



Old Houses in Hankou Concession: Collective Memory and Nostalgic Space Consumption in the Context of Modernization

Chao Tan ^{1*}, Yihan Ke ²

¹ PhD, Faculty of Fine and Applied Arts and Research and Creation, Mahasarakham University, Mahasarakham, Thailand

² PhD, Faculty of Fine and Applied Arts and Research and Creation, Mahasarakham University, Mahasarakham, Thailand

* Corresponding Author: 64012465004@msu.ac.th

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ABSTRACT

The objective of this study is to deeply explore the relationship between the old Hankou Concession urban space and its historical changes in the process of modernization. Special attention is paid to how the old buildings in the old Hankou Concession carried the collective memory and experienced the spatial transformation from the colonial period of the late Qing Dynasty to the modernization process of new China. This study will also explore the phenomenon of nostalgic space consumption closely related to the collective memory of the old Hankou. In order to achieve the above purpose, this study mainly adopts a qualitative research method. Specifically, it includes literature analysis, a questionnaire survey and in-depth interviews to collect a large number of data. These data are then systematically collated, summarized, analyzed and reasoned. The results show that the old Hankou Concession is not just a simple physical space, it actually carries rich historical, cultural and emotional values. This space has an irreplaceable importance for nostalgia and collective memory. This not only provides a new perspective for conservation and inheritance work but also provides solid theoretical support for subsequent researchers. In this study, the relationship between the old Hankou Concession urban space and its historical development and change, as well as the phenomenon of nostalgic space consumption are discussed in depth with a rigorous attitude. These discoveries not only enrich our understanding of old Hankou's history and culture but also provide an important theoretical basis for protecting and inheriting this valuable historical heritage.

Keywords: Old Hankou Building; Collective Memory; Nostalgic Space Consumption; Modernization.

INTRODUCTION

Wuhan, briefly named "Han" and also known as Jiangcheng, is the provincial capital, sub-provincial city, and megacity of Hubei Province. It is situated at the heart of China's hinterland, in the eastern part of Hubei Province, where the Yangtze River intersects with the Han River, boasting a unique geographical location with longitude ranging from 113°41' to 115°05' east and latitude from 29°58' to 31°22' north. Its boundary stretches from east to west, starting from Jiangjunshan Village in Xugu Street, Xinzhou District, and extending to Guoguang Village in Zhuru Mountain Street, Caidian District. From south to north, it begins at Junbao Village in Hushe Street, Jiangxia District, and reaches Lichong Village in Caidian Street, Huangpi District, this city is steeped in rich history (Hubei Province Atlas, 2009). As early as the Neolithic Age (approximately 3500 BC), human activities were already prevalent in this region. It has served as the capital or significant city of various dynasties, including Chu, Han and Tang, among others, thus accumulating a wealth of historical and cultural heritage. As a national historical and cultural city, Wuhan is renowned for its numerous historical relics and ancient buildings, such as the Yellow Crane Tower, Ancient Qin Terrace, and Ancient City Wall, which are vivid testimonies of its historical and cultural prosperity. Due to its central location in China's inland, Wuhan is praised as the "Thoroughfare of Nine Provinces," endowed with exceptional geographical advantages that have made it a crucial transportation hub and commercial center in China's inland throughout history. Nowadays, Wuhan is one of the core cities in the

Yangtze River Economic Belt, occupying a pivotal position in various fields such as economy, culture, and technology. It is not only a significant national industrial and scientific education base but also a comprehensive transportation hub. With rapid economic development in recent years, Wuhan has emerged as the largest metropolis in central China. However, with the progress of modern history, it has left a deep mark because of the establishment of concessions (Figure 1). These old Buildings in the concession have now become carriers of collective memory and nostalgic space consumption in the context of modernization. They are not only the witnesses of history but also the inheritors of culture and emotional sustenance. In the feudal period, Hankou, as an important inland port, attracted much attention because of its unique geographical location and prosperous business environment. Western powers flocked to the city, seeking economic gain and political influence. They established a concession here and built exotic buildings that are now known as the Hankou Concession Old Buildings (Zhang, 1993).



Figure 1. Wuhan City (Source: Drawn by Tan Chao, 2023)

These old buildings bear witness to the decline and change of feudal society. In the feudal period, the social structure and economic system of Hankou had undergone profound changes. The establishment of the concession accelerated the modernization of Hankou, bringing Western science and technology, culture and ideas. These new elements have a fierce collision and fusion with traditional culture, forming a unique cultural atmosphere and social style (Zhang, 1993).

Entering the period of a new democracy, Hankou Concession became the frontier of revolution. Many important historical events took place here, and these old Buildings also bear witness to the Chinese people's arduous struggle for national independence and liberation. During this period, the architectural style and cultural atmosphere in the concession also underwent significant changes. Some revolutionaries and cultural figures carried out various activities in these old Buildings to publicize revolutionary ideas and progressive culture, making important contributions to China's modernization process (Chi, 2000). These old Buildings also carry the collective memory and national sentiment of the Chinese people. In that turbulent era, people experienced countless hardships and tribulations, and these old Buildings became their emotional sustenance and spiritual comfort. They bear witness to the perseverance and perseverance of the Chinese people and have also become a source of strength to inspire future generations to move forward (C. Li, 1988).

Hankou Concession in the Period after the founding of New China, After the founding of the People's Republic of China, as a field and carrier of power, the allocation of space embodied the logic of power and the interests of specific political groups. Following the establishment of the people's democratic dictatorship, existing

housing and space gradually came under the ownership of the people's government. In 1953, China began to adopt a highly centralized and unified planned economic policy to restore its national economy. Simultaneously, the centralized construction, allocation, and management of urban real estate and private properties became imperative. The new Chinese government gradually eliminated the old spatial divisions and established a new spatial order primarily through the following means. By the late 1950s, China's highly centralized planned economic system was fully established, and the process of private real estate nationalization was completed. Real estate had basically transformed from a "commodity" to a "welfare" uniformly distributed by the government. In other words, administration became one of the main means of allocating spatial resources. Welfare housing was solely controlled and allocated by the state and state-owned enterprises, with partial adjustments made based on economic conditions. In her doctoral dissertation titled "Changes and Reflections on the Urban Housing Supply System in New China," Shen, L. (2012) delves into the historical evolution of the urban housing supply system since the founding of New China. She points out that the establishment of the remuneration-based wage grading system in 1955 marked a significant reform of China's wage system. Subsequently, the central government formulated corresponding housing grading standards based on this wage grading system. These standards not only considered the wage levels of employees but also took into account their positions, length of service, and family size, ensuring fairness and reasonableness in housing allocation. Since then, these housing grading standards have served as an important basis for housing construction and allocation in various units, exerting a profound influence on China's urban housing supply system. Through this system, the housing conditions of urban residents in China have been significantly improved, and it has also promoted the standardization and normalization of urban housing construction, which involved unified management of housing. Management teams were set up according to neighborhood committees, and responsible for housing management and maintenance work. A housing map and card archive were established, including various information such as property rights, area, and structure of the Buildings, facilitating the monitoring of real estate changes. In the early 1960s, to effectively ensure the living conditions of residents, the Committee of Wuhan Real Estate Administration Bureau of the Communist Party of China actively implemented an innovative management system integrating management, repair, and residence. This system aimed to uniformly and efficiently manage houses, ensuring safe and comfortable living conditions for residents. During this period, the "Trial System for the Maintenance and Equipment Preservation of Public Housing in Wuhan" was also introduced for the first time. This system further standardized the maintenance and equipment management of public housing, providing a solid institutional guarantee for the long-term preservation and utilization of houses. Through the implementation of these measures, Wuhan successfully improved the living conditions of its residents in the early 1960s, laying a solid foundation for the stable development of the city. However, during the Cultural Revolution from 1966 to 1976, in addition to seizing and destroying buildings themselves, the destruction of symbols and signs carried by buildings, such as those representing "feudalism, capitalism, and revisionism," was also widespread. Before this period, deliberate destruction of colonial or capitalist symbols in former concession buildings was uncommon, and modifications made after the founding of the People's Republic of China mainly involved adding revolutionary symbols. On June 1, 1966, the People's Daily published an editorial calling on the masses to "sweep away all evil forces like monsters and demons". "Sweeping away all evil forces like monsters and demons" was transformed into a distinct political concept. and to achieve the most thorough break with old culture, habits, and customs, the remnants of capitalism and imperialism left by former colonists were seen as objects that must be eliminated. Most of the overall structures of buildings in the former concessions were not fundamentally destroyed because of their good quality and continued use as residences. However, some decorations, sculptures, and accompanying fences, gardens, trees, and vegetation attached to the buildings, considered less "practical," suffered significant damage. Furthermore, the further reduction in per capita living space during the Cultural Revolution led to haphazard construction and overcrowding, coupled with frequent resident turnover and localized and overall damage to old buildings caused by the unrest. This accelerated the wear and tear of housing in the old concession areas and significantly shortened the lifespan of the buildings. The destruction of urban architecture and cultural heritage during the Cultural Revolution was enormous, changing the city's landscape and accelerating the aging and deterioration of housing (Tan & Zhang, 2017).

After the reform and opening up in 1978, the old Buildings in the old Hankou Concession were protected and repaired. The government and all walks of life have recognized the historical value and cultural significance of these buildings, and have taken measures to protect them. Some important historical buildings have been listed as cultural relics protection units and have been professionally repaired and maintained. At the same time, the government also encourages all sectors of society to participate in the protection and utilization of old Buildings, which promotes the inheritance and development of urban culture. In the process of preservation and utilization, these old Buildings are given new functions and meanings. Some old Buildings have been transformed into museums, art galleries and other cultural venues, which have become important Windows to display the city's history and culture. There are also some old Buildings that have been transformed into specialty restaurants,

hotels and other commercial places, injecting new vitality into the development of urban tourism. The protection and utilization of these old Buildings not only continue their historical value and cultural significance but also bring new opportunities and vitality to the development of the city. With the process of modernization and the rise of consumer culture, the old buildings in the old Hankou Concession have become unique consumption Spaces. What people consume here is not only a material product but also a cultural and emotional experience (D. Li, 2007). The collective memory and sense of history carried by these old Buildings allow people to find emotional sustenance and identity in the context of modernization. The consumption of such nostalgic space not only meets the emotional needs of citizens for culture and history but also brings new development opportunities and vitality to the city.

In the context of modernization, nostalgia has become a popular cultural phenomenon. People consume nostalgia elements to satisfy their memories of the past and expectations for the future. As one of the important representatives of nostalgic space, the old Buildings in the old Hankou Concession have attracted the attention of many consumers (J. Luo, 2012). They represent not only the glorious or humiliating historical moments in the past but also the process of upholding, inheriting and exploring the innovative presentation of traditional culture (Wang, 2015).

In the wave of rapid modernization and globalization, to maintain self-characteristics and unwavering faith; At the same time, it is also the reflection and criticism of the current social phenomenon and the construction process of the future development trend prediction and outlook platform (X. Liu, 2015). Therefore, nostalgia space consumption is not limited to the material level to meet the needs of the level of analysis and interpretation; On a deeper level, it involves the discussion and study of the function of spiritual sustenance and spiritual comfort. The old Buildings in old Hankou Concession play an important role in the consumption of collective memory and nostalgic space in the context of modernization. They are not only the witnesses of history and the inheritors of culture; It is also one of the elements of the construction of multi-identity symbol display platforms, such as emotional retainer and urban development power source providers; At the same time, They are also an important part of the exhibition process of reflecting on the current social phenomenon and predicting the future development trend; Therefore, we need to pay more attention to the protection and utilization of old Buildings in old Hankou Concession to carry out efforts to strengthen the discussion of the research field; Only in this way can we better inherit the history and culture and promote the national spirit; At the same time, it can also meet the increasing and diversified needs of people. Under the background of upgrading the level, it is one of the essential components of the construction of the display platform for the exploration process of achieving the goal of high-quality life. Finally, inject new vitality into the sustainable development of the city to provide strong support and guarantee the role of laying a solid foundation to create favorable environmental conditions to create an atmosphere to create the process of display platform construction elements of one of the components; In order to achieve economic benefits and social benefits win-win situation to lay a solid foundation to create favorable environmental conditions to create an atmosphere to create the process of display platform construction elements of one of the components; Therefore, we need to pay more attention to the protection and utilization of old Buildings in Hankou Concession to carry out efforts to strengthen the discussion of the research field; Only in this way can we better inherit the history and culture and promote the national spirit; At the same time, it can also meet the increasing and diversified needs of people (G. Luo & Wang, 2013). Under the background of upgrading the level, it is one of the essential components of the construction of the display platform for the exploration process of achieving the goal of high-quality life. Finally, inject new vitality into the sustainable development of the city to provide strong support and guarantee the role of laying a solid foundation to create favorable environmental conditions to create an atmosphere to create the process of display platform construction elements of one of the components; In the process of modernization, Hankou must maintain its unique charm and rich cultural heritage. In addition, it is essential to take advantage of existing strengths and conditions to ensure their optimal use and reflection. By maintaining the balance between modernization and cultural preservation, Hankou can become a vibrant city district that respects the past and embraces the future.

THE EXPRESSION OF NOSTALGIC CONSUMPTION

The old buildings in the old Hankou concession, as witnesses of history and carriers of culture, have gotten expanding consideration and acknowledgment over a long time. Compared to comparable concession ranges in other districts or nations, the ancient buildings in Hankou concession display both commonalities and uniqueness. Whether it's the Hankou concession or other concession regions in China like Shanghai and Tianjin, or the ancient concession areas in places like Mumbai, and Calcutta in India, and a few Southeast Asian nations, they were all shaped amid particular authentic periods due to the colonial or financial development of outside powers. These areas have left a considerable number of Western or Chinese-Western architecture, becoming unique

landscapes in the cities. In the old Hankou concession, one can watch the combination of Chinese and Western engineering styles, a common feature in other concession ranges as well. This social combination isn't only reflected in architecture but also within the ways of life, eating propensities, and more of the local residents. With the rise of worldwide tourism and people's accentuation on history and culture, the ancient buildings in these concession zones have steadily gotten to be well-known travel attractions. Guests can not only appreciate the interesting engineering fashion in these places, but also, their involvement creates a nostalgic, verifiable climate. Although the structural style of the old Hankou concession was impacted by the West, it still holds numerous conventional Chinese components. This Chinese-Western structural fashion is especially conspicuous in the old Hankou concession, making the buildings here interesting globally. Old Hankou's concession region has played an uncommon part in urban improvement. Compared to concession ranges in a few other nations, the old Hankou concession has its own characteristics in urban planning, framework development, and more. The history and culture of the old Hankou concession have had a significant effect on the local society. This impact isn't only reflected within the building but also within the way of life, values, and other aspects of the local inhabitants. This uniqueness of social culture makes the ancient buildings in the old Hankou concession hold special significance universally.

The local influence of the concession area mainly focuses on two aspects: literary niche and retro nostalgia, thus establishing a distinctive local brand. A local brand strengthens the representation and identification of a particular space or place through specific linguistic expressions or visual imagery. This strategy is explicitly reflected in the adjustment of the commercial landscape on Zhongshan Avenue, where the "Eastern Section of Zhongshan Avenue" is positioned as a classic literary style section, emphasizing the literary aspect, integrating the functions of historical buildings, and aiming to create a slow-life cultural commercial experience district. This initiative effectively integrates the nostalgic memories and aesthetic imaginations of cultural elites and upper-middle-class society towards post-opening Hankou into the local brand of the concession area's historical landscape.



Figure 2. Hankou Memories Restaurant (Source: Photography by Tan Chao, 2023)

In the commercial development of the old concession area, the Wuhan Tiandi project invested in and constructed by Shui On Group is an early and highly successful example. Located in the Yongqing district of the former concession, the architectural design of this project was presided over by Benjamin Wood, the designer of Shanghai Xintiandi. The project not only preserves the old buildings and century-old trees of the former concession but also integrates fashionable and modern architectural elements on the basis of inheriting historical context, creating a space where tradition and fashion, East and West merge - a "new value for old neighborhoods". Compared to large commercial entities like Wuhan Tiandi, the commercial entities in the Baiyiquai Site area are smaller and scattered, mainly consisting of cafes and restaurants (Figure 2). These businesses renovate and transform while respecting the original appearance of historical buildings, giving this area a more understated, rustic, and authentic atmosphere that better satisfies customers' nostalgic feelings.

In terms of media promotion, the commercial form of the Russian concession has been labeled as "slow life," "literary niche," and "bourgeois sentiment." These labels not only reflect the unique charm of the Russian concession business district but also complement its historical background and cultural atmosphere. For many Wuhanese, concession life has become an indelible memory and complex. Therefore, when they stroll, drink coffee, and dine in the old Hankou concession, they seem to travel through time, Delve into that era and truly immerse themselves in the essence and reality of that period.

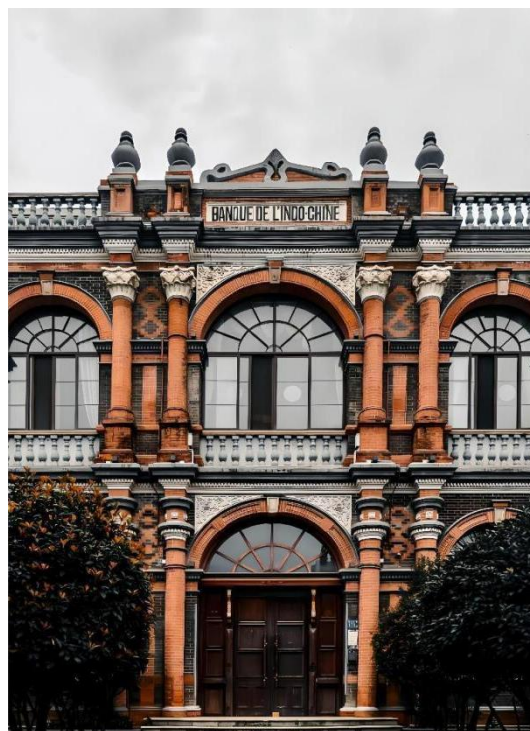


Figure 3. Hankou "Old Time" Cafe on Lihuangpi Road (Source: Photography by Tan Chao, 2023)

To enhance this feeling of going back in time, many shop names are quite nostalgic. For example, the most famous "Hankou Memories" restaurant and "Old Time" cafe on Lihuangpi Road (Figure 3). These shop names not only evoke people's memories and emotional resonances from the past but also add a unique cultural atmosphere and sense of historical significance to this area. Relevant media and tourism promotions also reinforce this perception and identification through repetitive expressions and narratives. They proclaim that here, people can experience the most authentic old Wuhan style and old Hankou concession charm. This promotional and positioning strategy undoubtedly injects more vitality and possibilities into the heritage and commercialization of the concession area. Among them, "time travel" has become a common lexicon and subject. When individuals walk on the roads and back roads of the old Hankou concession range, they appear to travel back to the bustling and extraordinary period of the 1920s and 1930s. This encounter of traveling through time permits individuals to feel the weight of history and the legacy of culture, extending their passionate association and recognizable proof with this area.

Within the concessions of old Hankou, the individuals participating in nostalgic consumption are diversified. local inhabitants, particularly middle-aged and elderly individuals who have deep enthusiastic ties to this arrival, frequently have significant feelings for the ancient buildings and authentic culture here. For them, nostalgic consumption is more of a cultural experience and tourism consumption. Out-of-town tourists are also a vital gathering for nostalgic consumption. They are pulled in by the interesting authentic highlights and architectural styles of the old Hankou concessions and trust to encounter diverse history and culture here. For them, nostalgic consumption is more of a social encounter than tourism consumption. There are also researchers, analysts, or specialists who have a solid interest in history and culture. They may conduct in-depth research or creation on the ancient buildings within the old Hankou concessions from a proficient viewpoint, in this way shaping a more proficient and in-depth nostalgic consumption. These distinctive bunches too have distinctive thought processes for nostalgic consumption. For neighborhood inhabitants, they may center more on enthusiastic wistfulness and memory; for out-of-town visitors, they may look for a new social involvement and tourism involvement; and for researchers, analysts, or craftsmen, they may center more on in-depth investigation and investigation of history and culture.



Figure 4. Hankou Commercial Nostalgia Building (Source: Photography by Tan Chao, 2023)

The conservation and commercialization of nostalgic spaces within the ancient buildings of the old Hankou concession have undoubtedly brought significant social and financial impacts to the local area. The revitalization of encompassing communities is frequently driven by the preservation and commercialization of ancient buildings. Restored historic buildings attract tourists and new residents, bringing vitality and energy to the community. With increased investment, infrastructure and public services such as streets, greenery, and lighting are also progressing, improving the living environment for residents. The retention and reuse of old buildings contribute to strengthening community residents' sense of identity and belonging to local culture. However, as the area's attractiveness increases, lodging costs and rents may rise, potentially placing a burden on a few unique residents. The development of tourism creates various job openings, such as those for visit guides, lodging staff, and catering professionals. Also, the thriving of tourism leads to the advancement of related businesses like catering, retail, and amusement. The commercialization of ancient buildings requires considerable capital speculation, pulling in private speculators and possibly picking up government bolsters and funding. As commercial activities increase, government income also rises, permitting ventures in open administration and foundation improvement. Protecting and commercializing ancient buildings contributes to upgrading the city's overall image and notoriety and helps attract investments and trade opportunities. The conservation and commercialization of ancient buildings within the old Hankou concession have emphatically affected the local community, tourism, and economy. In any case, it's pivotal to strike a balance between conservation and advancement, culture, and economy to guarantee the maintainable consumption and development of these profitable and notable assets (Figure 4).

The old buildings within the concessions of old Hankou are not only physical structures; they are witnesses of time, carrying the history, culture, and recollections of this city. In modern urban improvement, the status and part of these ancient buildings have ended up being central focuses of consideration from different partners. Particularly as nostalgic spatial consumption rises as a slant, different stakeholders—local inhabitants, businesses, and government officials—hold diverse perspectives. For local inhabitants, especially the more seasoned era who have long lived within the concessions of Hankou, these ancient buildings are an integral part of their lives, tying them to the past, their families, and their neighbors. They trust that these ancient buildings will be protected and not dissolved by the quick development of the city. At the same time, they are concerned that with the rise of nostalgic consumption, the rents and living costs of these old buildings will increase, making it inconceivable for them to continue living there. For businesses, the ancient buildings within the concessions of old Hankou are special assets with high commercial esteem. They trust to convert these ancient buildings into appealing commercial spaces, such as nostalgic-themed eateries, cafes, and guest buildings, through venture and improvement, in this way drawing in more buyers and clients. Be that as it may, this may also lead to excessive commercialization, harming the cultural and social esteem of these ancient buildings. Government authorities, on the other hand, consider more from the viewpoint of urban planning and improvement (Dai, 2007).

TAKE JIANGHANGUAN MUSEUM AS AN EXAMPLE TO INTERPRET NOSTALGIC SPACE AND COLLECTIVE MEMORY

The Jianghanguan Museum is one of the cases we studied, albeit one among numerous potential ones, and it particularly explores the intimate link between nostalgic spaces and collective memory. Jianghanguan Museum, as a historic landmark of Wuhan, carries the city's rich historical and cultural memory. From the establishment of its space and historical buildings to the iconic bell tower, and then to the Jiangnan Pass Building after New China, these all show the historical evolution of the museum. The photos of Hankou's historical relics and the reconstruction of space architecture displayed in the museum provide visitors with a carrier to perceive the history. The actual experiences of residents and visitors, such as participation in exhibitions and events, further strengthen this connection between space and memory. This makes the museum not only a carrier of consumption but also the object of nostalgic consumption, showing the profound meaning of nostalgic space. Under the background of globalization and modernization, the Jianghanguan Museum is faced with the challenge of how to distinguish and balance historical culture and collective memory, especially the definition of historical culture and memory under the background of local and modernization of foreign architectural space. In addition, Emperor Jiangnan deeply interprets the development process of modernization and collective memory, from the spatial perspective of modern architecture and modern spatial memory to the reconstruction and interpretation of foreign collective memory in the context of modernization, as well as the relationship, conflict and identity between the Chinese nation and the colonists. Finally, the folk collective memory of the Jiangnan Building further strengthens the position of the Jiangnan Pass Museum as an important place connecting past and present, local and global.



Figure 5. Hankou Jianghanguan Building Museum (Source: Photography by Tan Chao, 2023)

PHASE I The Historical Development of Jiangnan Pass Museum

Jiangnan Pass Building, built in 1924, is not only a landmark building of Hankou and Wuhan but also an important carrier of urban history and culture (Figure 5). It bears witness to the history of Chinese customs during the colonial era and also represents Hankou's glorious period as the "Chicago of the East". For Wuhan citizens, this building not only carries the history and memory of the old Hankou but is also an important symbol of local identity and collective memory. From the perspective of social memory and culture, place plays an irreplaceable role in the formation of cultural and political communities. Multidisciplinary research, including anthropology and sociology, confirms that the physical and imagined past is crucial to the reinforcement of self-perception. Place, as the physical environment, is often the backdrop for social events, activities, and people, the meeting point of individual and collective meaning, memory, and experience. Memory often depends on the existence of spatial "landmarks" which are not only physical entities, such as statues, monuments, etc. occupying a specific space, but also symbols with social (Huang, Wang, & Song, 2015).



Figure 6. Jiangnan Building (Source: Photography by Tan Chao, 2023)

Jiangnan Pass Building is just such a carrier of collective memory with "double focus". In addition, local identity is mainly realized through local memory. Memory is an ongoing dialogue about the material and symbolic aspects of the past, and collective memory is constructed and passed on through shared knowledge, such as historical events in the streets (Figure 6). In this process, the concept of the "memory field" is particularly important. The memory field can be a concrete physical place, or it can be an abstract place existing in the image. They selectively preserve and forget events, thereby connecting with the past and national identity at a collective level. Jiangnan Pass and its surrounding space is a typical memory field. Its solid stone Roman Columns and Westminster music not only give people a perceptual impact but also imperceptible the modern wonder of old Hankou. In the long history, Jiangnan Pass, as a symbolic capital, has naturally become the object of contention and interpretation by different groups. From the decolonization discourse and the strengthening of traumatic memory after the establishment of New China to the official reinterpretation of the site under the background of the heritage movement, the memory schema of this place is constructed and reconstructed in different historical contexts. It is particularly noteworthy that folk memory is facing the danger of disappearing in today's dominated by official abstract discourse and visual symbols. These more trivial, perceptual and personalized memories about local space are gradually fading out of people's vision with the change of space and time. Therefore, Jiangnan Pass is not only a building but also a memory place full of historical and cultural connotations. It bears witness to the historical changes of Wuhan and carries the collective memory and local identity of the citizens. At the same time, it reminds us to pay attention to and cherish the fading folk memories that are integral to the cultural diversity and historical richness of the city.

PHASE II Interpretation of the Collective Memory of the City in Jianghanguan Museum

Jianghanguan Museum is an important interpreter of urban collective memory. Through exhibitions, events and architectural Spaces, it allows people to have an in-depth understanding of the history and culture of Wuhan city, and feel the changes and development of the city. This kind of collective memory is not only based on spatial form, but also has regional, cultural and collective characteristics. By extracting the symbols of urban memory and integrating them into the urban fabric, Jianghanguan Museum forms the continuity of visiting space and urban memory. In the museum, people can see various cultural relics, documents and objects related to Jiangnan Pass, which are an important part of the city's memory. These exhibits allow people to feel the status and role of Jiangnan Pass as an important historical institution and also let people understand the important status and influence of Jiangnan Pass in Chinese history. The openness and diversification of Chinese society at that time, but also provides a perfect example for us to appreciate the integration of Chinese and Western architectural art today. Through the organic combination of architectural space and exhibition content, the Jianghanguan Museum

enables people to have a deeper understanding of the city's history and cultural connotation and enhances people's understanding and respect for history and culture. Through various forms of activities and exhibitions, the Jianghanguan Museum allows people to have a deeper understanding of the history and cultural connotations of Jianghanguan. These activities and exhibitions not only attract a large number of tourists to visit and understand the history and culture of Wuhan but also provide an important cultural leisure place for citizens so that they can enjoy the influence of culture and the baptism of history in their busy lives. Jianghanguan Museum is an important interpreter of the city's collective memory. Through exhibitions, activities and architectural Spaces, it allows people to have an in-depth understanding of the history and culture of Wuhan and feel the changes and development of the city. This collective memory is not only the commonwealth of citizens but also an important part of urban culture, which is of great significance for the preservation and inheritance of urban history and culture.

PHASE III Under the Globalization and Modernization of Intangible Cultural Heritage There is A Dilemma of Interpretation

Under the background of globalization and modernization, the Jianghan Museum is faced with the dilemma of the interpretation of intangible cultural heritage. This dilemma arises mainly from how to adapt to the demands and challenges of globalization and modernization while maintaining traditional and indigenous cultural characteristics.

As a local museum bearing rich intangible cultural heritage, Jianghan Museum shoulders the heavy responsibility of protecting and inheriting local culture. However, under the influence of globalization, Jianghan Museum needs to be in line with international standards and attract more international tourists and audiences. This requires the design of exhibitions and activities in the Jianghan Museum, not only to show the unique charm of local culture but also to meet the international audience's aesthetic and cognition. This balance needs to incorporate modern elements and innovative ideas while maintaining traditional cultural elements to appeal to a wider audience. At the same time, the modernization process has also put forward higher requirements for the interpretation of intangible cultural heritage in the Jianghan Museum.

Museums have long been regarded as important cultural institutions for preserving and presenting artefacts and artworks to the public. Over time, the strategies employed to showcase these collections have significantly changed, influenced by technological advancements and shifting visitor expectations (Yang & Guo, 2024). Combine with modern technology and means to provide visitors with a more convenient, rich and diverse cultural experience. This integration needs to find a balance point between traditional culture and modern science and technology to avoid the impact and distortion of excessive commercialization and technology on traditional culture. This dilemma makes the Jianghan Museum face many challenges in the interpretation of intangible cultural heritage. On the one hand, they need to dig deeply and study the local cultural elements to maintain their authenticity and uniqueness; On the other hand, they also need to pay attention to the needs and expectations of international and modern audiences and provide them with cultural experiences that are attractive and valuable.

To deal with this dilemma, the Jianghan Museum can adopt a number of strategies. First of all, they can strengthen cooperation and exchanges with international museums and cultural institutions, learn from and learn from international advanced exhibition and event design concepts, and enhance the international influence of local culture. Secondly, they can use modern technology and information means to develop interactive exhibitions and activity forms to enhance audience participation and sense of experience. they can strengthen cooperation and research with the academic community, dig deeper and study the historical connotation and cultural value of local cultural elements, and provide more in-depth and comprehensive cultural interpretation for the audience. Museums are symbols of urban civilization, and museums with rich connotations directly enhance the cultural taste of the city. With the progress of material civilization in society, people's demand for spiritual life is increasing day by day. The advancement of museums is not only a requirement of regional development but also a requirement of the times (M. Liu, 2016).

Under the background of globalization and modernization, Jianghan Museum needs to constantly explore and innovate the interpretation ways and methods of intangible cultural heritage. By maintaining the combination of traditional cultural characteristics and modern scientific and technological means, strengthening international cooperation and exchanges, and enhancing audience participation and experience, Jianghan Museum can better cope with the challenges and dilemmas brought by the interpretation of dilemmas.

CONCLUSION

In the wave of globalization and urbanization, the survival of localities and their cultures is facing

unprecedented challenges. Against this backdrop, the strengthening of local consciousness and the rise of cultural awakening are particularly crucial. They not only provide a spiritual refuge for individuals and comfort on the spiritual level but also serve as a solid foundation for the maintenance and development of local cultural traditions. Old Hankou Concession, a geological title carrying a wealthy history and social legacy, has gone past a basic topographical pointer and become an image of social memory, collective memory and wistfulness profoundly engraved within the urban fabric. For residents of the old Hankou Concession, this can be not only a topographical arrangement but also a put-to-touch history, involvement culture, and exchange with convention. In a fast-paced, cutting-edge life, Old Hankou Concession provides a sanctuary for them to return to the past and discover internal peace. Each road and every building carries stories and tells history, permitting individuals to find a sense of belonging and personality. This sense of belonging and character is then translated into adoration and assurance of local culture, injecting endless essentialness into the legacy of old Hankou's social heritage. From a more microscopic point of view, old Hankou's cultural character has ended up being closely associated with individual character, becoming an imperative component of a person's self-identity. Individuals here modify their association with the city, developing their understanding and acknowledgment of urban culture through partaking in social exercises, learning chronicled stories, and encountering traditional skills. This sense of acknowledgment not only improves the quality of life and joy of the inhabitants but also provides a strong mass establishment for the protection of the old Hankou Concession social heritage. In expansion, the old Hankou Concession, as a nostalgic space with special charm, has played a critical role in urban advancement. It isn't as if it were a bridge interfacing the past and the present, but rather a place for people to express their passionate recollections and realize their dreams. Here, visitors can travel through the burrow of time and space, remember the eminence and changes of history, encounter the charm and heritage of conventional culture, and seek lost memories and enthusiastic memories. The overview information indicates that tourists have a solid interest in and are ready to return to the nostalgic space of the old Hankou Concession, further highlighting its imperative esteem in urban social legacy and tourism attraction. Nostalgia is not just a basic memory of the past but also a process of emotional pursuit and realization. In nostalgic spaces like the old Hankou Concession, people can discover their claim position and value within the weight of history, hence developing a more positive and idealistic state of mind towards life and a distant better; a much better; a higher; a stronger; an improved vision for the long term. This passionate fulfillment and otherworldly food make nostalgic spaces especially vital and important in cutting-edge society. The fruitful encounter with the old Hankou Concession gives us important inspiration: within the process of fast urbanization, we ought to not disregard history and break up convention; next, we ought to cherish and secure those places that carry profound historical and social importance. By fortifying local awareness, advancing social arousal, and creating alluring nostalgic spaces, we can make the city hold authentic memories while emanating modern imperativeness and essentialness.

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ETHICAL DECLARATION

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