

### Other elements of continuity

The Living Heritage Sites programme identified that, where continuity of original function is evident, one can also identify three other supplementary elements of continuity. They are:

1. Continuity of community connections;
2. Continuity of cultural expressions (both tangible and intangible);
3. Continuity of care (through traditional or established means).

In fact, as illustrated in the diagram below, these connections to living heritage require different approaches to their understanding, conservation and management.

If the original function continues into the present, there is an association or connection to a certain community for whom such places were created. We call them ‘core communities’ or the core decision-makers who (should) have more power within the decision-making process than others, e.g. practitioners, state authorities. The contemporary life of the core community is influenced by and influences such heritage.

In fact, this community connection has been recognized in the ICH Convention while defining intangible heritage as “expressions, knowledge, skills – as well as the instruments, objects [...] that communities, groups and, in some cases, individuals recognize, as part of their cultural heritage”. Interestingly, the Nara Document refers to community in somewhat similar terms to a core community, as having “responsibility for cultural heritage and the management of it belongs, in the first place, to the cultural community that has generated it, and subsequently, to that which cares for it” (ICOMOS, 1994). In the process of identification, conservation and management of heritage, this link has to be understood and the expectations of communities have to be respected.

### Continuity of cultural expressions

As mentioned before, all places that have been in continuous use to date, and which are now called heritage have been subjected to change. When a heritage place maintains its original function and has a connected community, it does not remain static but continues to change/add various tangible or intangible expressions. Changes can occur to existing tangible and intangible components. Indeed, their purpose is not conservation as material manifestations but to facilitate the function. Additions or changes to tangible expressions can be new construction, expansion of existing structures and renewal of buildings. It can also be changes to layout in order to facilitate the proper functioning and better serve users in response to changing circumstances, including population growth. Similarly, the character of intangible expressions, such as festivals, practices and pilgrimages may change or even add new items. In other words, there is a constant evolution of tangible and intangible expressions. What is relevant to intangible heritage as quoted above is relevant here as well.