaced by new functions in some heritage places. However, there are many heritage places, for which the original function is clearly identified and varying attempts are made either to reintroduce the original function or to maintain the core status. For instance, some of the ruined Buddhist sites in Sri Lanka are being restored and reused for religious functions while some remain as archaeological sites. This is true for movable cultural heritage as well. Some objects whose original function is known are protected as museum pieces while others are being used for the purpose for which they were created. Buddhist statues displayed in the National Museum of Thailand are allowed to be worshipped by the people. Even within this complexity, there is a need to manage continuity of heritage places where the original function remains or has been reintroduced.



**Figure 1.** Continuity of community connections.