



2010 WORLD MONUMENTS WATCH®



About World Monuments Fund

Since 1965, World Monuments Fund has worked with local communities, governments, and affinity organizations to preserve cultural heritage around the globe. WMF has engaged in over 600 projects in more than 90 countries. Through five core programs: Cultural Legacy, Capacity Building, Advocacy, Education and Training, and Disaster Recovery, WMF seeks to advance innovation in the field and to ensure sustainable stewardship of the world's most treasured places. For additional information about WMF and its programs, please visit www.wmf.org

The World Monuments Watch is a collective endeavor involving a host of participants the world over. More than 350 heritage advocates participated in the preparation and endorsement of nominations to the 2010 Watch. WMF was assisted in its review by nearly 70 international heritage professionals and ICOMOS members. As in previous years, the final selection of Watch sites was determined through the convening of a panel of international experts. Hundreds of journalists covered the announcement of the Watch, reaching more than a quarter of a billion people through print, radio, television, and internet.





Concepción Jesuit Mission
Chiquitos, Bolivia

Contents

- 2 From the President
- 3 The Watch Program: Advocating for Heritage
- 4 The Watch Process: Building a Constituency
- 6 2010 Watch: Challenges and Opportunities
- 11 2010 World Monuments Watch at a Glance
- 12 2010 World Monuments Watch Map
- 14 2010 World Monuments Watch Sites
- 50 Watch Updates from the Field

From the President

In our daily work, the staff of World Monuments Fund deals with many cultures and our work affects the lives of many people around the world. Every building or site we conserve has its reverberations from the local community back to us. Over the last several years, especially since the establishment of the Watch program, WMF has strived to expand the scope and the scale of our work to reach as many communities and as many lives as possible. We knew we needed to address a global audience in order to achieve our goals.

The World Monuments Watch program has helped to democratize international preservation by giving recognition to local advocates and champions everywhere who needed more support, and it continues to do so. At the outset of the Watch program there was a wonderful article in *The New York Times* written by Herbert Muschamp that captured the spirit of the program. He wrote:

The Watch report is not just a tract for the restoration of old things. It is also, perhaps mainly, a report on the state of the world. The report maintains that things are inseparable from their environments, and that in a shrinking world, environments extend around the globe. Far from denying modernity, it is an integral record of modern history. It uses older monuments to reveal the conditions of the modern world, not only the threats that stem from modernity but also one of modernity's benefits: an enlarged global awareness of the threatened as well as the threats.

Indeed, the story of preservation may be the closest thing we have now to an all-encompassing world history in the grand nineteenth-century manner. We're used to reading the histories of civilizations that built monuments and, now and then, destroyed them. What we're seeing now is a history based on modern encounters with them. It's a history of the present, one that is likely to increase in value as a global culture continues to emerge.

WMF has made tremendous progress since that was written, for which we are appropriately proud. We have established a vigorous program in Europe, and have dynamic projects in Asia, Latin America, the United States and the Middle East. The challenges ahead for WMF are often reflected in the themes that emerge from the Watch program in each two-year cycle. We need to integrate awareness of our mission into the greater concerns for humanity and the planet. It hasn't been easy to capture attention for something that appears small, specific, and local when we are all confronting big global challenges, but we feel our place should in some ways be the starting point, because we are defending a legacy of life as it is lived, and has been lived, place by place.

As you will see, the 2010 Watch report demonstrates that many of the issues confronting specific sites are tied to larger issues of urban planning, improved infrastructure, and pressures to accommodate changing needs of communities, all combined with the desire to preserve cherished sites, protect sites of historic and cultural significance, and educate the public about the relevance of the past to current residents and visitors to places around the world.



BONNIE BURNHAM

President, World Monuments Fund



Taos Pueblo
New Mexico, U.S.

The Watch Program: Advocating for Heritage

The World Monuments Watch, the flagship advocacy program of World Monuments Fund, is emblematic of WMF's commitment to engaging communities in heritage stewardship, forging partnerships, and advancing conservation. Launched in 1996 and issued every two years, the Watch calls international attention to cultural heritage around the world that is threatened by neglect, vandalism, conflict, or disaster. It likewise encompasses sites that are facing challenges on the horizon or addressing compelling issues that could inform the field at large.

Unlike national and international designations, the World Monuments Watch does not confer historic landmark status or permanent recognition on a site. Nor does inclusion on the Watch reflect poor management or stewardship of a site. Rather, by featuring a new slate of sites every two years, the Watch seeks to focus attention on the challenges faced by heritage professionals and site managers, as well as highlight issues that go beyond physical conservation needs, but may address the impact of environmental factors and changing needs in communities.

Heritage sites from ancient to modern are eligible for Watch listing. Sites have included residential, civic, com-

mercial, military, and religious architecture; engineering and industrial works; cultural landscapes; archaeological sites; burial grounds; and historic city centers.

Since the program's inception, over 600 sites on all seven continents have been included in the eight Watch cycles. Forty percent of all Watch sites, representing 79 countries, have received WMF support totaling \$60 million. WMF's investment has leveraged an additional \$150 million in assistance from other sources.

The World Monuments Watch seeks to:

- Encourage community engagement in heritage preservation through an open nomination process and public outreach
- Draw international attention to heritage sites and issues in an effort to promote collective action
- Advance innovation by highlighting trends, challenges, and opportunities in the field
- Build professional capacities for the long-term care and management of heritage through collaborative projects, education, and outreach
- Leverage resources for conservation efforts through cooperative project support and matching funds

The Watch Process: Building a Constituency

Compiling the slate of biennial World Monuments Watch sites is an extensive process that relies on an international network. WMF receives nominations to the Watch from individuals, not-for-profits, government agencies, and other heritage advocates. Anyone can nominate a site, and site owners need not support a nomination for it to be considered. It is therefore an open, participatory process that can bring to the fore diverse and often lesser known sites and the issues they face.

To promote cooperation on the ground as well as to ensure legitimacy, each nomination must be advocated by two parties: a nominator, who serves as the primary liaison, and an endorser. The 2010 nomination process involved more than 350 nominators and endorsers from 60 countries. Over the cumulative 14-year history of the Watch, thousands have served as heritage advocates by submitting and supporting sites for consideration.

Nominations were assessed on the following criteria:

- **Significance:** Is the site important for its historical/artistic, social/civic, spiritual/religious, natural, economic, and/or symbolic/identity value?
- **Urgency:** Does the site face imminent challenges that warrant timely intervention?
- **Viability:** Can the challenges be met through a feasible plan of action?

The 2010 World Monuments Watch panel selected 93 sites for inclusion in the Watch from the 195 nominations received. The announcement of the Watch is a powerful tool, as it serves as an international call to action, often elevating local advocacy efforts, as sites are placed in the context of world heritage issues. The images and stories of treasured places contending with the challenges of urban development, battling the ravages of time, or struggling to recover from disaster or armed conflict provide a compelling public narrative. Since the announcement of the 2010 Watch, over 1,500 news outlets provided information on the Watch and the sites listed, reaching more than 250 million people. This press coverage draws attention to lesser known and sometimes remote places. It gives voice to heritage needs and concerns, lending credence to conservation efforts on the ground. The Watch raises public awareness and leverages support for heritage stewardship.

The launch of the Watch is the first step in a two-year process of cultivating relationships and developing projects that benefit as many Watch sites as possible. With each successive cycle, the Watch builds a broader and stronger constituency for heritage. It reaches new communities, forges new partnerships, and taps new resources. The Watch advocates for the important role conservation plays in society and reinforces our shared responsibility to sustain the historic built environment.



2010 Watch announcement press conference, New York City



Christina Cameron



Alfredo Conti



Pierre-André Lablaude



Jeanne Marie Teutonico



Christopher Young

2010 World Monuments Watch Selection Panel

Christina Cameron is Professor in the School of Architecture at the Université de Montréal, where she holds the Canada Research Chair on Built Heritage. She previously served as a heritage executive with Parks Canada for more than 35 years. She has been actively involved in World Heritage as Head of the Canadian delegation, Chairperson, and Rapporteur. She has studied literature, art history, and museum studies, and has an M.A. from Brown University and a Ph.D. in architectural history from Université Laval in Québec City. In March 2008 she received the Outstanding Achievement Award of the Public Service of Canada.

Alfredo Conti is an architect specializing in heritage conservation at Buenos Aires University. He is a researcher at the Commission for Scientific Research of the Province of Buenos Aires and Honorary Advisor to the Argentine National Commission for Museums and Historic Monuments and Places. Mr. Conti is a Professor at La Plata University and is the UNESCO Chair on Cultural Tourism, Buenos Aires. He is President of the Argentine Committee and a member of the Executive Committee of the International Council on Monuments and Sites (ICOMOS). He advises ICOMOS on the evaluation of nominations to the World Heritage List and monitoring of World Heritage Sites in Latin America.

Pierre-André Lablaude has been the Architectural Conservator of Monuments and Sites at the Ministry of Culture and Communication in France since 1980. He is a member of the ministry's National Commission of Historic Monuments and the General Inspector of Historic Monuments. Mr. Lablaude studied architecture at the École Nationale Supérieure des Beaux-Arts and received his degree in Architecture of Patrimony at the Centre

d'Études Supérieures d'Histoire et de Conservation des Monuments Anciens in Paris. Mr. Lablaude has worked with UNESCO in various countries including Palestine, Madagascar, Senegal, and Cambodia. He has received the French orders of Chevalier de la Légion d'Honneur, Chevalier du Mérite, Chevalier du Mérite Agricole, and Officier de l'Ordre National des Arts et Lettres.

Jeanne Marie Teutonico is currently Associate Director, Programs, at the Getty Conservation Institute (GCI) in Los Angeles. An architectural conservator with over 20 years of experience in the conservation of buildings and sites, she was previously on the staff of the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) in Rome and later of English Heritage in London. Ms. Teutonico holds an A.B. (Hons) in Art History from Princeton University and an M.Sc. in Historic Preservation from Columbia University.

Christopher Young is an archaeologist with English Heritage. He became involved in international issues through completing and implementing the first management plan for the Hadrian's Wall World Heritage Site. He is now Head of World Heritage and International Policy. He advises on management plans and new nominations for World Heritage Sites in England, and on policies for protecting and enhancing those sites. He is part of the U.K. observer delegation to the UNESCO World Heritage Committee. He is a member of the Culture Committee of the U.K. National Commission for UNESCO and took part in the 2005 revision of the UNESCO Operational Guidelines for the World Heritage Convention. He has worked with UNESCO on other policy initiatives for World Heritage, including climate change, the Heritage of Science, and Historic Urban Landscapes.

The 2010 Watch: Challenges and Opportunities

As symbols of communities and their past, historic buildings, sites, and landscapes are bound up in the values of the groups and individuals for whom such places have meaning and importance. Different stakeholders may ascribe different stories and significance to these vestiges, resulting in conflicting values and competing narratives. Thus heritage sites can at times be influential pawns in identity politics and cultural conflict.

These challenges are further compounded by limited economic resources and technical capacities, and by the issues related to age, use, and environment. The interconnectedness of cultural, natural, financial, and social resources compels more progressive and comprehensive assessments of heritage and requirements for its long-term preservation. The costs and benefits of conservation are increasingly considered within a broader agenda of community needs and priorities.

Over the course of eight Watch cycles, the nomination pools suggest a demonstrable shift from monuments and individual buildings to cultural landscapes, city centers, vernacular settlements, and historic roads and corridors.

The conservation field has evolved since WMF began its work in 1965, and its curatorial framework has expanded to recognize a broader range of heritage sites as well as conservation approaches. Heritage conservation increasingly addressed the interconnected relationships between structures and their environment.

Thus sites and the processes of conserving them have grown in complexity, and the scope of the heritage enterprise has expanded in turn. A great challenge now is to ensure that public understanding of the field keeps apace with its professional development so as to reinforce its continued relevance to society at large. Responding to these conditions, the Watch is evolving beyond a list of sites into a more robust program that fosters dialogue between heritage constituents and the wider public. The Watch seeks to advocate for important cultural resources around the world while framing heritage concerns within a broader social agenda, one that reinforces the connections between people and places. The sites included in the 2010 Watch illustrate a number of key issues emerging in the field, which serve as a harbinger for conservation challenges on the horizon.



Preservationists in Buenos Aires lobby for improved heritage legislation



Machiya townhouse surrounded by modern buildings, Kyoto, Japan

Sustainability, Growth, and Historic Urban Areas

Demographic trends throughout the world show increased migration toward cities and higher urban birth rates. To accommodate this growth in population over the next decades, development pressure will mount in urban areas and pose complex social and physical challenges, particularly in older, historic cities. Buenos Aires is an example of the mounting tension between preservation and urban growth. Weak heritage legislation has enabled the demolition of many significant buildings in the vibrant historic core of Argentina's capital in order to maximize square footage through new construction. On the other side of the globe, the challenges are similar. The machiya of Kyoto, Japan, represent a historic urban building type and cultural tradition that are being lost as the urban landscape evolves. These low-scale mixed, residential, and commercial structures are being replaced by higher density developments throughout the city. Portions of the Suq al-Qaysariya in Muharraq, Bahrain, a traditional market dating back over 200 years, will soon be demolished to make way for a shopping mall. These tensions between historic buildings and new construction reflect evolving market dynamics and demographics, as well as changes in the way people live in cities and the amenities they desire.

The battle between heritage conservation and urban redevelopment is a long-standing one, often driven by economic interests. However, it has been given new energy in the growing discourse on sustainability. Environmental sustainability concerns compel the need to curb sprawl and to limit open space development, and to make

existing cities denser, which minimizes environmental impact. In parallel to this greater density, often transportation and other infrastructure is utilized more effectively, thus reducing energy consumption.

This sustainability rubric presents a new set of values by which to manage the built environment, values that will require new negotiations and compromises over heritage. Take, for example, three Watch cities in Spain: Avila, Sevilla, and Toledo. Each has robust legislative protections for their historic centers. In the case of Avila, urban growth has instead encroached upon the medieval ramparts fortifying the town and spread into the greenfields beyond. In Toledo, the need for more housing and industrial space has prompted proposals to develop the pristine meadows that surround the city and characterize its famous setting. In Sevilla, a well-publicized controversy has emerged over the proposed construction of a tower outside the historic center that would forever alter the city's skyline and view shed. Accommodating population growth through sustainable densification of cities will require difficult tradeoffs regarding the historic urban fabric. Enhanced cooperation among the urban planning, environmental, economic development, and heritage conservation sectors is urgently needed to foster innovative approaches for managing such change.

And such change can occur quite rapidly. The construction of new roadways in northeastern Colombia has increased access to the sixteenth-century town of Santa Fe de Antioquia, causing a surge in tourism and weekend home speculation. The new Interoceanic Highway, connecting Brazilian and Peruvian ports, has permanently changed the townscape of Marcapata, Peru, and created development pressures that put its church, San Francisco de Asís, at risk. Yet another highway will forever alter portions of the historic Route of Santiago de Compostela, Spain's renowned pilgrimage route dating to the twelfth century. Even the construction of a new commuter rail line through Barcelona, Spain—an important investment in sustainable mass transit—will tunnel worryingly close to the foundations of Gaudí's Temple Expiatori de



Santa Fe de Antioquia, Colombia



Ponte Lucano, Italy

la Sagrada Familia and has spurred extensive debate regarding potential negative impacts on the structure. The growth of urban areas necessitates the development of infrastructure, especially transportation arteries to more efficiently move people and goods. Balancing these needs with the stewardship of important historic resources and landscapes becomes an increasingly complex endeavor.

The historic urban fabric is clearly not the only heritage typology made vulnerable by the growth of cities. Industrial and commercial development in burgeoning metropolitan regions creates pressure on archaeological sites and cultural landscapes. The 2,000-year-old Ponte Lucano in Italy has suffered dramatically due to ill-conceived development along the Anio River. The Damiya Dolmen Field in Jordan, dating to the Early Bronze Age, is threatened by quarrying operations. Numancia in Spain, site of the second-century B.C. Roman conquest of the Celtiberians, is likewise facing significant encroachment from a proposed industrial, commercial, and residential complex. The Cultural Landscape of Hadley, Massachusetts, is a rare survivor of seventeenth-century open field farming in the already densely populated northeastern United States. It, too, is at risk of potential development, as nearly half the tract is zoned for residential and commercial use. But good planning now could serve to protect this still pristine agricultural resource. Again, accommodating growth and development while

stewarding heritage places is not a new challenge, but it is increasingly influenced by the quest for sustainability. Understanding and responding to challenges on the horizon will better position heritage conservation as a tool for sustainable development.

Integrative Planning, Cultural Tradition, and Community Development

Weighing heritage concerns within the context of social, economic, and environmental sustainability raises new challenges. It also presents important opportunities for innovation and for forging common ground with the many disciplines and professions engaged in the management of the built environment. Conservation can foster integrative planning at the local and regional levels, and serve as an asset to the processes of growth and development.

Over the past few decades, international trends toward holistic planning for historic sites and inclusive stakeholder participation have advanced the field in positive ways. By democratizing planning processes and establishing collective visions for the future, long-term management of heritage resources has become more effective and more public-friendly. Capitalizing on this trend, many 2010 Watch sites are seeking to engage and benefit communities by using heritage conservation as a tool for positive change.

In the face of social and economic challenges, several Watch sites are seeking to generate revenue through cultural tourism and build local capacities. One such locale is Pangani Historic Town in Tanzania, a 200-year-old religious center and trading hub with German, Arab, Indian, and African/Swahili architectural influences. The Old City of Lod in Israel likewise sees heritage conservation and sustainable tourism development as a means to improved socio-economic conditions for the ethnically and religiously diverse community.

Some communities have banded together to steward and promote shared heritage resources for collective benefits. Conservation of the Tembleque Aqueduct would restore the sixteenth-century hydraulic complex to provide water to the communities and create a tourism route that can generate revenue along its 44-kilometer trajectory. The Churches of Arica Parinacota in Chile and the Jesuit Missions of Chiquitos in Bolivia represent efforts to build capacities for traditional craftsmanship, heritage



Cultural Landscape of Hadley, Massachusetts, U.S.



stewardship, and sustainable tourism within regions of shared history.

Maintaining cultural practices and historic structures are important goals of several Watch sites. Expanding industrialization and globalization can often rupture traditions, profoundly altering the social and physical fabric of communities. In the face of increasing development outside the reservation, the Tribal Council of Taos Pueblo in New Mexico has embarked on a planning effort that will engage stakeholders in a dialogue about the stewardship of the pueblo and also train the next generation to maintain the 1000-year-old adobe buildings passed down by their ancestors. The Wamala King's Tombs in Uganda are important sites of ancestor ritual and religious practice. However, community engagement and training are needed to ensure continued maintenance and stewardship of the tombs and traditions.

The Buddhist monastery of Phajoding in Bhutan represents the meeting of ancient spiritual practice and global tourism. With the country opening up to visitors and embracing sustainable tourism development, the remote community of monks finds itself confronted more and more by trekkers hiking the trail to this breathtaking mountainside perch. Seeking to preserve their meditative serenity and their thirteenth-century complex, as well as share their culture with curious travelers, the monks and the government authorities hope to embark on a plan to integrate and balance these goals harmoniously.

The site of Chankillo in Peru also takes a very proactive position regarding its tourism potential. Recently excavated, it is the oldest known astronomical observatory in the Americas, and it will undoubtedly become a destination for adventure travelers. All too familiar with the unchecked development that has occurred around Machu Picchu (resulting in its Watch listing as well), Chankillo seeks to embark on an integrative planning

process soon to prevent such problems in the future. The site is barely known, let alone “endangered.” But the time to act is now, in order to ensure sustainable stewardship and community benefits in the long-term.

The surreal twentieth-century landscape of Las Pozas, in Xilitla, Mexico, has embraced a strategic vision for tourism development and site stewardship. Characterized by unique materials and an invasive jungle environment, Las Pozas is at once a creative folly and conservation conundrum. By actively engaging in integrative planning for this mixed cultural and natural landscape, its stewards hope to formalize a plan for its enduring protection and preservation.

Such forward-thinking efforts on behalf of heritage and its communities nonetheless can pose difficult trade-offs. The construction of a vast dam complex in Northern Pakistan will have profound impacts on the more than 50,000 Petroglyphs of the Diamer-Dasha Dam area. With carvings dating from the early Holocene (some 12,000 years ago) to the golden era of Buddhism, much of this unique chronicle of human history may be lost. The dam, however, will so greatly benefit the regional communities that even heritage advocates recognize the need for compromise. Long-standing efforts to document the petroglyphs have informed an impact assessment, and a management planning process for mitigating the effects on the petroglyphs and examining alternative protection strategies will commence soon.

Conflict, Disasters, and Community Recovery

Balancing social priorities and maintaining cultural continuity in the face of profound change—natural or manmade—has increasingly become the domain of heritage professionals. Before the devastating earthquake in Haiti in early 2010, the Gingerbread Houses of Port-au-

Prince had already been included on the Watch to draw greater attention to a neighborhood wishing to improve its abilities to care for the houses and to protect them from vanishing from the streetscape. The earthquake of January 2010 underscored the importance of Haiti's patrimony and the need to improve capacity within the country to care for its structures. WMF responded to the earthquake by organizing several missions to assess damage and contribute technical expertise in coordination with local heritage professionals in assisting the rebuilding efforts.

Many disasters wreak havoc on heritage and its communities, and recovery is not seen for years. The devastation of Hurricane Katrina in 2005 is still visible in New Orleans, prompting the inclusion of both the nineteenth-century St. Louis Cemetery and the mid-twentieth-century Phillis Wheatley Elementary School on this year's Watch. The earthen archaeological site of Pachacamac in Peru still suffers from major damage caused by a 2007 earthquake. A landslide in 1991 forced the complete abandonment of the Norman hill town of Craco in Italy, and many hope to see the ruins at least stabilized so that they can be used to educate professionals in the prevention and mitigation of such events. Conservation and tourism development of the Hintang Archaeological Landscape in Lao PDR has been hindered by unexploded ordnance left over from the Vietnam War. An international NGO has proposed a community-driven effort to advance development plans.

Such catastrophes, whether natural or manmade, fracture communities as well as structures. Heritage conservation can often serve as a tool for recovery by empha-

sizing a collective past and shared identity. Ethnic strife and the tsunami of 2004 both contributed to the decay of the Dutch Fort in Batticaloa, Sri Lanka. A proposal for its preservation and redevelopment as a conservation center has been promoted through Watch listing. The now derelict Carlisle Memorial Methodist Church in Belfast, Northern Ireland, has also been proposed as neutral ground for the potential development of a community center at the interface of Protestant and Catholic neighborhoods.

With the ongoing conflicts in Iraq and their destructive effects, the entire country was previously included on the Watch. WMF is now engaged in the development of a conservation management plan for the site of Babylon. This year's Watch identified al-Hadba' Minaret in Mosul as a priority site due to its structural instability. Three historic cities previously on the Watch have also been listed again due to the enduring effects of political conflict on the stewardship of their heritage, including Shikarpoor in Pakistan, Herat in Afghanistan, and the Walled City of Famagusta in Cyprus.

More and more the field is promoting heritage as a tool for recovery, rather than simply another victim of disaster. Communities fractured by years of strife, discouraged by post-disaster bureaucracy, and mired by limited relief resources are increasingly viewing heritage conservation as a means of restoring collective memory and envisioning an alternative future.

Evolving Communities and Heritage Connections

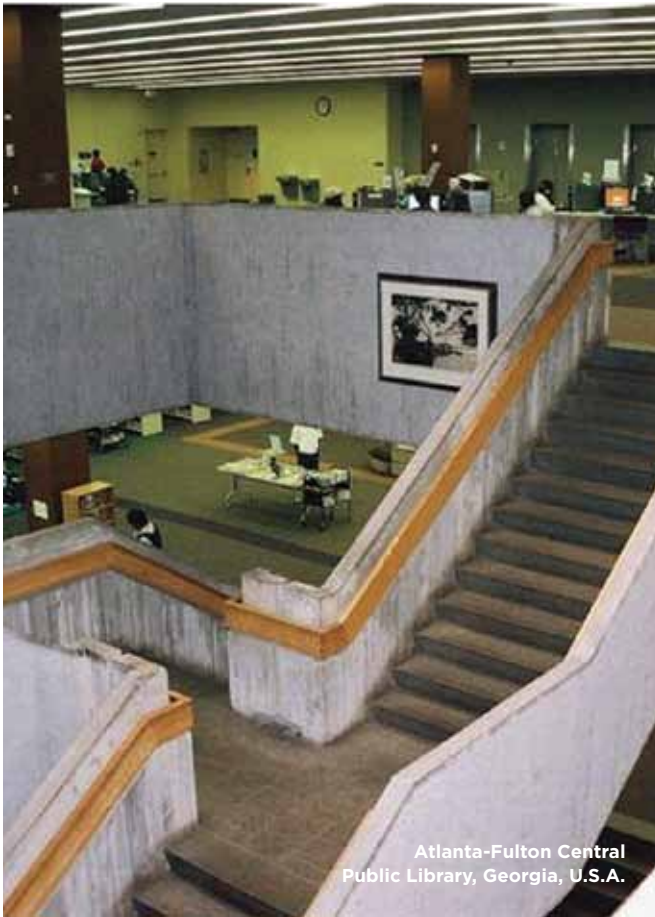
Building collective memories and stewarding shared heritage can often be a challenge in communities that have changed or dispersed. The eighteenth- to twentieth-century mausoleums and necropolises of the Kazakh Steppe Sary-Arka in Kazakhstan fell into disrepair during the Soviet period, when their semi-nomadic builders were displaced to new settlements. Similarly, the early-eighteenth-century Church of the Icon of the Mother of God of the Sign, in the Podolsk District of Russia, was closed in 1930 during a period of religious repression, resulting in decades of neglect and lack of community stewardship. The Fortified Churches of Southern Transylvania, Romania, have been negatively impacted by the emigration of Saxon Transylvanians, though a trust has been established to promote their conservation.

Two cemeteries in Panama, Corozal and Mount Hope, further illustrate the difficulties of heritage protection and preservation when stewards are dispersed. These cemeteries were the final resting place of the "Silver People," non-white workers on the Panama Canal who hailed from Jamaica, Barbados, and the West Indies. With descendants of the buried far away and the U.S. turnover of the Canal Zone in 1999, the cemeteries have fallen into disrepair.

Even when communities remain, changes in values and technology can rupture their connections with traditions and places of the past, both distant and recent. The sixteenth-century Rice Terraces of the Philippine Cordil-



Gingerbread House,
Port-au-Prince, Haiti



Atlanta-Fulton Central
Public Library, Georgia, U.S.A.

leras constitute a stunning agricultural landscape facing wide-scale abandonment because it is no longer a viable farming technique for local communities. Such functional obsolescence affects modern buildings as well, such as the Sanatorium Joseph Lemaire, an abandoned tuberculosis facility in Belgium, and the Tecton Buildings at Dudley Zoological Gardens in the United Kingdom, which do not meet present-day animal-care standards. Indeed, the architecture of the recent past is particularly vulnerable to the wrecking ball, as changes in stylistic preferences can cause many modern structures to be underappreciated. The threat of demolition can often occur before their value is recognized, as in the case of the Phillis Wheatley Elementary School in New Orleans, the Atlanta-Fulton Central Public Library, and Miami Marine Stadium.

As a vital and dynamic element in the physical and social fabric of our lives, heritage makes us better citizens; it reinforces shared values, celebrates difference, and promotes understanding across borders and cultures. WMF fully recognizes the complex nature of conservation, and sees the Watch as an important tool for periodically “taking the pulse” of the field. It allows WMF to explore emerging issues and report on changing conditions within its work and within the field at large. Most importantly it provides an opportunity to advocate for heritage sites and their conservation. All of the places on the 2010 Watch have been nominated and listed in order to catalyze positive change and promote community participation. Collective action is the core function of the Watch, and WMF thanks all those who help to make it possible.

2010 World Monuments Watch at a Glance

Number of Sites on the List 93

Number of Countries Represented 47

Geographic Distribution

- Africa and the Middle East 11 sites
- The Americas 38 sites
- Asia 18 sites
- Europe 26 sites

Countries Represented on the Watch for the First Time

Bahrain, Bhutan, Colombia, Comoros,
Haiti, and Kazakhstan

Country with the Most Sites

The United States, with 9 sites.

The United States also topped the 2008 Watch with 7 sites.

Oldest Site

Human activity at Wonderwerk Cave in South Africa
dates back some two million years.

Most Recent Site

The Atlanta-Fulton Central Public Library
in Atlanta, Georgia, U.S.A., was commissioned in 1969
and finished in 1980.

Repeat Watch Listings

- Herat Old City, Afghanistan (1998)
- Historic Walled City of Famagusta, Cyprus (2008)
- Churches of Lesvos, Greece (2008)
- Shikarpoor Historic City Center, Pakistan (2008)
- La Santísima Trinidad del Paraná, Paraguay (2004)
- Santuario Histórico Machu Picchu, Peru (2000, 2008)
- Rice Terraces of the Philippine Cordilleras,
Philippines (2000)
- San Sebastian Basilica, Manila, Philippines (1998)

2010 World Monuments Watch





Church of the Icon of the Mother of God of the Sign

Lietava Castle

Wiener Werkbundsiedlung

Assumption of Our Lady church

Fortified Churches of Southern Transylvania

Ponte Lucano

Villa of San Gilio

Aghjots Monastery

Historic Center of Craco

The Historic Walled City of Famagusta

Old City of Lod

Cathedral of Saint James

Old Mosque of Shali Fortress

New Gourni Village

Suq Al-Qaysariya

Old City of Herat

Petroglyphs in the Diamer-Basha Dam Area

Dechen Namgyal Gonpa

Chiktan Castle

Historic Civic Centre of Shimla

Shikarpoor Historic City Center

Phajoding

Qila Mahmudabad

Hintang Archaeological Landscape

Tam Ting

Nuestra Señora de la Asuncion Church

Rice Terraces of the Philippine Cordilleras

San Sebastian Basilica

Kyoto Machiya Townhouses

Dutch Fort in Batticaloa

Wamala King's Tombs

Pangani Historic Town

Ujumbe Palace

Wonderwork Cave

The 2010 World Monuments Watch Sites



Old City of Herat

Herat, Afghanistan

With roots traced to ancient Persian settlements dating back as far as 5000 B.C., the Old City of Herat has undergone myriad transformations during its ancient, war-torn history. In the last millennium B.C. an urban center developed, and by 330 B.C. the citadel was built under the auspices of Alexander the Great, who controlled the city and built the complex as a defensive measure. Turkmen nomads razed the city in the eleventh century A.D. Once rebuilt, the city was again laid to waste by Genghis Khan during his western conquest. Reconstructed by Kurds, Herat was once more destroyed by Timur, a Turko-Mongol conqueror, in the late thirteenth century. Not until the reign of Timur's son, Shah Rukh, did Herat blossom as an Islamic cultural and educational center.

Herat's historic area is an exemplar of Islamic urban planning, comprising residential, religious, and commercial structures in a dense, rectilinear plan. Qala Ikhtyaruddin (the citadel), Masjid Jame (the Friday mosque), an enormous *godown* (public food store), and several *serais* (lodging space for caravans) are integral to the site. The ornate blue minarets of Masjid Jame and the earthen musallah minarets offer iconic reminders of the history and Islamic influence embodied in this urban landscape. Having largely survived conflict and related neglect, the most significant challenge now facing the Old City of Herat is unchecked development, made possible by the lack of urban heritage policy and infrastructure investment.

Buenos Aires Historic Center

Buenos Aires, Argentina

Buenos Aires evolved from a village of 30 blocks in the mid-sixteenth century to a vibrant national capital, largely resulting from two major periods of expansion, 1750 to 1830 and 1860 to 1950. The 3.8-square-mile (10-square-kilometer) historic center is the hub of public, religious, cultural, and political activities; it comprises the Palace of Congress, the Plaza de Mayo, and approximately 100 National Historic Monuments and an additional 800 listed properties. In 2007, the Secretary of Culture identified another 1,200 buildings as having heritage value, but are not yet protected.

Like so many dynamic historic cities, development pressures to accommodate growth have resulted in demolition and encroachment on the urban heritage. The average rate of construction in Buenos Aires in the past 20 years was 10.8 million square feet (1 million square meters) per year; by 2008 that rate had increased to 65 million square feet (6 million square meters) per year, a great part of which occurred in the historic center. Insufficient regulatory protections for built heritage in the city compound the problem, as does a lack of municipal leadership in stewarding such important sites as the Teatro Colón and the Iglesia San Ignacio de Loyola, the oldest church in Buenos Aires.



Teatro Colón

Buenos Aires, Argentina

Widely recognized as the most important opera house in the Americas and one of the best in the world, Teatro Colón is an icon of excellence in the operatic tradition. This renowned institution is known for its high production standards—everything on stage is made at the theater's legend-

ary workshops by specialized technicians, artisans, and artists who maintain a skilled craftsmanship now lost in many parts of the world.

Three European architects, in succession, designed and oversaw the construction of the Teatro Colón, which began in 1885 and was completed in 1908. The result is a grand and eclectic interpretation of classical architecture. Extensions of the workshops, rehearsal room, and services spaces in the 1930s and 1970s were respectful of the building's architectural integrity and did not affect the historic fabric. A controversial plan put forth in 2000 called for extensive renovations to the theater and will entail significant changes in production methods and presentations, thereby altering both the historic form and function of the Teatro Colón. Implementation of the plan has since shuttered the building, dismantled all activities, and dispersed staff, without a clear course of action or timeline for reopening.

Aghjots Monastery

Garni Village, Armenia

The vestiges of the thirteenth-century Aghjots Monastery complex rest serenely on a slope of a gorge near Garni Village in Armenia. Only a few walls and thick blocks of stones remain of a vestibule and two churches for St. Peter and St. Paul, but the surfaces of these blocks depict an elaborate narrative of the site. The walls of the church are inscribed with descriptions of the history of the site, and cross-stones with detailed floral and decorative carvings around a central cross emerge at all angles from the ground. A peculiar stylistic element that is commonly found in Gothic and



Romanesque churches in Europe, but rarely found in Armenia, is two full-length fourteenth-century reliefs of Apostles Peter and Paul that flank the portal of a roofless nave.

Aghjots Monastery has endured seventeenth-century invasions, the 1679 earthquake, eighteenth-century pillaging, and the 1905–1906 Armeno-Tatar fights. It is in dire

condition, and Watch listing will assist efforts to bring greater attention to the site. Currently, a survey of the monument is proposed in order to document the reliefs and current conditions of the structure to plan appropriate measures for their conservation.

Wiener Werkbundsiedlung

Vienna, Austria

Vienna's Werkbundsiedlung, a workers' association housing complex, is one of the few Werkbund ensembles from the 1920s and 1930s that remains intact. Thirty-one renowned architects, including Josef Hoffmann and Alfred Loos, worked under the direction of Josef Frank and constructed the modernist architectural complex in 1932. Thirty houses remain, ranging from one to three stories, and sit on a triangular plot of land in the periphery of Vienna. The houses exemplify the architects' modernist philosophy combined with the Viennese estate house style. They created a comfortable and suitable living space with minimal financial expenditure. Although the different types of houses were made uniform through the similar treatment of facades, fencing, and roofs, the architects personalized each house through the creative use of colors.

Today, a majority of the houses are owned by the city of Vienna and are treated as public housing. The residents are largely unaware of the architectural significance of their surroundings. Repairs and routine maintenance of the buildings are lacking. A participatory planning process that includes the city of Vienna, the private residents, and local and international stakeholders, is being sought to ensure the preservation and sustainability of the estate.



Suq al-Qaysariya

Muharraq, Kingdom of Bahrain

The traditional markets of Suq al-Qaysariya have been an intrinsic element of the urban fabric of Muharraq, Bahrain's second-largest city, for the past 200 years. The market, just steps away from the seashore, was an integral part of Muharraq's historic pearl industry. With the Japanese innovation of cultured pearls in the 1930s, the suq lost its primary significance for trading and boat building and slowly declined.

Suq al-Qaysariya is subdivided into several smaller markets catering to specialized goods, such as spices, incense, household items, local sweets, and clothing, and is one of the few surviving traditional markets that were once widespread in the Gulf region. The original shops that remain have preserved the décor and the local architectural features of wooden beams, gutters, and impressive ceiling works. However, neglect and development pressures have already resulted in loss and deterioration throughout the suq. A proposal has been put forward to demolish what remains of the original market in order to build an upscale shopping mall, which would disrupt and fracture the current users and traditional ambiance of the market. The Ministry of Culture, the local community, and the merchants oppose the wholesale destruction, seeking partial protection for a small part of the original suq.



Sanatorium Joseph Lemaire

Tombeek, Belgium

In the early twentieth century, tuberculosis continued to sweep through Europe, affecting primarily the urban poor, whose living conditions offered the perfect environment for the transmission and spread of the deadly disease. While technology and science hastened to repel the infection, the advent of modernist architecture offered its own solutions to fighting the disease.

Between 1936 and 1937, Sanatorium Joseph Lemaire was completed, following the designs of architects Fernand and Maxime Brunfaut, to address and confront tuberculosis. The Brunfautes—educated in modernist theories of architecture—sought functionality and strict hygienic requirements without compromising the aesthetics of the sanatorium. In its pastoral setting, the combination of glass, ceramic, and concrete create a sterile appearance to match that of the façade's opaque tiles. The open plan of the sanatorium's linear, perpendicular wings, with its fluid sequence of interior spaces and plastic articulation of the building mass, not only garnered international recognition and praise, but was functional and pragmatic.

Forced to close its doors in 1987 due to changing regulations for hospitals in Belgium, Sanatorium Joseph Lemaire has since fallen into significant disrepair. Decay, vandalism, and theft have conspired to leave the sanatorium in urgent need of attention.

Phajoding

Thimphu, Bhutan

While traveling with his disciples, Tsangpa Gyare, the Tibetan founder of the Drukpa Kagyud sect of Buddhism, saw nine dragons rise out of the earth and fill the sky with flowers. After his vision, Tsangpa Gyare prophesied that another monk would meet great success in a land to the south. A century later, in 1224, Phajo Drugom Zhigpo traveled south from Tibet to Bhutan to spread the teachings of the Drukpa Kagyud, thereby fulfilling the prophesy. Phajo established a center for meditation perched on a mountainside, at a place that now bears his name: Phajoding. Consisting of ten temples and a series of meditation houses, Phajoding has since been the regional



center for a spiritual tradition that seeks the divine through solitary meditation.

Bhutan, a country measuring success in terms of Gross National Happiness, has become an increasingly popular tourism destination as the government pursues a development strategy with a strong emphasis on conservation, local

community participation, and sustainability. While there is a shared desire to encourage trekkers to visit Phajoding and experience its serene beauty and cultural history, these visitors exert increasing pressure on the fabric of the buildings and at times disrupt the tranquil environment of the meditating monks. Watch listing will hopefully advance efforts to harmoniously balance visitation and meditation needs, and improve maintenance of the centuries-old structures.

Convento-Museo Santa Teresa

Cochabamba, Bolivia

In the heart of Cochabamba, Bolivia's third-largest city, the dome of the Convento-Museo Santa Teresa rises above the surrounding tile roofs. Nestled in a valley of the Andes and known as the "City of Eternal Spring" for its year-round temperate weather, Cochabamba and its environs were settled over 1,000 years ago. The Convento Santa Teresa was designed and constructed by architect Pedro Nogales and engineer Martinez Caceres in 1760, 36 years after Salvador Crespo and his wife, Melchora Macías de la Fuardia, donated the garden on which the convent would later be built.

Conceived and executed in the baroque style, the circular dome, ample natural light highlighting religious paintings, and interior decorative elements covering the walls well represent the architect's vision and purpose. A cloister encloses a small garden with numerous arches on both levels providing light to the interior spaces.



Government interest in expropriating the property has prompted action on the part of the religious community to demonstrate the sustainability of the institution and the edifice, which is facing significant maintenance challenges. Through the efforts of a resourceful nun, a proposal is at hand to conserve the convent through a much-needed training program for the local community, but funding is still lacking.

Misiones Jesuíticas de Chiquitos

San Xavier, Concepción, Santa Ana, San Miguel, San Rafael, and San José, Bolivia



Scattered across the Santa Cruz region of Bolivia are six Jesuit Missions of Chiquitos, standing as cultural, religious, and artistic centers of their communities. Each mission is similar in composition, with a church, parish building, bell

tower, and other buildings organized around a courtyard, with an adjacent workshop, cemetery, and orchard. The church entrance faces a central plaza in each city and the façades and interiors reflect local artistic traditions. The Jesuit Missions of Chiquitos were erected in the seventeenth and eighteenth centuries and preserved by local residents until the mid-twentieth century, when new generations began to feel less tied to long-standing community obligations to the missions. Due to their artistic qualities and cultural importance and integrity, in 1990 the six Jesuit Missions of Chiquitos were inscribed on UNESCO's World Heritage List.

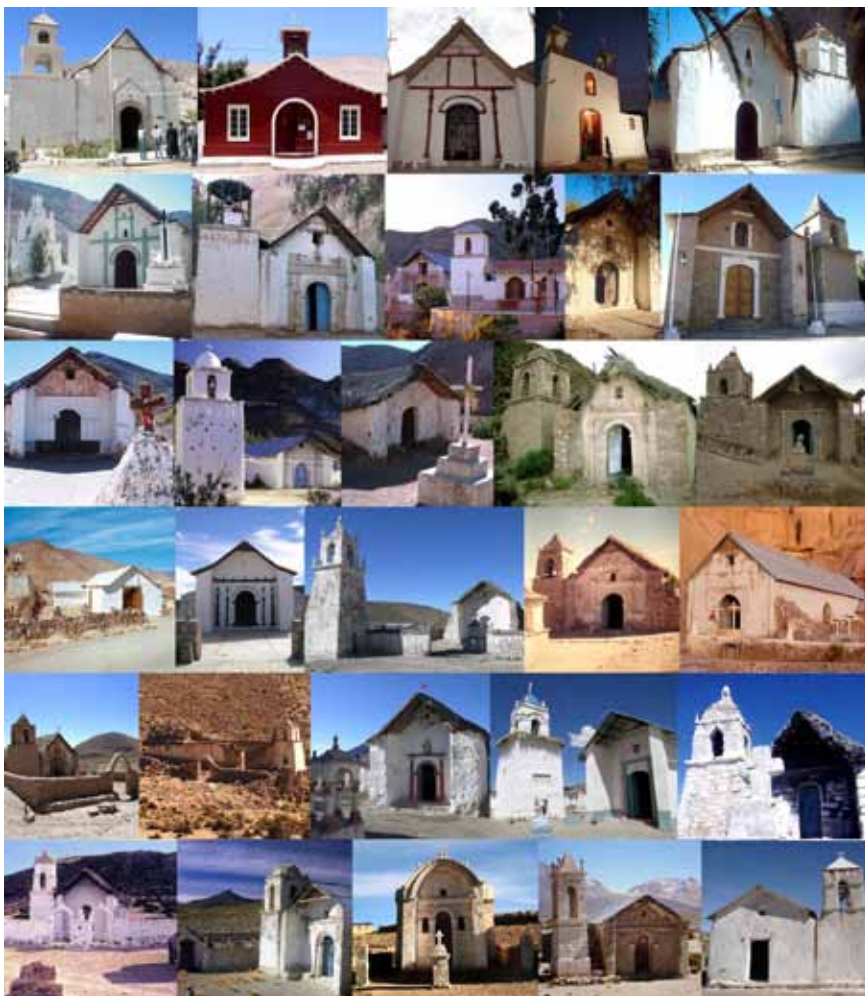
A conservation movement among the local groups began in response to the conditions of the missions, and in 2007, a management plan was developed. Tourism to these sites has flourished, and the local communities wish to improve infrastructure and implement sustainable visitation strategies across this mission landscape. Bolivia lacks a robust national heritage policy, and a fully implemented management plan for the Jesuit Missions of Chiquitos would advance dialogue regarding the protection of cultural resources in the country.

Churches of Arica Parinacota

Municipios de Arica y Putre, Chile

Dotted across the plains of northern Chile are 30 churches that embody the convergence of indigenous Andean culture with European colonial influences. In the mid-sixteenth century, conquerors from Spain arrived in the region and constructed churches in which Spanish architecture and faith were merged with local construction techniques and traditions. Each adobe church is a small architectural complex of nave, bell tower, vestibule, bells, and Stations of the Cross.

These churches reflect the traditions of art and faith in their local communities, and have remained predominately intact due to their rural locations. However, ever since the free port of Arica was built in the 1960s, there has been steady emigration toward urban centers in search of work. Local traditions and materials for maintenance are being replaced by inappropriate modern repair, and loss of population has diminished the workforce available for caring for the churches. A proposal for regional capacity building, site maintenance, and community training has been developed in order to document the churches, strengthen local constituencies and opportunities, and renew the value of these adobe structures.



San Fernando and San José Fortresses

Cartagena de Indias, Colombia

Emerging from the steel-blue waters of the Caribbean Sea, the fortresses of San Fernando and San José stand sentinel over Cartagena Bay's inlet. Constructed in the eighteenth century under the watchful eye of King Ferdinand VI, the great white-stone façades of the military strongholds offered protection to Spanish settlements in the New World. San José, the first to be completed, was destroyed by the British Admiral Vernon in 1741, only to be rebuilt following the plans of engineer Ignacio Sala in 1752. San Fernando's structure, initially composed of brushwood and mud, was completed in stone according to the plans of Juan Bautista Mac-Evans in 1779.

Today, the fortresses remain essential examples of Spanish colonial military architecture, as well as symbols of the city of Cartagena de Indias. San Fernando and San José are vital to the economy of the northwest Colombian city, whose population relies heavily on tourism as a means of employment. However, efforts to deepen the Bocachica waterway for vessel access and increased economic development critically threaten the stability and structure of the outer walls, exposing the difficulty of the decisions to come.



Santa Fe de Antioquia Historic Center

Province of Antioquia, Colombia

Deep within the Central Cordillera of the Andes in northeastern Colombia, Santa Fe de Antioquia rises more than 1,650 feet (500 meters) above sea level, between the Cauca and Tonusco rivers. Founded in 1541 by Jorge Robledo, Santa Fe de Antioquia—originally Villa de Santafé—became the City of Antioquia in 1545 after receiving its coat of arms from King Felipe II the Handsome. By 1547, it had been elevated to Parish Church by Popayan's Archbishop, and seven years later, became the capital of the surrounding region of Antioquia. In later years, difficulties in trading eventually led to the decline of Santa Fe de Antioquia, whose status as the regional capital was transferred to Medellín.

Cradled by the lush green vegetation of the surrounding mountains, the cobblestone streets of the historic center wind past homes dating to the sixteenth, seventeenth, and eighteenth centuries that are made of rammed earth, adobe, and *bahareque* (wattle and daub). The Cathedral, constructed in 1799, and four additional churches demonstrate the colonial influence of the Catholic Church and the architectural wealth of the town.

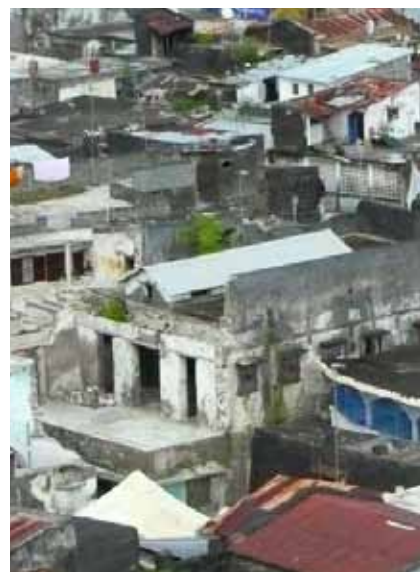
Recent infrastructure improvements and road construction in northeastern Colombia have led to a surge of tourism in Santa Fe de Antioquia. This, along with development pressures and insufficient urban planning and protection, threaten this pristine historic center.



Ujumbe Palace

Mutsamudu, Anjouan, Comoros

Masked by decay and the dense maze of its urban context, the façade of Ujumbe Palace, also known as the Palace of Sultans, belies its historical, political, and architectural significance as well as its interior splendor. Completed in 1786 during the reign of Sultan Abdullah, the palace was constructed with blocks of lava layered with limestone and offers an excellent example of Swahili architecture. The sobering exterior and linear construction of Ujumbe Palace fade into the surrounding streetscapes. Inside, however, highly ornate ceilings featuring Arabo-Islamic calligraphy and designs couple with detailed molding to create brilliant interior spaces alluding to the palace's historical importance.



In the early nineteenth century, Ujumbe Palace became the political focal point in the Comoros. Surviving several dynasties of sultans, the palace has become a symbol of the influence of the era of the sultans. Important treaties and decrees, including several abolishing slavery, accords with France, and agreements with the United States, were effected in Ujumbe Palace.

Today, extended periods of neglect and a lack of resources have instigated and perpetuated the building's decay. Further, a collapse of part of the first floor in 2008 threatens the stability of the entire palace.

Historic Walled City of Famagusta

Famagusta, Cyprus

Located along the busy shipping lanes of the eastern Mediterranean, the Cypriot port of Famagusta rose to prominence following the fall of Acre in A.D. 1291, when the small harbor town became a major commercial port in the region. A port that once rivaled Constantinople and Venice, Famagusta was ruled by a succession of western European conquerors over the last millennium. The Cathedral of St. Nicholas in Famagusta's main square became the coronation site of the kings of Crusader Jerusalem.

The remains of a Venetian palace stand across the square from St. Nicholas, and Shakespeare immortalized the city's fortifications in *Othello*. The Ottoman siege of 1571 was followed by more than three centuries of neglect, earthquakes, and floods, which left the city almost in ruins by the time the British arrived in 1878.

Today the city still stands at the nexus of East and West in the Mediterranean, but much reduced from its former glory. The rise of a modern city adjacent to the historic walled city and deferred maintenance have contributed to the deterioration of the French, Greek, Genoese, Venetian, Ottoman, and British heritage found within the walls of Famagusta. Famagusta's inclusion in the 2008 Watch brought needed international attention to the city, but much remains to be done.



Todos Santos Complex

Cuenca, Ecuador

Todos Santos complex is located in the heart of Cuenca, Ecuador, deep within the Tomebamba River Valley. During the Inca era, the site of Todos Santos was the center for spiritual celebrations. After the Spanish Conquest, Catholicism was woven into the region's social fabric and Catholic mass was celebrated at Todos Santos for the first time in 1540.

Cuenca's Inca and colonial heritage are intertwined with a modern city. It is easy to understand the desirability and early prosperity of this Andean settlement because of the convergence of four rivers and abundant natural resources in the basin formed by mountains around the city. The white façade of the Todos Santos church was created in the manner of Spanish colonial Gothic Revival, but was built with the traditional materials of adobe and *bahareque*, a pre-Inca construction technique mixing sugar cane, straw, local plants, and clay.

The historic center of Cuenca was inscribed on the World Heritage list in 1999, confirming the importance of the ensemble of historic buildings, streetscapes, and cultural patrimony that have endured. In 2005, aging electrical installations caused a fire that resulted in the death of one of the convent's nuns and also critically damaged the infrastructure of Todos Santos. Natural aging has also left areas of the complex in states of deterioration, while others have simply been abandoned. Preservation of Todos Santos poses challenges that can only be met through broad community participation and innovation.



Old Mosque of Shali Fortress

Siwa Oasis, Egypt

Surveying the endless expanse of the deserts of northeastern Egypt, the Old Mosque of Shali Fortress, completed in 1203, is perched peacefully atop a small hill in Siwa Oasis, a remote village 185 miles (300 kilometers) south of the Mediterranean Sea. The location was chosen for its elevated position in case of attack from nomadic raiders.

The Old Mosque survives today as the oldest monument built in Shali as well as the oldest mosque in the world constructed using karshif, a unique earthen material produced naturally through the calcification of earth mixed with salt from the soil. The rough, undulating texture of the façade still bears the handprints of the original builders.

As Shali has evolved, the mosque has remained a perpetual and unrelenting symbol of the history and community of Siwa Oasis. Devastating floods in the early and late twentieth century, bombings in World War II, and modern developments in the town beginning in the 1980s have destroyed many ancient structures. Concrete has replaced the vernacular karshif building materials, threatening the historic and architectural integrity of Siwa Oasis. Despite its small size and state of dilapidation, the mosque remains an important symbol of the community and a place of religious rituals and celebration. Preservation of the site will help to engage the town in the karshif tradition and conserve and protect a vital icon of the region.

New Gournia Village

Luxor, West Bank, Egypt

New Gournia Village, a planned earthen village on the West Bank of the Nile, is a testament to how the relationship between heritage and society is often fraught with multiple meanings and conflicting values.

In 1945, the Department of Antiquities commissioned the renowned architect Hassan Fathy to design and construct a new settlement to which the inhabitants of Old Gournia were to be relocated, in an effort to curtail suspected looting at the nearby Pharaonic sites and facilitate tourism development. Fathy's philosophy and vision derived from humanistic values about the connections between people and places and the use of traditional knowledge and resources in designing the built environment. Fathy inspired a new generation of architects and planners worldwide through his integration of traditional materials and technology with modern architectural principles.

New Gournia was at once his greatest achievement and most profound disappointment. Though Fathy's project was meant to shelter 20,000 inhabitants, only part of the plan was realized between 1946 and 1949, due to political and financial complications and opposition on the part of the residents to relocation. The constructed New Gournia included housing and many public facilities. Today, however, nearly 40 percent of the village has been lost due to lack of maintenance and demolitions. The boys' school has been razed; the theater, the Khan, and the market, as well as numerous homes are on the verge of collapse. Increased urban and the tourism pressures are compounding the situation. Collective action is needed to ensure the preservation of this complex legacy of modern town planning and vernacular heritage.





Hôtel de Monnaies

Villemagne L'Argentière, France

Hôtel de Monnaies, an abandoned merchants' building, is tucked away in the narrow streets of Villemagne L'Argentière in the renowned Languedoc region. The medieval building's façade and exceptional portal sculptures welcomed Catholic pilgrims and visitors for workshops, storage of goods, and accommodations during the economic prosperity of this region in the thirteenth century. The area flourished due to visiting pilgrims and the exploitation of local mines. A recent technical study uncovered unique wall paintings under layers of more recent paint, providing additional clues to the history of the building and its decoration. The town was attacked during the Protestant Reformation in the sixteenth century, and then again during the French Revolution, at the end of the eighteenth century, when the monks in Villemagne L'Argentière were expelled.

The city of Villemagne L'Argentière took possession of the Hôtel de Monnaies in 1996, and stabilization work was completed to avoid any further damage or collapse. In 2005, a proposed plan for protecting, preserving, and reusing the building was drawn up. There are hopes to restore the building for use as the Mayor's office, post office, library, and tourist office, and to reinstate cultural activities at the Hôtel de Monnaies.

Parish Church of Saint-Martin-des-Puits

Saint-Martin-des-Puits, France

The church of Saint-Martin-des-Puits is nestled in the narrow valley of the Orbieu River in the Languedoc-Roussillon region of France. Modest in size, the church is an amalgam of architectural styles and decoration dating from the ninth to seventeenth centuries. The pre-Romanesque apse, the earliest known element of the church, remains the core upon which centuries of structural and stylistic modifications were added. The entrance to the apse has a horseshoe-shaped arch supported by two unique columns from the Visigoth period. A central nave was later appended to the apse, and during the eleventh century a pre-Roman table was converted into an altar and detailed frescoes were added. More than 800 years later, the twentieth-century Spanish artist Pablo Picasso visited the church to view these remarkable frescoes.

Despite the church's testament of endurance and its impressive frescoes, the structure lacks adequate protection, making it subject to vandalism, water ingress, and continued deterioration. The supporting organization, les Amis du Patrimoine dans la haute vallée de l'Orbieu, hope to mitigate the threat of water, restore the doorway for adequate closure, and conserve the frescoes. Their goal is to create public awareness, attract tourists and researchers, and steward Saint-Martin-des-Puits for present and future generations.



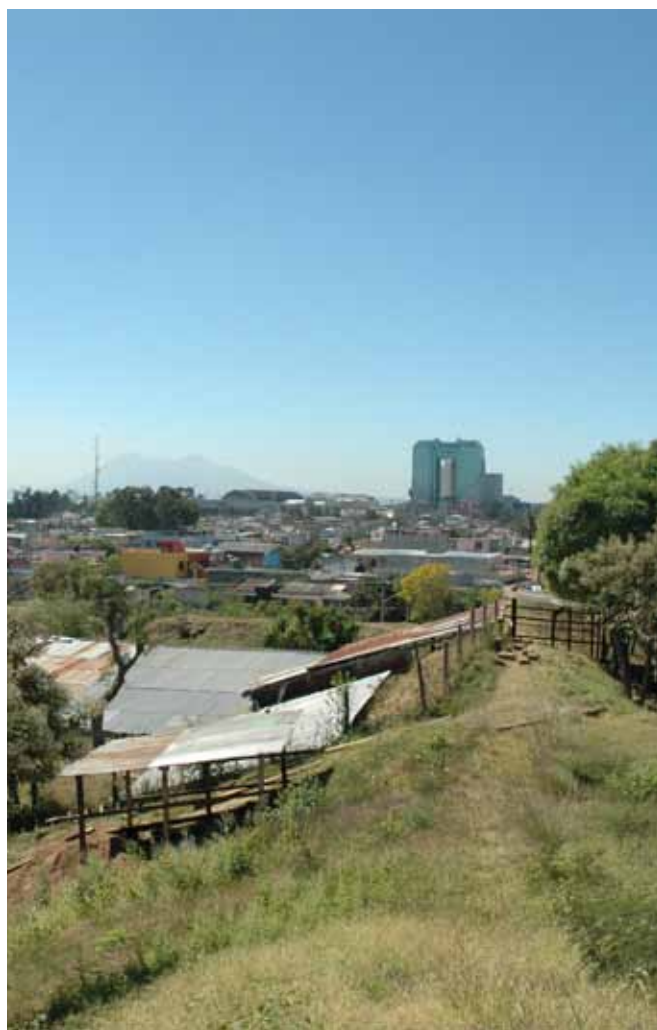
Churches of Lesvos

Lesvos, Greece

Throughout the island of Lesvos, stone churches from late antiquity through the early modern era survive to tell the stories of this Aegean locale. The churches have a typology unique to Lesvos, Limnos island to the north, and the nearby mainland Turkish city of Ayvalik. They bear significance as individual structures, but also as an ensemble of vestiges integrated within the island landscape. The churches, a number of which still function as houses of worship, serve an important role in the social fabric of each community and are inextricably linked to the lives of all residents.

The 12 churches included in this Watch listing are in a precarious state of conservation due to structural collapse, compromised foundations, and deterioration of interior elements such as wall paintings and mosaic floors. In several churches, strips of gauze hold the wall paintings in place.

The Churches of Lesvos were listed on the Watch in 2008, which helped both to raise awareness about their plight and to garner funds for an exterior restoration at Aghios Nikolas. However, if additional action is not taken, these sites will continue to deteriorate at an exponential rate because of the fragility of the building fabric, risking enormous and irreversible losses to the churches themselves and the cultural landscape.



Kaminaljuyu

Guatemala City, Guatemala

The archaeological park of Kaminaljuyu sits wedged in the rolling hills of Guatemala's highland central valley, surrounded by the ever-increasing urban development of Guatemala City. Kaminaljuyu, or "place of the ancestors" in the Mayan K'iche' language, is one of few Maya complexes of earthen construction to have survived in the region.

Settled in the eighth century B.C., Kaminaljuyu was abandoned by A.D. 1000 after nearly two millennia of continued occupation. Elaborate buildings, some with funerary chambers, reliefs, and painted surfaces, indicate a ruling elite settled in the area. Further, Kaminaljuyu's strategic location and its control of an obsidian source drew the attention of the entire Maya civilization extending north to the iconic Mexican center of Teotihuacan.

Internal conflict and the collapse of Teotihuacan eventually led to the desertion of the developments surrounding present-day Guatemala City. Kaminaljuyu remains one of the earliest Maya sites in Mesoamerica and is of enormous symbolic importance to the people and heritage of Guatemala. The challenges of preserving earthen sites and insufficient resources have resulted in ongoing deterioration of the ancient complex.

Gingerbread Houses

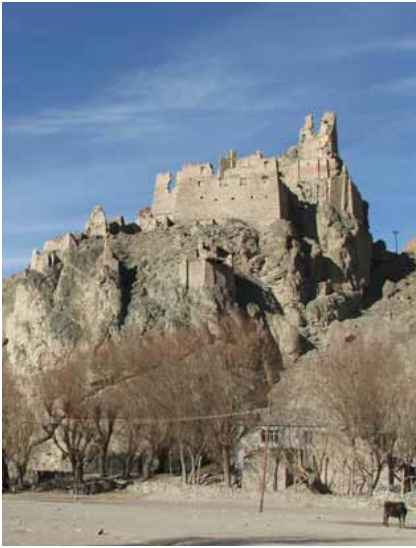
Port-au-Prince, Haiti

Nestled in the winding streets of Port-au-Prince's Bois Verna neighborhood, just blocks away from the city's overcrowded downtown, sit elegant, turn-of-the-century houses detailed with fretted wood and intricate latticework. These faded gems of Haitian architecture were nicknamed "gingerbread" houses by American tourists in the 1950s. This period and iconic style of Haitian architecture came to an end in 1925 when new timber frame construction was banned in the city to prevent fire.

The Gingerbread Houses reflect a time of prosperity and creativity during which Haiti was a vibrant part of the international community, hosting the Paris Exposition in 1900 and incorporating foreign influences into its indigenous art and architecture. The intricate patterns found in the fretwork of these houses are thought to be representative of the traditional vèvè patterns traced on the floor to call the spirits to a voodoo ceremony.

Political instability and economic strife have precluded substantive preservation programs in the country for some time, and many of the Gingerbread Houses have fallen into disrepair, including those that have been adapted for commercial uses. The Haitian Education & Leadership Program and the Association of Haitian Architects and Urbanists have proposed restoring a Gingerbread House to serve as a model and resource center for continued preservation efforts and training in the community.





Chiktan Castle

Kargil, India

Deep within the remote, mountainous region of northern India, Chiktan Castle erupts from the mountainside, seemingly born out of the cliff upon which it stands. Built in the sixteenth century by Balti (Pakistani) craftsmen, the castle served as a royal residence for centuries despite shifts in rulers as the region was amalgamated with neighboring kingdoms.

Chiktan Castle is composed of rammed earth and stone masonry with mud mortar. Following the designs of architect and carpenter Shinkhen Chandan, the castle used timber to support the ceilings of the structure as well as to frame the doors and windows.

Prepared for impending attacks, Chiktan Castle was a symbol of unity, strength, and community for the peoples of the region. The castle was attacked several times during its history, but was not abandoned until the late nineteenth century. Neglect and natural elements have left the castle in an advanced state of decay. Large portions of the outer walls have collapsed, partially due to the removal of stone in the mid-twentieth century for a local government hospital. As the capital of the Chiktan region, the castle was a significant political center and military fortification, and remains an important symbol of shared history and culture in the region.

Dechen Namgyal Gonpa

Nyoma, India

Dating to the seventeenth century, Dechen Namgyal was an early monastery, or *gonpa*, of the Drugpa Kagyu branch of Tibetan Buddhism along the ancient trade route of Ladakh. Perched 14,000 feet (4,270 meters) above sea level on the Western Tibet Plateau, Dechen Namgyal Gonpa was built under the patronage of the Ladakhi king Sengge Namgyal with the assistance of the Tibetan priest Stag-Tsang-ras-pa.



The advantageous position on the trade route plateau is reflected in the architecture, which is a combination of a monastic layout and fortification. The interior is embellished with notable wall paintings and sculptures, and it is still used today as a place of worship for ten monks. The monks perform their daily rituals and maintain the building with help from local residents of Hanle.

Unlike when the Tibet trade route flourished, the Dechen Namgyal Gonpa today is remote and difficult to visit. Due to inadequate repairs, lack of financial resources, and limited preservation understanding, the gonpa is in a deteriorated state. Public awareness of the gonpa's significance, enhanced community partnerships, and local training workshops will help restore this gonpa and foster skills that could be applied at other gonpas in Ladakh.

Historic Civic Center of Shimla

Shimla, India



Until the first half of the nineteenth century, Shimla was an obscure village along a ridge in the mid-Himalayan ranges. Despite its isolation, during the 1830s the town became the summer retreat of the British during their colonial rule of India, thus transforming Shimla. After a municipal committee was established in 1851, a core of civic buildings was constructed along a 3.7-

mile (6-kilometer) axis known as the Mall. The spine of this district stretches from the neo-Gothic Christ Church on the east over to the Telegraph Office on the western boundary, with the iconic greystone Town Hall as its centerpiece. Other important public structures built in this era include the Gaiety Theatre, the tallest five-story building of the period, and the General Post Office Building, which is the oldest post office in modern India. In 1864, Shimla was officially declared the summer capital of the British Indian Government and survives today as a rare example of a migratory capital of the British colonial era.

In its postcolonial context, appreciation for Shimla's architecture has flourished and the values of this heritage have been embraced by the local population. However, increased and unplanned development has caused considerable degradation to the town's historic urban fabric. Collective action is proposed to ensure its preservation, including an overall management plan for the historic district, conservation projects for select historic structures, and sustainable adaptive reuse of those structures.

Kothi, Qila Mahmudabad

Mahmudabad, India

The Mahmudabad Estate was founded in 1677 by Raja Mahmud Khan, a descendant of the first caliph of Islam. The *Kothi*, or palace, is part of a 20-acre complex called the *Qila*, or fort. The Kothi is a leading example of Awadh palace architecture, and served as an important administrative and residential complex for rulers of Mahmudabad throughout the Mughal period and subsequently during the British colonial era. It played an important role during the First War of Independence in 1857, at which time the Kothi was completely destroyed by the British. The building was reconstructed immediately thereafter, using the original plinth.

Today the Kothi serves as an important religious and cultural center. It is the traditional venue of many majlis and processions, and the site also boasts one of the best libraries in the Urdu and Arabic languages, and hosts scholars of literature, art, and poetry. The tremendous size of the Kothi itself, 67,650 square feet (6,285 square meters), makes conservation an unwieldy task. Portions



of the building have been unused for 50 years, and the combination of neglect, aging, and seismic damage further compounds these challenges. This site is emblematic of the plight of many privately owned eighteenth- and nineteenth-century palaces, for which the size and scale of problems preclude upkeep.



Al-Hadba' Minaret

Mosul, Iraq

Known by locals as al-Hadba', or the hunchback, because of its precarious slant, the minaret of the Great Nur al-Din Mosque is one of the primary landmarks of the old city of Mosul. Built by the Seljuk ruler Nur al-Din al-Zangi Atabeg, it was part of a religious complex including a mosque and a madrasa named for its patron. At the time of its completion in 1172, the minaret was 150 feet (45 meters) high, with seven ornamental bands of brickwork at different levels around its cylindrical shaft. Five times a day, a muezzin would ascend the spiral stairway and sing the call to prayer from the balcony. By the time the famous traveler Ibn Battutah visited the city in the fourteenth century, the minaret was already listing significantly and had been given its nickname, which has remained ever since. In 1942, as part of a renovation campaign by the Iraqi Department of Antiquities, the mosque and madrasa were dismantled and reassembled according to a new plan, but the minaret remains as one of the few original elements of the medieval Nur al-Din complex.

The minaret's tilt has long been a source of concern. Despite efforts in the 1970s to stabilize the structures, cracks have proliferated along the minaret's base. Meanwhile, some residents have built houses immediately adjacent to the minaret and stand to lose their homes—if not their lives—were it ever to topple.

The entire country of Iraq has appeared on the past two Watch lists, emphasizing the ongoing threat to Iraqi cultural heritage sites in the aftermath of the war. It is hoped that listing this specific site, deemed a priority for conservation work by the Iraqi authorities, will draw focused technical assistance to this project and reiterate WMF support for the conservation of Iraq's heritage.



Russborough

Blessington, County Wicklow, Ireland

Designed for the first Earl of Milltown by Richard Castle in the 1740s, Russborough stands in stately repose at the base of the Wicklow Mountains, overlooking a large park that falls to the valley of the River Liffey. The well-preserved Palladian mansion and its surrounding demesne were donated to the Irish people in 1978 through the generosity of the estate's second owners, Sir Alfred and Lady Beit.

While the demesne contains one of the most intact and important designed landscapes ever created in Ireland, it has not been accessible to the public in the 30 years that Russborough has been open for visitation. Most of the original outbuildings, the eighteenth-century water features, and the historic structures in the wider demesne are in urgent need of repair, including the bridge to Lady's Island, the lime kiln, and the ice-house. Loss of historic natural features, including mature broad-leaved woodland



and parkland trees, is a very serious problem that must be met by a vast and well-researched replanting program. Renewed attention toward the stewardship of the demesne will restore the integral relationship between the house and its designed and natural landscapes, and preserve the integrity of the whole of Russborough.

Old City of Lod

Lod, Israel

With evidence of settlement dating to the fifth millennium B.C., the city of Lod has a long and varied history. In the Hellenistic period, it was a center of trade and learning in the Jewish Hasmonean Kingdom. During Roman rule the city was predominantly Christian. According to legend, St. George, the martyred Roman soldier in the Guard of Diocletian, is believed to have been killed in Lod in the fourth century A.D., when he refused to renounce his Christian faith. A church consecrated in his honor still stands in Lod. After the Arab conquest of Palestine in the seventh century, Lod served as the capital until it was replaced by Ramla.



The city of Lod suffered significant destruction during the 1948 war, and postwar urban renewal efforts have encroached on historic fabric. Located 9.3 miles (15 kilometers) from Tel Aviv, it is now home to Israel's largest international airport. This dense and layered history of occupation and development has resulted in a fractured landscape and community in present day Lod. Little remains of its historic core, save the vestiges of the khan and the olive press, dating from the Mameluke (1260–1517) and Ottoman (1517–1917) periods respectively. Discovery of the Lod mosaic, the largest intact Roman mosaic in Israel, along with efforts to improve socioeconomic conditions for its diverse population, have prompted plans to engage the community of Lod with its collective heritage through documentation, conservation, and tourism development.

Cathedral of St. James

Old City of Jerusalem

Entering the cobblestone alleys of the Cathedral of St. James is a journey back in time. The large patriarchal monastery of St. James was built during the twelfth century on the remains of a fifth-century Georgian church, on a site that was identified as the burial place of the first bishop of Jerusalem (St. James Minor). Resting in the southwestern corner of the Old City of Jerusalem, the structure is one of the few cathedrals from the Crusades to have survived almost intact. As early as 1195, St. James served as a refuge for the Armenian poor when a large hospice was attached to the church. Local Armenian merchants worked to beautify and enlarge the monastery through the centuries. This close relationship between the cathedral and the Armenian community was further solidified in the seventeenth century, when the cathedral was designated the seat of the Armenian Christian Church, around which the Armenian quarter of Jerusalem was established. Building activities intensified after the 1840s, and by the end of the nineteenth century the cathedral was reputed for its architectural ornament and its collection of jeweled vestments and manuscripts. After the first genocide and Soviet dominance of Armenia, St. James became a spiritual and cultural center of great importance for the Armenian diaspora.



This sacred place of history, identity, and unity is threatened by structural problems and deterioration of the elaborate interiors. Conservation and long-term management are sought to preserve the cathedral and to facilitate visitation and religious pilgrimage to the site, as well as to promote dialogue in a place so troubled by conflict yet so rife with shared history.

Historic Center of Craco

Craco, Italy

Towering above its mesmerizing landscape, the town of Craco, Italy, dates to A.D. 1000, when its magnificent Norman tower was erected. Archaeological discoveries, however, have found that Mycenaean settlements developed the land between the tenth and ninth centuries B.C. Perched atop a ridge of rolling hills carved out by the serpentine Cavone River, Craco was used in Norman times as a military outpost, scouting the vast expanse for oncoming Saracen invasions.

By 1500, the small town had begun to take shape. White stone buildings, reflecting the light-tan clay of the surrounding earth, began to emerge around the original tower, clinging to the sloping hill. The local population continued to climb, reaching 2,600 by 1561. In 1630, Craco established a permanent monastic order with the construction of the Monastery of St. Peter. The monastery was an important addition to the community, influencing science, religion, and the economy in a society sustained through the production of grains, vegetables, wine, oil, and cotton.

A landslide in 1991 led to the complete abandonment of the town, and slope instability continues to threaten the preservation of its history and architectural wonder. Protection of this mountaintop settlement poses tremendous technical difficulties and speaks to the broader challenge of preserving abandoned townscapes.



Villa of San Gilio

Oppido Lucano, Italy

The Roman villa of San Gilio is situated in Basilicata, on the eastern side of a hill providing panoramic vistas of a wide plain still exploited for large-scale wheat production, exactly as it was centuries ago. Within this surviving ancient landscape, the remains of the first-century B.C. villa include two large bath complexes, a monumental fountain, and a large cistern. The monumentality of the site, the building techniques, the long continuity of occupation, and above all the inscriptions and brick stamps suggest the possible owners of the villa: the Veidii, Iunii, and Valerii, some of the most important and influential families of ancient Italy. The villa lies in an area rich in other archaeological sites, such as the Hellenistic villa of Moltone di Tolve (fourth to second centuries B.C.), which is one of the most important Hellenistic villas of southern Italy, and the Roman and Late Antique villas of Masseria Ciccotti and S. Pietro di Tolve.

However, this remarkable Roman villa faces many conservation challenges caused by modern activities. Looters armed with metal detectors are destroying the site in their search for coins and other precious materials. Modern agricultural works cause damage to the architectural structures, which have already suffered from past seismic activity. To steward this landscape more effectively, an integrated plan for interpretation, visitation, and preservation has been proposed, but has yet to be fully implemented.

Ponte Lucano

Tivoli, Italy

Stretching across the banks of the Anio River, the graceful seven-arched bridge of Ponte Lucano connects past and present within a storied landscape. Dating from the 1st century B.C. and extending the ancient consular road of Via Tiburtina, Ponte Lucano served the road from Tivoli to Rome until the mid-twentieth century and remained in use for car traffic until just a few years ago. For over two millennia, Ponte Lucano has survived and adapted to the growing urban landscape while maintaining its historic identity and architectural integrity.

The bridge is part of an archaeological landscape that includes remains of the mausoleum of Plautii (first century B.C.) and a sixteenth-century public inn, and acts as a gateway to the Villa Adrianna World Heritage Site. However, recent development pressures and management issues along the Anio



waterway have dramatically altered its enduring character. The bridge and its surrounding sites are threatened by floods induced by the artificial course of the Anio and illegal industrial dumping in the river. In 2004, a plan intended to counteract these problems introduced concrete flood barriers, severing access to the site and failing to protect the vulnerable historic structures. Public outcry, the efforts of Italia Nostra, and Watch listing are raising awareness about this fabled intersection of roadways, waterways, history, and politics.

Machiya Townhouses

Kyoto, Japan

Kyoto, the capital of ancient Japan for over a millennium, was fortunate to weather the storm of World War II with relatively light damage. Unlike in most cities along the southern coast, the historic layout of streets and neighborhoods in Kyoto's city center survived intact, along with many of the machiya, or traditional townhouses.

Serving as both residences and workspaces, the machiya of Kyoto date from the Edo period (1603–1867) and were born out of the city's growing merchant class and artisan traditions. Incorporating interior gardens and abundant light and air, the machiya elegantly balanced form and function and fostered a culture that integrated urban living and commerce.



However, as development in the city has intensified and increasingly separated commercial and residential uses, the machiya are disappearing. In less than a decade, 13 percent of the prewar machiya have been destroyed and replaced by new construction. Groups of concerned citizens have

called for efforts to protect the machiya and create incentives for preservation. Watch listing is a first step toward rallying international support and improving local protections. The nominator, the Kyomachiya Revitalization Study Group, intends to restore a typical machiya, which would serve as a model project and resource center for preserving this cultural tradition and highlighting an important component of the city's architectural heritage.

Damiya Dolmen Field

Damiya, Jordan Valley, Jordan

In the lower foothills of the Jordan Valley, hundreds of megalithic blocks rest silently on the arid slopes of the Damiya Dolmen Field. During the Early Bronze Age (3600–3000 B.C.), these massive slabs of Ramla sandstone and travertine were used to create burial chambers known as dolmens. The dolmens, with their lower upright stones



supporting enormous, horizontal capstones, convey the sense of delicate balance that has endured on this terrain for some five millennia. Roughly 300 dolmens survive in the Damiya Dolmen Field. Along with several other rock-cut tombs and circular stone-cut features, the mortuary structures of the Damiya Dolmen Field together form a highly significant and rare landscape.

Dolmen sites throughout Jordan are being lost at an alarming rate, and the unparalleled landscape of Damiya is now threatened by developmental pressures from quarrying operations. With only a negligible barrier left to protect them, many of the fragile dolmens are now suspended on quarried pillars and left vulnerable to collapse. Despite efforts by the Jordanian Department of Antiquities to document the structures, they are unable to abate the destruction that these highly invasive quarrying processes will exact on these ancient vestiges. Watch listing aims to raise awareness about the plight of this extraordinary landscape and ensure its protection.

Vernacular Architecture of the Kazakh Steppe Sary-Arka

Zhezkazgan, Kazakhstan

Extreme environmental conditions in the vast Sary-Arka steppe compelled a semi-nomadic way of life for the people of central Kazakhstan, with mobile housing and seasonal cattle breeding. But from generation to generation they built special structures, set on hills, in memory of their ancestors and as places of burial and worship. These necropolises and mausoleums marked the borders of land ownership and the main roads, providing texture and bearings to this endless landscape. Constructed by local craftsmen of earthen materials and fired brick, these structures date from between the eighteenth and twentieth centuries and were of simple design and decoration. During the Soviet period, the nationalization of lands



and the development of new towns and settlements forever altered the nomadic way of life, and these structures and associated traditions were abandoned. Left without attention and maintenance, these mausoleums and necropolises fell into disrepair.

In the 1980s, an inventory of these heritage resources was undertaken by the Ministry of Culture, but conservation efforts were limited due to a lack of resources. Finally, in 2008, the mausoleums and necropolises

of Sary-Arka were listed for protection by the state. Neglected for nearly a century, there is hope that enhanced understanding of these remarkable vestiges and renewed engagement with the community will promote their long-term conservation and stewardship.

Hintang Archaeological Landscape

Houameuang District, Lao People's Democratic Republic

Scattered across 72 different locations along a remote mountain ridge, the Hintang Archaeological Landscape is a collection of prehistoric megalithic sites in northeastern Laos. Hidden throughout the region's lush jungle vegetation and nearly inaccessible to the outside world are 1,546 upright standing stones, 153 large stone disks, and underground chambers dating back to the Bronze Age. Mysterious yet undoubtedly deliberate, the clusters of stone offer glimpses into an earlier era. Much is still unknown about the area's prehistoric inhabitants, but the significance of the landscape lies in the potential for cultural, ecological, spiritual, and archaeological discovery. Today, the site remains important sacred ground for the indigenous communities, who engage in rituals and make offerings to Hat Ang, a religious idol thought to be the guardian of the surrounding lands.

A recent survey found that approximately one-third of the archaeological site is in a state of disrepair. Natural elements, including wind and water, have eroded the stones as well as the sites surrounding them. Further, man-made threats, including looting, uncontrolled tourism, and some road development, have placed the landscape at risk. Fighting, including the Vietnam War (known locally as the Second Indochina War) during the 1960s, left the area damaged. Unexploded ordnance remains in the area and not only threaten the safety of local inhabitants and visitors, but also hinder conservation efforts.



Tam Ting

**Nam Kong River at Ban Pak Ou,
Lao People's Democratic Republic**

Deep within the riverbank of the Mekong in northern Lao's tropical region of Luang Prabang, the shadows of the Tam Ting caves reveal wonders of ancient spiritual and cultural heritage. It was here, during the fifteenth century, that animistic religions (the belief that spirits existed within not only humans, but within animals, plants, rocks, rivers, even thunder) featuring the water spirit of the Mekong River were peacefully united with Buddhism. Tam Ting has come to represent the national character of Lao—one that exists in a world of peace without conflict.

Within the two caves of Tam Ting are stupas, shrines, and carvings of Buddha. Over 4,000 wooden figures of Buddha, many highly ornate, stand within the natural limestone caves, testament to the skill of Lao craftsmen centuries ago. Cast against the jagged mouth of the caves and the lush vegetation surrounding the site, the ancient works illustrate the relationship between man and nature.

The works that endure today remain important symbols to the people of Lao and the Luang Prabang region. Vandalism and theft of these sculptures severely threaten Tam Ting. Further, increased tourism jeopardizes the rural sanctity of the site and endangers the caves themselves, where insufficient walkways and barriers inadequately shepherd visitors through the site.

Acueducto de Tembleque

Zempoala to Otumba, Mexico

From the rocky, desolate terrain of the central Mexican state of Hidalgo, the Acueducto de Tembleque reaches toward the sky and rises up to 125 feet (39 meters) in height. The aqueduct, built between 1543 and 1560, was designed by Brother Francisco de Tembleque with the assistance of the master stonecutter Juan Correa de Agüero and hundreds of indigenous workers. The structure towers over the surrounding landscape and spans farmland, ravines, towns, cities, and an archaeological site, connecting Tecajete Hill in Zempoala to Otumba using a complex system of tanks, water coffer, and water troughs. Tembleque is built of both local and volcanic stone, upon which a one-foot-wide (30 centimeters) channel of smooth, polished stone transports the water.



Acueducto de Tembleque is widely considered the most significant work of hydraulic engineering built in Mexico during the sixteenth century. Further, it remains an important symbol to the communities of the region whose ancestors depended on the aqueduct's water. Even today, conservation efforts to repair the aqueduct are focused not only on addressing deterioration caused by natural exposure and vandalism, but on restoring the hydraulic complex so that water can once again run and serve the local communities.

Templo de San Bartolo Soyaltepec

Oaxaca, Mexico

Constructed in 1723, Templo de San Bartolo Soyaltepec is located in the small rural village of San Bartolo Soyaltepec in the state of Oaxaca. Like so many of the baroque Dominican churches built in the Mixteca region during the seventeenth and eighteenth centuries, San Bartolo's stone façade reflects elements of Spanish architecture of the period in combination with masterful usage of local traditional materials and craftsmanship.

Designed with a traditional Latin cross plan, the church contains a choir loft, nave, transept, and chancel. A perpendicular hall houses the sacristy and rectory. Circular windows high above the apse and nave flood the church with natural light, revealing religious decorations covering the interior walls. Outside, a tree-lined courtyard and a single bell tower are vestiges of the baroque style typical of Spanish colonial architecture of the period and region.

Much like San Felipe Tindaco, also on the 2010 Watch, insufficient financial resources are available to address structural issues challenging San Bartolo Soyaltepec. Despite sincere local interest in preserving an important symbol of the community's heritage and religion, lack of maintenance has left the roof and arches in poor condition, and the walls remain in a weakened state. An 1864 earthquake left damage that has yet to be fully repaired.



Las Pozas

Xilitla, Mexico

Amid the mountainous jungle of Mexico's Huesteca region, Edward James, the British artist and wealthy patron of surrealism's avant-garde, designed a series of canals, pools, and architectural follies, fashioning his own version of the Garden of Eden. Collaborating with Plutarco Gasbélum Esquer and local artisans, James began the works when he first bought the rugged ranch land in 1944, and continued steadfastly until his death 40 years later.

James's surrealist landscape features a "stairway to nowhere," a cinema with no seats, a library without books, and a building called La Casa de Tres Pisos ("The Three-Story House"), which in fact has five, as well as more than 30 other follies that he left unfinished. Since his death, the jungle has become increasingly interwoven with the structures, and the landscape has become more compelling than ever. Nevertheless, if allowed to grow unchecked, the tropical trees and plants threaten to overwhelm the equally exotic architecture. Stewardship of this site requires great sensitivity to both environmental and cultural heritage conservation. An ambitious campaign has been launched to preserve the natural and man-made elements of this unique landscape.

Templo de San Felipe Tindaco

Tlaxiaco, Mexico

In the isolated, arid region of southern Mexico, the charming Templo de San Felipe Tindaco rests atop a small plateau overlooking rolling hills. Little is known, however, about its origins. In 1571, the Parish of Natividad Chalcatongo was established and oversaw eight ranches, which were consolidated into two locations in 1603. In the eighteenth century, seven of these ranches were restored as villages in the surrounding region, among them San Felipe Tindaco. Construction on the church likely began in the late eighteenth or early nineteenth century.

Designed in the manner of a Latin cross, San Felipe Tindaco was constructed with many of the regular features adopted by eighteenth- and nineteenth-century churches in



the region. A choir loft, nave, transept, apse, sacristy, and rectory lie within the church's recessed stone façade, following the architectural styles of similar baroque Dominican structures in the region. Inside, light-blue and red decorations cover the walls surrounding the golden altar, immersed in natural light pouring in from high windows.

Like the nearby Templo de San Bartolo Soyaltepec, the church is a focal point of the community and an important element in its religious and cultural life. Limited resources constrain preservation and maintenance efforts. The roof and arches are in poor condition, and the walls remain in a weakened state, further threatened by the church's location in a seismic zone.

Templo y Convento de los Santos Reyes y Convento de la Comunidad

Metztitlán, Mexico

When the town of Metztitlán, located in the Sierra Alta region of the state of Hidalgo, was established during the first half of the sixteenth century, La Comunidad Convent and later Los Santos Reyes Monastery were built on two of the highest points in the new settlement. These two important religious structures came to reflect the blending of Mesoamerican and European cultures and traditions, producing a unique artistic and architectural language. La Comunidad Convent was the first building constructed by the order of St. Augustine in Metztitlán and remains one of the oldest in the entire country. Los Santos Reyes Monastery, founded by the Augustinian order in 1570, survived the nineteenth-century laws that allowed religious properties to be expropriated

and remains in use for religious purposes. The complex retains nearly all of its original features.

In 1991 and 1992, Metztitlán suffered severe soil displacements. If these geological phenomena persist, these two highly significant buildings will be compromised. The Dirección General de Sitios y Monumentos del Patrimonio Cultural (DGSMPC) hopes to raise public awareness about this plight and to develop countermeasures to control the shifting subsoil that is adversely affecting these historic treasures of the early Spanish colonial era.



Assumption of Our Lady Church

Causeni, Republic of Moldova

Unassuming though it might appear, the white walls and red-tile roof of the Assumption of Our Lady Church hold a storied and unique history. Built in the seventeenth century on the site of an older wooden church in the southeastern Moldovan town of Causeni, the church was originally occupied by Turks and Tartars. In the eighteenth century, it became home to the Greek community of Braila. The church survives as the oldest building in Causeni.

The church's interior, set more than three feet (one meter) below ground level, preserves the only medieval fresco in the Republic of Moldova. Executed by Walachian paint-



ers in a late Byzantine-Romanian style, the interiors feature religious scenes and iconography in vibrant reds, gold, and blues.

Soviet occupation (1944–1966) saw the church exploited as an apple cannery. Over the years, much of the original exterior wall paintings have been lost, reducing the church's façade to the white walls visible today. Additionally, despite

the installation of a new roof in 1972, moisture, drainage problems, and ineffective drying methods have conspired to deteriorate the church's precious paintings. A lack of resources has encumbered local and national efforts to conserve the church.

Lixus

Larache, Morocco

The archaeological ruins of the ancient city of Lixus emerge from a hill at the bend of the Loukkos River on the western coast of Morocco. The first inhabitants of the site were the Phoenicians in the twelfth century B.C., who remained there as merchants until the settlement fell to the expanding Roman Empire in the first century B.C. By the fifth century A.D., the Roman Empire declined and the local Amazigh people inhabited Lixus until the seventh century when the site was completely abandoned. Floors decorated in mosaics, a theater, garum-making facilities,



and a basilica are the few ruins that remain, and are reminders of the onetime splendor and prosperity of Lixus. Since the seventh century, Lixus has been abandoned and exposed to more than a millennium of neglect and looting, and is susceptible to complete destruction if a management plan is not implemented.

As tourism expands in Morocco and related development comes to the area, a conservation and sustainable tourism management plan is imperative to protecting the ruins of Lixus from further decay. Such planning will hopefully encourage local and international recognition, engage stakeholder participation, and enhance community development.

Shikarpoor Historic City Center



Shikarpoor Municipality, Pakistan

Founded in 1617, Shikarpoor quickly became the principal city on the trade route between Central Asia and India during the eighteenth and nineteenth centuries due to its strategic location. In the mid-eighteenth century, Afghans took complete control of the city, which was predominately Muslim, and urged

Hindu merchants to settle and carry on trade through Afghanistan to Central Asia and India. The enormous bazaar in the center of Shikarpoor spans 2,400 feet (730 meters) and is thought to be the oldest and largest in the region of Sindh. The surviving brick and mud-plaster houses and their rich timber and wrought-iron finishes reflect the faded prominence of the city. Shikarpoor went into a gradual decline after the construction of railways toward the end of nineteenth century, and finally due to the mass exodus of its Hindu community resulting from India-Pakistan divide in 1947.

Shikarpoor was listed on the Watch in 2008, drawing attention to the cultural significance of the city and its compromised state. The nominating institution, NED University of Engineering and Technology in Karachi, has furthered its efforts by initiating a comprehensive inventory documentation of heritage properties and the urban fabric of Shikarpoor. Limited resources and technical support remain challenges, and supporters hope to incorporate existing efforts into a conservation plan for revitalization of its center, adaptive reuse of historic buildings, and training of local professionals.

Petroglyphs in the Diamer-Basha Dam Area

Northern Areas, Pakistan

Meandering through gorges of the Indus River valley and across high mountain passes, ancient arteries of the fabled Silk Road cut through the Diamer District of Northern Pakistan. Along these pathways, thousands of petroglyphs cover cliffs, rock faces, and boulders, standing testament to the ancient cultures that once settled in this region and the merchants, pilgrims, and conquerors who later journeyed through it. Over 50,000 rock carvings and 5,000 inscriptions discovered here serve as a timeline from the Epipaleolithic period to the pre-Islamic "golden era" of Buddhism. The earliest petroglyphs, which depict wild animals such as ibex and the Himalayan blue sheep, were created by groups of hunter-gatherers who were first drawn to this mountainous region in the early Holocene. At the approach to the first millennium B.C., the 'Eurasian animal style' of drawing was introduced from Central Asia by Scytho-Saka tribal groups. As this region developed into a dynamic Himalayan crossroads in the Silk Road era, more petroglyphs exhibited a vast array of Buddhist iconographic motifs and architectural forms, most importantly associated with the building of stupas.

In 2006, the Pakistani government approved the construction of a dam near Basha that will submerge these petroglyphs. The dam will provide much needed infrastructure to this remote area, but will sever any remaining connection between these communities and the vestiges of their past. Recognizing the need to balance development and heritage stewardship, documentation of the petroglyphs and possible protection measures are being sought so as to mitigate the effects of the dam on this unparalleled complex.



Colón Historic Center

Colón, Panama

Established in 1850 by the New York-based Panama Railroad Company, the city of Colón is an important center for global trade and commerce in Latin America. Both Colón and the Panama Railroad were instrumental in the construction of the interoceanic canal, completed in 1914. By then, Colón had become a melting pot of West Indian, European, North American, and Asian cultures, drawn to Panama in search of economic opportunities. Colón's gridiron plan, with its long, narrow blocks open to the trade winds, along with its parkways and distinctive colonnaded street facades, has proven to be a remarkably successful model of urban form, sensitive both to the challenging climatic conditions of the



humid tropics and the possibilities of adaptive change. The historic core features a unique blend of architectural styles, including Gothic Revival, Neoclassical, Art Deco, and early Internationalist Modern, reflecting both the historical stages of the city's development and its cultural diversity.

Today, the Historic Center of Colón is grappling with a number of challenges, including neglect, inadequate funding, and a lack of awareness about the city's heritage. Commercial and port-related activities surrounding the Historic Center further threaten this site as well as nearby Mount Hope Cemetery, another 2010 Watch site.

Corozal Cemetery

Panama City, Panama

The Corozal Cemetery, located at the Pacific end of the Panama Canal, and the Mount Hope Cemetery, located at the Atlantic end, together serve as stark reminders of the lives lost to one of the most significant and iconic water passages in the world, and of the racial, social, and economic exclusion many suffered in its construction. The seaway was made possible by more than 60,000 black West Indian laborers before, during, and after its construction period (1904–1914). Inaugurated as a cemetery in 1914, Corozal was an official expansion of Mount Hope; both were designated as a final resting place for "Silver Roll" employees, the nonwhite workers of the Panama Canal and American Canal Zone.

The present-day, 46-acre Corozal Cemetery was transferred to Panama from United States jurisdiction in 1979, when it was officially separated from the 17-acre "Gold Roll" section, now known as the American Battlements Cemetery, which was traditionally reserved for white U.S. citizens. In 1999, when the entire Canal Zone reverted to Panamanian control, administration of the Corozal Cemetery was handed over to the City of Panama. In recent years, inadequate maintenance has caused problems of improper drainage, erosion, vandalism, and jungle encroachment. Increased awareness and collective action are needed to ensure the preservation of this venerable landscape.



Mount Hope Cemetery

Colón, Panama

At the Atlantic terminus of the Panama Canal, within the gates of Mount Hope Cemetery, the landscape of graves reveals some of Panama's rich history. Originally known as the Monkey Hill Cemetery, Mount Hope became the burial



ground for black West Indian immigrants who died working on the intercontinental Panama Railroad for the American Panamanian Railroad Corporation between 1850 and 1855. As work began on the canal, first with the French Canal Company (1880–1889) and later during the American period (1904–1914), the cemetery became the resting place for thousands of Jamaican, Barbadian, and other West Indian canal laborers, known as the Silver People. During the time of the railroad, a policy of separate payrolls based on race was first implemented; the French adopted the practice, and the Americans continued the segregated system through the Gold and Silver Rolls. "Gold" referred to the primarily white American employees, who received higher pay and more privileges. "Silver" were the nonwhites subjected to inferior working and living conditions, and were likewise segregated in death.

Together with the Corozal Cemetery, located at the Pacific end of the Panama Canal, these burial landscapes are an important reminder of the lives lost to one of the most significant and iconic water passages in the world, and of the racial, social, and economic exclusion many suffered in its construction.

Grossly neglected for years, many of the gravestones are overgrown and deteriorating, while some graves have been completely exhumed. Encroaching industrial development and attempts by the Authority of the Panama Canal to expand the waterway further jeopardize the site.

La Santísima Trinidad del Paraná

Trinidad, Paraguay

In 1609, the Spanish Crown installed the Society of Jesus in an area of South America that includes portions of present-day Paraguay, Brazil, and Argentina. Thirty *reducciones*, or mission settlements, were established by the Jesuits to bring Christianity to the indigenous Guaraní as well as to manage Spanish economic interests in the region. Following the Guaraní War in the 1750s and the expulsion of the Jesuits from Spanish lands in 1767, the missions were abandoned. In the decades that followed, many were destroyed; others were harvested for building materials or simply deserted.

La Santísima Trinidad del Paraná was the most ambitious of these missions and one of the last to be constructed. Established in 1706 and completed in 1712, it was designed by the noted Jesuit architect Juan Bautista Primoli. Its well-preserved urban structure includes a plaza, a main church and a small church, a belfry, a college and cloister, housing, gardens, and workshops. La Santísima Trinidad del Paraná, now an archaeological ruin, was inscribed on the UNESCO World Heritage List in 1993. Despite its significance and recognition, the mission faces problems of structural instability and imminent collapse; collective action is required to prevent further decay and potential disaster.



Jesuit Churches of San José and San Javier

Changuillo and El Ingenio, Nazca, Peru



From their arrival in Peru in 1568 to their expulsion in 1767, the Jesuits managed large land holdings and abundant agricultural production, and in the process accumulated significant wealth. This prosperity was reflected in the churches and missions constructed throughout the southern coastal region of Peru. Completed in the 1740s, the surviving façades of the churches of San José and San Javier represent some of

the most outstanding examples of baroque architecture in the region. Blending European and local building techniques and motifs, both churches have a single nave under an originally vaulted roof, and contain highly decorative finishes.

San José is constructed of adobe and fired brick at the lower walls and *quincha* (local wattle and daub) at the upper. Its main entry is characterized by large, spiral Solomonic columns, usually reserved for *retablos*, or devotional paintings. San José's main portal is flanked by massive circular towers with internal stairs leading to the choir loft and belfry; it is built entirely of fired brick and adobe. Both churches reverted to the Spanish government in 1767 and were sold to private owners. Severe earthquakes in the 1940s and throughout the second half of the twentieth century have left the churches in ruins. The Agrarian Reform of 1968 likewise left the remains of the churches without caretakers when landowners lost and abandoned properties. The Jesuit Churches of San José and San Javier are in need of integrated plans for conservation, management, and visitation in order to ensure their survival for future generations.

Chankillo

San Rafael District, Peru

Though relatively little is known about the people who once lived in the fortified temple of Chankillo, recent archaeological discoveries provide a glimpse of how they may have used the site over 2,300 years ago. A mysterious feature once thought to be a defensive wall now appears to be the earliest known astronomical observatory in the Americas. Protruding like the teeth of a blunt saw, 13 squat stone towers line the crest of a ridge situated in the middle of the site. When viewed from one of two observation platforms positioned on either side of the ridge, the towers and the notches between them span the entire annual rising and setting arcs of the sun, which shift north and south along the horizon gradually over the course of a year. Researchers estimate that by watching the sunrise or sunset from the correct observation platform, the inhabitants of Chankillo would have been able to determine the date with an accuracy of two to three days, and likely used the site to regulate the occurrence of seasonal events such as planting and harvest times and religious festivals. In this way, the Chankillo observatory provides evidence that sun cults existed in the Andes some two millennia before the well-known sun cult of the Inca Empire.

Since the site was identified as an observatory in 2007, there has been increasing, unsupervised visitation by tourists. Given its exceptional potential and the recent launch of the UNESCO Astronomy and World Heritage initiative, the nominators hope to draw the governmental and private support necessary to undertake a proactive planning process for sustainable tourism and conservation management at the site.



Pachacamac Sanctuary

Lurín, Peru

Stretching through the Lower Lurín Valley of Peru, Pachacamac Sanctuary surveys the coastal region just south of Lima. Developed as a small ceremonial center in the early fifth century, Pachacamac grew to become one of the most important religious complexes in the pre-Columbian Andean world, reaching its peak during the sixth century. Inca society controlled the site after defeating the local Yschma polity, and occupied the sanctuary until the Spanish arrived in 1533.

Renowned for its oracle, Pachacamac became an important pilgrimage destination before the arrival of the Incas between 400 and 600. Inca assimilation of the sanctuary centuries later allowed the civilization to assume control of both agricultural production in the surrounding region and the religious sphere and influence associated with the oracle. Additionally, the Incas constructed the Temple of the Sun, the Old Temple, the Painted Temple, and the Acllawasi, many dedicated to Inca worship of the sun. The Acllawasi, where Inca women prepared for the Sun worship, is the only one of its kind left in Peru. The building is composed of stone walls crafted using the traditional Inca masonry style.

More than 18 structures, most built of adobe, are protected by fortified earthen walls. A 2007 earthquake crippled the sanctuary, causing structural instability that has closed the site to the public. Little funding has been directed to Pachacamac, threatening the preservation of this important religious complex and archaeological vestige.



Parque Arqueológico de Pikillaqta

Cuzco, Peru

The archaeological park of Pikillaqta rests on a plateau surrounded by hills, valleys, wetlands, and lakes, and embodies the harmonious coexistence of the ancient Wari culture with the region's unique natural resources and landscape. The pre-Inca urban center of Pikillaqta was a provincial city from 650 to 900 A.D. that functioned as a residential, administrative, religious, and military center for the expansive Wari Empire. Only 20 miles away from Cuzco, the park spans 8,453 acres (34 square kilometers) and includes various houses, ceremonial buildings, cemeteries, and storage facilities alongside a diverse landscape of flora and fauna and rich soil, stone, clay, and gypsum quarries.

The rarity of the bucolic landscape and archaeological remains is not well known among the local population, nor with the international community. The local herdsmen and farmers are causing damage to the archaeological remains by using the park for their grazing and as farmland. Brush fires and agricultural burning are destroying the vegetation, and the clay and gypsum are being stripped away from the site for reuse. The local authorities seek to engage the community in conservation and tourism development efforts to raise awareness, improve economic conditions, and promote stewardship of the cultural and natural resources of Pikillaqta.



Santuario Histórico Machu Picchu

Distrito de Machu Picchu, Peru

Perched atop the Andean peak bearing its name, in clouds high above the Urubamba Valley, Machu Picchu overlooks the Vilcanota River. Construction of this majestic complex concluded at the height of Inca civilization in the fifteenth century, during the reign of Pachacutec Inca Yupanqui and his descendants. Though abandoned within 100 years of completion, even after the fall of the Inca Empire the site offered protection for rebel forces fighting for Peruvian independence, eventually attained in 1821. Since 1911, when Hiram Bingham of Yale University first arrived at the site at the invitation of the Peruvian government, the fascination with Machu Picchu has spread around the globe. It endures as one of the most important and recognized archaeological landscapes in the world.



While the seamless stone masonry of the agricultural terraces and structures has stood strong through the ravages of time, war, and earthquakes, the vulnerability of Machu Picchu and its environs should not be underestimated. Steady and significant increases in visitation at the site have prompted development and urbanization in nearby areas to meet the growing tourism needs. Balancing infrastructure and service requirements with the preservation of this cultural icon remains a constant struggle at Machu Picchu. The call for integrated and sustainable management strategies for the site and the surrounding communities has been echoed for over a decade, but planned, collective action has yet to be achieved.



Tambo Colorado

Humay, Peru

Faded but still visible, the adobe complex of Tambo Colorado derives its name from the abundant colors that once vividly adorned its outer walls. Situated between the Pacific coast and the Andes Mountains of southern Peru, the decorated surfaces and structure have survived remarkably well for centuries due to the region's extremely dry and temperate climate.

The Inca settlement was constructed as an administrative and ceremonial center during the reign of the Tupac Yupanqui in the last quarter of the fifteenth century. Tambo Colorado is among the best-preserved Inca sites on the Peruvian coast, although an earthquake in 2007 damaged the building. The site is strategically located midway along the Camino Real from Cuzco, and from this position, it was possible to control the flow of commerce and access to water sources in the region. The only Inca complex composed entirely of adobe and *tapia*—rammed earth—as an adaptation to the coastal environment, Tambo Colorado follows the typical Inca design, with recessed trapezoidal niches and a rectangular floor plan.

Tambo Colorado was one of the most significant coastal sites of the Inca empire. Strategically positioned and uniquely crafted, the site offers important historical, archaeological, and religious insight into Inca culture. Today, it is an important symbol to those living in the surrounding coastal environment. Seismic activity, aggressive weather conditions, and uncontrolled tourism threaten the site's stability and preservation.

San Francisco de Asis de Marcapata

Marcapata, Peru

Nestled in the hazy lowlands of the Marcapata Valley, the church of San Francisco de Asis dates to the late sixteenth or early seventeenth century and exemplifies the Andean baroque architecture that emerged from the intersection of Spanish and local culture. The rubble stone masonry is finished with an earthen render and capped with a thatched roof. The church has been maintained and repaired by the community in the traditional ceremony of Repaje.

The new Interoceanic Highway connecting ports in Peru and Brazil passes through Marcapata, creating development pressures and changes in the life and landscape of the town. The church has suffered damage due to the passage of time and lack of resources, and the transmission of the Repaje skills from generation to generation is threatened by the changing community dynamic. Training and awareness efforts are needed to renew heritage connections in the community and promote development that is sustainable and sympathetic to the historic fabric of the town. As a symbol of collective stewardship, the church of San Francisco de Asis is proposed as a vehicle for such activities.



Santa Cruz de Jerusalén de Juli

Juli, Peru

The city of Juli rests along the shores of the majestic Lake Titicaca in the Puno province of Peru. Juli was once the cultural and religious center for the Jesuit community in Peru, between the sixteenth and eighteenth centuries, where missionaries were trained to establish communities of worship elsewhere in South America, such as the Chiquitos. Juli benefitted from support from the Spanish Crown during the colonial era, resulting in privileged treatment and investment in its churches, including Santa Cruz de Jerusalén. Ornate carvings on the walls and columns of the sixteenth-century granite church allude to the baroque architecture and artistic grandeur of Rome but also demonstrate the influence of indigenous design, materials, and traditions. The church is an important reminder of the complex history of the region, despite its current dilapidated condition.

The walls of the church are unstable and cracked from exposure to the elements, the roof is partially lost, the interior is in ruins and invaded with vegetation, and the tower is in imminent danger of collapse. The communities of Juli and surroundings areas want to preserve the church and cultural heritage of the town in order to stimulate the economy and strengthen its position as a tourist attraction.



Nuestra Señora de la Asunción

Municipality of Santa Maria, Philippines

The town of Santa Maria lies on a narrow, flat plain between the sea and the central mountain range of Ilocos Sur province on the island of Luzon. In the sixteenth century, when Spanish Augustinians first settled in the area, Santa Maria was a mere *visita*, or mission outpost. By the mid-eighteenth century, Santa Maria had become one of the most successful of the Augustinian missions in the Philippines, and construction of Nuestra Señora de la Asunción began in 1765.



A stairway of 85 steps leads up a hill from the edge of town to the church, which is perched like a citadel and fortified by a retaining wall of stone. Its elevated setting is unusual for Spanish colonial churches of the period, which were usually sited in plazas. Flanked by two cylindrical columns, the church's exposed brick façade—once covered in limestone—opens into a nave flooded by natural light. A massive octagonal bell tower, added in 1810, stands nearby.

Serious structural damage to the retaining walls has led to partial collapse and portends further crises. Preservation efforts hope to address the issues of the church structure, and equally importantly wish to engage the local community in the stewardship of this important religious and historic heritage site.

San Sebastian Basilica

Manila, Philippines

The Gothic Revival, all-steel basilica of San Sebastian towers over the congested cityscape of Manila. After earthquakes in 1645, 1762, and 1863 destroyed the first three stone and brick churches erected on this site, Don Genaro Palacios, the Director of Public Works for the Spanish Insular government, recommended a new church be built of steel. Within the church's apple-green and white façade, flanked by massive spires, all interior surfaces are faux-finished to simulate jasper and marble.



Trompe l'oeil of statuary and other iconography, painted by the Academy of Lorenzo Rocha, adorn its walls. Thirty-four stained glass windows shower the vast nave with rich, warm hues.

Since its completion in 1891, San Sebastian has continued to play a significant religious and social role as the community parish and through its involvement in outreach programs. The innovative steel construction remains unique, its interior largely untouched by later restorations. Persistent leaks, corrosion, and material loss threaten the Basilica, but its most pervasive threat remains invisible: the structural bracing within cavity walls is severely deteriorating, potentially rendering the stability and continued functionality of San Sebastian precarious.

Rice Terraces of the Philippine Cordilleras

Ifugao, Philippines

Cascading down the eastern flank of the Cordillera Central mountain range in the heart of Luzon, hundreds of man-made terraces stand testament to the cooperative spirit and ingenuity of a people who settled and thrived in this rugged environment. Facing limited land and soil resources, these early inhabitants developed four terrace complexes during the sixteenth century for the cultivation of rice. Today, these structures are still heralded as some of the world's best examples of soil conservation technology. For the indigenous Ifugao peoples who maintained them throughout the centuries, the terraces symbolize the survival of their distinctive cultural legacy.

This majestic cultural landscape was inscribed on the World Heritage List in 1995, and in 2001 it was placed on the List of World Heritage in Danger due to physical deterioration and loss of the site's cultural underpinnings. The terraces continue to face decreasing use and are now threatened by wide-scale abandonment. The rice terraces of the Philippine Cordilleras underscore the challenge of

conserving a once-dynamic environment that has lost both its primary function for agricultural productivity and the people who have traditionally maintained it as they leave the region to pursue other employment opportunities. These situations require innovative approaches to preserve the community as well as the historic landscape and related man-made structures.



Fortified Churches of Southern Transylvania

Sibiu, Romania



Nestled in the hills and valleys below the jagged, menacing Carpathian Mountains of northern Romania, the red tile roofs and white walls of the fortified churches of southern Transylvania offer a contrasting but no less unique image.

More than 250 churches originally stood watch over this cultural landscape and its communities. As much spiritual centers as they were protective havens, the 160 churches that survive today are testaments to the struggle for survival against constant Tartar and, later, Turkish attacks between the twelfth and fourteenth centuries. Crenellations, arrow slits, and hoardings adorn the structures standing sentry over their villages.

With the advent of gunpowder and other technologies in the early eighteenth century, the protective functions of the fortifications became obsolete. The churches, however, maintained an essential role in the traditional daily life of the community as both spiritual and social centers. Emigration of Transylvanian Saxons within the last 20 years has transformed the region and contributed to the degradation of many of these churches. Insufficient funding, abandonment, and neglect have allowed the roofs, walls, and foundations to fall into disrepair. A trust has been established to advocate for the restoration of these sacred guardians of the past. Watch listing seeks to draw attention to and support the trust's efforts.

Church of the Icon of the Mother of God of the Sign

Podol'sk, Russian Federation

Perched high on a hill at the confluence of the Pahra and Desna rivers, the Church of the Icon of the Mother of God of the Sign surveys the surrounding topography of Podol'sk, a Russian industrial city just south of Moscow. Cast against an often bleak winter terrain, the church and its octagonal tower emerge from the landscape as would a lighthouse at sea, capped by a blazing, golden crown.

Completed in 1704 by order of Boris Alexeevich Golitsyn and supported by then Russian Czar Peter I, the church's unique architecture and design place it among the most significant of its period in Russia. Religious figures peer from atop the richly hewn stone façades, among the first demonstrations of religious sculpture in a country and culture that had long believed statuary to be idolatrous. Inside, rich blues accent interior walls saturated by religious paintings, iconic reliefs, and gilded wooden carving.

Religious repression under the Soviet Russian resulted in the closing of the church regime in the 1930s, and it fell into heavy disrepair in the last 80 years. When it was finally returned to the local community in the early 1990s, extensive ground and atmospheric water damage had already exacted a heavy toll.





Lietava Castle

Lietava, Slovakia

Atop a rocky crest in the Sulov highlands, the first stones of Lietava Castle were laid in the last quarter of the thirteenth century. The castle was built to command movement along the Amber Road, the ancient trade route for the transfer

of amber between Europe and Asia. It is believed that members of the Balas lineage built the original four-story tower, which was expanded over the centuries into a massive, three-tiered fortress. As the castle passed to successive owners, it underwent a number of transformations, culminating in a Gothic-Renaissance style during the first half of the sixteenth century that survives in the building fabric today. The weathered remains of renaissance portals, sixteenth-century inscriptions, fireplaces, and coats of arms serve as steadfast reminders of the castle's past grandeur.

The castle was abandoned in the mid-eighteenth century, and has since evolved into a strikingly picturesque ruin. However, neglect and the forces of time have weakened the structure, and stabilization is required. The maintenance of ruins, particularly of this magnitude, poses both technical

and philosophical preservation challenges. At Lietava Castle, these challenges are compounded by a lack of resources and limited community engagement in the stewardship of this important symbol of the region's history.

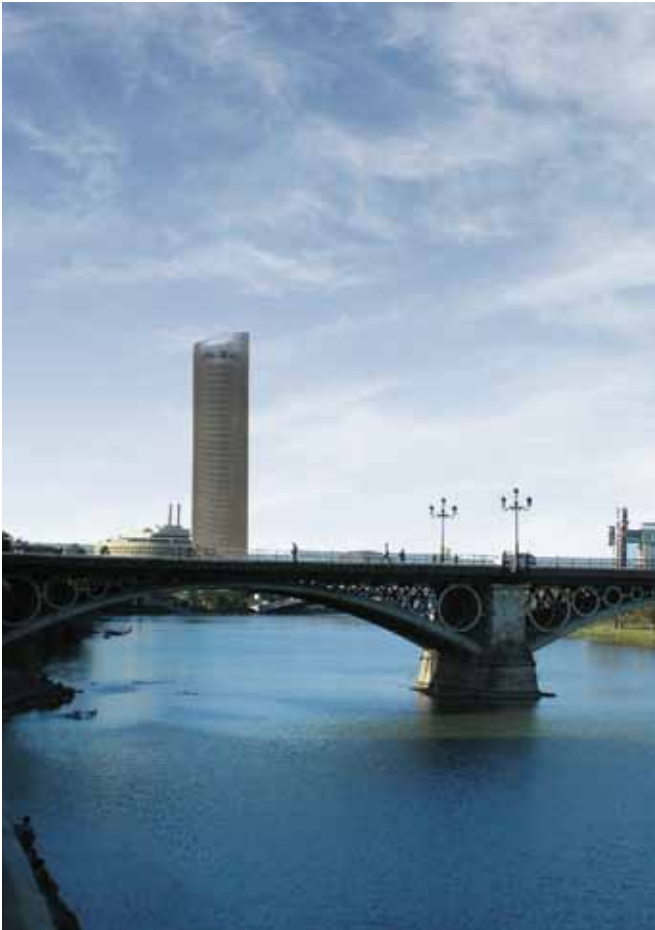
Wonderwerk Cave

Ga-Segonyana/Kuruman, South Africa

Wonderwerk Cave emerges from the plains of northeastern South Africa, opening on the northern side into the ancient cavity. Within the cave are stratified dolomitic limestone of the Ghaap Plateau Dolomite Formation and overlying Asbestos Hills Banded Ironstone, dating from the late Archaean to early Proterozoic (2.4 billion years) ages. Wonderwerk is one of fewer than five sites worldwide with evidence of human occupation nearly two million years old. Indications are apparent throughout: Oldowan stone tools can be seen in a basal unit, and rock art is present in several areas of the cave, signifying the religious and spiritual practices exercised for over 10,000 years.

Partial erosion and threats of imminent collapse in certain areas have forced the cave to be closed to visitors. Additionally, continued research into the geology and archaeology of the site has not only slowed but is severely threatened by the prospect of collapse. The historical, artistic, and archaeological significance of Wonderwerk cannot be underestimated, as it preserves one of the few remaining ancient shelters of prehistoric man.





Historic Landscape of Toledo

Toledo, Spain

The Vega Alta and the Vega Baja of Toledo are the upper and lower fertile valleys along the banks of the Tagus River where it enters and exits the historic city. The interrelationship between this countryside and the Toledo cityscape form a striking landscape that has been cited in the works of the great Spanish writers Cervantes, Tirso de Molina, and many others. These verdant vistas have also graced the canvases of the painters El Greco, Sorolla, Zuloaga, Beruete, José y Enrique Vera, and Arredondo.

The natural beauty of the meandering banks of the Tagus combined with important built heritage has contributed a lasting character to the landscape. Vega Alta contains valuable archaeological remains from the Paleolithic, Roman, Muslim, and medieval eras. Vega Baja is a place of great religious significance for Toledo and for Spain, because the patron saint of Toledo, Leocadia, is buried here. It also contains an abundance of archaeological zones featuring Roman villas with rich mosaics, a circus, theater, basilica, and even the Visigoth royal city.

The historic city of Toledo and its landscape were inscribed on the UNESCO World Heritage List in 1986. Now, however, planned development on the riverbanks for 7,000 housing units and more than two million square feet (200,000 square meters) of large-scale facilities severely threatens this heralded cultural landscape and highlights the complex tension between urban growth and heritage preservation.

Historic Landscape of Sevilla

Sevilla, Spain

Dotted with church spires and the minaret of a twelfth-century mosque, the historic landscape of Sevilla stretches serenely across the horizon. The city is one of the oldest in Spain, with origins dating to the eighth century B.C. Its tableau of historic architecture and urban design chronicles this long and diverse history, including Roman, Almohad, and Christian Andalusian traditions. The sixteenth century saw the height of the city's splendor, as all cargo destined for Spain's colonies in the Americas and the Philippines passed through Sevilla. However, by the eighteenth century the city was in decline and continued to suffer through the Franco era.

The end of the twentieth century brought renewed investment in Sevilla. It was designated the capital of Andalusia and hosted the Universal Exposition of 1992, celebrating the quincentennial of the voyage of Christopher Columbus, who is entombed in Sevilla's Cathedral. Its growing urban population has benefited from infrastructure modernization as well as improved heritage stewardship, but the pressures of development now threaten one of its greatest assets: the sublime vista across its historic cityscape and riverfront. The controversy over a proposed office tower on the Sevilla horizon typifies the growing tensions between urban densification and landscape preservation, and offers an important opportunity for dialogue and integrated planning.



Numancia

Soria and Garray, Spain

Celebrated by Pliny, Livy, and Cicero, the ancient city of Numancia rests atop a commanding promontory near modern Soria. In the mid-second century B.C. it became the stage of one of the most bloody and protracted wars waged by Rome, known as the Celtiberian Wars. The local Celtiberians were overtaken by the Roman legions between 153 and 133 B.C., after the Senate of Rome sent its most prestigious general, P. Cornelio Scipio, the conqueror of Carthage, to besiege the city. To end the resistance, he built seven encampments, connected by a wall 5.5 miles (9 kilometers) long, whose structure is still visible today, along with the nearly intact countryside that the Celtiberians themselves beheld during the bitter years of the Roman conquest.

Like the defiant Celtiberians, this important archaeological settlement and its wider historical environment have endured as a symbol of resilience. However, plans to construct an industrial park, an urban complex, and a housing development will irreversibly alter this highly significant yet undervalued landscape. It is hoped that Watch listing will bring national and international recognition of Numancia and renew efforts for its protection.



Old Town of Ávila

Ávila, Spain

From its strategic perch of over 3,300 feet (1,000 meters), this austere medieval town protected the Spanish territories from the Moors. Construction of its massive walls was begun in 1090, and the fortifications include over 80 semicircular towers and nine gates. These largely intact defenses created a granite landscape into which the city merged and from which it also emerged. The cathedral was built as an integral element of the embattled walls, while the town's topography of churches, monasteries, and houses extends beyond the ramparts, creating an ensemble of medieval urbanism.

This World Heritage city, like so many other urban centers in Spain and around the world, is faced with increased development pressures and limited land. New construction provides important services and infrastructure to a growing community but encroaches upon the fortifications and alters historic streetscapes and viewsheds. The need for careful and integrated planning that provides for growth while protecting Ávila's architectural heritage has never been more critical than now.

Route of Santiago de Compostela

Aragon, Navarre, La Rioja, Castile-Leon and Galicia, Spain

Between the years A.D. 820 and 830, a tomb attributed to the apostle St. James was discovered in Iria Flavia (Galicia), which gave rise to one of the main routes of pilgrimage for Christians from all over Europe. The Route of Santiago de Compostela is traced in the twelfth-century Calixtino Codex, which chronicles the 500-mile (800-kilometer) route stretching across Spain from the Pyrenees to the Atlantic coast. In addition to the local monarchs and knights of military orders that protected pilgrims, numerous monasteries, churches, hospitals, and bridges were established in order to facilitate the movement of these travelers. The surviving cultural heritage along the route is immensely rich and chronicles architectural history from the birth of Roman-



esque art to the first Gothic cathedrals and monasteries to the urban development of towns and cities. Along the Route, which today crosses three autonomous communities and 166 towns and cities, are more than 1,800 protected, culturally important historic and artistic sites.

Despite its remarkable survival, construction of a new major highway will cause irreparable physical, environmental, and scenic destruction to the Route of Santiago de Compostela at different points along its path. Alternative highway routes have been proposed in an effort to preserve the integrity of this historic corridor and landscape. Despite these efforts, initial construction has already destroyed three miles (4.9 kilometers) of the fabled Route near Santo Domingo de la Calzada.



Temple Expiatori de la Sagrada Família

Barcelona, Spain

Seemingly defying gravity, the towers of the Temple Expiatori de la Sagrada Família stretch to the heavens above the Barcelona landscape and are now synonymous with the city's identity. Begun in 1882, this massive, continuing project is the crucible of architect Antoni Gaudí, who took over the commission from diocesan architect Francisco de Paula del Villar in 1883. Gaudí continued to execute designs and oversee construction until his death in 1926. As a lasting symbol of his connection to the project, he is entombed in Sagrada Família's crypt.

Three grand façades frame the Temple Expiatori de la Sagrada Família: the Nativity to the east, the Passion to the West, and the Glory to the South. The still-to-be-completed Glory façade is the concern of a heated controversy regarding the Sants-Sagrera stretch of the Madrid-Zaragoza-Barcelona-French border high-speed train line. The underground train tunnel will pass along this façade, with a protective screen of pylons planned just six feet (two meters) from the Glory foundations. Given the proximity of the pylons, the tremendous weight of this portion of the church, the future structural settlement of the completed façade, and the vibrations caused by the train and its construction, there are concerns about whether Sagrada Família will be adequately protected from potential damage. Advocates have called for more rigorous analysis of the planned infrastructure development and its impact, and for a possible rerouting of the train line farther from this unique and beloved building.

Dutch Fort of Batticaloa

Batticaloa, Sri Lanka

Originally a Portuguese settlement, the Fort of Batticaloa was first constructed in 1628 as a trading and administrative center. Set upon a small island, the fort protrudes into a swampy lagoon, surveying the brackish waters protected by the city's outer banks. The Dutch had arrived in 1602, drawn to the prospects of trade and the abundance of pepper and cinnamon grown by the local community. However, it was not until King Rajasinghe in Kandy urged Dutch intervention that the European colonial power took action, capturing the fort in 1638 and establishing sovereignty in the region.

Bordered by a moat on two sides and the lagoon on the others, the stone fort remained in Dutch hands for nearly two centuries before the British entered the country in the late eighteenth century and took control of the Dutch fortifications. The site has significant religious implications dating back to the first century B.C., evidenced by a Buddhist stupa and shatra from the Ruhuna Kingdom that remain in the area.

Sea erosion, insufficient funding, encroaching development, and the tsunami of 2004 have all conspired to damage the structure and its surrounding fortifications. Further,



ethnic violence that has rocked the island for much of the last 30 years has prevented conservation efforts while dividing communities and threatening security in the area. However, plans to open the fort for public use can help unite the community and have the potential to further promote the fort as a religious and historic symbol.

Pangani Historic Town

Pangani, Tanzania

Where the meandering waters of the Pangani River are released into the vast expanse of the Indian Ocean, the small town of Pangani sits nestled against its shores. Now a remote, nearly forgotten agricultural and fishing community, the coastal town was once a significant religious center and prosperous trade-route terminus. Likely founded in the late eighteenth or early nineteenth century by Wazigua and Shirazi peoples, the town became an important stop for the slave-trading caravans and in the import and export of ivory, sugar, copra, and other products. Omani officials and Indian Customs officers from Zanzibar were attracted to the town's strategic location, and soon the earthen, thatch-roofed dwellings of the town's original founders were overwhelmed by Arab and Islamic homes and influence, including traditionally carved wooden doors that survive today. Bohora, Ibadhi, and Yemini mosques emerged as a result of the immigrant communities. Germany took control of the coastal area in 1888, and despite a resistance led by the peoples of Pangani, the town eventually became a German headquarters.

Economic conditions in Pangani severely limit the contributions the community can make to maintaining and preserving the architectural and historical heritage, an amalgamation of German, Arab, Indian, and African/Swahili design. As a result, floors and roofs have collapsed, walls and foundations have cracked, and water damage is extensive. Further, outside development and looting threaten to alter the town, which has retained much of its original character.



Wamala King's Tombs

Nansana, Wakiso District, Uganda

Kabaka Suuna II was King of Buganda, the largest of the traditional territories that now make up the nation of Uganda. During his reign in the middle of the nineteenth century, he became the first king to admit outside traders into Buganda. He had 148 wives and sired 218 children, and when he died, he was the last king to have his jawbone (which was believed to contain his spirit) placed in a royal shrine staffed by his descendants.

The Wamala King's tombs, including the shrine of Kabaka Suuna II, are one of only two such tomb complexes remaining in Uganda. Wamala remains a very important site for traditional religious practices hosted by the royal family, a place where the Kabaka and his representatives frequently carry out important rituals allowing them to communicate with their ancestors. The descendants of the kings continue to provide occasional maintenance at the site, but their efforts have not been sufficient to rethatch the roofs of the tombs as frequently as necessary. Watch listing this highly significant heritage site could help revitalize community engagement in its stewardship.



Carlisle Memorial Methodist Church

Belfast, Northern Ireland, United Kingdom

On the edge of inner-city Belfast, Carlisle Memorial Methodist Church serves as a sober reminder of the city's architectural legacy and its troubled past. Designed in the Gothic Revival style by noted architect W. H. Lynn and completed in 1875, the church was home to one of the largest Methodist congregations in Belfast. The sandstone and limestone exterior of the building was renovated in 1966, but the church ceased to be used as a place of worship by 1982, a consequence of the declining congregation and its location at a major interface between Catholic and Protestant populations. Previous plans to convert the church to public housing did not come to fruition. Now derelict for close to 20 years, Carlisle Memorial has suffered extensive physical degradation, and the need for action is at hand.

Despite its religious associations, the building is now perceived as neutral territory in a deeply polarized area and holds symbolic potential for North Belfast in particular and the city as a whole. This public perception and the church's interface location lend credence to renewed proposals for the adaptive reuse of this shared heritage resource. Such a project would foster significant civic engagement with stakeholder communities and deepen the successes of the Northern Irish peace process.

Edinburgh Historic Graveyards

Edinburgh, Scotland, United Kingdom

In Edinburgh, Scotland, five historical burial grounds are scattered around the city's center, calm amid the surrounding urban storm. Greyfriars Kirkyard, Canongate Kirkyard, St. Cuthberts Kirkyard, Old Calton Burial Ground, and New Calton Burial Ground form a collection of graveyards that provide a window into the history, culture, and society of Scotland from the early seventeenth to late nineteenth century. Among the weathered, decaying headstones of lawyers, poets, smiths, tailors, philosophers, and others that formed the fabric of Edinburgh's society, histories and legacies weave stories of the transition of Edinburgh from



medieval town to Enlightenment city to the "second city of the Empire." Economist Adam Smith, poet Robert Ferguson, inventor Robert Stevenson, and philosopher David Hume rest among the city's departed, testament to Edinburgh's cultural and academic transformations.

Years of exposure to the elements, vandalism, and neglect have led to deterioration throughout the five graveyards. Headstones that have been removed or become dislodged from the ground lie flat, decaying and eroding with each passing year. Paths have become overgrown, dissuading visitors from entering the grounds that evoke such significant memories of the history and importance of Edinburgh in the development of the country and Europe as a whole.

Sheerness Dockyard

Sheerness, United Kingdom

Since Roman times, the strategic location of Sheerness—on the western tip of the Isle of Sheppey, where the Thames and Medway Rivers converge and spill into the North Sea—has enabled it to serve as a point of defense against naval attacks as well as a port for the largest of vessels. In the seventeenth century, Sheerness was attacked and invaded in what became known as the Dutch Raid, and the Isle of Sheppey is immortalized as the only part of the country that has ever been controlled by a foreign power.

Sheerness Dockyard, as it exists today, was meticulously designed and constructed in a single phase, completed in



1815. Its late-eighteenth-century Georgian-style docks, boathouse, and complementary structures were conceived as an entire landscape, and planned with the aid of a 1,600-square-foot (150-square-meter) scale model that survives to this day.

The naval dockyard was closed in 1962, and the site was purchased and transformed into a commercial port, which it remains today. As a bonded and secure site, it is not accessible to the public, and the landscape and architectural ensemble have suffered from lack of stewardship and use. Multiple ownership issues compound preservation and accessibility challenges, and this singular heritage will be lost without some form of collective action.

St. John the Evangelist Parish Church, Shobdon

Leominster, United Kingdom

Standing within an idyllic, pastoral landscape, the stone exterior of Shobdon Church is deceptively humble compared to its dramatic interior of richly decorated finishes and matching furniture and fittings. Between 1755 and 1758, Sir John Bateman and his uncle, Richard Bateman, demolished all but the west tower of the twelfth-century Romanesque church on the site to build a rococo Gothic structure largely influenced by Horace Walpole's "Committee of Taste." This parish church has remained virtually unchanged since, though a lack of attention has resulted in significant preservation challenges.

Built for dramatic visual impression, the church's materials and construction have proven to be unstable in certain areas. The large concealed timbers embedded in the damp masonry have rotted, causing the walls to tip over and the beam ends to give way. Emergency supports were installed, but a comprehensive technical investigation is necessary to mitigate these structural problems. The local community has been an integral advocate in soliciting support and funding from individuals and organizations. However, there remains a great deal of work to ensure long-term stability of the church.



Tecton Buildings at Dudley Zoological Gardens

Dudley, United Kingdom



As they swoop, swerve, plunge, and wind, the playful undulations of the Dudley Zoo's Tecton buildings weave themselves into the natural landscape. Constructed between 1935 and 1937, the 12 structures comprising the complex were designed by the Tecton practice, a London-based association founded in 1932 by Berthold Lubetkin that was instrumental in bringing modernist architecture to Britain. This complex survives as the only collection of interrelated Tecton designs in Britain and one of few remaining throughout Europe. The 12 buildings, which include six animal enclosures, the zoo's entrance, two cafes, a restaurant, and two kiosks, are located on the grounds of the thirteenth- to fourteenth-century Dudley Castle. Solid cement construction retains the appearance of levity and weightlessness, forgoing linear design to follow the natural curves of its surroundings. Intended to harmonize with their environment, the structures follow the steep inclines of the region's hills and wooded areas.

Neglect, construction issues, and alterations have left the Tecton buildings in a general state of dilapidation and deterioration. Some can no longer function as they once did because of their current disrepair and the changing standards of zoo and animal management. Nevertheless, the buildings help define the zoo's identity and unique character while remaining a significant architectural achievement.

Atlanta-Fulton Central Public Library

Atlanta, Georgia, United States

In the sprawling urban metropolis of Atlanta, Georgia, the Atlanta-Fulton Central Public Library rises eight stories. The cube-shaped, neutral-toned cement façade embodies the modern style of the library's architect, Marcel Breuer. Completed in 1980, 11 years after having been originally commissioned, Atlanta-Fulton exhibits the modernist tendencies of Bauhaus design, eschewing excessive ornamentation while promoting asymmetrical designs that offer plentiful and unique interior space. It is designed in what is colloquially known as the Brutalist style, derived from the French term "béton brut," meaning "raw concrete."

Inside the steel-framed modernist monolith, enormous staircases wind their way up the central corridor, expand-



ing the open floor plan and flooding the library with natural light from above. Outside, the weighty composition of Richard Hunt's 1991 stainless steel sculpture, *The Wisdom Bridge*, reflects many of the architectural characteristics Breuer employed in the library.

In November 2008, legislation was passed to direct public funds to the construction of a more contemporary library space, a decision that would likely see the destruction of Breuer's final work. The potential plight of this building echoes that of many modern structures, particularly those of the Brutalist period, as preservationists and planners seek to ensure their functionality and relevance in the changing urban context.

The Bridges of the Merritt Parkway

Fairfield County, Connecticut, United States



Winding through the wooded landscape of southern Connecticut, the Merritt Parkway allows drivers to escape the sprawling, speeding, surging interstates nearby as it meanders through small towns

and the countryside. Completed in 1940, the parkway stretches 37.5 miles and was conceived in the 1920s to relieve congestion on Post Road, which hosted almost 24,000 vehicles a day.

One of the earliest limited-access regional highways to be completed in the United States, the Merritt represents the

very American typology of the parkway, creating modern automotive transportation corridors notable for their natural settings. The vision of Weld Thayer Chase, the landscape architect for the Merritt, persists today. Native trees and plants, including maples, birch, and wildflowers, follow the snaking road, fulfilling his desire that the road and drive reflect the natural beauty of southern Connecticut.

Originally, the Merritt was designed with 68 bridges ranging in design from French Renaissance and neoclassic to art deco and rustic. The preservation of these many distinct bridges may be at risk due to necessary infrastructure work required to maintain the Merritt as a major thoroughfare. Balancing the functionality of the parkway while protecting the aesthetic qualities that make it unique pose challenges still to be addressed.

Cultural Landscape of Hadley, Massachusetts

Hadley, Massachusetts, United States

Located on the Connecticut River in western Massachusetts, Hadley was settled in 1659 by English Puritans. The colonists laid out a village, common, and an "open-field" farming system in the Great Meadow. This arrangement of slender, unfenced, elongated land parcels bounded by the river has endured since the time of the allotments to original settlers. Open-field farming was widespread in medieval and early modern Europe, but only the earliest New England settlements set up this type of agricultural system, and most had disappeared by the eighteenth century. This survival on such a large scale, over the centuries and through American industrialization



in the northeastern United States, is incredibly improbable.

After 350 years of continuous farming, this landscape and this heritage is at risk. A floodplain zone protects a portion of the 350-acre Great Meadow, but 165 acres are zoned for residential and commercial use, providing no long-term protection for the historic landscape and land use. Both the scenic beauty and historic context of Hadley could be compromised if preservation measures are not pursued. Watch listing seeks to raise awareness about this rare survivor of seventeenth-century agriculture, promote visitation, and engage the local community in its stewardship.

Miami Marine Stadium

Miami, Florida, United States

Surging confidently above the waters of Biscayne Bay in Miami are the concrete outdoor grandstand seating, cantilevered roof, and floating stage of Miami Marine Stadium. In 1962, an aquatic basin was dredged from Biscayne Bay to accommodate an elongated boat race course and stadium for 6,500 spectators with panoramic views of downtown Miami's skyline. Cuban-born architect Hilarío Candela designed a modern structure with lightweight poured-in-place concrete that hosted not only high-speed boat races and rowing regattas but also concerts, operas, political rallies, movies, and religious services. The stadium has been closed since August 1992. Today the basin is minimally used for rowing, triathlons, swimming, running, and biking events.

Since 1992, Miami Marine Stadium has received little maintenance or protection from vandalism and decay and has been threatened by demolition on several occasions. Recent historic designation and revisions to the city's plan for the stadium and its environs have greatly improved the outlook for the structure. Yet, as long as the site remains vacant, this beloved landmark is at risk. There is great potential for Miami Marine Stadium to be preserved and used for larger spectator events and become once again an irreplaceable attraction in Miami.



St. Louis Cemetery No. 2

New Orleans, Louisiana, United States

Opened in 1823, St. Louis Cemetery No. 2 is located in the Faubourg Tremé, a neighborhood developed in the early nineteenth century by and for the city's "free people of color." Preceded by the smaller St. Louis Cemetery No. 1, built in 1789, the second is the largest early Creole cemetery in New Orleans. Above-ground tombs dot the urban setting following European Enlightenment ideals and architecture prominent in both France and Spain. St. Louis Cemetery No. 2 is one of the finest collections of antebellum mortuary art arranged in an orthogonal grid. Tomb design, carved sculpture, and the ironwork surrounding the tombs and cemetery offer a glimpse into the artistic and cultural hybrids of the Creole community. Notable architects such as James Gallier and J. N. B. de Pouilly designed some of the grave sites, and those interred include significant jazz musicians and local war heroes.

Vandalism and natural elements have critically damaged many of the tombs throughout the cemetery. Water lines linger, reminders of the destruction and flooding caused by Hurricane Katrina in 2005. St. Louis Cemetery No. 2 is a vital symbol of Creole history and community, and requires open and thorough dialogue regarding its preservation in the aftermath of Hurricane Katrina.

Phillis Wheatley Elementary School

New Orleans, Louisiana, United States

Floating above Creole cottages and Victorian shotgun houses of the Tremé/Lafitte neighborhood of New Orleans is the glass-and-steel Phillis Wheatley Elementary School. In 1954, the architect Charles Colbert constructed an elevated cantilevered steel truss structure to provide an expansive shaded playground area, protecting the schoolchildren from the tropical climate. Progressive for a school facility at the time, the building was critically acclaimed and its design was exhibited internationally. The building is a valuable example of regional modernism in a city most noted for its eighteenth- and nineteenth-century architecture.

More than 50 years later, the elevated form proved highly effective in protecting the Phillis Wheatley Elementary School from the floods of Hurricane Katrina. Since the hurricane, the Orleans Parish School Board has shuttered the building, and decay and vandalism have taken their toll

on this striking statement of modern design. Demolition of the edifice to construct a new school has been proposed, and Docomomo-Louisiana has countered this proposal by suggesting an adaptive reuse of the building as a community center. This alternative to demolition would raise public awareness of an architectural gem unique to New Orleans and encourage community building in an area still recovering from disaster.



Taliesin

Spring Green, Wisconsin, United States

Among the hills and rocky outcroppings of Wisconsin's Driftless Area, Taliesin stands as the crucible for one of America's most influential architects. Frank Lloyd Wright began construction of this sprawling residential and studio complex in 1911 and continuously reinvented its interior spaces, courtyards, and terraces until his death in 1959. Serving as a laboratory of design and innovation for Wright and his apprentices, Taliesin has been described as an autobiography, experimental sketchbook, and manifesto in one. It is regarded as one of Wright's most significant and personally meaningful expressions of organic architecture evolving from the Prairie style.



Situated on the crown of a hill, Taliesin appears in harmony with its rugged landscape. But the forces of nature—including two landslides in the past decade—have put the foundation and the overall complex at risk. While the experimental nature of its design, fabric, and structure embody the significance of Taliesin, they also compound these conservation challenges. To address these conditions, the Frank Lloyd Wright Foundation and Taliesin Preservation, Inc., seek to undertake research on Taliesin's structural systems. Watch listing aims to rouse national and international awareness about the condition of Taliesin and its counterpart, Taliesin West, and underscore the importance of stewarding Wright's legacy.

While the experimental nature of its design, fabric, and structure embody the significance of Taliesin, they also compound these conservation challenges. To address these conditions, the Frank Lloyd Wright Foundation and Taliesin Preservation, Inc., seek to undertake research on Taliesin's structural systems. Watch listing aims to rouse national and international awareness about the condition of Taliesin and its counterpart, Taliesin West, and underscore the importance of stewarding Wright's legacy.



Taliesin West

Scottsdale, Arizona, United States

Seamlessly woven into the rugged terrain of the American southwest, Frank Lloyd Wright observed that Taliesin West "belonged to the Arizona desert as though it had stood there during creation." Wright designed Taliesin West as his winter home and studio for his family and apprentices. The main complex was built between 1937 and 1942, and the architect continued to add structures and make modifications until his death in 1959.

Embodying essential modernist concepts and striving for functionality, Wright used canvas roofing, permitting natural light to descend on his architectural laboratory. The structure's linear design hovers over the warm earth, reflecting the region's desert with angled red beams. Multiple structures complete the complex, each unique in its own right while harmonizing the organic, unified vision Wright sought.

As it has evolved over the last half century, Taliesin West has come to encompass and represent Wright's ideals, faithful to place and time, but always striving for innovation. Like its Wisconsin counterpart, Taliesin, Taliesin West served as a laboratory of design experimentation for Wright and his apprentices, thereby compounding today's conservation challenges. Comprehensive studies are necessary to ensure the preservation of one of Frank Lloyd Wright's true masterworks, and to secure its place in his architectural legacy.

Taos Pueblo

Taos Pueblo, New Mexico, United States

Situated in the sun-baked valley of a Rio Grande tributary and continuously inhabited for 1,000 years, the community and architecture of Taos Pueblo exemplify the enduring spirit of the Pueblo people. This remarkable adobe ensemble consists of ceremonial structures and individual homes, built side-by-side and in layers through the use of common walls, and has retained its traditional forms up to the present day. In recent years doors and windows have been added, replacing some of the original ladder-accessed rooftop entries, but the Pueblo remains without electricity and modern plumbing, in accordance with tribal customs. As bearers of the cultural traditions of their tribe, the residents and governing council of Taos Pueblo are directly engaged in ongoing efforts to preserve the pueblo structures and the



way of life that makes this vibrant community unique.

Designated a UNESCO World Heritage Site in 1992, Taos Pueblo has seen increasing visitor traffic and public curiosity about its history and practices. Growth of the nearby modern town of Taos has brought added

development pressures. Tourism provides economic benefits and enhances cross-cultural understanding, but it is intricately balanced with the sovereignty and livability of the community and the sacred nature of this timeless place. To ensure continued balance, the Pueblo's Tribal Council and the National Park Service, the steward of all World Heritage sites in the United States, have agreed to engage in a cooperative planning process for the long-term preservation and management of Taos Pueblo.

Desert Castles of Ancient Khorezm

Republic of Karakalpakstan / Elli-Kala District & Beruni District, Uzbekistan

Along the many tributaries of the Amu-dar'ya River, the Desert Castles of Ancient Khorezm emerge from the arid, sandy plains of central Uzbekistan. The surrounding land constitutes one of the largest oases in Central Asia and offered fertile agricultural soil to the area's first settlers. The first fortifications began to appear in the seventh century B.C., crafted from the region's raw earth using a combination of mud brick, cob, and clay. The sophisticated process of creating the material allowed these structures to maintain their structural stability while allowing for massive walls, gates, towers, and architectural details including vaulted corridors, decorative niches, and arrow slots.



This landscape encompasses a number of desert castles, each in varying states of decay. In addition to the fortresses, the fortified town of Gul'dursunkala and the Royal Residence of Toprak Kala are extremely significant historical and architectural structures created during the second and twelfth centuries A.D., respectively.

Seemingly formed straight from the earth, the façades of the castles and fortifications have softened through centuries of exposure to wind and other natural elements. Today, cotton cultivation has salinized the soil surrounding the structures, eating away at the foundations and compounding the deterioration brought on by time and the environment. Comprehensive management and conservation plans are necessary to ensure the preservation of these ancient castles.

La Facultad de Arquitectura y Urbanismo, Universidad Central de Venezuela



Caracas, Venezuela

Among the more than 90 buildings comprising the Central University of Venezuela, the building of the Faculty of Architecture and Urbanism (FAU) remains the most successful, significant, and emblematic work of modernity, architecture, and technology. Designed by Carlos Raul Villanueva, an important modern architect, the complex was constructed during the 1950s and spans over 400 acres of former farmland on the outskirts of Caracas. The university complex

was designated a World Heritage Site in 2000 in recognition of its coherent realization of the urban, architectural, and artistic ideals of the early twentieth century. Throughout the campus, sculptures, murals, and paintings by avant-garde artists such as Arp, Calder, and Otero can be found.

The FAU building was constructed in 1957 employing the academic theories and principles of Bauhaus espoused by Villanueva. Within the rectangular, nine-story structure, large, pragmatic, multiuse public spaces are distinguished by changes of scale and level, separating the exhibition hall, library, cafeterias, auditorium, and studios. Minimal ornamentation covers the building's façade save for cement projections lining the windows, the architectural mosaics, and the colorful mural by Alejandro Otero.

After over 50 years of intensive use, the university needs assistance implementing a campaign to ensure the preservation of this important element in the campus ensemble and to prompt the comprehensive conservation of this important university landscape.

Parque del Este

Caracas, Venezuela

The Brazilian artist and landscape architect Robert Burle Marx harmoniously integrated urban design, architecture, and nature at Parque del Este in the densely populated and developed city of Caracas. By 1958, the government had designated the east side of the valley in Caracas for a system of parks, and Marx was commissioned to design the 190-acre landscape. Parque del Este was completed in 1961 and became a verdant haven for its residents and visitors. The prominence of the park encouraged an appreciation for landscape, conservation, and the environment in the country. Internationally, it is regarded as a highly significant modernist landscape.

Unfortunately, in the last 30 years, the park has been subject to neglect and mismanagement. Fences and kiosks have been ingenuously placed throughout, and the original elements of the park—the plant life, roads, benches, and fountains—are in a state of decay. The most flagrant intervention in the Parque del Este is the placement of a vast, life-size ship (ten stories high) and museum on Lake 9. The local community has been attempting to halt the ongoing construction, and additional international support and recognition are needed in order to help restore the harmony and integrity of Parque del Este.





Qala Ikhtyaruddin,
Herat, Afghanistan

Watch Updates From The Field

Throughout the two-year cycle of the Watch, WMF advocates for listed sites and works to secure support for related projects. In the past year, WMF has allocated more than \$1.5 million toward 2010 Watch sites. However, the true strength of the Watch lies in its capacity to raise awareness and prompt action. Many sites are successful at leveraging the international spotlight toward positive outcomes on the ground. As a result, since the announcement of the 2010 Watch, more than \$20 million in funding for projects at Watch sites has been allocated through public and private sources in the field.

Building International Support

A primary aim of the Watch program is to draw worldwide attention to heritage sites and issues so as to promote collective action. In many instances, that action takes the form of direct project support by foreign governments and international organizations. Cross-border cooperation is often a critical component in efforts to both protect sites and build local capacities. In response to Watch listing, the government of Japan donated \$80,000 to conservation efforts at Kaminaljuyu in Guatemala. The United States Ambassador's Fund for Cultural Preservation (ACFP) similarly honors the cultural heritage of other countries by supporting preservation projects around the globe. Seven of the 2010 Watch sites will

benefit directly from ACFP awards totaling more than \$1 million, including the following projects: conservation of Qala Ikhtyaruddin, the fifteenth-century citadel in the Old City of Herat, Afghanistan; repair efforts at Ujumbe Palace, Comoros; restoration of a historic bakery in the Todos Santos section of Cuenca, Ecuador; documentation and assessment of historic, earthquake-damaged buildings in Port-au-Prince, Haiti; documentation of the architectural heritage of Colon, Panama; restoration of the late-thirteenth-century fortified church in the Transylvanian village of Moardas, Romania; and conservation efforts at the late-seventeenth-century Church of the Icon of the Mother of God of the Sign in Dubrovitsky, Russia.

Because a number of World Heritage Sites, as well as many on the World Heritage Tentative List, have been included on the Watch over the years, WMF and the UNESCO World Heritage Centre often work in tandem to support conservation efforts at places of mutual interest. In 2010, 25 Watch sites were—or were within the boundaries of—designated or tentatively listed World Heritage sites, cities, or landscapes. As part of the tentatively listed Sultanats Historiques des Comores, Ujumbe Palace received a \$70,000 grant from UNESCO for emergency repair work after its inclusion on the Watch. UNESCO also launched a large-scale effort to address the conservation of Hassan Fathy's New Gurna village in Egypt, which is part of the World Heritage designa-

Phillis Wheatley School,
New Orleans, U.S. circa 1955



tion of Ancient Thebes. The UNESCO project has already engaged WMF, the Egyptian government, and a host of international organizations in a cooperative assessment of needs and conditions at this important site on Luxor's West Bank.

Non-governmental organizations, foundations, and corporate sponsors are also important links in the cross-border network of conservation collaborators that support Watch sites. The Italo-Latin American Institute

(IILA) awarded €80,000 to the Convento-Museo Santa Teresa in Bolivia to develop a conservation training program. The non-profit sustainable energy consortium, e8, donated a US\$1 million hydro plant to support preservation of the Rice Terraces of the Philippine Cordilleras. The plant will generate electricity for the region as well as \$70,000 per year in conservation funding. In India, the Dechen Namgyal Gonpa received a grant of \$10,000 from the Shelley & Donald Rubin Foundation for documentation and assessment of the wall paintings. The Asian Development Bank also announced its interest in financing the restoration of historic buildings in Shimla. Nevertheless, reports continue to highlight the loss of important historic fabric in the colonial city. Heavy rain in September 2010 has aggravated the situation and caused sections of Shimla's famous Ridge to collapse.

Rice Terraces of the
Philippine Cordilleras.



Spurring Local Action

The international attention drawn to sites by the Watch can also help to prompt action on the part of local agencies, organizations, and private donors. Pursuant to Watch listing, the Viennese government announced a €10 million project, funded largely by the city's housing authority, for the rehabilitation of the important modern complex of Wiener Werkbundsiedlung in Vienna, Austria. A feasibility study for adaptive reuse of the Phillis Wheatley School in New Orleans was commissioned by the Louisiana Recovery School District. The study, released in July 2010, found that the cost of demolition and replacement was comparable to the cost of restoring and enlarging the historic building, thereby helping to make the case for its preservation.

In Mexico, where more than thirty sites have been included on the Watch since 1996, a particularly strong network of in-country collaborators has emerged, making the Watch a very effective tool for mobilizing collective project support for 2010 sites. The Ministry of Culture of Mexico (CONACULTA) and the Fondo de Apoyo a Comunidades para la Restauración de Monumentos y Bienes Artísticos de Propiedad Federal (FOREMOBA) have committed \$290,000 to the development of a conservation master plan for the entire structure of the Acueducto de Tembleque and the restoration of a 1,000-meter

portion at Barranca de Tepeyahualco. In the summer of 2010, the Instituto Nacional de Antropología (INAH) began a project to document various sections of the aqueduct using laser-scanning technology. FOREMOBA has also provided support with the Instituto del Patrimonio Cultural (INPAC) for the conservation of Templo San Bartolo Soyaltepec and Templo de San Felipe Tindaco in Tlaxiaco, Mexico. Work at Tindaco is also being funded by the Alfredo Harp Helú Foundation (FAHHO). At Las Pozas, Xilitla, the Friends of Heritage Preservation and the Fundación Pedro y Elena Hernández have awarded more than \$300,000 to support conservation efforts and regular maintenance of the sculptures.

Colombia was represented on the Watch for the very first time in 2010, and listing it had an immediate effect. National authorities have allocated \$200,000 for the development of a conservation management plan for the San Fernando and San José Fortresses in Cartagena de Indias, and the Municipality of Antioquia has allocated \$260,000 for the development of a management plan for its historic center. The Vernacular Architecture of the Kazakh Steppe Sary-Arka was also the first site from Kazakhstan to appear on the Watch. After listing, the government of Kazakhstan allocated more than \$200,000 towards conservation of several sites within this important cultural landscape, including Terekty Aulie, Zhuban-Ana, and the the Ulytau State Cultural Heritage Reserve.

After Watch listing, the Department of Antiquities in Jordan was able to stop quarrying operations in the northern part of Damiya Dolmen Field, which will now be preserved. Dolmens from other areas of the site will also be salvaged and relocated for their protection. Likewise, the Instituto Nacional de Cultura in Peru was able to stop illegal construction impacting the church of San Francisco de Asís de Marcapata.

Even in countries with a long established conservation infrastructure, the Watch can serve as an important signal for lesser known sites and issues. In the United Kingdom, a £682,000 grant was awarded to the small parish church of St. John the Evangelist in Shobdon by English Heritage for stabilization and repair works. Through the efforts of heritage groups and the city council, a new task force has been established to safeguard and preserve the Edinburgh Graveyards in Scotland, including Old and New Calton Burial Grounds, and Canongate, Greyfriars, and St. Cuthberts Kirkyards. In France, in Villemagne l'Argentière, a project has been developed by the village to restore the Hôtel de Monnaies for use by city hall.

Raising Awareness

While the conditions at many Watch sites are urgent, international attention and local capacity building are often needed first to build the groundwork for interventions to move forward. The San Sebastian Basilica in Manila, Philippines, was first listed on the Watch in 1998. Ef-

Vernacular Architecture of the
Kazakh Steppe Sary-Arka





San Sebastian Basilica,
Manila, Philippines

forts to initiate a conservation project at that time were unsuccessful. However, after re-listing in 2010, a project has been launched with the support of government grants from the Philippines and in-kind professional contributions from around the world. In addition, in May 2010, Bakás Pilipinas, the Philippine Historic Preservation Society, inaugurated the project at a fundraising event in New York City. Watch listing of the Corozal and Mount Hope Cemeteries in Panama City, Panama, helped raise awareness about the history of the Panama Canal workers known as the Silver People, and legislation has now been introduced to protect and preserve these two cemeteries.

In many cases, the attention drawn to sites by the Watch presents awareness-raising opportunities and prompts much needed dialogue among the various stakeholders and interests involved. After the Watch announcement, the Lod Community Foundation hosted a launch event for organizations, government entities, and individuals to draw attention to conservation needs and efforts in the Old City of Lod. The Israeli government has since approved the preparation of a Master Plan for the entire town and a development plan for the historic center. With support from the French and Brazilian embassies, Fundación Ciudad and Basta de Demoler, the nominators of the Buenos Aires Historic Center, hosted a multidisciplinary symposium in September 2010 to address conservation concerns in the city's historic core. Watch listing raised greater awareness about the delays and issues involved with the restoration of the Teatro Colón in



Numancia archaeological
site, Spain

Buenos Aires as well. The theater reopened on May 25, 2010, however the workshops remain closed and there are concerns regarding the fate of the movable patrimony and theater archives. After inclusion of the Parque del Este in Caracas, Venezuela, on the 2010 Watch, the construction of a ship that would significantly alter the cultural landscape of the park was halted. However, work started again in the summer of 2010. The nominators are now seeking to organize a symposium to raise awareness about the park and its significance in modern design history.

Advocating for Issues and Sites

Watch listing can also serve to highlight trends within the heritage field, such as the growing tensions between urban development and conservation concerns and the need for balanced dialogue. Since the time of Watch listing, many academic and cultural institutions have continued to oppose industrial development near the archaeological site of Numancia, in Spain. A March 2010 roundtable hosted by Madrid's Universidad San Pablo CEU considered the situation in Numancia, focusing on legal perspectives and zoning issues. Elsewhere in Spain, the Spanish parliament voted for the temporary suspension of an underground high-speed rail project in close proximity to the Temple Expiatori de la Sagrada Família in Barcelona. After full review and consultation with independent experts, UNESCO concluded that the monument was not threatened by the tunnel, and authorities in Barcelona have vowed to exercise the utmost caution



Temple Expiatori de la Sagrada Família, Barcelona, Spain

as construction proceeds, though opponents still voice concern. Although UNESCO and the Spanish National Committee of ICOMOS protested the construction of the CajaSol tower in Sevilla, Spain, the city council of Sevilla is backing the construction of the tower, which broke ground in the summer of 2010. At the Suq al-Qaysariya, the Ministry of Culture and Information of Bahrain has temporarily halted the demolition of this historic market, which is slated to be replaced with a mall. Education and advocacy efforts continue to help promote the long-term preservation of the suq.

WMF often works directly with Watch nominators and others to advance advocacy efforts and to foster project development. The large-scale redevelopment of Sheerness Dockyard was rejected after organizations, including Save Britain's Heritage, the Georgian Group, and WMF Britain, came together in June 2010 to oppose the plan. Save Britain's Heritage, the Watch nominator, is hoping that the developer will now sell the property to a building preservation trust. WMF staff have also been in dialogue with the nominators of the Carlisle Memorial Methodist Church in Belfast, where significant local and government interest in the rehabilitation of the church was generated from Watch listing. A fire in March 2010 severely damaged the west wing of Russborough in Ireland, which was under renovation. This setback serves as yet another challenge for the Alfred Beit Foundation in



Exhibition, New York City, U.S., January 2010

its efforts to ensure the long-term sustainability of the house and demesne, and a visit by WMF Britain aimed to promote positive action. WMF staff members have also been involved in a series of advocacy events and conferences to advance the dialogue regarding the preservation of the Bridges of the Merritt Parkway. This past May, the National Trust for Historic Preservation announced the inclusion of the parkway among America's 11 Most Endangered Historic Places.

Engaging the Public

Engaging the public in heritage concerns is also an important aim and outcome of the Watch. In Italy, interest in visiting the abandoned city of Craco has grown, and the municipality of Craco recently introduced the Craco Card, an entry ticket that can be purchased for a minimum contribution of €10. Cardholders may tour the city and are entitled to free cultural events and other discounts. Watch listing drew the attention of the local authorities and the press to Villa of San Gilio, and efforts are now afoot to expand cultural tourism activities. In the United States, the Young Architects Forum of Atlanta organized a photography competition that fostered greater understanding of the importance of Marcel Breuer's Atlanta-Fulton Central Public Library.

WMF's efforts to engage communities likewise include organizing and mounting exhibitions. WMF's

Modernism at Risk exhibition at the AIA New York Center for Architecture included two 2010 Watch sites, the Facultad de Arquitectura y Urbanismo in Caracas, Venezuela, and the Atlanta-Fulton Central Public Library in Atlanta, Georgia. Since late 2009, *Modernism at Risk* has been traveling to design schools and other venues across the U.S. and abroad, beginning in Gainesville, Florida, then traveling to such venues as The Art Institute of Tampa Gallery and the Preservation Foundation of Palm Beach. An exhibition organized in conjunction with the Queen Sofia Spanish Institute in New York City and the Junta de Castilla y Leon featured the Route of Santiago de Compostela in Spain. A downloadable photographic exhibition of all 2010 Watch sites will soon be accessible on WMF's website. The exhibition is being made available, free of charge, to all organizations and institutions interested in promoting the 2010 Watch sites.

Forging Projects

WMF's direct involvement with sites from the 2010 Watch list also includes initial condition and feasibility assessments to foster project development. WMF, along with other preservation groups, commissioned a study to assess the feasibility of preserving the Miami Marine Stadium in Florida. After completion of the study, Miami-Dade County allocated \$3,000,000 toward its restoration. WMF staff visited Kaminaljuyu in Guatemala in February 2010 to examine needs and conditions, and in January 2011, a survey mission engaging University of Arizona and San Carlos University students was carried

out. In April 2010, WMF sponsored a field mission to assess the condition of historic wall paintings in six churches of the Historic Walled City of Famagusta, Cyprus. In July 2010, a WMF team traveled to Bhutan to undertake an initial assessment of the Phajoding monastery and its needs. Also in the summer of 2010, WMF sponsored a graduate field program to document conditions at Moni Perivolis, one of the twelve endangered churches on the island of Lesbos, Greece.

The Gingerbread Houses of Port-au-Prince, Haiti, were included on the Watch months before the devastating earthquake struck in early 2010, due to their already declining condition. Four weeks after the earthquake, WMF was on the ground in Haiti, working with local and international institutions in coordinating assistance efforts. In April 2010, WMF, the Prince Claus Fund, and La Fondation Connaissance et Liberté (FOKAL) co-sponsored an assessment mission to Haiti with experts from ICOMOS to evaluate damage to the Gingerbread neighborhoods and spearhead efforts for their repair. With the impending construction of the Diamer-Basha Dam along the Indus River in Pakistan, WMF and the Prince Claus Fund are also supporting the development of an Emergency Action Plan to document and protect the Chilas cultural landscape and petroglyphs before irreparable damage is done.

WMF, in partnership with the UNESCO World Heritage Centre, is also undertaking an assessment of conditions at New Gourni in Egypt. Efforts to conserve the iconic village, designed by architect Hassan Fathy, have



Craco, Italy



New Gourna, Egypt

brought renewed attention to one of the earliest examples of community-driven planning and sustainable design. In the southwestern United States, WMF staff has worked closely with the leadership of Taos Pueblo and the National Park Service to support the pueblo's efforts to preserve and protect this sacred site. Documentation of the pueblo has already been undertaken, and a model restoration project and training program has begun.

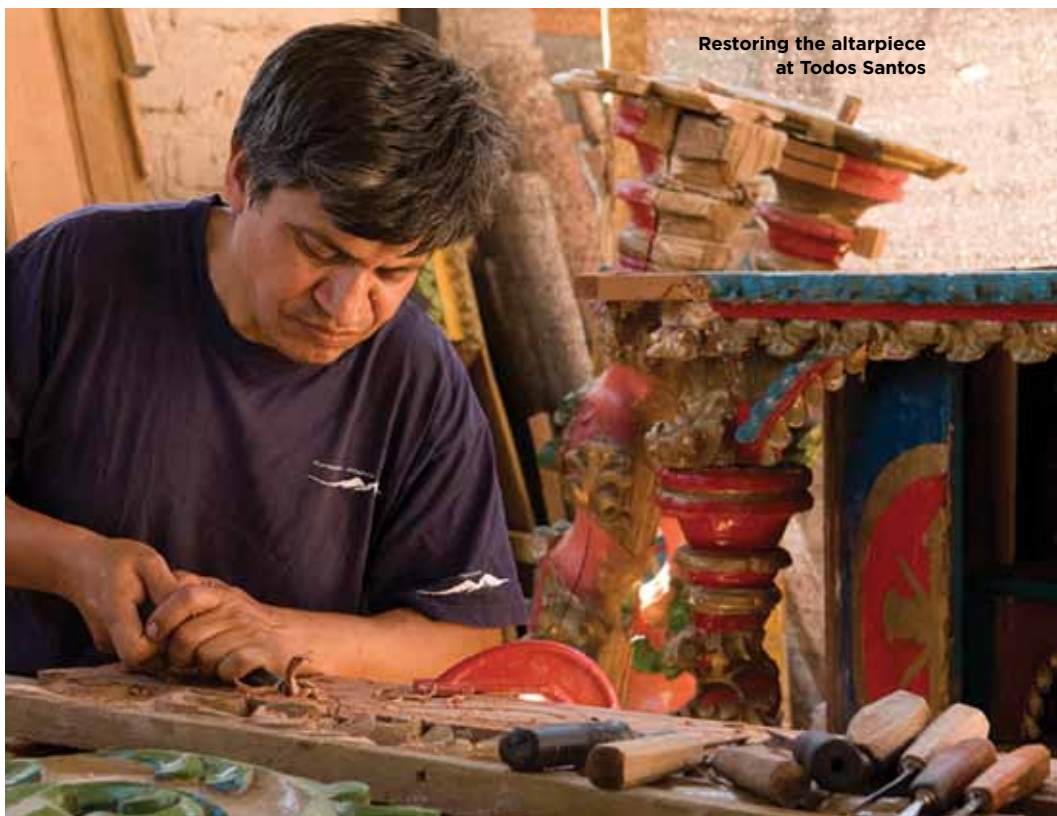
In Ecuador, WMF has committed \$150,000 to a project at Todos Santos to complete the restoration of the church, with matching funds from the Municipality of Cuenca. WMF has also awarded \$215,000 for the conservation of the Esquinas complex and other sites at the Churches of Arica Parinacota, Chile; funds are being

matched by the regional government and corporate donors. Partnering with the Kyoto Center for Community Collaboration, WMF is providing \$250,000 to support conservation efforts and foster sustainable stewardship of the Kyoto machiya townhouses in Japan.

While not all Watch sites receive direct technical or financial assistance from WMF, all are part of the organization's widespread effort to advocate on behalf of these treasured places and heritage in general. As noted above, the majority of 2010 Watch sites have seen positive results from listing and continue to leverage Watch inclusion to raise public awareness, promote dialogue, foster local stewardship, forge international cooperation, and advance conservation projects.



Todos Santos,
Cuenca, Ecuador



Restoring the altarpiece
at Todos Santos

WMF Board of Trustees

Officers

Christopher Ohrstrom, *Chairman*
James E. Jordan, *Vice Chairman*
Nina Joukowsky Köprülü, *Vice Chairman*
Robert W. Wilson, *Vice Chairman and Treasurer*
Robert J. Geniesse, *Secretary*
Bonnie Burnham, *President*

Chairman Emeriti

The Hon. W. L. Lyons Brown
The Rt. Hon. John Julius,
The Viscount Norwich
Dr. Marilyn Perry

Honorary Trustees

The Hon. Ronald S. Lauder
Samuel Miller
Peter M. F. Sichel

Trustees

Prince Aynn Aga Khan
Brook Berlind
Gilbert Butler
Mica Ertegun
Ashton Hawkins, Esq.
Roberto Hernández Ramírez
Sangita Jindal
James E. Jordan
Fernanda M. Kellogg
John J. Kerr, Jr., Esq.
Peter Kimmelman
Steven Kossak
Dr. Lois de Mênil

Nancy B. Negley
Sharon Patrick
Dr. Marilyn Perry
Bernard Selz
Jack Shear
Andrew Solomon
H. Peter Stern*
Peter Stormonth Darling

*Vice Chairman Emeritus

World Monuments Fund

Empire State Building
350 Fifth Avenue, Suite 2412
New York, NY 10118
tel 646-424-9594, fax 646-424-9593

Senior Staff

Bonnie Burnham, *President and Chief Executive Officer*
Lisa Ackerman, *Executive Vice President and Chief Operating Officer*
Irene Bareis, *Vice President and Chief Financial Officer*
Edward Mohylowski, *Vice President for Development*
Henry Ng, *Executive Vice President*
John Stubbs, *Vice President, Field Projects*

Administration

Mark Carmichael, *Finance Director*
Margot Note, *Director of Archives and Information Management*
Bridget O'Brien, *Executive Assistant to the President*
Johnette Pride, *Receptionist*
Sam Taylor, *Office Assistant*
Whitney Warren, *Program Associate and Office Manager*
Yamilette Yatiz, *Junior Accountant*

Programs

Erica Avrami, *Research and Education Director*
Ioannis Avramides, *Programs Assistant*
Norma Barbacci, *Programs Director for Latin America, Spain, and Portugal*
Amita Baig, *Representative, India*
Stephen Battle, *Program Director, Sub-Saharan Africa*
Brittany Brown, *Program Associate*
Pauline Eveillard, *Senior Program Associate*
Holly MacCammon, *Grants Manager*
Gaetano Palumbo, Ph.D., *Program Director, North Africa, the Middle East, and Central Asia*
Alessandra Peruzzetto, *Representative, Middle East*
Peter Reda, *Intern*
Fatima Rizvi, *Intern*
Frank Sanchis, *Program Director for the United States*
Paris Smith, *Field Programs Assistant*
Mark Weber, *Field Projects Director*

Development and External Affairs

Sharon Breland, *Special Events Director*
Kristi Davis, *Development Database Manager*
Ken Feisel, *Art Director*
Ben Haley, *Communications Manager*
Lissa Kiernan, *Web Manager*
Ashley Tierney, *Development Manager*
Jill Vora, *Development Assistant*

Foreign Offices and Affiliates

World Monuments Fund Europe

Hôtel de Talleyrand
2, rue Saint-Florentin
75001 Paris, France
tel (33 1) 47 20 71 99, fax (33 1) 47 20 71 27
Bertrand du Vignaud, *President*
Julien Guinhut, *Program Assistant*
Pierre Jacky, Ph.D., *Program Director*

World Monuments Fund Britain

2 Grosvenor Gardens
London, SW1W 0DH, UK
tel (44) 20 7730 5344, fax (44) 20 7730 5355
James Hervey-Bathurst, *Chairman*
The Rt. Hon. John Julius, *Chairman Emeritus*
HRH Prince Michael of Kent, *Patron*
Jonathan Foyle, Ph.D., *Chief Executive*
David Gundry, *Projects Director*
Ewa Manias, *Finance Director*
Sarah Meaker, PA, *Membership and Events Secretary and Office Manager*

World Monuments Fund Field Office Cambodia

0807 Banteay Chas Village
Sangkat Slokram, Siem Reap
Siem Reap Province, Cambodia
tel 855 (0) 63 963 542
fax 855 (0) 63 761 179
Konstanze von zur Mühlen, *Field Office Director*
Cheam Phally, *Senior Architect*
Keo Vathana, *Office Manager and Accountant*

World Monuments Fund France

Hôtel de Talleyrand
2, rue Saint-Florentin
75001 Paris, France
tel (33 1) 47 20 71 99, fax (33 1) 47 20 71 27
Bertrand du Vignaud, *Chairman*

World Monuments Fund Portugal

Mosteiro dos Jerónimos
Praça do Império
1400-206 Lisbon, Portugal
tel (351) 21 362-0034, fax (351) 21 363-9145
Isabel Cruz Almeida, *Vice-Chairman*
Fátima Mateus, *Administrative Assistant*
José Ibérico Nogueira, *Projects Coordinator*

World Monuments Fund Spain

García De Paredes, 94-3°A
Madrid, 28010, Spain
tel (34-91) 308-4698, fax (34-91) 308 4112
Juan Carlos Fierro, *President*
Pablo Longoria, *Project Manager*



 **WORLD
MONUMENTS
FUND**
Empire State Building
350 Fifth Avenue, Suite 2412
New York, NY 10118
646-424-9594
www.wmf.org

