

WORLD MONUMENTS

2020

# watch



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Cover: It is estimated that more than 100,000 cultural or archaeological sites exist within Bears Ears National Monument, encompassing 12,500 years of history across the landscape. Bears Ears National Monument is included on the 2020 World Monuments Watch.

This page: A “Two-Story House” perched on a ledge, featuring intact elements, is experiencing increasing visitation and subsequent negative impacts in Bears Ears.

Opposite page: The village of Omalo and the Keselo fortress in Tusheti National Park in Georgia, a 2020 World Monuments Watch site.





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World Monuments Fund's work couldn't be done without you.





Notre-Dame of Paris, France, seen here after a devastating fire, is included on the 2020 World Monuments Watch.





# Dear Friends,

Champions like you are what make World Monuments Fund's critical work possible. Together, we help communities rebuild when disasters destroy their places of meaning. We give advocates a platform to protect significant sites from unchecked development, a warming planet, changing government policies, and natural disasters. We elevate underrepresented narratives and support a more inclusive and equitable approach to preservation. We ensure humankind's greatest treasures can continue to be appreciated by people around the world.



I am honored and energized to stand beside this community as I embark on my new role at World Monuments Fund. Using our voices, knowledge, and passion to save irreplaceable cultural heritage has never been more important. Urbanization, climate change, and violence are just a few of the many threats facing the world's most treasured sites and the communities around them. To create sustainable solutions that ensure cultural heritage is safeguarded far into the future, conservation should bring people together, strengthen social bonds, enhance inclusion, and build new capacities in the field and beyond.

We are excited to share with you the 2020 World Monuments Watch, an ensemble of 25 carefully chosen sites that represent important challenges and opportunities for cultural heritage across the globe. Every two years, the Watch welcomes new people, places, and perspectives. Our work is just starting now. The team at World Monuments Fund will spend the next two years working with local stakeholders to create awareness and craft solutions.

The world's most precious cultural heritage sites are sustained by people who are passionate about their future. That's why your dedication is so essential to our work. We are thankful for your commitment and support and look forward to making a difference for the sites and communities of the 2020 World Monuments Watch with you by our side.

A handwritten signature in blue ink that reads "Bénédicte de Montlaur". The signature is fluid and cursive, with a horizontal line underneath.

Bénédicte de Montlaur  
CEO, World Monuments Fund



Learn more about all  
of the 2020 Watch sites.



A glimpse of everyday life in Maras, a town within the Sacred Valley of the Incas, where a new airport threatens to negatively impact communities.





# The Watch

**T**he World Monuments Watch is a global program that brings attention to sites where heritage conservation can have a tremendous impact on the well-being of communities. The biennial announcement of each new cycle highlights the challenges that can befall heritage places—from the little-known to the universally recognized—and suggests the potential for the process of heritage conservation to create beneficial outcomes for communities and entire societies.

The announcement of the selected sites is the culmination of a year-long process that begins with an open call for nominations from around the globe. It marks the beginning of a two-year program of engagement between local partners and World Monuments Fund.

This year, the open call resulted in more than 250 nominations being submitted for the 2020 World Monuments Watch. This large nomination pool

was narrowed down thanks to WMF's own staff of heritage professionals, the input of expert reviewers drawn from the ICOMOS network, and an independent panel that was responsible for the final selection.

The process is always rigorous and seeks to reflect prevailing concerns regarding exceptional heritage sites and emerging opportunities in the field generated by local partners. The sites selected for the 2020 Watch combine great historical significance with contemporary social impact. These places face daunting threats such as encroaching urbanization, political turmoil, natural disaster, and violent conflicts. Since the launch of the Watch program in 1996, Watch sites have represented the majority of field projects that WMF has undertaken. In the pages that follow we invite you to explore the extraordinary places included on the 2020 World Monuments Watch and the opportunities they represent for communities around the globe. ●



# 2020 Watch

at a glance



## Koutammakou, Land of the Batamariba

Benin and Togo

Conservation of traditional dwellings will help the Batamariba people remain in their historic homeland and preserve their way of life.



## Notre-Dame de Paris

Paris, France

The near-loss of a beloved cathedral and global icon reminds us of the depth of human connection to heritage places and the personal trauma that their destruction can bring.



## Mam Rashan Shrine

Mount Sinjar, Iraq

Reconstruction of a shrine destroyed in a genocidal campaign can establish greater recognition for a minority community that has been denied equality.



## Traditional Burmese Teak Farmhouses

Myanmar

Desire for different living standards is causing the wholesale disappearance of a vernacular architectural typology, calling for study and documentation.



## Courtyard Houses of Axerquia

Córdoba, Spain

New solutions will mitigate the effects of depopulation, gentrification, and the boom of the modern tourism industry on this historic urban housing typology.



## Ontario Place

Toronto, Canada

A modern megastructure, currently closed and at risk of redevelopment, can continue to foster exchange across population groups as a recreational center.



## Tusheti National Park

Georgia

The Tush community seeks to ensure that regional development in eastern Georgia will promote sustainable tourism and will not disrupt their livelihoods.



## Inari-yu Bathhouse

Kita, Tokyo, Japan

The community behind one of Tokyo's fast-disappearing neighborhood bathhouses seeks to preserve this central element of a traditional way of life while diversifying its use.



## Chivas and Chaityas of the Kathmandu Valley

Kathmandu Valley, Nepal

Urban growth takes a toll on a vast number of votive shrines throughout the Kathmandu Valley, prompting community members to take action through documentation.



## Bears Ears National Monument

Utah, United States

A proposed government plan puts sacred lands and sites of the indigenous people of North America at risk.





### Rapa Nui National Park

Easter Island, Chile

An indigenous community seeks control and new solutions to halt the loss of culturally significant rock carvings.



### Bennerley Viaduct

Derbyshire and Nottinghamshire, England

Local stewards of a rare survivor of the Industrial Age seek to revive it as a community asset for recreation and access to the natural environment.



### Alexan Palace

Asyut, Egypt

Local initiative can transform a grand historic residence, now shuttered, into a museum for citizens and visitors to Asyut.



### Gingerbread Houses of Port-au-Prince

Port-au-Prince, Haiti

Investment in the historic houses of the "Gingerbread" neighborhood will ensure that they continue to shelter vital educational and cultural offerings in the Haitian capital.



### Sardar Vallabhbhai Patel Stadium

Ahmedabad, India

An architectural icon in need of repair can continue to provide opportunities for recreation and access to public space for the residents of Ahmedabad.



### Historic Water Systems of the Deccan Plateau

Karnataka and Maharashtra, India

Revitalization of traditional water management systems and the recovery of local knowledge can help address the water crisis for contemporary communities.



### Iwamatsu District

Uwajima, Ehime Prefecture, Japan

Preservation and designation of a historic coastal town built on the legacy of sake brewing can reverse the trend of depopulation.



### Canal Nacional

Mexico City, Mexico

Community stewards of Mexico's oldest man-made waterway demand a seat at the table as government plans for a new park push forward.



### Chojin Lama Temple

Ulaanbaatar, Mongolia

Facing deterioration, one of the only temples to survive the country's suppression of religion can benefit from expert preservation assistance.



### Anarkali Bazaar

Lahore, Pakistan

A community-led process surrounding development and modernization can improve the quality of life for this urban neighborhood and legendary market in Lahore.



### Sacred Valley of the Incas

Cusco Region, Peru

A community demands inclusive and equitable solutions as construction of a new airport threatens a rich cultural landscape near Machu Picchu.



### Kindler Chapel, Pabianice Evangelical Cemetery

Pabianice, Łódź Voivodeship, Poland

Reopening of the chapel as a cultural facility will give a community access to engaging opportunities.



### Central Aguirre Historic District

Aguirre, Puerto Rico, United States

A training program in wood construction will pave the way for disaster recovery while opening new employment opportunities.



### San Antonio Woolworth Building

San Antonio, Texas, United States

A Texas building that contributed to the African-American Civil Rights Movement is threatened by the extension of Alamo visitor resources.



### Traditional Houses in the Old Jewish Mahalla of Bukhara

Bukhara, Uzbekistan

Documentation and assistance will highlight the history of Jewish presence in Central Asia following the migration of the community.





# BEARS EARS NATIONAL MONUMENT

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*A proposed government plan puts sacred lands and sites  
of the indigenous people of North America at risk.*





**T**he treasures of Bears Ears National Monument, located in modern-day southeast Utah in the United States, include thousands of ancient cliff dwellings, community centers, rock paintings and artifacts. They are scattered through the deep, twisting canyons, in caves, and perched on narrow ledges high up on sheer rock faces. Bears Ears remained undisturbed until the mid-nineteenth century, when Anglo settlers began to explore the landscape following the removal of its Native American residents. Located on a plateau that is today called Cedar Mesa, the ancestral land of indigenous tribes has been largely owned and managed by federal and state government since the early twentieth century. But today, its future is uncertain.

ALL PHOTOS BY JOSH EWING, FRIENDS OF CEDAR MESA

A view of the San Juan River and Comb Ridge in Bears Ears National Monument.



**A**t the behest of the Bears Ears Intertribal Coalition representing five indigenous tribes, which had steadfastly advocated for protection of their ancestral lands, President Obama designated 1.35 million acres of southeast Utah as the Bears Ears National Monument in December 2016, one of his last acts in office. A year later, the new president reduced the site to just 300,000 acres.

The proposed management plan for the reduced area, released in August 2019, permits the installation of utility lines and access roads, the use of recreational off-road vehicles, and cattle grazing. In the de-designated areas, it allows mining and drilling for oil and gas. In addition to concerns stemming from the management plan, looting, vandalism,

and desecration of burial sites are known to occur throughout the greater Bears Ears area.

In the face of burgeoning visitation—now estimated at 450,000 people per year—paired with detrimental activities and natural degradation of archaeological sites, the challenge is formidable. Nevertheless, a local group has been able to implement a variety of protective measures at selected sites, having established a viable working relationship with government and collaborating with regional Tribes and Pueblos. Friends of Cedar Mesa, formed a decade ago to ensure the respect and protection of natural and cultural sites in the Bears Ears region, has successfully carried out condition assessments, documentation, stabilization,

conservation, installation of interpretive signage, and where necessary, protective fencing.

It is imperative that the voice of the Tribes and Pueblos is not only heard but taken seriously. By including Bears Ears on the 2020 World Monuments Watch, we call for government to reconsider its plan that will harm rather than protect the sacred lands and sites of the indigenous people of North America. Thanks to generous support from the Butler Conservation Fund, WMF will partner with Friends of Cedar Mesa to support and strengthen their shared stewardship of Bears Ears and create a participatory approach to its conservation. ●

Rock art is regarded as a knowledge portal to their past and future by indigenous people.







Layers of history can be found within the ancient cliff dwellings, mesa-top pueblos, pit houses, rock art panels, ancient roads, and countless artifacts in the greater Bears Ears region.



Learn more about Bears Ears National Monument.





Rapa Nui's iconic moai, which were the focus of World Monuments Fund's first work at the site.





# RAPA NUI NATIONAL PARK

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*The indigenous community of Easter Island seeks control and new solutions to halt the loss of culturally significant rock carvings.*



From top: The rim of the Rano Kau crater in the Mata Ngarahu sector of the Orongo ceremonial village; birdman petroglyphs at Mata Ngarau in Orongo.

PHOTO BY MAU HENUA.



**E**aster Island has captivated the imagination of outsiders since it was first visited by a Dutch ship on Easter Sunday, 1722. On this small island in the southeastern Pacific Ocean, marking the farthest extent of Polynesian—and human—colonization of our planet, the islanders built a society that has endured from as early as the seventh century to the present day. But Rapa Nui's contemporary indigenous community is now facing critical challenges to the preservation of sacred sites that could disappear without strategic intervention.

The island's first settlers were able to sustain a growing population thanks to new species of plants and animals that they brought with them. To mark their presence and commemorate their ancestry, the islanders erected ceremonial statues, known as *moai*, individually or standing shoulder-to-shoulder on platforms with their backs to the sea. Nearly one thousand *moai* were carved out of volcanic



tuff stone from a single quarry, the slope of Rano Raraku, and dispersed throughout the territory of the island. Later social developments saw the emergence of a political and religious system known as the birdman cult, centered around the site of Orongo, on the rim of the Rano Kau crater, on the southern tip of the triangle-shaped island. There, a pan-island ceremony took place annually in early spring, with representatives of rival clans competing to be the first to retrieve the freshly laid eggs of migrating seabirds from a cluster of nearby islets. A sacred precinct, Mata Ngarahu, was marked with a profusion of rock carvings on basalt boulders, depicting birdmen, sacred personages, and fertility symbols.

At its peak the island population could have exceeded 10,000. By the eighteenth century their numbers had declined, possibly due to a major ecological transformation, but it was epidemics and nineteenth-century slave raids that

caused the near-collapse of the Rapa Nui population. The ensuing loss of cultural knowledge compounded the human suffering for the community. In 1888 the island was annexed by the state of Chile and it was subsequently leased for sixty years to a private company for use as a sheep farm. To maximize the land available for grazing, the small surviving community was forcibly confined to a single settlement, Hanga Roa, which remains the only urban center on the island today.

The island remained isolated throughout this period, typically visited only once a year by a cargo ship. Construction of an

airport brought weekly air service in 1967, and with it, the opportunity for tourists to visit Rapa Nui. Today the island receives 150,000 tourists annually, and exerts an appeal that surpasses that of many global heritage icons. World Monuments Fund, and its precursor organization, the International Fund for Monuments, contributed to the popularity of Easter Island through a publicity campaign in 1968 and by helping sponsor archaeological reconstruction work throughout the 1970s. More recently, World Monuments Fund supported a program of scientific research on the deterioration of tuff stone and contributed to the creation of a new visitor center and system of trails for the site of Orongo that helps preserve the Maga Ngarahu petroglyphs by controlling visitor access.

But the preservation of the unique rock carvings of Orongo is far from assured, posing a vexing challenge to the indigenous community.

But the preservation of the unique rock carvings of Orongo is far from assured, posing a vexing challenge to the indigenous community. The site's

exposure, as well as the inherent weakness of basalt rock, have led to considerable structural instability and the loss of irreplaceable petroglyphs, which retain their communal and spiritual significance today. Solutions are urgently being sought by the Ma'u Henua Indigenous Community, who are now responsible for the administration of Rapa Nui National Park, thanks to a sustained campaign demanding greater rights and decision-making power. The 2020 World Monuments Watch seeks to continue our engagement with this remarkable site by partnering with the site's true stakeholders to address critical insecurities created by the environment. ●



Tangata Manu reenactors at the Orongo Ceremonial Village's Interpretation Center inauguration in 2011.



Learn more about Rapa Nui National Park.





# TRADITIONAL HOUSES IN THE OLD JEWISH MAHALLA OF BUKHARA

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*Documentation and assistance will highlight the history of Jewish presence in Central Asia following the migration of the community.*



Located along the Silk Road and the edges of several former empires, the Uzbek city of Bukhara has been home to an isolated part of the Jewish diaspora for over a millennium. Some claiming descent from fifth-century exiles from Persia, the Bukharian Jews have resisted several waves of persecution and assimilation through the development of their own distinct Jewish culture. But today, with only a small population of Jews remaining in the city, the preservation of the physical and historic remnants of their presence is at risk.

In the sixteenth century, Bukhara became the heart of Jewish life in Central Asia, as Jews continued to settle here while being divided between areas controlled by other ethnoreligious majorities. By the turn of the twentieth century, the Jewish community of Bukhara numbered

around 8,000, twelve percent of the city's population, and was the largest among a network of Jewish minorities in Uzbek cities including Tashkent, Samarkand, Kokand, Andijan, Marghilan, and Navoi. Bukharian Jews were active in establishing trade connections with the Russian Empire and held positions in law, medicine, and local government. Some Bukharian Jews were also well-known musicians, actors, and dancers, who together contributed to preserving folklore. Following the Russian Revolution and throughout the Holocaust, Jews from Eastern Europe continued to immigrate to Bukhara to avoid persecution.

The traditional houses are now subject to alterations insensitive to their historical significance and are under threat of disappearance.

Ethnolinguistically distinct, the Bukharian Jews speak a Tajik dialect of Farsi and maintain a long tradition of resilience through trade and crafts including textile dyeing and woodworking. The foremost example of this woodworking tradition is preserved through the Bukharian houses, themselves a living, exceptional example of vernacular architecture within a medieval urban design of narrow streets and *mahallas*, or neighborhoods. Beyond merely being a form of community expression, they illustrate a close relation with the environment since the use of earthen materials is an

answer to the harsh desert climate. The traditional houses are located throughout the historic center of Bukhara, itself inscribed on the World Heritage List in 1993.

However, mass emigration of the Jewish community has led to disrepair of these houses. Only around 200 Bukharian Jews remain in the

old mahalla, as the vast majority of Bukharian Jews left for Israel and the United States following the dissolution of the Soviet Union in 1991, with the largest diaspora community settling in the neighborhood of Forest Hills, Queens in New York City. Due to this mass exodus, the traditional houses are now subject to alterations insensitive to their historical significance and are under threat of disappearance. The 2020 World Monuments Watch calls for documentation and valorization of the rich history of Jewish life in Bukhara with the aim of creating sustainable urban design standards for the adaptive reuse of the Bukharian houses. ●



From top: Interior of a traditional house in poor condition; the wooden roof of a traditional house currently used as a kindergarten can be seen behind the children.

Left: Detail of the exterior of a traditional house in the Old Jewish Mahalla.

ALL PHOTOS BY ONA VILEIKIS



See more about the Traditional Houses in the Old Jewish Mahalla of Bukhara.



# HISTORIC WATER SYSTEMS OF THE DECCAN PLATEAU

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*Revitalization of traditional water management systems and the recovery of local knowledge can help address the water crisis for contemporary communities.*











PHOTO BY JOGINDER SINGH



Learn more about the  
Historic Water Systems  
of the Deccan Plateau.

Every human society has been shaped by its relationship to water, our most vital resource. Water can be collected, diverted, stored, released, and recycled—in other words, managed—and water management techniques have always been necessary to ensure the availability of water when needed.

For the cultures that flourished on the Indian subcontinent, the imperative to store and manage water arose from the inescapable logic of the seasonal monsoon, which delivers more than three quarters of India's total annual rainfall over a period of several months. The rich climatic and geological diversity of the subcontinent gave rise to a broad array of systems and techniques allowing water to be conserved for the dry season.

The need to ensure adequate water availability for all remains acute today.

Two nominations to the 2020 World Monuments Watch for sites on India's Deccan Plateau illustrate the potential for historic water systems to help contemporary communities meet that need. The high plateau receives comparatively less rainfall from the monsoon, and its rocky landscape retains little moisture, rendering water management essential.

Daulatabad, a historic fort in the Marathwada region of the Deccan, showcases the skill that was required in order to sustain a sizable population behind a fortified settlement. The site, occupying a steep granite peak, was a capital of the Hindu Yadava dynasty that succumbed to the Muslim sultans of Delhi in the fourteenth century. Successive rulers of the Deccan sultanates took advantage of their cultural connections to the broader Islamic world to create elaborate systems of reservoirs, tanks, wells,

and channels for the supply of their strongholds. The rulers of Daulatabad created reservoirs by damming the mountain streams in the surrounding catchment area, and built underground networks of stone or terra-cotta pipes to deliver water to the fortified citadel. In the nineteenth century, 16 reservoirs were identified in the Aurangabad district, of which half were then still operational. The Tughlaq-era Mavsala reservoir, still in use today, is but one example of this remarkable system.

If water cannot be collected from the surface, groundwater provides an alternative source, if it can be harnessed. In much of Asia as well as North Africa this took the form of underground tunnels, known as the *karez*, *qanat*, or *falaj* system. In this ingenious system, a gently sloping underground tunnel allows groundwater from a large area to flow to a single outlet where it can be collected.



A large well is placed at the origin of the tunnel, while narrower vertical shafts, dug for ventilation, help mark its route underground. The karez system was used extensively in the Deccan region, as can be seen in Bijapur and other locations. Like Daulatabad, Bijapur was a Yadava settlement before becoming a city of the Bahmani sultanate. The karez of Bijapur was the creation of the Ādil Shāhī rulers, who succeeded the Bahmanī state.

But traditional water management systems, like those of medieval Deccani societies, depend on collective responsibility for their maintenance and upkeep. Silt, carried by water, accumulates gradually and its removal is constantly needed, while ventilation shafts and other outlets must be protected from encroachment that can contaminate the water supply. When collective systems fail, private and unregulated extraction takes their place, as is today the case in much of India. This takes the form of pumping groundwater from deeper and deeper aquifers, an inherently unsustainable practice. By contrast, traditional systems limit the supply of water to the natural rate at which it replenishes, making them sustainable in the long run.

India is hardly the only country affected by a looming water crisis, as global water use has been on the rise for several decades. The last few years have seen “Day Zero” scenario-planning, and the switching off of municipal water supplies gets ever closer to becoming a reality. The challenge of freshwater scarcity is intertwined with the need to generate energy sustainably, grow adequate food for all, and battle global climate change. And yet, unlike other necessities, water is a fundamentally renewable resource that only demands to be managed properly. At a small scale the reactivation of historic water systems and the updating of traditional practices—for example, combining a karez system with a water filtration facility at its outlet—can make a helpful contribution to the challenge. At the same time, it can contribute to changing our water consciousness and help activate a new ethic of care and conservation. ●

India is hardly the only country affected by a looming water crisis, as global water use has been on the rise for several decades.



PHOTO BY JOGINDER SINGH.

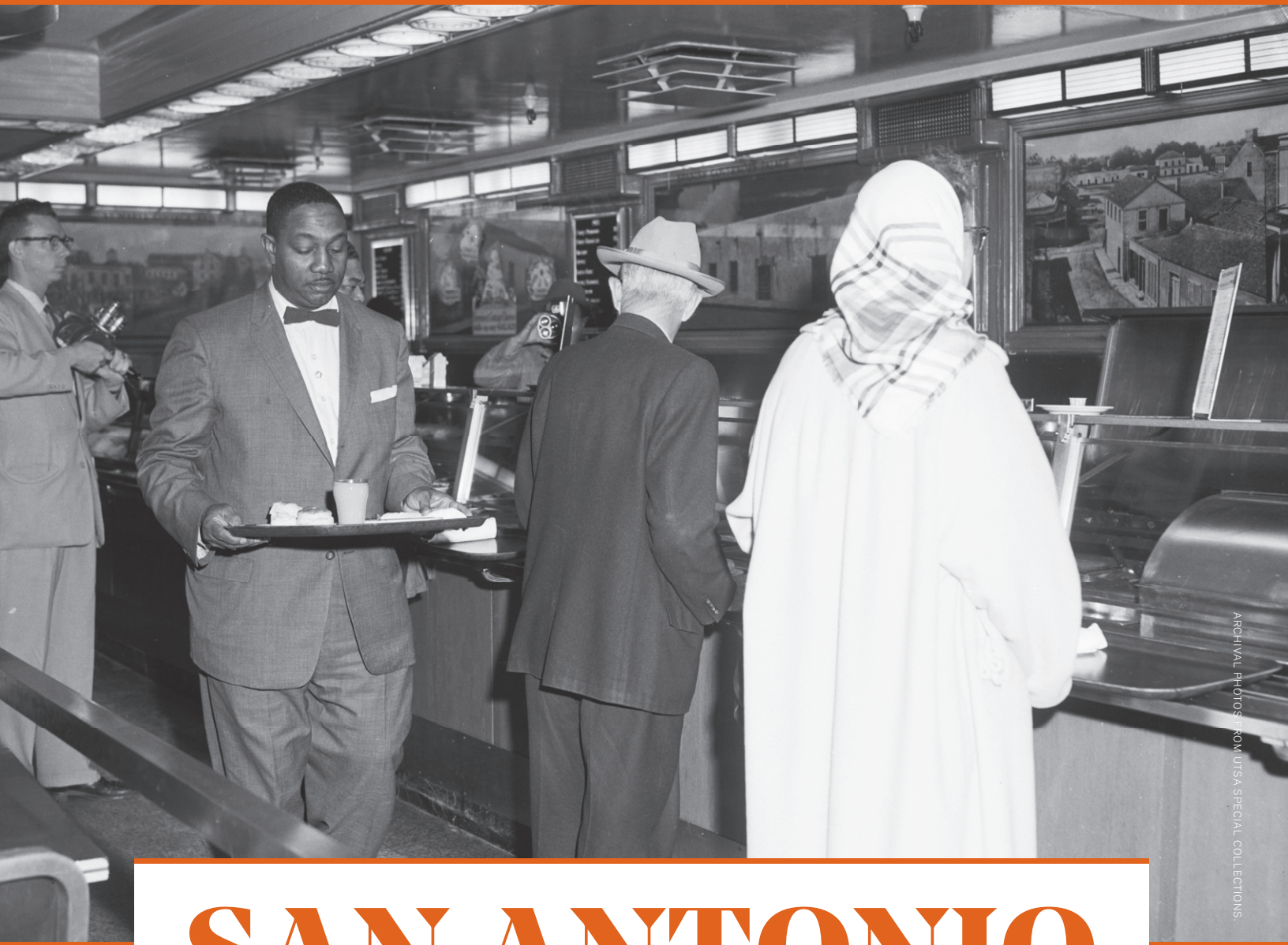


From top: A view of a historic waterway in Bijapur; local community members explain the water system at Daulatabad Fort.

Left: Asar Mahal is reflected on the waters of the Chand Bawdi well.

PHOTO BY YAMINEY MUBAYI.





ARCHIVAL PHOTOS FROM UTSA SPECIAL COLLECTIONS.

# SAN ANTONIO WOOLWORTH BUILDING

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*A Texas building that contributed to the African-American Civil Rights Movement is threatened by the extension of Alamo visitor resources.*



**O**n February 1, 1960, four African-American students sat down at a segregated lunch counter at Woolworth's department store in Greensboro, North Carolina, refusing to give up their seats after being denied service. The sit-in inspired dozens of similar demonstrations that were often met with police scrutiny, arrests, and violence. But on March 16, 1960, Woolworth's in San Antonio, Texas, made history by joining six other local stores that peacefully desegregated their lunch counters without resistance. The city's interracial cooperation among church leaders, store managers, and members of the NAACP was credited with the achievement. Baseball legend Jackie Robinson called it "a story that should be told around the world."

Nearly 60 years later, the Woolworth Building's African-American Civil Rights contribution has faded from public memory, due perhaps in part to its famous neighbor. The building, which today houses entertainment venues including Ripley's Haunted Adventure, anchors the northwest corner of Alamo Plaza, overlooking the historic mission where the Battle of the Alamo took place. The Woolworth Building is now owned by the Texas General Land Office, which has partnered with local Alamo groups on a master plan to improve the plaza's visitor experience. A 2017 plan included repurposing Woolworth's into a museum that would tell the story of the Alamo, but a 2018 version excluded the building from its site renderings, promising only to "study the significance" of the structure. The official window for public input closed in October 2018, and the selection of an architect to design the museum prior to a professional assessment of the building's structure and significance threatens to limit its feasi-

**"It is a story that should be told around the world."**

*- Jackie Robinson*

bility for reuse. The state does not have to abide by local historic ordinances should it decide to demolish the Woolworth Building, which has been designated both a city and state antiquities landmark.

Lost in the politics of the museum plan is a fundamental question: why must we choose one heritage site, one story, over another? Do the Alamo and the Woolworth Building not reinforce a richer, more inclusive historical narrative that extends from the 1836 battle to the Civil Rights Movement of the 1960s, expanding the sites' cultural relevance to a more diverse audience? The Woolworth Building's proximity to the Alamo provides an ideal setting

to explore how local populations interacted, both positively and negatively, in ways that reshaped our nation over three centuries.

Concerned preservationists, historians, and activists representing the community recently joined forces to advocate for preservation of the building as a visible link to Alamo Plaza's little-known African-American history. By expanding

public outreach, seeking influential allies and available legal protections, and offering an alternative vision for the site, the coalition aims to demonstrate that different stakeholder goals can both coexist and thrive within the existing building. Inclusion of the Woolworth Building on the 2020 World Monuments Watch seeks to encourage diverse participatory voices in decision-making surrounding the site and reinforce the importance of spatial equity for heritage sites with underrepresented narratives. Working together, stakeholders can use the Woolworth Building to finally follow Jackie Robinson's lead and tell its story to the world. ●



Clockwise from opposite page: Woolworth's lunch counter is peacefully integrated on March 16, 1960; Woolworth's on Alamo Plaza circa the 1920s; a view of the Woolworth Building across from the Alamo mission, visible bottom right, in 1935; a present-day view of the former Woolworth Building on Alamo Plaza.

PRESENT-DAY PHOTO BY RON BAUMIL, SAN ANTONIO CONSERVATION SOCIETY.



**Read more about the San Antonio Woolworth Building.**





# SACRED VALLEY OF THE INCAS

*A community demands inclusive and equitable solutions as construction of a new airport threatens a rich cultural landscape near Machu Picchu.*





PHOTOS BY DENNIS EZEQUEL CUI SPE CALLANUVA

The cultural landscape of the Sacred Valley of the Incas in Peru.



The Cusco region attracts more than four million visitors annually—including one out of every three foreign visitors to Peru, on their way to visit Machu Picchu. The iconic royal retreat is the best-known tangible remnant of the Inca Empire, which arose out of the Andean Plateau near Cusco and grew to encompass most of the Andean highlands and the Pacific coast of South America. The Urubamba river valley, also known as the Sacred Valley of the Incas, unfolds between Cusco and Machu Picchu. Within flanking mountain peaks it envelops a fertile agricultural landscape, punctuated by small villages of Quechua-speaking communities and dotted with the surviving remains of great Inca family estates.

Attracting more visitors to Cusco and further boosting its tourism industry has been a long-time regional development goal. Since it was first proposed in the 1970s, the vision of a new, modern airport that would welcome international flights from as far afield as Europe and North America has tantalized many in the regional capital. A new airport in the Sacred Valley would overcome the limitations presented by Cusco's current airport and would make it possible for international tourists to visit the region without a necessary stop in Lima, the national capital. But while the material benefits of the new airport have been frequently touted, there has been little attempt to account for its social costs.

Following several false starts, the project is now underway. The chosen location: an area of land in the plain outside Chinchero, an Andean market town of 10,000 that sustains an indigenous culture amid fifteenth-century Inca ruins, including Inca ruler Topa Inca Yupanqui's personal royal estate and a sixteenth-century colonial church. One part of the land for the airport was bought from Chinchero's three peasants' communities (Yanacona, Ayllopongo and Rachchi Aylo) by the regional government between 2012 and 2013 and transferred in 2013 to the Peruvian Ministry of Transportation and Communications—a deal in which

established safeguards that would ensure informed decision-making by indigenous people were sidestepped. The revival of the project has fueled land speculation and the unregulated growth of hotels, businesses, and infrastructure. Before the first shovel hit the ground, the project had done much to disrupt the communal ownership of land that prevailed in the Andes for centuries. And along with the loss of communal land comes the inevitable fraying of the close connection between landscape and local identity that has long characterized life in Chinchero and other communities in the Sacred Valley.

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## The revival of the project has fueled land speculation and the unregulated growth of hotels, businesses, and infrastructure.

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But advocates' concerns do not stop there. Archaeologists, historians, anthropologists, and other experts have raised the alarm about the physical impact of the undertaking on the material remains of Inca culture on the Chinchero plateau, but also on other sites nearby, such as Ollantaytambo, Moray and Maras. An online petition calling for a radical rethinking of the project has collected more than 80,000 signatures.

By including the Sacred Valley on the 2020 World Monuments Watch, WMF adds its voice to the many concerns raised about the Chinchero airport, and about the just distribution of the rewards of tourism-based development around global heritage destinations. Through the Watch we intend to continue the search for inclusive and equitable solutions to the development of the Sacred Valley. ●

Community members from Maras, a town within the Sacred Valley of the Incas.



Learn more about the Sacred Valley of the Incas.











# MAM RASHAN SHRINE

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*Reconstruction of a shrine destroyed in a genocidal campaign can establish greater recognition for a minority community that has been denied equality.*





See more about  
Mam Rashan Shrine.

SITE PHOTOS BY ROBERT LEUTHAUSEN.

From top: Mam Rashan shrine's conical dome prior to destruction, a view of the shrine following destruction by the Islamic State in 2014.

Left: A Yazidi man who fled Sinjar with his family members.

In August 2014 the self-proclaimed Islamic State set out on a genocidal campaign against the Êzidi, or Yazidi people of northern Iraq. Fighters for the extremist group swept across the Sinjar region, a historic homeland of the Yazidis, seeking to eradicate their faith through murder, abduction, enslavement, and the sexual exploitation of its adherents. In its English-language magazine the organization would brag about its treatment of the Yazidis, which included the destruction of their places of worship: in Sinjar, and in the twin towns of Bahzani and Bashiqa near Mosul—another Yazidi population center—47 Yazidi sites were destroyed by the Islamic State.

The Yazidi presence around Mount Sinjar was first mentioned in writings of the twelfth century. The Yazidis of Sinjar lived in small mountain villages until the 1970s, when they were systematically

removed and concentrated in collective towns in an attempt to increase the Ba'ath Party's control in the north of Iraq. In spite of being underserved in the provision of healthcare, education, and job opportunities, the community never moved far from Sinjar, and they never abandoned the old shrines and mausolea dedicated to important personages in the Yazidi religion, such as Mam Rashan, a saint associated with agriculture, rain, and the annual harvest. Yazidi shrines are marked by their tall, conical domes rising from a circular drum over a square, windowless chamber, allowing for prayer and the burning of oil wicks in the interior. Until 2014, community members would pay frequent visits to these shrines for worship and to mark important occasions of life. But like other shrines in Sinjar, the shrine to Mam Rashan was destroyed in 2014 by the Islamic State.

While the Islamic State's territorial control of the area has now collapsed, today only a quarter of the Yazidi population has returned to Sinjar. Around 300,000 Yazidis remain displaced within Iraq, while others have found shelter outside the region and may choose not to return. For those Yazidis who have returned, and for those wishing to return, the reconstruction of their old shrines is an expressed need and priority, alongside demands for accountability for the perpetrators of these crimes. Reestablishing a thread of continuity with the past is a key process on the road to recovery after a violent rupture. The 2020 World Monuments Watch calls for shared efforts at recovery with the goal of establishing mutual respect for minority communities that have been denied equality and recognition in the past. ●

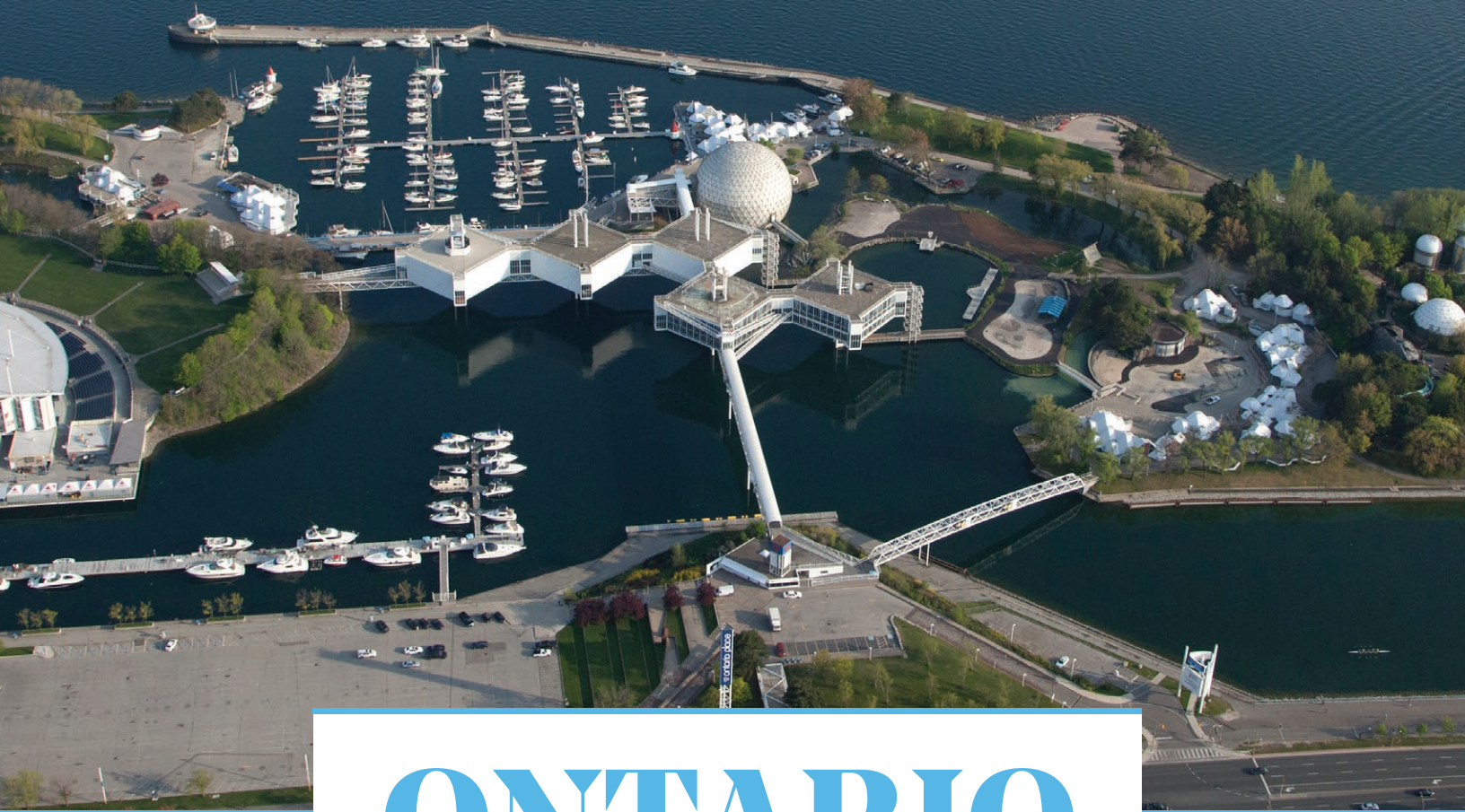






Learn more about  
Ontario Place.

PHOTO BY ONTARIO PLACE FOR ALL.



# ONTARIO PLACE

*A modern megastructure, currently closed and at risk of redevelopment,  
can continue to foster exchange across population groups as a recreational center.*





When it opened in 1971, Ontario Place gave Toronto's citizens the opportunity to experience the city's waterfront like they never had before. Today, though it sits vacant, community members are seeking solutions to again enjoy the freedom and recreation that the space once provided.

Creating a new urban amenity was envisioned as a celebration of Ontario's cultural and economic achievement, in the spirit of civic competition, after Expo 67 captured the world's attention on behalf of Toronto's rival city of Montréal. The design was entrusted to architect Eberhard Zeidler and landscape architect Michael Hough, who envisioned an expansive park on artificial islands rising out of Lake Ontario. Sheltered by a breakwater, the islands would contain the main attraction: a complex of five pods, each suspended above the surface of the water from a central pylon, and housing an exhibition showcasing the history of Canada. The adjacent Cinesphere was home to the world's first permanent IMAX theater, while an open-air amphitheater, known as the Forum, hosted performing arts groups—from punk rock stars to the Toronto Symphony. Opening one year later, Children's Village, an endlessly inventive play area created by designer Eric McMillan, quickly became an exhilarating attraction for the city's youngest inhabitants.

To the twenty-first-century observer, Ontario Place recalls a time when governments proudly invested in

expanding access to the arts, education, health care, justice, and recreation. But after four decades of operation the popularity of the lakefront park began to decline. Citing low numbers, the provincial government closed large portions of the site in 2011. In 2018 the governing board of Ontario Place was disbanded, opening the way to a call for redevelopment proposals from the private sector. The Ontario government now seeks to offer a long-term lease to the site, with little care for maintaining the heritage values associated with Ontario Place, and without public consultation that would allow citizens' voices to be heard. In 2014 Ontario Place was added to the government's List of Provincial Heritage Properties—but the province's own statement of the site's cultural heritage value is no longer available from the Ministry of Tourism, Culture and Sport.

The Ontario government now seeks to offer a long-term lease to the site, with little care for maintaining the heritage values associated with Ontario Place, and without public consultation that would allow citizens' voices to be heard.

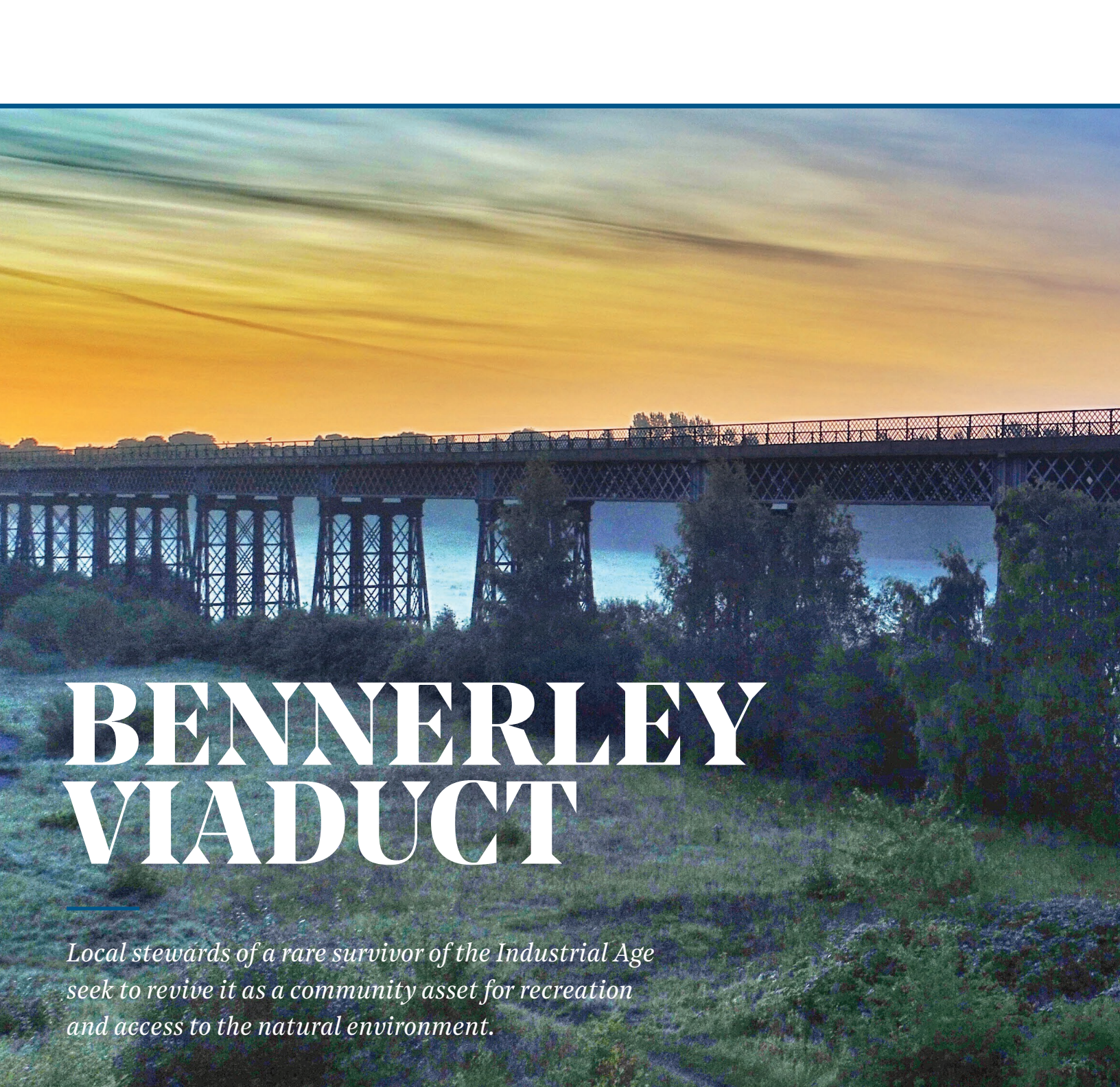
In the 1960s and '70s, Canadian architects and planners sought to use their talents to build a society based on social democratic values. The pluralistic culture that many of their contemporaries envisioned is now a reality in Toronto, which the BBC recently recognized as the world's most diverse and multicultural city. The 2020 World Monuments Watch calls for an end to top-down decision-making and the embrace of heritage to encourage community dialogue. Through free and public access to the waterfront, Ontario Place can continue to foster interaction and exchange across population groups and fulfil the potential envisioned by its creators. ●



From top: A view of the Ontario Place pods from the water underneath; young people enjoy Children's Village in the 1970s.

Left: An aerial view of the sprawling, waterfront Ontario Place.





# BENNERLEY VIADUCT

*Local stewards of a rare survivor of the Industrial Age seek to revive it as a community asset for recreation and access to the natural environment.*

**B**ennerley Viaduct was built in 1877 to carry a new railroad line across the Erewash River in the United Kingdom. Spanning the valley was a necessity for the new line, but the structure needed to be lightweight in order to prevent underground mining tunnels from collapsing from the weight.

This engineering challenge was met through the use of wrought iron, a construction material then already being superseded by steel, and no longer produced on a commercial scale. Today, only one other wrought-iron viaduct survives in England.

The last freight train crossed Bennerley viaduct in 1968, and the structure was then taken out of use. While proposals for its demolition were met with local resistance, the structure stood for many decades without a function. Today a newly established community group has embraced a vision to reclaim the hulking structure and open it to community use.



A view of Bennerley Viaduct at dusk.



Read more about  
Bennerley Viaduct.



PHOTO BY PAUL ATHERLEY

The plan is part of a nationwide drive to transform disused railway routes into trails for walking and cycling, promoting health and well-being, helping strengthen social ties, and making it easier for people to experience nature and the outdoors. Once opened, the trail

would serve to link walking trails that follow the Erewash and Nottingham Canals—earlier means of transporting goods—which pass close by the two ends of the viaduct. The process is enabling volunteers to become actively involved in a regeneration project and capitalize

on the industrial heritage of their community. Through the 2020 World Monuments Watch, World Monuments Fund is supporting their plans to establish an effective governance structure to ensure the long-term future of this initiative. ●







An aerial view of Ahu Ura  
Uranga te Mahina on Rapa  
Nui's south coast.

# This Year at WMF

*Explore project updates, event highlights,  
and WMF trips from the past year.*

PHOTO BY MAU HENUA



World Monuments Fund  
workers dismantle a stone wall  
and roof at the western part of  
Preah Khan in the early 2000s.

*Leadership support for the conservation of Angkor Archaeological Park has been provided by the U.S. Department of State, Ralph E. Ogden Foundation/ H. Peter Stern, The Henry Luce Foundation, Estate of Donald I. Perry, and The Robert W. Wilson Charitable Fund. Additional generous support was provided by American Express, Ms. Eleanor Briggs, The Brown Foundation, Charities Aid Foundation of Canada, Drs. Lois de Menil and Georges de Menil/DM Foundation, The International Music and Art Foundation, Virginia James, Mrs. Betty Wold Johnson and Mr. Douglas Bushnell, The Starr Foundation, Wendy and Bob Brandow, Mr. and Mrs. Christopher Brewer, Carnegie Corporation of New York, Friends of Heritage Preservation, Pierre and Tana Matisse Foundation, Mr. and Mrs. Samuel C. Miller and The Peter Norton Family Foundation.*







Read more about the major milestones reached at Angkor.

# The Stewards of Angkor

Cambodian workers reflect on 30 years of conservation.

When World Monuments Fund embarked on a field mission to Angkor Archaeological Park in 1989, its objective was to evaluate the damage the iconic site had suffered following 20 years of civil strife and international isolation. The team soon discovered that Angkor's caretakers and many educated Cambodians had fled or died under the Khmer Rouge, leaving a capacity void for the site's conservation.

Thirty years later, WMF has trained and currently employs more than 100 full-time conservation technicians and specialists to address fundamental preservation issues at three primary sites: Angkor Wat, Phnom Bakheng, and Preah Khan. In June 2019, WMF marked a major milestone: the conservation of the eastern half of Phnom Bakheng temple following a decade of meticulous restoration.

To celebrate the pioneering anniversary and recent conservation breakthroughs, we sat down with some of Angkor's Cambodian engineers, project managers, and workers to discuss their personal journeys and what they hope the future holds for the iconic site.





## Vann Var

Project Manager, Phnom Bakheng

### What do you remember about Angkor as a child?

When I was young, I herded cows around the temples and I had no particular feelings for them. But now when I see one, I think about a lot of things—the structural issues, why parts collapsed this way, how the problems should be addressed, how the workforce should be organized.

### Tell us about your early years working with WMF at Angkor.

I began working with World Monuments Fund at Angkor in 1992 when I was 17. At the time, I did it just for the money, to help my family. A few years later I left to move to Thailand, but returned in 1999 to work at Preah Khan. It was during this assignment that I experienced a certain change. I started seeing the value of each stone, the temples' age, the quality of their materials, the beauty of their decorations. I understood then that I wanted to take care of them.

### What does Angkor mean to the surrounding community?

People who live near Angkor see the economic value for sure, but they also understand the historic significance. They feel that they need to take care of these temples because they are what their ancestors left them. They see Angkor as a powerful religious place—regardless of whether a temple is Buddhist or Hindu.



## Chiv Phirum

Project Engineer,  
Angkor Archaeological Park

### What was your knowledge of heritage preservation prior to joining the team at Angkor?

I didn't know anything about heritage preservation before joining WMF. As a civil engineer, I only knew about modern construction, and at that time, university classes didn't talk about heritage at all. But by working with my colleagues, I was able to learn, and today I'm proud to be in charge of engineering at all WMF projects at Angkor.

### What are some of the core differences between the approaches to historic vs. modern structures?

When you work on historic buildings, you must work slowly because you need to document everything. Every little bit you do needs to be accurately studied and designed before you eventually implement it.

### Why is preservation so important?

I love heritage preservation because it's about our culture. I am always telling my children and my friends, most of whom are civil engineers, about my job. This is how I realized I wanted to become a teacher, and this is why I enjoy being a mentor at other WMF projects in Myanmar and Thailand. Today we preserve Angkor so that the next generations will also work to keep it standing. We want to keep it alive.





## Huot Sarouth

Visitor Center Manager, Preah Khan

### What was your relationship with Angkor before starting your work here?

Around 1998 I started working at Angkor, selling clothes, souvenirs, books, t-shirts. I was working near Bayon temple. When I started with WMF, I was only a seller. Now I walk tourists through the Visitor Center of Preah Khan and my role is also about educating them on the temples and their values.

### What is a favorite memory from your time at Angkor?

WMF's Gala dinner at Angkor Wat in 2016! I felt honored to join. I was introduced to WMF's donors, and that really made me feel like I was part of the WMF team.

### What does this site mean to the community that surrounds it?

The community has an improved standard of living since the restoration of Angkor. But more important, we recognize the religious value of Angkor, and we see our history here. It is the legacy of our ancestors for which we have to care. It is also the source of our identity. If there was no Angkor, what would Cambodians be?



## Som Sokea

Documentation Manager,  
Phnom Bakheng

### Tells us about your journey working at Angkor.

I was initially employed as draftsman, but because of my advanced abilities, I was soon upgraded to coordinator of all the draftsmen for the Preah Khan conservation project. I had the opportunity to be trained in AutoCAD and I think I became very good at it because I was given the opportunity to become manager of the documentation of the whole Phnom Bakheng conservation project.

### What does Angkor mean to you?

To me, Angkor is the soul of Cambodia, the place that represents its culture and religion, language and color. Angkor is helping the community to live, it's helping Cambodia become a modern country. For villagers, Angkor is telling stories that can still be understood today.

### What do you hope visitors will take away from their experience at the site?

The warmth of people. I hope visitors can dream in the past and see how Cambodia was strong. I hope they can enjoy the beauty of our natural environment. ●









# A DRIVE THROUGH HISTORY

## ROUTE 66 PREPARES FOR ITS 100<sup>TH</sup> ANNIVERSARY

For decades, Route 66—running from Illinois to California—was a major path for many Americans to move across the United States. The vibrant diners, motels, gas stations, and other attractions that lined its roadways generated great economic growth and development. But starting in the 1960s, drivers largely abandoned Route 66 in favor of newer interstate highways, creating challenges for its surviving businesses, roadside architecture, and surrounding communities.

In 2008, Route 66 was included on the World Monuments Watch to address these challenges head-on. A partnership with the U.S. National Park Service Route 66 Corridor Preservation Program resulted in a series of initiatives aimed at strengthening the site's long-term stewardship, including creation of an online travel itinerary and an Economic Impact Study.

Today, stewards from Route 66, The Road Ahead Partnership and the National Park Service Route 66 Corridor Preservation Program are working

to revitalize and sustain the legendary roadway as a national and international landmark that benefits all stakeholders through promotion, preservation, education, and economic development. This summer, Kaisa Barthuli from the National Park Service and Bill Thomas from Route 66, The Road Ahead Partnership joined WMF in New York to present the Route's forward-looking priority actions, including pending legislation that would make the National Park Service's involvement permanent.

Route 66 is now preparing for its event-filled 100th year as a U.S. Highway in 2026. Stewards are working to ensure passage of federal legislation that would establish a National Route 66 100th Anniversary Commission, creating a structure to coordinate national and state-level efforts associated with the historic year.

Though the landscape may be evolving, getting your kicks on Route 66 is as relevant today as it was in 1926. Stay tuned for more updates as we approach the site's milestone anniversary. ●

*Generous support for the Route 66 project was provided by American Express.*



Textil de estilo Wari en técnica tie-dye

# WATCH DAY

FOR COMMUNITIES, BY COMMUNITIES

Over the past two years, 17 Watch Days were held at 15 different 2018 World Monuments Watch sites, spanning five continents and welcoming close to 4,000 community members.

From scholarly conferences to children's events to festivals filled with art and music, these Watch Days demonstrated the power of community engagement to shape a brighter future for heritage sites around the world.

**WATCH DAY**  
WORLD MONUMENTS FUND



Learn more about  
Watch Days at WMF.





### CERRO DE ORO, PERU

Watch Day welcomed more than 300 visitors from the surrounding communities of the Cañete Valley and featured guided tours of the archaeological site. Educational booklets and a scavenger hunt at the event were designed to get school-aged children excited to learn about Cerro de Oro.



### SUKUR CULTURAL LANDSCAPE, NIGERIA

A two-day Watch Day organized by community leaders was held as part of an annual Harvest Celebration in Sukur. Hundreds of participants took part in guided tours, demonstrations of maintenance activities, an art contest, traditional dances and performances, workshops for basket weaving and dry season farming techniques, and a film screening on the heritage of the cultural landscape.



### POTAGER DU ROI, FRANCE

Potager du Roi held Watch Day on two separate occasions, giving visitors the chance to experience and learn about the garden's history of horticultural instruction and innovation. Attendees took part in expert guided tours, a farmer's market with fresh produce, musical performances, and a special exhibit on the landscape.



### SOUK OF ALEPPO, SYRIA

A heartwarming Watch Day was held to celebrate the Souk of Aleppo, some 300 miles away in Mafraq, Jordan. The family-focused, day-long event was a celebration of Syria's cultural heritage, hosted by the Syrian refugees and Jordanians taking part in WMF's stonemasonry training program.





PHOTO BY BFA.



PHOTO BY ROWA LEE.

# A YEAR IN EVENTS

Lectures, celebrations, and award ceremonies brought together new friends and dedicated supporters to champion the world's most treasured places.



Clockwise from top left: From left, Heather Henricks Lenkin, Pierre Valentin, and Lorna Goodman at the 2018 Hadrian Gala; From left: Carol Jenkins, Congresswoman Terri Sewell, and Priscilla Hancock Cooper at the Voices of Alabama launch event; 2018 WMF/Knoll Modernism Prize recipient, Christiane Schmuckle-Mollard (left) and Special Mention recipient Gunny Harboe; guests fill the Rainbow Room at the 2018 Hadrian Gala.

PHOTO BY LIZ LIGON.



PHOTO BY LIZ LIGON.





PHOTO BY BFA.

Prince Ayn Aga Khan accepts the 2018 Hadrian Award.

## 2018 Hadrian Gala Honoring Prince Ayn Aga Khan and Dr. Eusebio Leal Spengler

In October, World Monuments Fund held its annual Hadrian Gala at the Rainbow Room in New York City to celebrate two outstanding champions of conservation. Prince Ayn Aga Khan and Dr. Eusebio Leal Spengler each received the 2018 Hadrian Award in recognition of their leadership in helping to preserve the world's treasures. World Monuments Fund also announced Stavros Niarchos Foundation's new support of the World Monuments Watch. Their generosity, along with that of matching funder The Ford Foundation and founding sponsor American Express, will enable us to maximize the impact of the Watch and ensure that every site has the resources they need to see transformative change.



PHOTO BY LIZ LIGON.

Barry Bergdoll introduces the 2018 WMF/Knoll Modernism Prize.

## 2018 World Monuments Fund/Knoll Modernism Prize

In December, WMF partnered with Knoll to present the 2018 WMF/Knoll Modernism Prize to Agence Christiane Schmuckle-Mollard for the rehabilitation of Karl Marx School in Villejuif, France. Harboe Architects, PC was awarded the first-ever Special Mention for their work on Unity Temple in Oak Park, Illinois. The ceremony was hosted at the Museum of Modern Art in New York City, and jury members Barry Bergdoll, Jean-Louis Cohen, Kenneth Frampton, Dietrich Neumann, Susan Macdonald, Theo Prudon, and Karen Stein were all in attendance.



PHOTO BY ROWA LEE.

Annabelle Selldorf presents her vision for the Qianlong Garden's new Interpretation Center.

## Spring Spotlight Celebrating the Qianlong Garden

The second annual Spring Spotlight took place in April at China Blue in Tribeca, this year celebrating nearly 20 years of work at the Qianlong Garden in the Forbidden City. Guests enjoyed cocktails and a family-style dinner, and had the special opportunity to hear from celebrated architect Annabelle Selldorf about her work designing the site's new Interpretation Center. The event also included a special tribute to WMF Trustee Nancy Negley and the Brown Foundation, Inc. of Houston for their dedicated support of World Monuments Fund and the Qianlong Garden project.



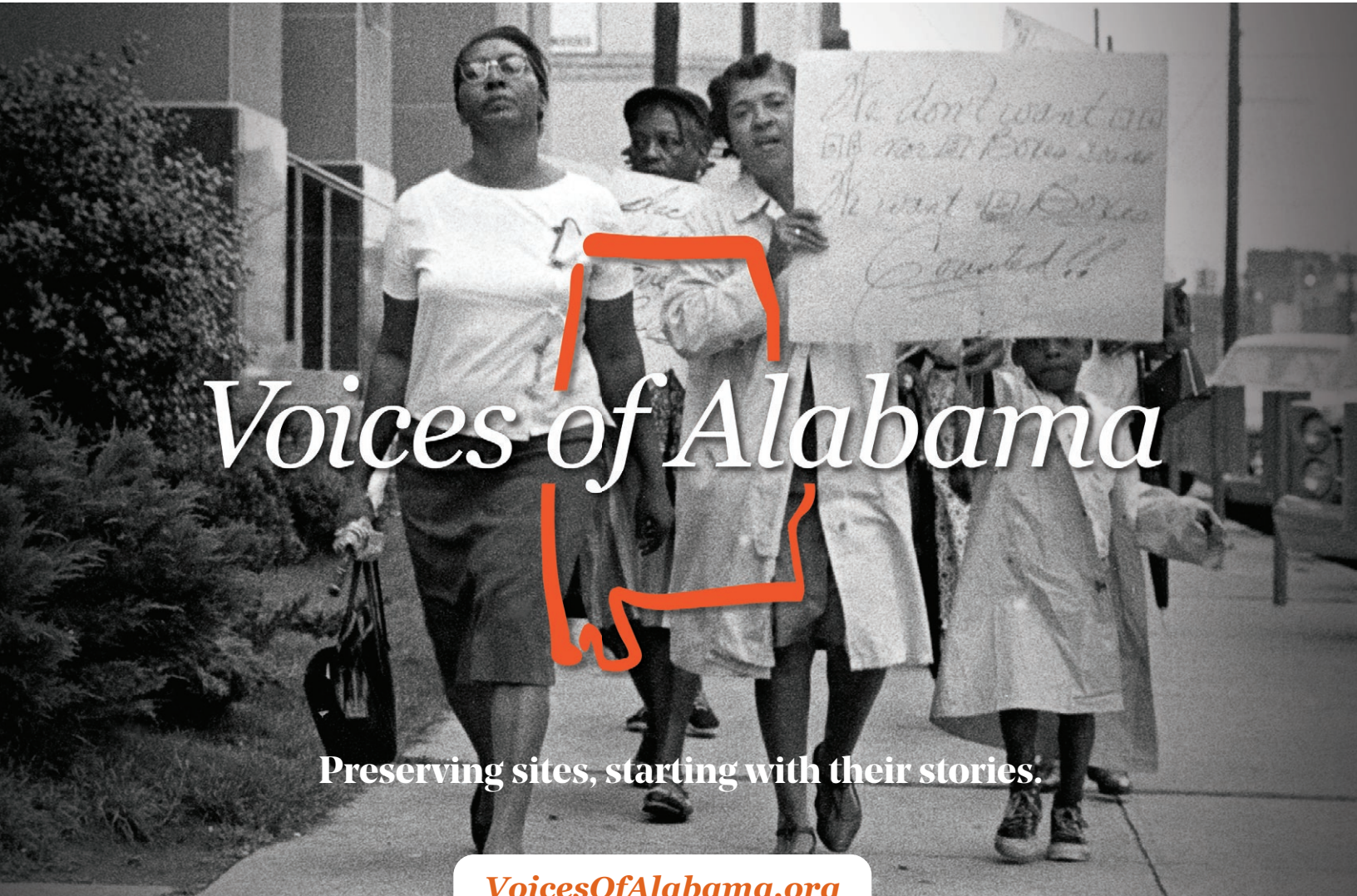
PHOTO BY LIZ LIGON.

Erich Theophile explores conservation opportunities in Nepal's Kathmandu Valley during the 2019 Paul Mellon Lecture.

## New Wisdom from Nepal at the 2019 Paul Mellon Lecture

In March, World Monuments Fund welcomed Erich Theophile of the Kathmandu Valley Preservation Trust as the speaker at the annual Paul Mellon Lecture hosted at The Rockefeller University. Theophile shared knowledge from his decades of experience working to preserve the architectural heritage of Nepal, and discussed the ongoing recovery efforts still being undertaken in partnership with World Monuments Fund as a result of the earthquake that devastated the area in April 2015.





# Voices of Alabama

Preserving sites, starting with their stories.

[VoicesOfAlabama.org](http://VoicesOfAlabama.org)

EXPLORE EACH CONSORTIUM SITE THROUGH AN INTERACTIVE MAP, VIDEOS, IMAGES, AND A TIMELINE OF EVENTS



Nelson Malden recalls Martin Luther King Jr. stopping by his barbershop for a weekly haircut. Valda Harris Montgomery remembers more than 30 beaten Freedom Riders finding sanctuary in her childhood home.

In September WMF launched *Voices of Alabama*, an interactive, digital platform showcasing powerful stories from veterans of the Civil Rights era who lived, worked, worshipped, and gathered in a group of sites across Alabama. In 2017, those sites organized as the Alabama African-American Civil Rights Heritage Sites Consortium in partnership with the Birmingham Civil Rights Institute to grow their preservation capacities. Shortly thereafter, the Consortium was included on the 2018 Watch, giving birth to *Voices of Alabama*. Thanks to generous support from Jack Shear and the Ellsworth Kelly Foundation, with additional support from Friends of Heritage Preservation and an anonymous donor, the new platform allows users to explore each site through videos, maps, a timeline, and historic imagery.

To celebrate the launch, hundreds of friends and supporters gathered in New York City at TheTimesCenter for a dynamic discussion on preserving the country's Civil Rights heritage. Moderated by award-winning journalist Carol Jenkins, the panel included Congresswoman Terri Sewell from Alabama's 7th Congressional District, Priscilla Hancock Cooper from the Alabama African-American Civil Rights Heritage Sites Consortium, and Joyce O'Neal from Selma's Brown Chapel AME Church.

To kick off the conversation, Jenkins introduced Joyce O'Neal's oral history video, which includes painful memories of Bloody Sunday, when marchers departing from her church were brutally beaten by police while attempting to

cross the nearby Edmund Pettus Bridge. "I keep a vivid memory of Bloody Sunday when I saw the horses ride up the steps of the church," said Joyce O'Neal to the audience. "It's a place where my mother took us to be nourished spiritually, and to see someone riding a horse and be so disrespectful to an African-American institution was very painful to watch."

Congresswoman Sewell was also raised in Selma's Brown Chapel, but years after Bloody Sunday and the Civil Rights Movement.

"You grow up in Selma understanding the importance of its history, but you only really get to understand it not because of the history books but because of the people," she said.

The Congresswoman also reflected on devastating events at another Consortium site, Birmingham's 16th Street Baptist Church, and the impact they had on her life.

"It's never lost on me that I get to walk the halls of Congress because four little black girls were killed in that church, and they don't get to live out their dreams and aspirations," said Congresswoman Sewell. "It's never lost on me that I get to be that person not because I was somehow special, but because of circumstance and the strength and the power and the bravery of the people that grew up in my district."

WMF's engagement with BCRI and the Consortium expands beyond *Voices of Alabama*. With generous support from the Educational Foundation of America, we are currently working on a Creative Placemaking project that will identify models and strategies for the growth and development of the Consortium—with particular emphasis on economic, social, educational, and cultural opportunities. ●

PHOTO BY ROWA LEE



From top: Hundreds of attendees fill TheTimesCenter for the launch event; the digital platform on display after the panel discussion; from left, Priscilla Hancock Cooper, Joyce O'Neal, Congresswoman Terri Sewell, Bénédicte de Montlaur, Andrea Taylor, and Carol Jenkins.



A conversation with

# ANNABELLE SELLDORF



Learn more about the  
Interpretation Center opening  
in 2020 at the Qianlong Garden.

The celebrated architect reflects on providing access to the Qianlong Garden.



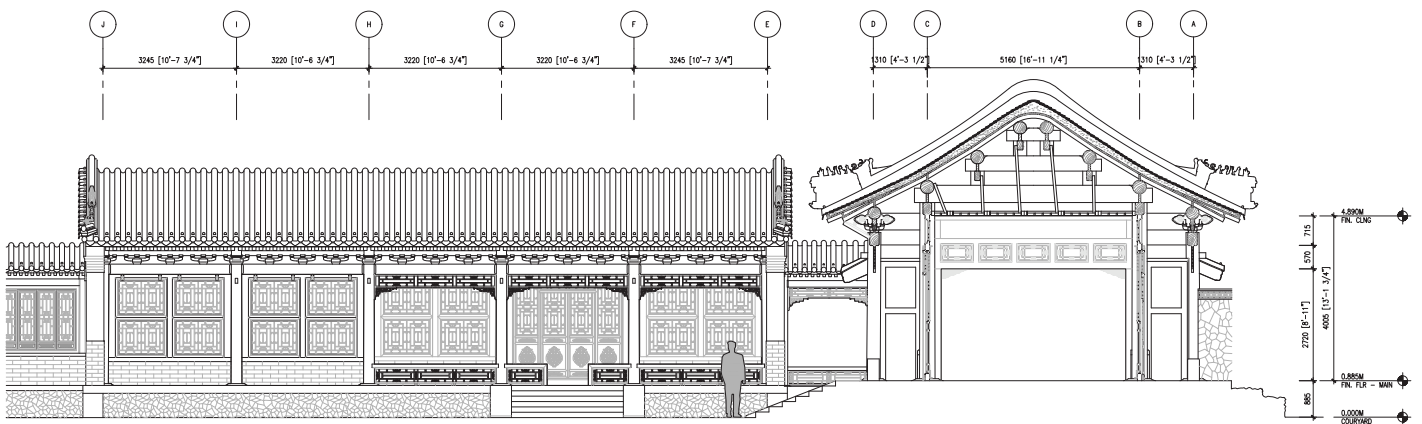
Earlier this year, Annabelle Selldorf was selected to collaborate with the Palace Museum on a pioneering Interpretation Center at the Qianlong Garden within the iconic Forbidden City in Beijing, China, making her one of only a few Americans to partner with the museum on design projects at the site. For the first time ever, the public will have access to the Qianlong Garden through the new Visitor's Center, which will tell the story of the site and its conservation that began in 2001 with a groundbreaking international partnership between the Palace Museum and World Monuments Fund. The new center will open to the public in fall 2020.

Selldorf Architects and the Palace Museum are collaborating on the content of each hall, which will include a traditional paper model of the site, crafted by students from Tsinghua University School of Architecture. We sat down with Annabelle to talk inspiration, craftsmanship, and architecture in advance of the center's completion.

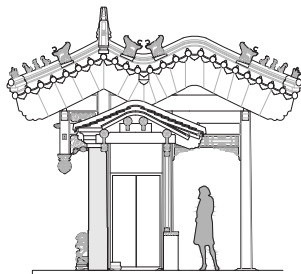
*Leadership support for the Qianlong Garden project has been provided by The Freeman Foundation, The Brown Foundation, Inc. of Houston, The Robert W. Wilson Charitable Trust, British American Tobacco, and The Starr Foundation. Additional generous support was provided by The Tiffany & Co. Foundation, Asian Cultural Council, Mrs. Catherine Curran, and Mr. and Mrs. Peter Kimmelman.*

PHOTO BY BRIGITTE LACOMBE





Drawings of the new Interpretation Center by Selldorf Architects.



**What do you remember from your very first visit to the Forbidden City and the Qianlong Garden?**

I was completely enthralled by both but for different reasons. The Forbidden City is so vast, with this monumental sense of procession and hierarchy, while the Qianlong Garden is intimate and much more human scaled. But in both cases the tactile beauty and materiality is very powerful.

**What structure or detail of the Qianlong Garden has especially moved you?**

There are so many beautiful details in the Qianlong Garden, I almost don't know where to start but I think it really is the way all the materials come together—from the terracotta to the wallpaper and marquetry—that has really stuck with me.

**What was most important to you in the design of the Interpretation Center?**

Since the Interpretation Center itself is really going to be the experience of the Qianlong Garden for the vast majority of people, it was important to me from the outset that it not replicate the other spaces but still honor the specific sense of place. I wanted visitors to have a sense of the intimate scale of the rooms, the connection of interior to exterior, of closed and open spaces, all with sensitively presented details and craftsmanship.

**What do you hope visitors leave the interpretation center having learned or experienced?**

I believe the opportunity to have a window into another very specific time and way of life is not only an intellectual learning experience but a physical and emotional one and I hope visitors will leave with a sense of having been transported to another place for a short time.

**How is the interpretation center embracing a revival of traditional crafts?**

When I saw the paper models in the Palace Museum in the Forbidden City, I was quite taken with them as it is so different from the way we make architectural models today. Knowing that we would want a new model of the Qianlong Garden in the Interpretation Center I thought it was a wonderful opportunity to commission this new model using a traditional craft technique. It has been great to see the students embracing the chance to learn this historic method of representation.

**What long-term role do you foresee this Interpretation Center playing for the site?**

I believe the Interpretation Center has a very critical role for the Qianlong Garden and the Forbidden City. Without it, the beauty of the place and the wonderful restoration work and craft techniques that it showcases could not be shared. The spaces are too delicate to accommodate visitors but with the Interpretation Center, its specialness can still be experienced.

**Why is heritage conservation so important, and what does it bring to the field of present-day architecture and design?**

The work of World Monuments Fund and all heritage conservation is critically important to our ongoing understanding of different cultures everywhere. We cannot afford to lose the specificity and uniqueness of these historic structures and monuments without losing a piece of what it is that makes us human. To create a more humane and civilized society it is so important to understand what has come before and learn from a wide variety of perspectives and beliefs. For architects we are not only exposed to sometimes lost building techniques but also to different ways of thinking about space and community and an individual's role in a wider world. These are timeless concerns that we can never lose sight of. ●



WMF travelers marvel at the ruins of Petra during the September 2018 trip to Jordan.

# Monumental Journeys

Experiencing the world's most treasured places as only a member of World Monuments Fund can.

Since its founding, WMF has organized hundreds of trips across five continents for our patrons to witness up close the profound impact of the work we do—both on the built environment and within the communities who cherish and steward significant sites. *Monumental Journeys* are a signature feature of WMF's patron program, and one that our members look forward to year after year. Itineraries are carefully crafted by our preservation experts, in concert with local stakeholders and friends. We gain access to cultural heritage sites and areas that are normally off limits to the general public, and we are shown the best of local hospitality, with project partners and friends eager to express their gratitude to WMF.





The lively entertainment area of Dotonbori in Osaka, Japan.

In May 2019, WMF travelers caught a glimpse into a world far beyond the standard cultural attractions of Tokyo, Kyoto, and Osaka in Japan. We explored Shikoku Island—a beautiful island off the beaten path—where we visited a Shinto shrine to Sukunahikona, which was restored with support from WMF, and the island’s Hizuchi Elementary School, which won the 2012 WMF/Knoll Modernism Prize for outstanding preservation. Visits with local artisans and craftspeople in their studios, a specially curated tea ceremony, and a meeting with Japan’s top painting restoration specialist were highlights, as well as luxury accommodations in each city and dazzling Michelin-starred meals. For the modern and contemporary architecture enthusiast, we rounded out the trip with a very special overnight stay on the incredible art island of Naoshima with a special viewing of James Turrell’s Open Sky at the Chichu Art Museum and a private visit to Isamu Noguchi’s original Garden Museum with the artist’s longtime collaborator.

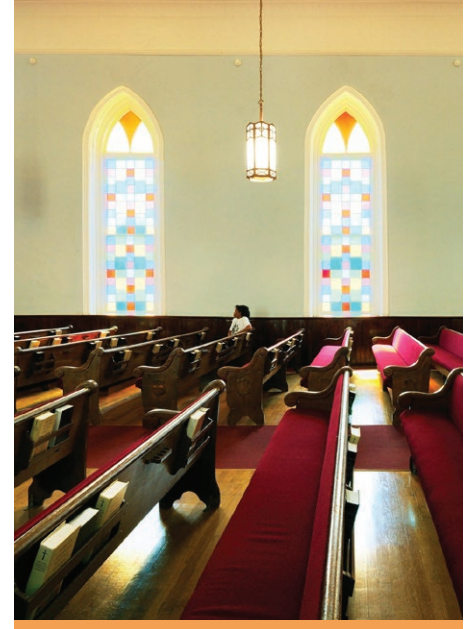
Our journey to Jordan, home to some of the most spectacular ancient sites in the world, took place in September



The iconic Treasury of Petra, Jordan.

2018. Trip highlights included a private dinner with a member of the Jordanian royal family, as well as a visit to Qusayr ‘Amra, a 1,300-year-old World Heritage Site featuring an extensive cycle of unique mural paintings that offer an extraordinary window into the transition between Byzantine culture and the new Islamic era. Qusayr ‘Amra was included on the 2008 World Monuments Watch, and we continue to work closely with local and Italian partners to conserve the building’s mural paintings and exterior. But perhaps most moving was our visit to WMF’s training program in Mafraq, where Syrian refugees and Jordanians are learning stonemasonry skills that can help them find employment and restore heritage sites damaged by conflict. Our travelers met with the students and learned firsthand how heritage conservation can be instrumentalized to create social impact.

In October 2018, we traveled to America’s Deep South to explore a group of heritage sites that played significant roles in the African-American struggle for freedom—from Reconstruction to the Civil Rights Movement and beyond.



Dexter Avenue King Memorial Baptist Church in Montgomery, Alabama.

The Alabama African-American Civil Rights Heritage Sites Consortium was included on the 2018 World Monuments Watch, and a resulting project produced *Voices of Alabama*, a digital oral history project. Travelers visited sites in three regions—Birmingham, Montgomery, and Selma/the Black Belt—and were given tours by veterans of the Civil Rights era who lived, worked, worshipped, and gathered in each place during the Movement. Highlights included a trip to Brown Chapel AME Church in Selma, where member Joyce O’Neal recounted growing up in the church, marching for Civil Rights, and witnessing the aftermath of Bloody Sunday as injured participants retreated from the nearby Edmund Pettus Bridge and sought refuge in the church. WMF travelers were greeted with authentic hospitality at every turn.

In 2020, WMF Leadership Giving Society can look forward to a trip to China in October to witness the unveiling of celebrated architect Annabelle Selldorf’s new interpretation center in the Forbidden City’s Qianlong Garden, a signature WMF initiative undertaken in partnership with the Palace Museum. ●

For more information on WMF’s Travel Program,  
please email [development@wmf.org](mailto:development@wmf.org)



Phnom Bakheng temple in Angkor Archaeological Park, prior to WMF's restoration.



PHOTO BY AMNN EIRDOUZ.



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A traditional earthen dwelling of Koutammakou, Land of the Batammariba, included on the 2020 World Monuments Watch.

PHOTO: PHILIPPE HALLÉUX / RADERMECKER.







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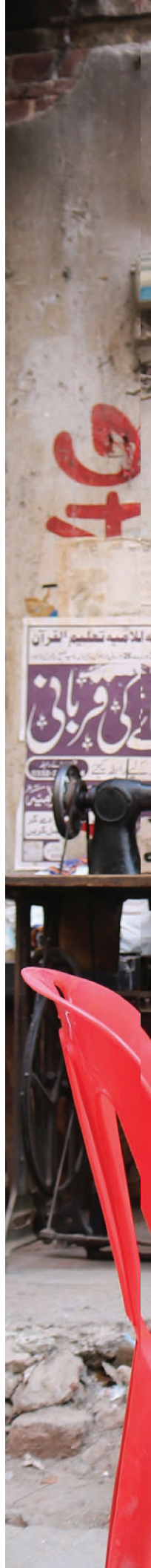
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A glimpse of daily life at the legendary Anarkali Bazaar in Lahore, Pakistan, included on the 2020 World Monuments Watch.





