

the living heritage programme will serve as a useful approach for all since it aims to respect the voice(s) of communities, recognizing their identities, sense of heritage ownership/custodianship and capturing benefits that can be delivered. Heritage may be tangible or intangible and its protection is paramount, but is meaningless unless it is linked to people and their well-being. The Living Heritage Sites programme and the ‘living heritage approach’ have revealed the potential for a community-led, interactive and inclusive approach to heritage management, which will certainly be refined and developed through its application in practice. It is crucial to continue extensive discussions based on the application of the ‘living heritage approach’ in field projects along with the dissemination of information and methodologies through workshops.

### Notes

1. Living Heritage Sites programme – first strategy meeting, SPAFA Headquarters, Bangkok 17–19 September 2003. Summary report prepared by Kumiko Shimotsuma, Herb Stovel and Simon Warrack in 2003. Unpublished ICCROM document.
2. A number of interns/consultants have compiled the results in their papers: Tara Sharma 2006, Britt Baillie 2007, Ioannis Poullos 2008 & 2010, Jagath Weerasinghe, 2008. Unpublished ICCROM documents.
3. Which we have defined as fabric-based and values-based approaches (Wijesuriya *et al.*, 2013).
4. See ICCROM’s 2014–2015 Programme and Budget.
5. Which Laurajane Smith refers to as “Authorized Heritage Discourse” (AHD), see: Smith, L. 2006. *Uses of Heritage*. London, Routledge.
6. Recommendations of the Madrid Conference in 1909. Available at: [http://www.getty.edu/conservation/publications\\_resources/research\\_resources/charters/charter01.html](http://www.getty.edu/conservation/publications_resources/research_resources/charters/charter01.html)
7. *Mayamatha* – For example, one excerpt says: “Those (temples) whose characteristics are still perceptible in their principal and secondary elements (are to be renovated) with their own materials. If they are lacking in anything or have some similar type of flaw, the sage wishing to restore them, (must proceed in such a way that) they regain their integrity and that they are pleasantly arranged (anew); this (is to be done) with the dimensions – height and width – which were theirs, with decorations consisting of corner, elongated and other aedicule, without anything being added (to what originally existed) and always in conformity with the advice of the knowledgeable”.

### References

- Anyon, R. 1991. Protecting the Past, Protecting the Present: Cultural resources and American Indians. In G.S.Smith, & J.E. Ehrenhard, eds. *Protecting the Past*, pp. 215–222. Boca Raton, CRC Press.
- Dagens, B. (tr.) 1985. *Mayamata: An Indian Treatise on Housing, Architecture and Iconography*. New Delhi, Sitaram Bharatiya Institute of Scientific Research.