

Global Heritage Network (GHN)

Site Conservation Assessment (SCA) Report

Date: January 1, 2010

Site Name: Kashgar Old City, Xinjiang Uyghur Autonomous Region

Country: China

GHN Site Monitor's Name: Anonymous

Institution:

Profession:

Affiliations:

Dates of visit: 2005, 2007, 2009, 2010

World Heritage Status: National Heritage

Annual Visitation and Revenues Unknown.

National Tourism Income (% of Total):

Entrance Fee Revenue:

Concession Revenues:

Approximate number of visitors annually: Unknown.

National: Foreign:

Growth from 2000: 2005:

Site Historical Archives- Development of a historical database of site photos and reports from historical records in libraries, national archives, from local communities, site directors and other sources can be invaluable in to understand current state of conservation with historical photos, especially comparing the same panoramas and views.

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Entry Fee US\$ (Domestic):

(International):

30 yuan (US\$ 4.55) per entrance ticket, regardless domestic or international, per designated tourism zone. There are two such zones, one to the east of the main core of the Old City called Yar Beshi in Uyghur and the second is the northeast quadrant of the Old City, hereinafter “northeast section”. Both are called *gaotai minju* (high platform vernacular housing), in Chinese.

Charge for Camera: None

Video: None.

Guides available

Yes

Quality of guides: Guides seemed to be available only for the tourist zone located in the northeast corner of the Old City. The guides are all local Uyghurs who have solid local knowledge of the history, geography, demographics, culture, and socio-economics of the area. However, it is unknown to what degree they have received formal training from their employer Zhongkun Travel, which is based in Beijing.

Languages Available: They had guides who spoke Uyghur and Chinese. There were no guides who spoke English working there, however, a nearby cellphone salesman spoke English and would give a tour for a negotiated amount (approx. 50 yuan).

Literature available: Yes - they have small handouts and brochures

Quality: The literature is very basic and certainly follows state discourse on the status of Kashgar and its preservation.

Custodians: No - Most of the upkeep and maintenance of the common areas (e.g., the narrow alleyways and small mosques) are the responsibility of residents. There is a garbage removal service, provided by the state, which consists of a man carrying a large cart behind him for residents to dump their trash.

Quality: N/A

Supervisory Staff: N/A

Quality: N/A

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General condition (with details of maintenance or repair needed, where appropriate): Kashgar Old City is the urban core of a city with a history of some 2,500 to 3,000 years. Although difficult to draw boundaries around the Old City due to both expansion into the foothills surrounding the city and contraction due to “modernization” (i.e., demolition of old structures in the name of urbanization with Chinese characteristics), the Old City proper is an area of about eight sq. km. It is inhabited almost exclusively by Uyghurs, a Turkic Muslim minority. The population is roughly 40,000 people. The Old City consists mainly of high density residential buildings made of adobe or rammed earth and consisting of single to three stories. There are additionally several dozen small mosques located in each neighborhood. The largest mosque named Id Kah has was first built c. 1442 is located in the center of the city. There are several markets (e.g., vegetable market, hat market, etc.) located throughout the Old City. In short, while the Old City has experienced massive change due to a succession of religious and political regimes, it has remained the integrated cultural, economic, and religious center of Uyghurs. Beginning in 2002 and 2003, the Old City has been undergoing extensive renovation. In March, 2009, the government announced the Pan (Ch. *Kashi laocheng gaizao jihua*), hereinafter “the Plan”. The rationale for the Plan is to replace the allegedly “old and dilapidated” residential buildings with ones which are earthquake-resistant and more congruent with modern sanitation, hygiene, and surveillance. The Plan will demolish nearly all the residential buildings and replace them with replicas using cement and brick. In the meantime, the population is being relocated to mainly six-story walk up apartment buildings that have been built since 2009 around the city. Due to financial constraints, most of the relocated residents will not be able to return to the location of their original residence.

Conservation or restoration work completed or in progress: The Plan is mostly one of complete demolition. Conversations with officials and experts in urban architecture located in Kashgar stated that the government initially considered strengthening the foundations of the adobe homes but found it impractical both economically and in terms of the engineering project itself. However, the government has identified two major zones for conservation, as stated above [see Entry Fee]. These two areas, Yar Beshi and the northeast section, are being conserved for their potential as tourism resources. Yar Beshi or “potters’ hill” as it is called colloquially, has been a tourist site since the early 2000s. It typifies a model of tourism that is focused on and generated by the residents. The majority of residents have opened their homes to tourism and sell handicrafts (e.g., pottery, rugs, hats, clothing) or antiques. A few sell Uyghur flat bread (U. *nan*), baked bread (*tobax*), and lamb pies (*samsa*). A very small number hold regular performances showcasing traditional Uyghur music, dance, and instruments. Each home has a plaque outside its entrance which describes its history, often the family name, and then what the tourist can expect inside. Houses usually charge a small entrance fee and then the price of handicrafts is negotiated on an ad hoc basis. The government has built a large framework for flood-lights which light up the complex at night. While Yar Beshi exemplifies a model of sustainable development that is driven by the residents, some conservationists have criticized Yar Beshi for being overly commercialized. Zhongkun Travel, located in Beijing, runs Yar Beshi (as well as the northeast section.) Most residents use their income to maintain the interior space of their home, including elaborate wooden carvings and bright painting, while allowing the exterior and common spaces to deteriorate.

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The northeast section occupies an area of about two sq. km. and is framed by two major alleyways, the Jiangku'ergan and Kuoziqiya Beshi. The section traces its history to the Sixteen Kingdoms (AD 304-439), the site of the capital of the Shule Kingdom, and gained prominence as the seat of the Karakhan Dynasty in the tenth century. This area of the City was protected by high rammed earth walls, remnants of which can still be seen on the northeast side of the section. The northeast section has some 2,094 homes or about 10,000 inhabitants. There are 12 "autonomous region and city-level cultural heritage protection units" including the Old City alleyways, Uyghur homes, and Nine Dragon Springs. It follows a similar model as Yar Beshi. However, there is a smaller concentration of homes that are open to tourists in this area. Further, there seems even less money spent on common areas, including walkways and small mosques.

Condition of setting and environment: During the period 2009 to 2011, almost all of the Old City has been a construction zone with the exception of Yar Beshi and Kuoziqiya Beshi. There is a thick dust engulfing the Old City from the razing of the adobe structures. This state has mostly deterred tourism, although there have been both Chinese and foreign tourists who have visited the Old City before the demolition is completed by 2012. Still, the residents who remain go about their daily activities and it is these residents which drive the tourism. In Kuoziqiya Beshi, the physical structure is largely untouched although demolition has occurred at its margins. The winding alleyways are relatively clean and free of rubbish or rubble. Unlike the non-tourist designated areas of the Old City such as the large western area behind Id Kah mosque, there are none of the crumbling adobe walls, from natural deterioration. One can see new brick, evident from the international standard proportions, which has replaced some of the older walls. In Yar Beshi, one experiences perhaps a greater sense of preservation as the hill-mound is physically separated from the urban core of the city. There are a few homes which have caved in due to natural deterioration.

Threats to the integrity and authenticity of the property: The greatest threat is, of course, the Plan which is essentially removing the Old City to make way for a new city that is designed to look like the ancient one. The two preserved areas are impacted by the Plan in various ways. Chiefly, they are to be the remnants of the Old City, preserved chiefly for the purpose of tourism. A secondary purpose for their preservation is the livelihoods of the resident Uyghurs; however, the vast majority of residents of the Old City have been relocated to the outlying 'modern' Chinese-style apartments. One of the goals of the redevelopment is to decrease the population density of these two areas. To effect this goal, many families are being moved from Kuoziqiya Beshi. Yar Beshi's population has remained fairly constant throughout the redevelopment project, on the other hand. In terms of maintaining authenticity, a thriving Uyghur population is the most fundamental prerequisite. According to conversations with Kashgar Uyghurs, their religious practice is perhaps the most basic element to their community. [Note on Uyghur definition of "community": the closest term may be (Ar.) *jamaat* which is the religious community surrounding a neighborhood mosque or (U.) *kijit masjid*. Another terms is (U.) *mehelle* which is composed of several *jamaat*. Both the *jamaat* and the larger *mehelle* have a strong spatial component, as defined by arrangement of houses, conjoining alleyways and the *kijit masjid*, that forms the neighborhood itself. Many of these neighborhoods are being broken up, with neighbors scattered to different apartments outside the city. Some *kijit masjid* are in danger of being destroyed if they are in the path of a development zone. As of October, 2010, one has been razed.

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Another threat is the recent naming of Kashgar as China's newest Special Economic Zone (SEZ) and the first SEZ in western China. In February, 2010, the Standing Committee of the Political Bureau of the Central Committee of the Chinese Communist Party identified Kashgar as China's newest SEZ. The model for the Kashgar SEZ is that of Shenzhen which over the past 30 years has emerged as one of the boom towns on China's eastern coast. As the first SEZ in land-locked western China, Kashgar faces a situation far different from that of Shenzhen. Still, Kashgar, with a border of 888 km. and four entry ports, connects China with six countries including Tajikistan, Afghanistan, Pakistan, Kyrgyzstan, Uzbekistan, and India. The new SEZ plan will update Kashgar's infrastructure, including railways, as well as schools, roads, and hospitals. Since the summer of 2010, local media in Kashgar has spoken almost daily of the new SEZ, but concrete plans have not yet materialized. Kashgar Uyghurs believe the SEZ is generally a good idea, but are concerned about the beneficiaries of the proposed plan. Most likely the Han Chinese population of Kashgar will expand significantly in the years to come in order to attain a necessary capacity for human capital. Another consequence of the SEZ plan is the increase in real estate prices. Once the plan was announced, many nonlocal Han Chinese investors, and even some foreigners, have purchased land use rights within the urban core. Some of the most cynical responses of local Uyghurs were that their homes are being demolished for nonlocal Han Chinese investors.

Tourism presents another kind of threat. A recent trip with an expert on tourism in development countries led to the conclusion that the tourism industry is under-developed in Kashgar. Tourism is developed mainly for domestic Chinese tourists and less for international tourism. There are Chinese hotels and Chinese restaurants, as well as Mandarin-speakers. However, there are fewer restaurants for foreigners, including Western, Russian, etc. Further, high-end tourism is undeveloped. Kashgar began as a destination for Western and Chinese back-packers in the 1990s, and only more recently have there been facilities designed for high-end tourists. For example, as of the end of 2010, there were no "five-star hotels" on the Chinese system, the closest being a few four-star hotels. However, currently, one hotel is building the first five-star hotel which will most likely be completed by the end of 2011. The major tourism sites for Kashgar include Id Kah mosque (or, the full name, Id Kah Custom Culture Tourism Scenic Area, which is an AAAA tourism spot, in the Chinese system); the seventeenth-century tomb of Khoja Apak which is more commonly referred to as the tomb of the Fragrant Concubine, a AA tourism spot; the tomb of Yusufu Hasi Hajifu, an AAA site; the Central Asia International Grand Bazaar, a AA site; the Mor Stupas, some 38 km. northeast of Kashgar; and the two preserved areas of the Old City.

Overall, the integrity of Kashgar has not yet been tested by tourism. However, in ensuing years, the Old City, and specifically, the two designated tourism zones, will be subject to the pressures of increased tourism. Tourism in primarily ethnic minority regions in China, for example, the UNESCO World Heritage Site of Lijiang in Yunnan Province or certain Tibetan areas of southwest Sichuan, are known for their portrayal of ethnic minorities through public displays of ethnicity through singing and dancing or commercialized ritual. Scholars have shown how the majority Han Chinese 'consumes' such portrayals, which, in turn, engenders more such reiterations of ethnicity. In sum, thus far, China like other countries has struggled with incorporating minority populations into the tourism industry. It is feared by most Uyghur that Kashgar will be yet another site of the reproduction of ethnicity through song, dance, and commercialized handicrafts, especially as made by non-locals.

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Signage leading to and within the property: There are signs at the main entrances of both Yar Beshi and the northeast section. For Yar Beshi, the main entrance is on the eastern side, with another entrance on the south side. Similarly, the northeast section also has signs at the main entrance, on the northeast side. The signs at both sides include a map of the main attractions [see Photo 1], rules for visiting, and a notice for a 30 yuan entrance ticket. Both have small booths operated by employees of Zhongkun Travel. For both areas, The Uyghur residents use many other small entrances, although tourists are, of course, discouraged from using these. Additionally, there are relatively old signs in Chinese and in Uyghur in front of some of the older *kijit masjid* as well as *madrassa*.

Integrity and Authenticity of the Site According to its Universal Values? Although the Chinese government has been applying for UNESCO World Heritage status for the “Silk Road”, or at least several historically and culturally significant sites along the Silk Road, Kashgar was not considered. This oversight is unfortunate given that Kashgar’s Old City is the last bastion of traditional Uyghur vernacular architecture in the world, and, one of the few extant examples of adobe residential buildings at a city scale.

Kashgar’s Old City meets the criteria for universal value for the following reasons. One, it represents a masterpiece of human creative genius. The labyrinthine alleyways which circulate through the Old City, the family-based multi-floor residential buildings made of rammed earth, the *kijit masjid* that mark the Islamic center of the neighborhoods, and the many markets constitute an organic cultural whole. While many Chinese urban planners dismiss Kashgar’s Old City as “chaotic”, and while it’s true that the city grew over time not from any one master plan, but rather, by the efforts of thousands of families to maximize their living space, the vast majority of Uyghurs inhabiting the Old City not only prefer to live in the Old City but themselves regard it as a masterpiece of Uyghur vernacular architecture. The Old City is a masterpiece not only for the Uyghurs who occupy its homes but also for the Chinese state of which Kashgar is a part, and indeed the whole world.

Second, the Old City exhibits an important interchange of human values, over a span of 2,000 to 3,000 years. Kashgar was one of the principal points connecting imperial China to Central Asia and beyond, to the Levant. Beginning in the ninth century A.D., it was central to the introduction of religions, commerce, technologies, and ideas to China through the Silk Road. In particular, it was the main entry-point for Sufism, the so-called “second wave” of Islam into China, starting in the seventeenth century. This wave of Sufi Islam has contributed significantly to Chinese philosophy, architecture, art, and history.

In terms of the cultural heritage of the Old City itself, Kashgar has been influenced by Zoroastrianism, Buddhism, Nestorian Christianity, and Manichaeism. For example, many buildings still bear the mark of Buddhist faith in their external designs and motifs. However, since at least the 10th century A.D., Islam has helped shape the form and function of the architecture and design of the Old City. One example is that the houses are designed such as to keep male visitors separate from female inhabitants. Also, the (U.) *boyla* or courtyard is often the site for the life cycle events, all in accordance with *shari’a*. Islamic notions of morality, law, gender, and family are inextricably woven into the material culture of their homes and places of worship.

Third, the Old City bears a unique testimony to a cultural tradition that is endangered by the forces of modernization in Han Chinese-dominated China. Since the end of the Qing

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Dynasty, Han Chinese have immigrated to the area now called Xinjiang. Modernization drives have increased the number of these immigrants. In China's reform era, northern Xinjiang is now predominantly Han Chinese. It is feared by many Kashgar Uyghurs that the new Special Economic Zone will attract more Han Chinese to Kashgar. Given the increasing marginalization felt by most Uyghurs in China, particularly after the riots of July 5, 2009, the Chinese state's recognition of the universal value of Kashgar Old City would be a source of legitimacy of the Chinese state in the eyes of its Uyghur population as well as the rest of the world.

Site Values: Are these values readily communicated to the public? No

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Site Name: Kashgar Old City

Recommendations

Please outline your recommendations for needed improvements to the management or state of site conservation and long-term protection.

The following inter-related recommendations are based upon long-term observation and interviews with representatives of stake holders in the preservation of Kashgar's cultural heritage, including local Uyghur residents, Uyghur scholars, local experts in architecture, urban planning, real estate, and tourism.

- (1) Community involvement. Thus far, local Kashgar Uyghurs have not been included in the planning of the two preserved zones of the Old City. Including such local authorities as retired directors of the Kashgar Museum and Uyghur scholars at the Kashgar Teacher's College, as well as imam of leading mosques, would greatly increase the legitimacy of the project in the eyes of the population it is impacting: Uyghur residents. Further, PRC laws on demolition and relocation as well as urban planning require public opinion and meetings for affected residents. Thus, according to PRC laws, there should be venue for residents to voice their concerns and to play a more long-term role in community planning. Uyghurs have consistently expressed frustration at not being able to participate in the preservation of their cultural heritage. Frustration, historically in Xinjiang, has led to public disobedience and violence. One particular example of such frustration is diversification of the local tourism industry. Many Uyghurs resent the Beijing Han Chinese-owned and operated Zhongkun Travel which has established a monopoly over tourism in Kashgar, and specifically the two preserved areas of the Old City. Local Uyghur tourism companies, that receive assistance from the state, would help ensure popular enthusiasm and support for the preservation of the Old City.
- (2) Integrating the Old City into the new city. One of the greatest challenges accompanying Kashgar's transformation is integrating the two sections of rammed earth architecture into the new city which is being constructed over the next couple years. The Chinese government is concerned that the two preserved areas in the future will become a kind of Uyghur ghetto, that is, economically depressed ethnic zones that are an urban blight in comparison to the modern re-developed majority of the city. There are few examples of the successful integration of a *living* adobe Old City into a 'modern city' anywhere in the world and especially in China. One example may be Sante Fe, New Mexico, USA, where a thriving art culture has been infused the integration of the old adobe city with the modern one. The preservation of Kashgar's Old City may benefit from a similar mixture of architectural materials and styles with a thriving art and crafts industry. Along most of the major streets through the Old City, one sees such traditional Uyghur craftsmen as woodworkers, hat-makers, coppersmiths, and artists who produce musical instruments. State funds for such local industries would help ensure the longevity of the local economy as well as enhance the environment for tourism.
- (3) Active cooperation between the Chinese government, civil society, foreign scholars, and Kashgar residents. [Note this section cannot be published or made known to the

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wider public.] As of early 2010, The Beijing Cultural Heritage Protection Center (CHP), the NGO which first notified the Western media to the Plan, has maintained a line of communication with the Chinese government about writing a White Paper, composed mainly by foreign scholars, to advise the government on the Plan. The main concern is that the Chinese government does not really know what it is doing. The government does not have experience in preserving vernacular architecture on the scale of the Old City. Thus, CHP has assembled a team of experts (of which the author of this report is one) to ensure that the preservation of the two areas is done in a manner which is consistent with best practices. The White Paper makes several recommendations in the areas of tourism, cultural heritage preservation, local culture, and community involvement. It is hoped that incorporating diverse expert opinions will help ensure that the preservation is in the long-term interests of the local Uyghur community, the Chinese state, and the international community.

- (4) More preservation of residential buildings (outside the two preserved zones). Due to a variety of causes at both the government and local levels, in mid-2010, the government changed the policy of the Plan to one of total demolition of all fixtures on land of the Old City to one which preserves certain adobe homes constructed after a certain date (and therefore deemed earthquake-proof). However, this policy seems to have been implemented with some inconsistency. Most residents would prefer to live in their adobe homes within the Old City rather than in the new six-floor walk-up apartments outside the city as the latter are far from mosques and bazaars, their source of food for all and income for many. Preserving more adobe homes within the Old City would greatly increase Uyghurs' support for the Plan. Additionally, it would help alleviate some of the pressures imposed on the two preserved zones as the sole remnants of the Old City. Further, experts in adobe architecture have demonstrated that many of the older adobe buildings can be retrofitted with strengthened foundations at relatively low cost.

Photography and Mapping

Please use GPS camera when possible and use photos to identify on satellite imagery current threats, issues and positive developments at the site. Use detailed captions for all photos.

Photo 1. Map at front entrance of the preserved northeast section.

Photo 2. A barren field showing homes removed east of northeast section.

Photo 3. Adobe house next to new residential housing in the northwest part of the Old City.

Photo 4. Newly built mixed use building in southeastern part of Old City.

Photo 5. Rooftop view of preserved section, Yar Beshi.

Photo 6. Demolished area of Old City, southwestern section. *Kijit masjid* in middle.

Photo 7. Preserved area, Yar Beshi.

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Photo 8. A Uyghur resident woman looking out upon a group of Han Chinese tourists in the preserve area of the northeastern section.

Estimation of your Personal Experience (scale of 0-10 points):

9. Kashgar's Old City is a unique site of cultural heritage in China if not the world. The 9 is for the site itself, however, the preservation itself would be a 1. There has been minimal effort to work with the existing architectural material and to allow Uyghurs to remain in homes in which they have resided for three to four generations, in many cases.

Additional comments:

The cultural heritage community needs to pay closer attention to the problem of Kashgar's Old City. Thus far, UNESCO has been ineffective in curbing the demolition or providing external expertise on what is happening there. It is hoped that organizations of more 'political pull' can focus attention on the issue in a positive way to work with the government to preserve the site.

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Quantitative Assessment - Site Conservation and Responsible Development

To your best ability, rate on a scale of 1-10 (worst to best) current state of site conservation and responsible development using the table below.

Site Name: Kashgar Old City

Date: January, 2011

<u>Area of Assessment</u>	<u>Scoring</u> (1-10 Best)	<u>Comments</u>
1. Site Conservation Plan	1	
2. Site Conservation and Maintenance	2	
3. Site Integrity	2	
4. Intactness (ie. lack of encroachment)	2	
5. Authenticity	Unknown	The site of Kashgar Old City itself is authentic, there is no question. It is true that it has been rebuilt over the past several centuries. However, the ultimate authenticity of the preserved areas will not be known until the Plan is completed c. 2012.
6. Management	2	
7. Community Involvement	1	
8. Responsible Development	2	
9. Living Heritage	2	
10. Visitor Experience	5	

Total Average Score: 2

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Qualitative Assessment

Site Name: Kashgar Old City

Site Background (Please collect best information available with photos)

Statement of Outstanding Universal Value - Justification for Inscription. Please see above.

Boundaries and Buffer zones. Please see above.

Statement of Authenticity/Integrity. Please see above.

Threats (Encroachment, Insufficient Resources, Looting, etc): Please see above.

Management Organization and Level of Support. Please see above.

Current Protection Level. Please see above.

Management Plans. Please see above.

Funding. Funding comes from the central government and the Xinjiang Uyghur Autonomous Region government.

Staffing Levels (Human Resources). Mainly from Zhongkun Travel, a privately-owned Han Chinese-operated tourism company, based in Beijing.

Sources of Expertise and Training in Conservation and Management Techniques. Unknown.

Scientific Studies. There is currently a large-scale project led by Tsinghua U. School of Architecture and Xinjiang U. School of Architecture to map all heritage sites in southwestern Xinjiang.

Education and Awareness Building. None.

Training & Capacity Building: Transmitting Heritage to Future Generations. None.

Factors Affecting the Properties. Please see above.

Governance and Management. Please see above.

Agencies Responsible. Please see above.

Latest Events and Current Situation. Please see above.

State of Site Planning. Please see above.

Scientific Conservation. Please see above.

Site Infrastructure. Please see above.

Community Development. Please see above.

Private Sector Involvement. Please see above.

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Top Priorities for Conservation. Greater protection for 200 to 300 year old adobe residential buildings located not just in the two preserved areas but throughout the Old City. Full protection for all *kijit masjid*.

Potential Solutions to Heritage Threats and Loss

Additional Ideas and Questions for site improvements, protection and sustainability

Master Planning

GHF Master Conservation Planning Guidelines, see:

<http://globalheritagefund.org/images/uploads/docs/GHFMasterConservationPlanningGuidelines2009.pdf>

Mapping and Protection

Boundaries and Buffer Zones - Do current boundaries fully cover the site's significance? Are changes needed to clarify delineation and functions?

Again, the entire Old City should be a UNESCO World Heritage site, but only two areas are being preserved. The area called Yar Beshi is clearly delineated from the rest of the city as it is physically separated, that is, it rests on a separate hilltop than the rest of the city. For the northeastern section, the boundaries are much less clearly defined. There is a map [see photo 1] of this area which is protected. It is not clear how these boundaries were drawn and there is demolition literally the house over from a house that is protected.

Are modern digital maps showing definitions of borders and buffer zones available?

No maps are currently available.

Conservation Science

Statement of Authenticity/Integrity - The maintenance of a property's World Heritage value is the responsibility of each State Party. The statement of authenticity and/or integrity is crucial to retain this value. When was the latest statement written? Are changes needed? Have there been significant changes to the authenticity and/or integrity of the site since inscription?

A statement was never written. The UNESCO office in Beijing, conducted a mission to Kashgar, but nothing concrete came of it and has been handcuffed throughout the process.

Are Appropriate Materials and Techniques being used? None.

Has the site been the subject of (a) Reactive Monitoring Report(s) to UNESCO World Heritage Committee? No.

Site Management

Management Systems - Has a World Heritage site steering group or similar management committee been set up to guide the management of the site? No.

How could the overall management system of the site best be described?

- Management by the State Party - Yes

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- Management under protective legislation
- Management under contractual agreement between the State Party and a third part
- Management under traditional protective measures or customary law
- Consensual management
- Other management system

Which level or levels of public authority are primarily involved with the management of the site - National, Regional, Local? The two preserved zones have not yet been officially designated, that is, by law (national, that of the Xinjiang Uyghur Autonomous Region, or the city) as a preserved historic area. In the Plan, there is mentioning of the cultural-historic value of the Old City, but as of yet no official/legal designation. As such, it remains a tourist zone under the management of a private tourism company owned by Han Chinese, based in Beijing.

Are the current management systems effective and/or sufficient? Entirely not.

Threat of fires for sites with wooden architecture? Minimal.

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Conservation Funding

Is site funding sufficient? No.

Has extra funding been drawn in through the World Heritage status? None.

Does the site have sufficient funding available for the adequate management of the site? No.

Has the site received financial assistance? State estimated amounts: None to my knowledge.

- Government
- National
- Regional
- Municipal
- International
- Bi-lateral cooperation
- Other

Staffing Levels (Human Resources)

Are adequate professional staff available across the following disciplines? No. The on-site staff remains several staff members of Zhongkun Travel, a private tourism company, who have no training in cultural heritage preservation.

- Conservation
- Management
- Promotion
- Interpretation

Is training available for home-owners at site level?

Is on-site training available for all stakeholders (ie homeowners, others)?

Community Involvement

Is there awareness of the Heritage property among various groups? Yes, although consciousness of the value of the heritage differs. Local Uyghurs are most adamant about its value. Han Chinese either living or working in Xinjiang mostly do not recognize its value. Foreigners, including backpackers are very supportive of its protection.

Have information channels been identified for reaching relevant groups at local, national and international level? There is almost a total absence of information about the value of the heritage.

Have mechanisms been established for effective communication between site, national and UNESCO levels? Attempts, no success.

Has information material encouraging sustainable tourism, such as a 'Code of Conduct' been developed? No.

How can the local communities reach the full potential of their heritage, both tangible and intangible? There is a line of communication between civil society and the local authorities. It is hoped that through this, more local Kashgar Uyghurs can be involved in the planning of the

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preservation of their cultural heritage. This is an on-going process and is difficult due to the sensitivity of the issue.

Legal

Is there is special national or regional legislation for World Heritage site? Yes, there is recognition for World Heritage status under PRC law, but Kashgar has not been nominated or included as such a site.

Does the site have special legislation or administrative arrangements (such as specific spatial planning and zoning requirements)? The zoning is not by “legislation” but by the redevelopment plan. There is planning for mixed use real estate throughout the new Old City.

Have there been any significant changes in the ownership, legal status, contractual or traditional protective measures for the site since the time of inscription? No.

Are the current protection arrangements effective and/or sufficient? No.

Disaster Preparedness

Which natural disasters threaten the site's integrity or may compromise its values? Earthquake.

How can the sites disaster risk be reduced? Interestingly, 90% of the Old City is being razed in the name of earthquake prevention, however, as of yet, it is unknown what measures are being taken to protect the two preserved zones from earthquakes.

Which traditional skills must be maintained essential to enhance conservation and prevention and mitigation of disasters? Question unclear.

Which gradual cumulative processes and factors, such as pollution, tourism, or urban encroachment are affecting authenticity or integrity of the site? See above.

How can we strengthen support at the regional, national and local institutions for reducing natural and man-made risks at the Heritage site? Unfortunately, due to the current state of southern Xinjiang, there is very little that foreign organizations, experts, or other individuals can do to affect local conditions. As has been stated above, there is a line of communication established with the local authorities via a Chinese NGO and this is the only way to help influence the unfolding of the Kasghar Old City Reformation Plan.

Tourism Management

Is there an opportunity to increase funding for site preservation thru Bed Taxes? Unknown.

Are there visitor statistics available for the site? No.

How can the impact of humans on the historic materials and site be reduced? Eliminated? In fact, the impact of humans (as tourists) will increase rapidly in the years to come within the two preserved areas as they are now the only remnants of the Old City.

How can income diffusion to local community through local ownership be increased? This is an important issue. It is currently unknown if all vendors currently located in the two preserves areas of the Old City can stay after the Kasghar Old City Reformation Plan and which vendors from the demolished areas will be able to return to set up shops again. This is one of the most vital questions

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of the Plan – whether local Uyghur vendors will be able to keep their shops and their livelihoods. Unfortunately, at this point, there is no known answer to this question.

As tourism pressure poses a growing threat to World Heritage properties, what is the tourism/visitor management plan to manage growing visitation? None.

Is signage adequate? There is minimal signs at the main entrances, but more signs could be put up (in Chinese, English, and Uyghur) about tourism etiquette.

Is there guidebook for the site? No.

Is there a website(s) for the Heritage site(s) focusing on conservation and community development?

No.

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Photo 1. Map outside main entrance of northeast section.

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Photo 2. Homes removed east of northeast section.

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Photo 3. Adobe house next to new residential housing.

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Photo 4. Newly built mixed use building in southeastern part of Old City.

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Photo 5. Rooftop view of the preserved area of Yar Beshi.

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Photo 6. Demolished area of Old City, southwestern section. *Kijit masjid* in middle.

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Photo 7. Preserved area, Yar Beshi.

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Photo 8. A Uyghur resident woman looking out upon a group of Han Chinese tourists in the preserve area of the northeastern section.