

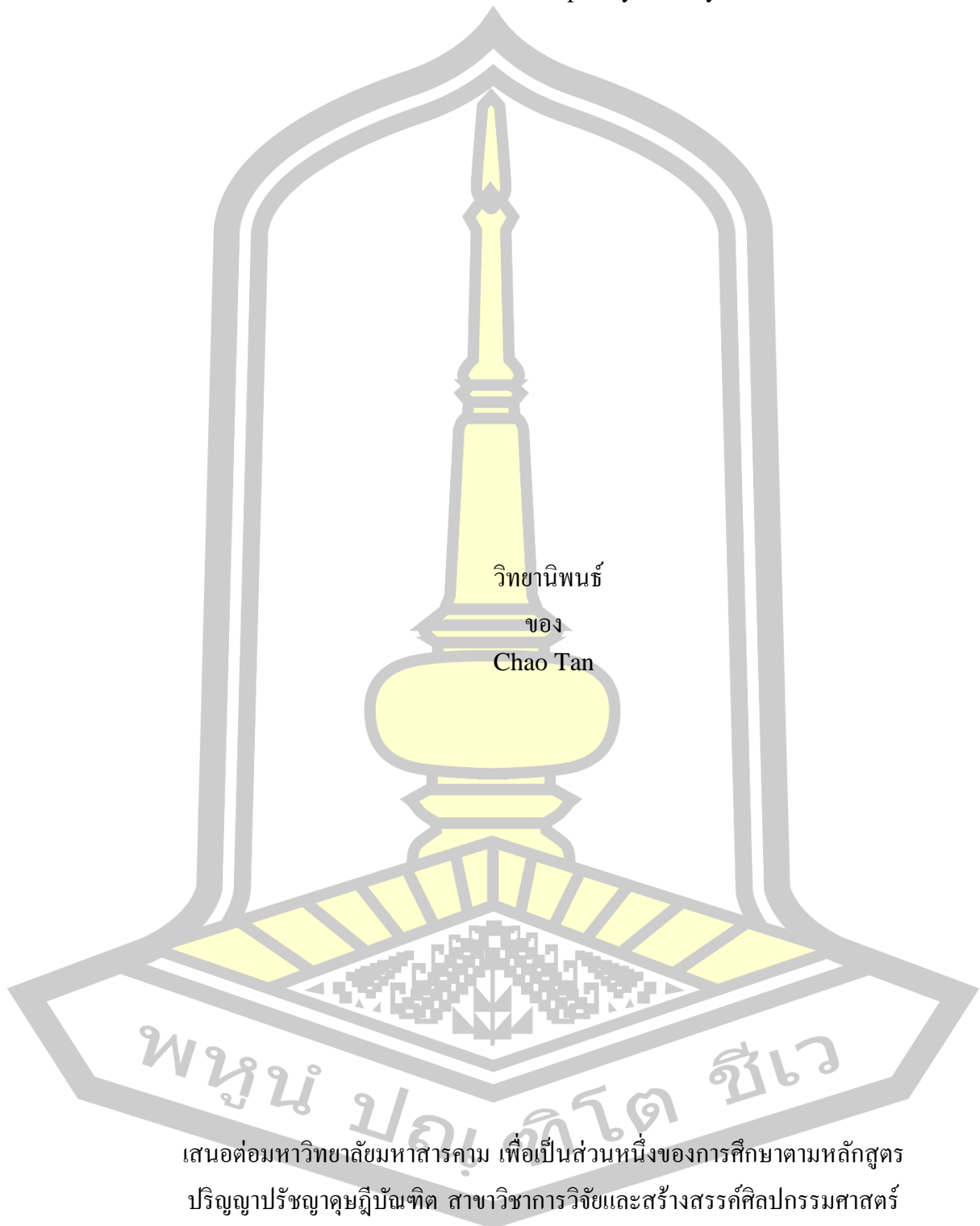
Hankou Concession Old House : Collective Memory and Space For Nostalgia in the
Context of Contemporary Society

Chao Tan

A Thesis Submitted in Partial Fulfillment of Requirements for
degree of Doctor of Philosophy in Fine and Applied Arts Research and Creation
January 2024

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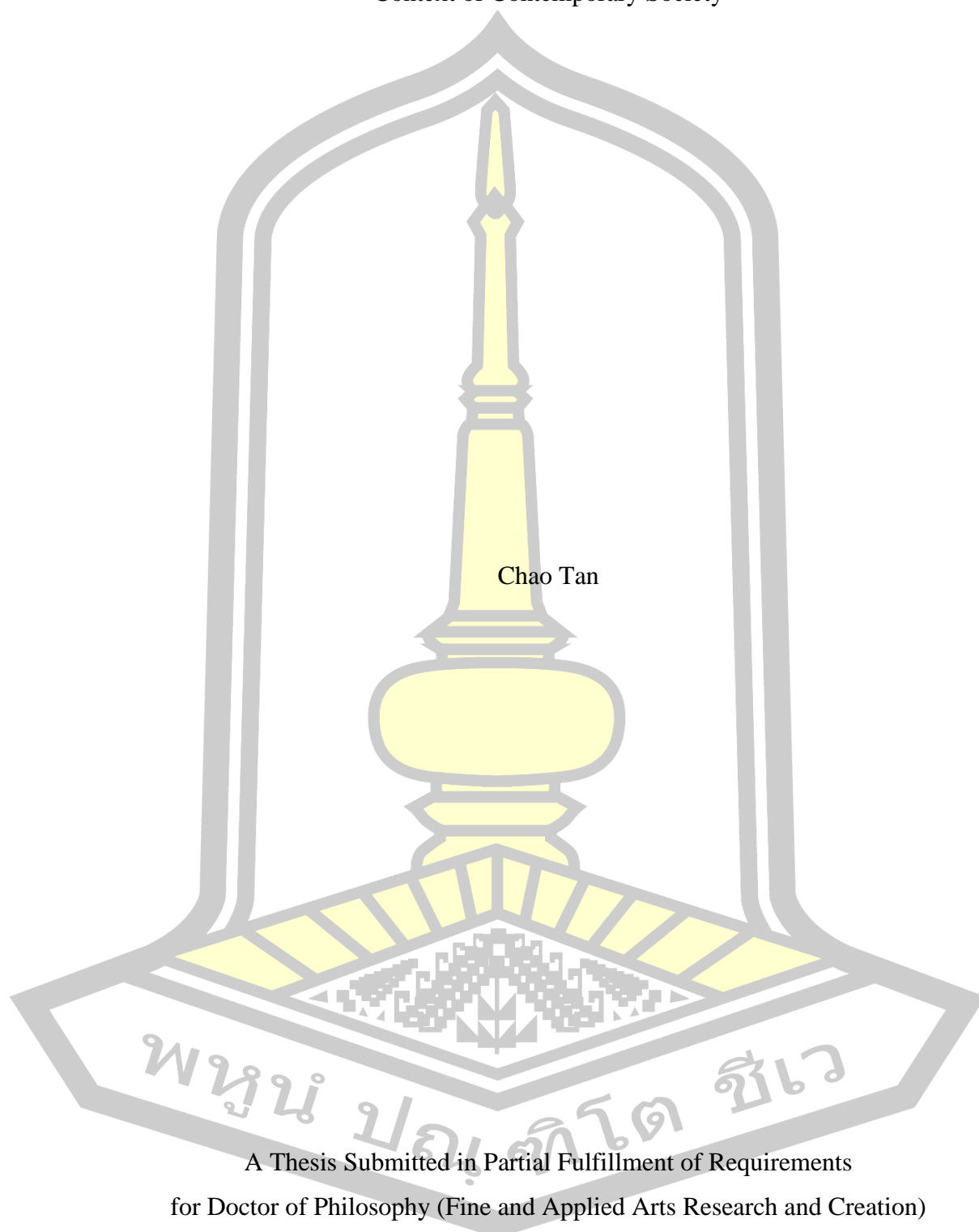
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Context of Contemporary Society



มกราคม 2567

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January 2024

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ABSTRACT

This study aims to explore the urban space and historical changes of old houses in the Hankou Concession in the context of Contemporary, as well as collective memory nostalgic spaces, especially from the semi-colonial and semi-feudal period, the new democratic period, and the Contemporary period of New China. Then it explores the nostalgic space consumption related to the collective memory of old houses in Hankou Concession in China. Using the Jiangnan Museum to interpret nostalgic consumption, this study mainly adopts qualitative research methods, literature analysis methods, questionnaire surveys, and in-depth interviews to collect a large amount of data for systematic induction, analysis, and reasoning. The results show that old Hankou is not only a physical space, but also carries profound historical, cultural, and emotional values. It has irreplaceable significance for nostalgic spaces and collective memories. It provides contemporary people with a bridge to the past, while also providing valuable resources for the sustainable development of communities and society. Through the consumption experience of nostalgic spaces in Jiangnan Museum, it provides a new perspective for deepening understanding of the collective memory, culture, and spatial value of old houses in Hankou Concession. It provides strong theoretical support for future Contemporary protection and inheritance work.

Keyword : Hankou Concession; Collective memory; Nostalgia space; Contemporary Society

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My teacher, Yihan Ke, never tired of guiding me in the direction of my thesis, ensuring that my writing content, format and grammar were perfect and met the strict standards of the university. He taught me so much. I would like to give special thanks to the Faculty of Applied Arts and Cultural Science of Mahasarakan University for the support and encouragement of every teacher, fellow student and friend there. In addition, I was impressed by the assistance I received from leaders and industry professionals during the field visits. I would like to thank my teacher Dr. Yihan Ke for his meticulous guidance and warm-hearted help to accompany me through every difficulty. He unreservedly imparted valuable knowledge to me and solved academic problems for me. They have provided me with valuable feedback and suggestions in every aspect of thesis conception and writing, ensuring that my research work can be completed smoothly.

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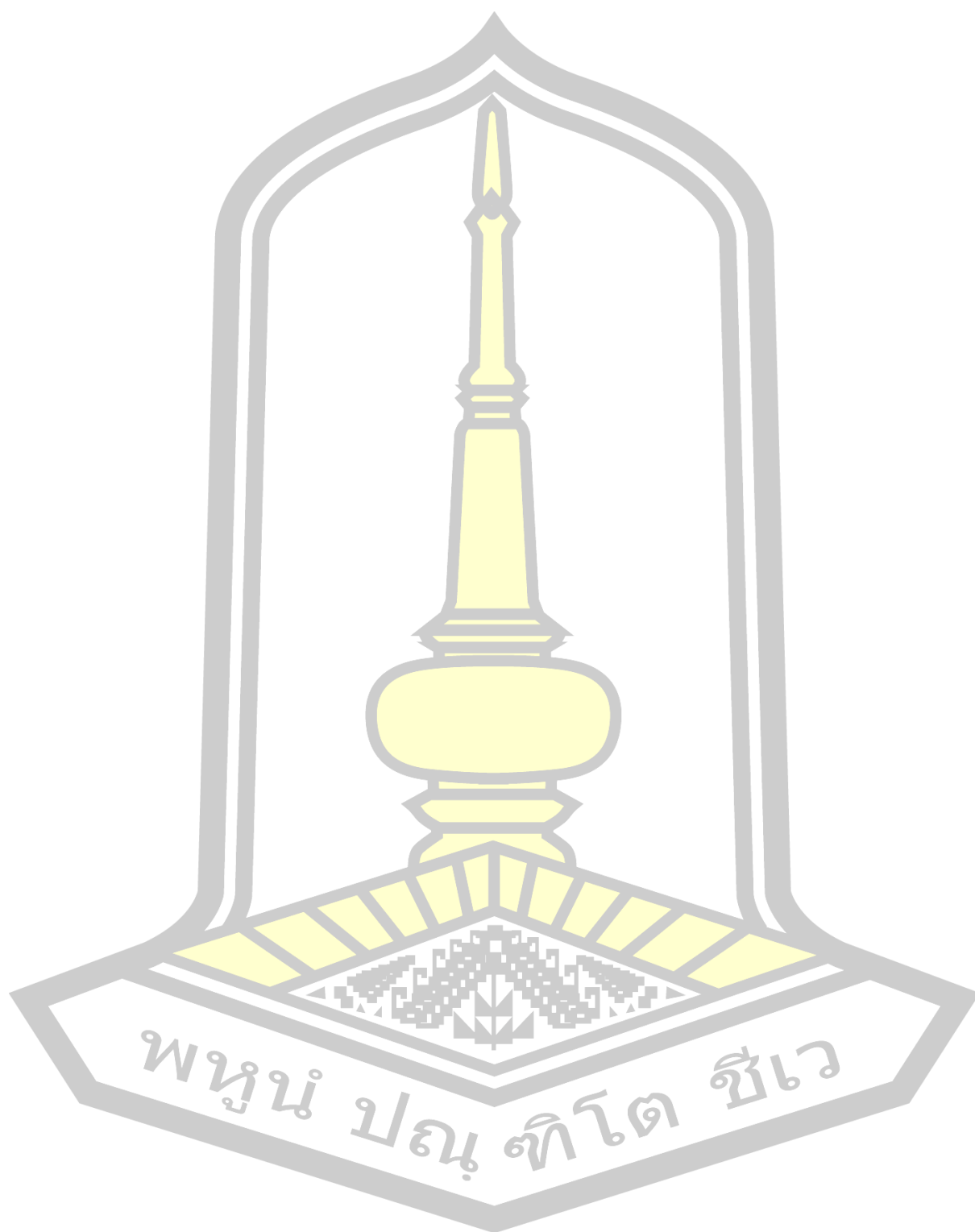


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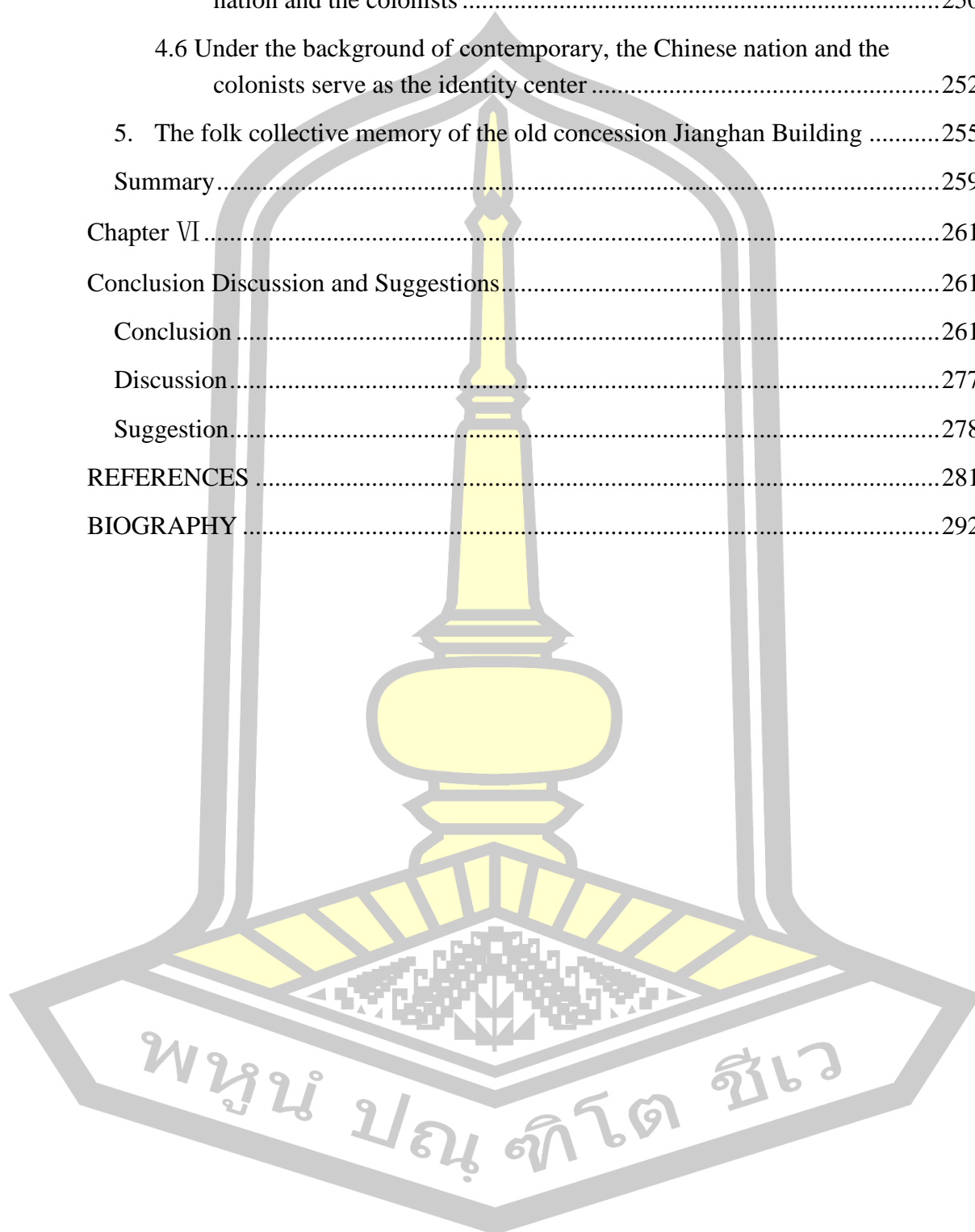
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CHAPTER I

Research proposal

1. Background of Research (with Research)

Wuhan is located in the hinterland of Zhongyuan¹, where the Yangtze River and the Han River meet. The city is in an extremely advantageous geographical position and is the hub of inland water and land transportation in China. The construction of Wuhan city is carried out along the Yangtze River and the Hanshui River. As the two rivers intersect the city. Wuchang, Hanyang and Hankou naturally formed a three-way situation². In history, the three towns of Wuhan³. due to the geographical constraints, were divided and governed, each had its own subordination, and rarely unified. As a result, different parts of the city have different histories of formation. Hankou was the latest city. During the Chonghua period of the Ming Dynasty⁴, the Han River changed course from the south of Gueshan Mountain into the river to the north of the mountain into the river, and the Hansuon river dried up, thus forming Hankou. During the reign of Tianshun in the Ming Dynasty, residents began to move in and Hankou became increasingly prosperous. After Hankou opened its port in 1861, foreign trade gradually strengthened, and its economic and transportation level had surpassed Hanyang and Wuchang. The folk proverb "One sandbank five hundred years ago and Lou Wai Lou five hundred years later" ⁵ vividly describes the historical process of the formation and development of Hankou city.

Wuhan, with its superior geographical location and prosperous market environment, has attracted the attention of foreigners since the opening of Chinese cities⁶. A large number of Western immigrants poured into the city, bringing Western culture and ideas, and at the same time attracting imperialist powers to open concessions here and obtain rich profits.

¹ Central Plains, also known as Huaxia, Middle-Earth, Zhongzhou, refers to the middle and lower reaches of the Yellow River with Heluo as the center.

² Ding: Metaphor of three separate situation. Also called "Three points and a half.

³ The three towns of Wuhan are the seven central urban areas of Wuhan today. The three towns are located at the intersection of the Yangtze River and the Han River, across the river, so it is called "Wuhan.

⁴ China records 1480, the Ming Dynasty Chonghua sixteen years, Emperor Xianzong Ming.

⁵ Hankou is the latest of the three towns in Wuhan. Several urban changes are closely related to the construction of embankments.

⁶ Reform and opening up is a policy of domestic reform and opening up initiated by China at the Third Plenary Session of the Eleventh Central Committee in December 1978.

In 1840, the Opium War broke out⁷, and the British used ships and guns to break China's feudal fortress of isolation⁸. The war "forced the Qing government to allow the British to live freely and without restriction in the five treaty ports that were to be opened: Guangzhou, Xiamen, Fuzhou, Shanghai and Ningbo". However, after this war, the British only opened a concession in Shanghai, while the other four treaty ports failed to open a concession due to various factors. In Shanghai, in addition to the British, the French and Americans have also opened up concessions in Shanghai. The 10 years after the Opium War was the formative period of the concession. In 1858, the Second Opium War broke out⁹, and the British again defeated the Qing government's counterattack, and took the opportunity to force the Qing government to sign the Sino-British

Treaty of Tianjin. The signing of the Treaty of Tianjin made "the concession system confirmed in the international treaties concluded by the Chinese and British governments, and was legally extended to other treaty ports". After the Treaty of Tianjin was signed, the British opened the British concession of Guangzhou in 1859. In October 1860, the Qing government signed the Treaty of Beijing with Britain and France¹⁰, and soon the British concession in Tianjin was demarcated. In opening up the Guangzhou and Tianjin concessions, the British also paid great attention to the establishment of concessions in the treaty ports along the Yangtze River. In 1861, the British Minister in China sent the commander of the British fleet to inspect the form of the Yangtze River ports and survey the concession. On February 19th, in Zhenjiang concession survey. March 11 to Hankou via Jiujiang. After investigation, "they decided to set up the British concession at the end of the street below Hankou Town and city, and measured it together with Tang Xunfang, Hubei Provincial commissar of Huguang General Secretary and Cultural Dispatch Committee. On March 21, the treaty of the Hankou

British Concession was also made, which established the system that the lease was under the exclusive control of foreign consulates. On March 22, Bashaoli returned to Jiujiang and the Jiujiang British Concession was officially opened. In addition, the British also opened the British concession in Xiamen and Yingkou. The French, who had co-organized the invasion of China, coveted the British for a few months and opened a series of exclusive concessions.

In 1861, the French concession and foreigner's residence were opened in Tianjin, Guangzhou, Yantai and Ningbo respectively. "Then, in 1863, the French obtained the privilege of establishing a special concession at Hankow. The French

⁷ The Opium War, usually referred to as the First Opium War, which the British often referred to as the First Sino-British War or the "War of Commerce".

⁸ Seclusion refers to a national policy of seclusion and no contact with the outside world, which is a typical isolationism. Strictly limit foreign economic, cultural, scientific and other exchanges.

⁹ The Second Opium War: The War of Aggression against China launched by the Allied Forces of Britain and France from 1856 to 1860.

¹⁰ The Treaty of Beijing was an unequal treaty signed by the Qing government with the British (British) Empire, France and the Russian Empire (Tsarist Russia) in Beijing after the Second Opium War in 1860.

wanted to lease the Longwang Temple along the Yangtze River to the northeast of the British concession, but the Hubei government only wanted to lease the foundation along the Han River. The two sides had different opinions, so the concession was not opened at this time. After the Second Opium War¹¹, foreigners opened up a large number of special concessions in China. Britain and France took this opportunity to open up concessions in Hankou and obtained the privilege to open up concessions.

In 1894, the Sino-Japanese War broke out, and the Qing government was defeated again. After the war, Russia, Germany and Japan, the three imperialist powers that had failed to open concessions in China, were given opportunities. The foreign concessions in China, which had been dormant for 30 years, once again entered a stage of rapid development.

Germany, which had not yet established a concession in China, took the lead and demanded to open a special concession in Hankou and Tianjin. In October 1895, the Governor of Huguang and the German Consul-General in Shanghai signed the Hankou Lease Contract¹². "According to the contract, the Hankou German Concession will be located in the north of the Hankou British Concession and on the side of the Yangtze River outside the Tongji Gate of Hankou, starting from the official land along the river and ending at Lijiadun, ¹³with a total length of 300 zhangs, a depth of 120 zhangs and an area of 600 mu."¹⁴ At the same time, the "Tianjin Lease and Boundary Contract" ¹⁵was concluded in Tianjin to open up concessions. Then Russia followed Germany's lead and demanded a concession at Hankou. France also announced that it had not given up its vested right to open concessions in China. June 2, 1898 "Russia Hankou Lease terms" and "France Hankou lease terms" officially concluded. The specific limits and locations of the Russian and French concessions are specified in the terms. In July 1898, the Hankou Japanese Concession Clause was concluded, and Japan acquired nearly 200 mu of land below the German Concession along the lower reaches of the Yangtze River. Later Belgium sought a concession in Hankou without success.

The concession has been expanding ever since its establishment. In the nine years since the establishment of the Japanese concession in 1898, the concessions of

¹¹ The Second Opium War was a war of aggression against China jointly launched by Britain and France with the support of the United States and Russia from October 1856 to October 1860.

¹² The official title of governor of Hubei and Hunan is governor of military affairs, food and pay as well as governor of Hubei and Hunan. It is formally referred to as Governor of Hubei and Hunan or Governor of two Lakes.

¹³ In 1895, the Chinese government agreed to allow Germany to open a concession in China in gratitude for Germany's participation in "interfering in the return of Liao" and forcing Japan to withdraw from the Liaodong Peninsula obtained in the Treaty of Shimonoseki. On October 3rd, Germany opened its first concession in China in Hankou. The area is 600 acres.

¹⁴ Mu, universal standard Chinese characters, first level characters, pronounced as m ŭ , First seen in inscriptions on gold. [3] Its original meaning refers to the Chinese land unit, a general term for market acres.

¹⁵ The concession treaty imposed by Germany on China. On September 13th, 1895.10.30, the Qing Dynasty's Tianjin Military Defense Road and German Consul in Tianjin, Edwin Seckendorff (1854-1933), signed a treaty in Tianjin.

Britain, France, Germany and Japan have all been expanded. Hankou Concession area increased to about 3000 mu, along the coastline of 3.6 kilometers. At the same time, foreign traders also built the Xishang racecourse covering an area of hundreds of acres outside the boundary, and the Japanese army set up barracks outside the boundary with thousands of soldiers, forming the "concession outside the boundary".¹⁶ So far, from the British concession opened in 1861 to the Japanese concession opened in 1898, until the later expansion of the concession, Hankou area along the river basically formed a foreign concession area. The concessions are basically built in accordance with the European urban planning ideas. The concessions of different countries are independent of each other and have certain coordination, which has influenced and changed the urban space of Wuhan.

In his book *The History of the Chinese Concession*¹⁷, Fei Chengkang pointed out that the concession was an area of residence and trade established and operated by foreign powers in the treaty ports of China and other countries from the mid-19th century to the mid-20th century. It is characterized by the usurpation of local administration and other national sovereignty by outsiders, and the exercise of these powers by municipal bodies such as foreign consuls or industrial bureaus organized by expatriates, thus making these areas states within states outside the administration of their own governments "In 1861, British Naval Lieutenant Hobo and Counsellor Bashaelli led their fleets to Hankou, crossed the river to Wuchang and met with Hubei Governor Guanwen.¹⁸ They immediately made an agreement to demarcate the concession at Yanglinkou, north of the old town of Hankou. Subsequently, Germany, Russia, France and Japan successively came to Hankou to open up concessions and build consulates. It was not until 1949, after the liberation of China, that all the five concessions were recovered. In half a century, the foreigners transformed the unattended beaches along the Yangtze River in the lower reaches of the Han River into urban areas with Western-style buildings and good green. Since the 20th century, the discussion on memory research has gradually expanded from psychology to sociology, history, communication and other disciplines. Maurice Halbwachs' "collective memory"¹⁹ theory was put forward, marking memory. This concept has officially entered the category of social science research. As a proponent of Durkheim's collective theory, he said Memory is not an individual mental activity, but is born under a certain social framework. Memory is not eternal No Change, it is in

¹⁶ Concession refers to the legal residence of foreigners established by two countries in one country's territory after negotiating lease or concession agreements for another country with administrative autonomy and extraterritorial jurisdiction (consular jurisdiction). In China, it refers to the unequal treatment suffered by imperialist powers in modern history

¹⁷ The official title of governor of Hubei and Hunan is governor of military affairs, food and pay as well as governor of Hubei and Hunan. It is formally referred to as Governor of Hubei and Hunan or Governor of two Lakes.

¹⁸ In the spring of 1861, British counselor Bashali and the commander of the invading fleet, He Bo, once again led their fleet to Wuhan and implemented port opening. According to the Beijing Treaty, Ba Xiali signed the Hankou Concession Treaty with the Governor General of Hubei and Guangxi, and delineated 30.53 hectares of land in the area adjacent to the Yangtze River (now from Jiangnan Road to Hezuo Road) in Hankou.

¹⁹ Collective Memory: A concept in social psychology that was first fully proposed by French sociologist Maurice Halbwachs in 1925 to distinguish it from individual memory. Collective memory is something or thing that people share, inherit, and construct together in a group or modern society.

the social process and for the constant revision, change and renewal. After Habwachs, academicThere are numerous researches on memory in the world, which are put forward by scholars represented by Warburg, Assmann couple and Nora Such as "social memory",²⁰ "communicative memory"²¹ and "cultural memory",²²"historical memory"²³And other concepts have contributed to the sociocultural study of memory.In Cicero's writings, the poet Simonides was able to determine the order of a dinner party Memory recalls all the guests attending the party, which can be seen as far back as ancient Greece more than 2000 years ago, memory and spaceThe relationship with place has been emphasized, and memory has since been regarded as inseparable from spatial perception It is considered constructable and organized. Since the twentieth century, scholars such as Cohen Driggs, Savage and others have also noted that physical locations are known to the public The influence of memory. According to Habwah, memory depends on spatial "landmarks"²⁴ : "Memory is not stored in he e past is aroused and reconstructed with the help of material traces, rituals, texts, traditions, etc.(S Nora. 1989) is one of the important scholars who examine the relationship between memory and place. This is his memory field A concept that gives special attention to the spatial and local construction of memory. Nora believes that memories are always attached In a "place",²⁵ this place can be a concrete physical place, or it can be abstract, existing in mindIt crystallizes and swallows memories, subtly choosing which events to remember and which to forget. Asman also believes that "the memory image requires materialization through a certain space and realizations within a certain time, so it is always concrete in space and time... The e community and space combine into a symbolic and essential community ". Along with the academic circle for the "historicity"²⁶ of anthropology and ethnography in the historical memory problem. With the gradual deepening of the discussion, the relationship between space, place and memory has become an anthropological study of space and place One of the hot topics. It is generally believed in academic circles that human memory constructs space, and space and place are calendars The carrier of historical memory and social and cultural memory.

On the one hand, memory has social and spatial attributes. It can be said that "any memory is a dry place The production and reproduction of social and cultural

²⁰ Interpersonal memory refers to an individual's ability to acquire, process, and remember information from others in social interactions. This ability includes social skills, social emotions, and situational adaptability, and is one of the important abilities for people to maintain and establish interpersonal relationships in real life.

²¹ Interactive memory refers to the sharing of stored memories between a group of two or more individuals after working and living together for a long time. Individuals do not necessarily need to remember all the information, but only need to remember which aspects of information those members within the group are.

²² A significant portion of a nation's cultural memory comes from its storytelling.

²³ Historical memory refers to the preservation and inheritance of past events and experiences by individuals or collectives. It is the memory, reflection, and interpretation of historical events, covering personal experiences, national history, cultural traditions, and other aspects.

²⁴ Landmark is a special term for outdoor advertising, referring to the iconic area or location of each city, or the area that can fully reflect the style and development of the city (region).

²⁵ Explanation of location (1) [place]: A steep location on the road where the building is located (2) [site; location]: A detailed explanation of the suitable ground construction site for the building.

²⁶ Historicity is a property that refers to the historicity of things when and only when they are themselves a process of destiny.

space are diachronic and calcified to form a "multi-site".Multichannel" local memory.²⁷ On the other hand, memory and its production are different social levels from individuals to countriesFace writing is one of the most important modes of local meaning. Therefore, the memory problem overlaps with the spatial problemHas become a brand new field of study, which touches on some of the most important issues of our society, such asIdentity, nationalism, power, etc."²⁸ The author believes that, based on the current emphasis on the historicity and constructivism of space in space anthropology, the concept of "memory" has undoubtedly become a knot connecting space, time and human. "Memory" is the memory of time. ²⁹It is not only a historical expression in itself, but also the subjective memory of "people"³⁰ and the memory of group identification. Different memory and its representation are the main means and strategies for different people to construct and reconstruct local space. The memory of place is rooted in a particular context, a resource fought over by different groups, and a arena for competition and resistance. Therefore, in this paper, the author mainly considers how society constructs, expresses local space and its meaning through the consideration of memory.

In the author's opinion, Hankou Concession is not only a place that can arouse local identity of Wuhan people, but also a point worthy of academic attention. However, it is a pity that the research on Hankou Concession is still in its infancy, and many outstanding problems in history, law, media, economics and architecture need to be solved. The Hankou Concession can also be a typical field point of local and spatial anthropology, urban and complex social anthropology, which lies in the following aspects: Its development and change history runs through the whole modern Chinese history, and is closely related to many important historical events in modern China (such as the Second Opium War, Sino-Japanese War of 1894-1895, Revolution of 1911, early activities of the Communist Party, etc.) The role of historical events can be said to be the epitome of China's modern and modern development history and the mirror of China's Contemporary process. Second, a large number of buildings in the Hankou Concession still exist today.

Most of the buildings that people see today are not just dead, sterile specimens, but their entire life history -- which means that, although the history of the concession has long gone, these buildings are still alive as residential housing, as commercial entities, or as heritage. The marks of different times and social groups, past and present, can be felt intuitively in this space, and the pulse of life is clear and palpable. Third, compared with other urban Spaces, concession space is a more

²⁷ Introduction to the concept of multiple sites: When a user logs into the network, domain member clients find domain servers within the same site. As network communication within the same site is a reliable, fast, and efficient method.

²⁸ Power, Pinyin: qú á n lì is a special influence between people, which refers to the ability of some people to exert their desired and predetermined influence on others, or a relationship in which one or many people's actions change the behavior of another or many others.

²⁹ Memory is an important component of a computer, also known as memory or main memory. It is used to temporarily store computational data in the CPU and exchange data with external memory such as hard drives.

³⁰ Refers to higher animals evolved from apes, capable of thinking, manufacturing and using tools for labor, and engaging in language communication.

intense field of power and resistance. Taking concession as the origin, it can almost radiate to all the important social forces affecting modern history.

Nowadays, space problem has become one of the fundamental problems in the academic circle, covering philosophy, literature, history, sociology, anthropology and many other disciplines. Dialogue is achieved in a specific space, power operates in space, ceremony takes space as the basic coordinate, people create social space, space also defines people. Bashara even declared in the *Poetics of Space*: ³¹"I am the space I am in. Among the many spatial forms discussed in academic circles, I am most concerned about modern and postmodern urban space. Urbanization is one of the prominent features of modern human cultural development. Since modern times, more and more people live in cities or are affected by the urbanization process. Especially, globalization and colonization activities have forced many "primitive" ³²Spaces that were once considered timeless and closed by classical anthropology to be involved in the flood of urbanization, and their social and cultural structure has become increasingly Complexity. Founding journal of Urban Anthropology in 1972; In 1986, "City and Society" ³³ was published, and issues related to urban space also became the focus of academic circles and anthropological circles. "The 'anthropology of complex society' ³⁴ began to quietly influence the anthropological circles, and inevitably became a trend. Anthropology attaches great importance to urban space because it is extremely flexible and heterogeneous, and it is a "huge laboratory" ³⁵ for many material and spiritual activities of human beings in today's society. As Laban wrote in *Soft City*: ³⁶"The city our great modern form, is flexible, it acquiesces to the dazzling and lustful variety of life, dreams and interpretations. The accumulation of images and symbols cut or cut off the experience. What constitutes a city is the interweaving of materiality and symbolism, the accumulation of various histories, and the integration of imagination and experience values. The reality of a city is the density of meaning, which represents not a coded poetics but a reality full of metaphors and imagination. In the author's opinion, urban space is a cultural text of mixed language coexistence. It is an important collection of meanings in the modern and post-modern society, and a prism reflecting the other/other, power/resistance, tradition/modernity, national/local identity and other social and cultural aspects. The development and change process of a specific urban space is actually a history of political, economic and cultural development and change.

³¹ "Poetics of Space" is a philosophical work created by French philosopher Gaston Bachelar, first published in 1957. The suffocating atmosphere of architectural culture in the late modernist period.

³² Primitive, pronounced yu á n sh ĭ, Chinese words mean to examine the origin.

³³ In 1972, American anthropologist Jack R. Rollwagen founded the publication *Urban Anthropology* in New York, officially making urban anthropology an independent branch of anthropology, thus becoming the discipline of urban anthropology.

³⁴ In 1938, anthropologist Marinovsky predicted in his preface to Fei Xiaotong's "Jiangcun Economy" that the future development of anthropology would start with Chinese studies and shift towards the study of complex and local societies.

³⁵ A laboratory/Lab is the place where experiments are conducted. The laboratory is the cradle of science, the base of scientific research, the source of technological development, and plays a very important role in technological development.

³⁶ "The Soft City" was published in the 1970s and explores urban life with foresight: it is a classic work of urban literature that is more relevant to today's densely populated planet than ever before.

Social groups, such as colonists, feudal class, bourgeoisie, proletariat, people's government, ordinary people, cultural elites and disadvantaged groups, have all participated in the concession space Production and reproduction between, have also been involved in its construction, or for the construction. If the author can give some constructive answers to some anthropological questions in our modern society by investigating the changes of concession space, I will be very pleased. Place and space is one of the academic issues that have been paid attention to and discussed widely in the literary circle in recent decades. Since the scholars such as Lefebvre, Foucault and Deset, the concept of place has been subjected to reflective and critical scrutiny by the academic circle, and its meaning and connotation have been constantly expanded: from an objective and static physical place and absolute category, it has gradually evolved into a social and cultural process with historical, situational and multiple constructivism. Using the anthropological study of place and space as a theoretical tool, this paper focuses on the spatial form, memory and local identity of the Hankou Concession, the third largest concession in modern times. On the one hand, the article tries to present the production, change and re-understanding process of this special historical space of concession, and explore the complex and changeable political, economic, cultural and cognitive mode behind it. On the other hand, the paper also discusses how the local memory of Hankou Concession is selected, expressed and rewritten by different social groups such as officials, merchants, residents and colonists in contemporary society, and finally pieced together into a text of local identity with "mixed language coexistence".

Privileges of the concession. The French wanted to lease the temple northeast of the British concession along the Yangtze River, but the Hubei government wanted to lease the foundation along the Han River. The two sides had different opinions, so the concession was not opened. The Second Opium War was a war of aggression against China jointly launched by Britain and France with the support of the United States and Russia from October 1856 to October 1860. Foreigners have opened up a number of special concessions in China. Britain and France took this opportunity to open up concessions in Hankou and obtained the privilege of opening up concessions. In 1894, the Sino-Japanese War broke out, and the Qing government was defeated again. After the war, three imperialist powers, Russia, Germany and Japan, who had failed to open their concessions in China, were given an opportunity. The foreign concession in China, which had been dormant for 30 years, once again entered a stage of rapid development. Germany, which had not yet established concessions in China, was the first to request the opening of special concessions in Hankou and Tianjin.

In October 1895, the Governor of Huguang and the German Consul General in Shanghai signed the Hankou Lease [the official titles of the governors of Hubei and Hunan were Governor of Army, Provisions and Wages and Governor of Hubei and Hunan. Its official name is "Governor of Hubei and Hunan"³⁷ or "Governor of the two

³⁷ The Governor General of Hubei and Hunan, officially known as the Governor General of Hubei, Hunan and other regions, was responsible for military affairs, food and salaries, and also served as the Governor General. He

Lakes". "According to the contract, the German Concession in Hankou is located in the north of the British Concession in Hankou, on one side of the Yangtze River outside Tongji Gate in Hankou, starting from the official land along the river and ending at Lijiadun, with a length of 300 zhangs,³⁸ a depth of 120 zhangs and an area of 600 mu." At the same time, the "Tianjin Concession Contract"³⁹ was signed in Tianjin to open the concession. Russia then followed Germany's lead and demanded concessions at Hankou. France also declared that it had not renounced its vested right to open concessions in China. On June 2, 1898, the Russian Hankou Lease Terms and the French Hankou Lease Terms were officially signed. The specific limits and locations of the Russian and French concessions are specified in the articles. In July 1898, the Hankou Japanese Concession Clause was signed, and Japan obtained nearly 200 mu of land below the German concession in the lower reaches of the Yangtze River. Belgium later sought concessions at Hankou, but without success.

The concession has been expanding since its inception. In the nine years since the establishment of the Japanese concession in 1898, the British, French, German and Japanese concessions have all expanded. The Hankou concession area has increased to about 3,000 mu, and the coastline is 3.6 kilometers long. At the same time, foreign merchants set up governments to govern themselves and the Japanese army set up barracks outside the boundary with thousands of soldiers, forming the concession outside the boundary. So far, from the British concession opened in 1861 to the Japanese concession opened in 1898, until the later expansion of the concession, Hankou area along the river basically formed a foreign concession area. The concessions are basically built in accordance with the European urban planning ideas. The concessions of different countries are independent of each other and have certain coordination, which has influenced and changed the urban space of Wuhan.

In his book *The History of the Chinese Concession*⁴⁰, Fei Cheng kang pointed out that the concession was an area of residence and trade established and operated by foreign powers in the treaty ports of China and other countries from the mid-19th century to the mid-20th century. It is characterized by the usurpation of local administration and other national sovereignty by outsiders, and the exercise of these powers by municipal bodies such as foreign consuls or industrial bureaus organized by expatriates, thus making these areas states within states outside the administration of their own governments.

was also known as the Governor General of Hubei and Hunan or the Governor General of Two Lakes. He was one of the nine highest ranking frontier ministers of the Qing Dynasty, in charge of military and civilian affairs in Hubei and Hunan. Due to the fact that Hunan and Hubei provinces were both part of Huguang Province during the Ming Dynasty, they were collectively known as the Governor General of Huguang.

³⁸ The original meaning is a unit of measurement, ten feet is one zhang.

³⁹ The Tianjin Concession was established between 1860 and 1945 by countries such as the United Kingdom, France, the United States, Germany, Italy, Russia, Japan, the Austro Hungarian Empire, and Belgium in the southeast of the old city of Tianjin, China, through unequal treaties and agreements, with administrative autonomy and extraterritorial jurisdiction.

⁴⁰ The official title of governor of Hubei and Hunan is governor of military affairs, food and pay as well as governor of Hubei and Hunan. It is formally referred to as Governor of Hubei and Hunan or Governor of two Lakes.

In 1861, British Naval Lieutenant Hobo and Counsellor Bashaeli led their fleets to Hankou, crossed the river to Wuchang and met with Hubei Governor Guanwen. They immediately made an agreement to demarcate the concession at Yanglinkou, north of the old town of Hankou. Subsequently, Germany, Russia, France and Japan successively came to Hankou to open up concessions and build consulates. It was not until 1949, after the liberation of China, that all the five concessions were recovered. In half a century, the foreigners transformed the unattended beaches along the Yangtze River in the lower reaches of the Han River into urban areas with Western-style buildings and good green.

Since the 20th century, the discussion on memory research has gradually expanded from psychology to sociology, history, communication and other disciplines. Maurice Halbwachs's "collective memory"⁴¹ theory was put forward, marking memory. This concept has officially entered the category of social science research. As a proponent of Durkheim's collective theory, he said Memory is not an individual mental activity, but is born under a certain social framework. Memory is not eternal No Change, it is in the social process and for the constant revision, change and renewal. After Halbwachs, academic There are numerous researches on memory in the world, which are put forward by scholars represented by Warburg, Assmann couple and Nora Such as "social memory",⁴²"communicative memory" and "cultural memory", "historical memory"⁴³and "memory field" And other concepts have contributed to the sociocultural study of memory. In Cicero's writings, the poet Simonides was able to determine the order of a dinner party Memory recalls all the guests attending the party, which can be seen as far back as ancient Greece more than 2000 years ago, memory and space The relationship with place has been emphasized, and memory has since been regarded as inseparable from spatial perception It is considered constructable and organized. Since the twentieth century, scholars such as Cohen Driggs, Savage and others have also noted that physical locations are known to the public The influence of memory. According to Halbwachs, memory depends on spatial "landmarks" ⁴⁴: "Memory is not stored in the past is aroused and reconstructed with the help of material traces, rituals, texts, traditions, etc.(S Nora. 1989).is one of the important scholars who examine the relationship between memory and place. This is his memory field A concept that gives special attention to the spatial and local construction of memory. Nora believes that memories are always attached In a "place", this place can be a concrete physical place, or it can be abstract,

⁴¹ Collective Memory: A concept in social psychology that was first fully proposed by French sociologist Maurice Halbwachs in 1925 to distinguish it from individual memory. Collective memory is something or thing that people share, inherit, and construct together in a group or modern society.

⁴² As two renowned scholars studying social memory theory, Halbwachs has had a profound influence in the fields of "social memory" and "collective memory", both of whom view the presentation of "memory" as the construction of society.

⁴³ The theory of historical memory originated from the concept of "collective memory" proposed by French sociologist Habermach in the 1920s. He emphasized the collective nature of memory and the impact of social frameworks on individual memory, believing that collective memory is not a predetermined concept, but a socially constructed concept.

⁴⁴ Landmark is a special term for outdoor advertising, referring to the iconic area or location of each city, or the area that can fully reflect the style and development of the city (region).

existing in mind. It crystallizes and swallows memories, subtly choosing which events to remember and which to forget. Asman also believes that "the memory image requires materialization through a certain space and realizations within a certain time, so it is always concrete in space and time... The e community and space combine into a symbolic and essential community".⁴⁵ Along with the academic circle for the "historicity" of anthropology and ethnography in the historical memory problem. With the gradual deepening of the discussion, the relationship between space, place and memory has become an anthropological study of space and place. One of the hot topics. It is generally believed in academic circles that human memory constructs space, and space and place are calendars. The carrier of historical memory and social and cultural memory.

On the one hand, memory has social and spatial attributes. It can be said that "any memory is a dry place. The production and reproduction of social and cultural space are diachronic and calcified to form a "multi-site". "Multichannel" local memory. On the other hand, memory and its production are different social levels from individuals to countries. Face writing is one of the most important modes of local meaning. Therefore, the memory problem overlaps with the spatial problem. Has become a brand new field of study, which touches on some of the most important issues of our society, such as identity, nationalism, power, etc." The author believes that, based on the current emphasis on the historicity and constructivism of space in space anthropology, the concept of "memory"⁴⁶ has undoubtedly become a knot connecting space, time and human. "Memory" is the memory of time. It is not only a historical expression in itself, but also the subjective memory of "people"⁴⁷ and the memory of group identification. Different memory and its representation are the main means and strategies for different people to construct and reconstruct local space. The memory of place is rooted in a particular context, a resource fought over by different groups, and a arena for competition and resistance. Therefore, in this paper, the author mainly considers how society constructs, expresses local space and its meaning through the consideration of memory.

In the author's opinion, Hankou Concession is not only a place that can arouse local identity of Wuhan people, but also a point worthy of academic attention. However, it is a pity that the research on Hankou Concession is still in its infancy, and many outstanding problems in history, law, media, economics and architecture need to be solved. The Hankou Concession can also be a typical field point of local and spatial anthropology, urban and complex social anthropology, which lies in the following aspects: Its development and change history runs through the whole modern

⁴⁵ Community refers to a social and living community composed of people living in a certain geographical area. A community is a region or part of society, a cell or microcosm of society.

⁴⁶ Memory is the cognitive process in which the brain encodes, stores, and extracts information from objective things. It also refers to the structure and content of stored information. Including memorization, retention, recall, and recognition.

⁴⁷ Ren, a commonly used Chinese character, pronounced as rén, is a pictographic character first seen in oracle bone inscriptions, resembling a person standing on the side. Its original meaning is a life that can manufacture and use tools for labor, as well as use language for thinking and communication.

Chinese history, and is closely related to many important historical events in modern China (such as the Second Opium War, Sino-Japanese War of 1894-1895, Revolution of 1911, early activities of the Communist Party, etc.) The role of historical events can be said to be the epitome of China's modern and modern development history and the mirror of China's Contemporary process. Second, a large number of buildings in the Hankou Concession still exist today. Most of the buildings that people see today are not just dead, sterile specimens, but their entire life history -- which means that, although the history of the concession has long gone, these buildings are still alive as residential housing, as commercial entities, or as heritage. The marks of different times and social groups, past and present, can be felt intuitively in this space, and the pulse of life is clear and palpable. Third, compared with other urban Spaces, concession space is a more intense field of power and resistance. Taking concession as the origin, it can almost radiate to all the important social forces affecting modern history.

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Among the many spatial forms discussed in academic circles, I am most concerned about modern and postmodern urban space. Urbanization is one of the prominent features of modern human cultural development. Since modern times, more and more people live in cities or are affected by the urbanization process. Especially, globalization and colonization activities have forced many "primitive"⁴⁹ Spaces that were once considered timeless and closed by classical anthropology to be involved in the flood of urbanization, and their social and cultural structure has become increasingly Complexity. Founding journal of Urban Anthropology in 1972; In 1986, "City and Society"⁵⁰ was published, and issues related to urban space also became the focus of academic circles and anthropological circles. "The 'anthropology of complex society'⁵¹ began to quietly influence the anthropological circles, and inevitably became a trend". Anthropology attaches great importance to urban space because it is extremely flexible and heterogeneous, and it is a "huge laboratory" for many material and spiritual activities of human beings in today's society. As Laban wrote in *Soft City*: "The city our great modern form, is flexible, it acquiesces to the dazzling and

⁴⁸ "Poetics of Space" is a philosophical work created by French philosopher Gaston Bachelard, first published in 1957. In the suffocating atmosphere of late modernist architectural culture, this book offers unique reflections and imaginations on architecture from the perspectives of phenomenology and symbolic significance

⁴⁹ Original (yú á n sh) 亙 It is a Chinese word, adjective, meaning to examine the origin, derived from the "Biography of Xun Yu" in the Book of Later Han.

⁵⁰ Modern Urban Anthropology is based on the development of anthropology, and outlines the origin and development of urban anthropology.

⁵¹ Social anthropology, which used to focus on non Western primitive societies as its research object, has now shifted towards modern urban societies, emphasizing the importance of fieldwork while also focusing on the theoretical and applied research of the social structure and social functions of a certain social group.

lustful variety of life, dreams and interpretations..." The accumulation of images and symbols cut or cut off the experience. What constitutes a city is the interweaving of materiality and symbolism, the accumulation of various histories, and the integration of imagination and experience values. The reality of a city is the density of meaning, which represents not a coded poetics but a reality full of metaphors and imagination. In the author's opinion, urban space is a cultural text of mixed language coexistence. It is an important collection of meanings in the modern and post-modern society, and a prism reflecting the other/other, power/resistance, tradition/modernity, national/local identity and other social and cultural aspects. The development and change process of a specific urban space is actually a history of political, economic and cultural development and change.

Social groups, such as colonists, feudal class, bourgeoisie, proletariat, people's government, ordinary people, cultural elites and disadvantaged groups, have all participated in the concession space Production and reproduction between, have also been involved in its construction, or for the construction. If the author can give some constructive answers to some anthropological questions in our modern society by investigating the changes of concession space, I will be very pleased. Place and space is one of the academic issues that have been paid attention to and discussed widely in the literary circle in recent decades. Since the scholars such as Lefebvre, Foucault and Deset, the concept of place has been subjected to reflective and critical scrutiny by the academic circle, and its meaning and connotation have been constantly expanded: from an objective and static physical place and absolute category, it has gradually evolved into a social and cultural process with historical, situational and multiple constructivism. Using the anthropological study of place and space as a theoretical tool, this paper focuses on the spatial form, memory and local identity of the Hankou Concession, the third largest concession in modern times. On the one hand, the article tries to present the production, change and re-understanding process of this special historical space of concession, and explore the complex and changeable political, economic, cultural and cognitive mode behind it. On the other hand, the paper also discusses how the local memory of Hankou Concession is selected, expressed and rewritten by different social groups such as officials, merchants, residents and colonists in contemporary society, and finally pieced together into a text of local identity with "mixed language coexistence."

2. Purpose of Research/Objective

There are 4 research as follow:

2.1 To study the physical space and historical development and change process of Hankou old concession.

2.2 To study the collective memory and spatial changes of old houses in Hankou Concession from the colonial period to the Contemporary of New China.

2.3 To Study the impact of nostalgic space consumption of old houses in Hankou Concession on urban memory.

2.4 To study take Jiangnan Museum as an example under the interpretation of collective memory of local identity.

3. Research question

3.1 How did the spatial form of old buildings in Hankou Old Concession form, develop and change in the course of history?

3.2 How did different historical backgrounds contribute to the creation and construction of a controversial place like the concession? What economic, political, and cultural agendas lie behind the starkly different collective memories associated with the concession?

3.3 How do different social groups contribute to the construction of collective memories of the concession, shaping the collective memory of Hankou and Wuhan? What about local memories and nostalgic space consumption regarding the old concession?

3.4 Taking the Jiangnan Museum as an example, illustrate how collective memory is strategically presented?

4. Definition of Terms

4.1 Hankou Concession

Hankou Concession will be the research text of this study.

In his book *The History of the Chinese Concession*, Fei Chengkang pointed out that the concession was a residence and trade area opened and operated by the imperialist powers in the treaty ports of China and other countries from the mid-19th century to the mid-20th century. Characterized by the usurpation of local administration and other national sovereignty by outsiders and the exercise of these powers by municipal bodies such as foreign consuls or industrial bureaus organized by expatriates, these regions became states within states outside the administration of their own governments. "In 1861, British Naval Lieutenant Hobo and Counsellor Bashaeli led their fleets to Hankou, crossed the river to Wuchang and met with Hubei

Governor Guanwen. They immediately made an agreement to demarcate the concession at Yanglinkou, north of the old town of Hankou. Subsequently, Germany, Russia, France and Japan successively came to Hankou to open up concessions and build consulates. It was not until 1949, after the liberation of China, that all the five concessions were recovered. In half a century, the foreigners transformed the unattended beaches along the Yangtze River in the lower reaches of the Han River into urban areas with Western-style buildings and good green.

4.2 Collective memory

Collective memory theory is the research concept of this study.

According to psychology, memory is the psychological mechanism for maintaining information about stimuli, events, intentions and thoughts in the absence of the original stimulus. It is a psychological process in which individual experience is accumulated, preserved and extracted in the mind.

With the deepening of memory research, it can be found that memory research is gradually changing from psychology to sociology and culture, and collective memory is the result of the sociological transformation of memory research. Sociologist Halbwachs first proposed the concept of "collective memory" in 1925, believing that collective memory is both a material object and a symbol, as a process and result of activities of a specific social group that can share the past. Collective memory is formed through the interaction of people in the set. Each set has its corresponding collective memory, which is continued by the group and preserved and strengthened through various media or activities (W Mingke. 2001). In Western academic research, terms such as social memory, cultural memory and urban memory are derivative concepts of collective memory. Collective memory emphasizes the memory of history generated by groups in a specific place or space, and contains the historical resonance deep in people's emotions. Therefore, it also plays an important role in the inheritance and protection of historical culture (M Yam. 2011). Collective memory is also a kind of common memory, which reflects the material environment and non-material spiritual culture of social groups in different periods (Z Roast. 2016).

The collective memory depends on the landscape, which exists in a particular

place or space. It can be said that regions and Spaces are the continuation of collective memory. The existence of collective memory gives places and Spaces their unique cultural significance. A social group's memory of their place of residence can often evoke memories of specific scenes and strengthen people's sense of place.

Therefore, the temporal and spatial characteristics of collective memory coincide with the topic of nostalgia in this study, and the mechanism of triggering nostalgia and its role in the process of nostalgia can be interpreted from the perspective of memory.

4.3 Nostalgic space consumption

Nostalgia theory is the research concept of this study.

Nostalgia began life as a medical depressive condition, nostalgia being spelled nostalgia in English with a combination of two Greek roots, one nostos, meaning return to one's home, and the other algos, meaning pain or annoyance, a medical depressive condition referred to by Swiss doctor Johannes Hofer is a term used to describe the symptoms of Swiss mercenaries who are struggling to return home. As a pathology term, "nostalgia" originally meant "homesickness" . With the change of society and culture, the psychological connotation of nostalgia is gradually diluted, while the sociological significance gradually becomes its dominant implication , Davis believes that nostalgia refers to an individual's desire for the past, and the object of the desire can be a place, an event or a person. It is more related to the happy time in the past, and it is an idealized desire for the past. In this process, negative emotions are filtered out and positive emotions accompanied by successful memories are generated , nostalgia not only occurs in soldiers, students, sailors and other groups, but also in normal adults . Davis' study expanded the research scope of nostalgia, and later scholars further discussed the definition of nostalgia.

Holbrook et al. believe that nostalgia is an individual's affection for people, places, things or other things, which are more commonly seen in people's young age (including childhood or even before birth, youth and early adulthood). (Holbrook and Schindler further extended this definition, arguing that nostalgia is an individual's preference for the past, which has no time limit and can even be traced back to before the individual was born .

In this study, Holbrook and Schindler's views are cited, and nostalgia refers to an individual's idealized preference for the past, which has no time limit. It can be the past that an individual has experienced, such as his childhood, or the past that an individual has never experienced, such as his yearning for the life of the generation.

Zhao Jingrong proposed that nostalgia is a kind of conscious behavior or psychological activity, which can only happen in a specific situation. It has the nature of aesthetic experience, so it can be said that the generation of nostalgia is closely related to the space and the nostalgic emotional clues in the space. Lowenthal, a British scholar, first proposed that nostalgia is a spatial problem, and pointed out that past memories affect individuals' cognition of the landscape in the space, while the real space environment atmosphere also reconstructs individual memories. Boym emphasized the importance of space to the concept of nostalgia. On this basis, Legg divided spaces of nostalgia into restorative spaces and reflective spaces. Nostalgia space is not only a physical space that can be known and felt, but also a social and cultural space, in which all kinds of social relations are permeated. David Harvey is explaining geographical imagination. It is pointed out that people's subjective thinking activities towards the objective world is a sensitivity to the importance of place, space and landscape in constituting and guiding social life. Therefore, it can be seen that the production of nostalgic space is also a spatial imagination process of geography. This study believes that the nostalgic space is a multi-construction space, which takes the physical space as the carrier. A variety of nostalgic emotional clues in the space encourage people to generate nostalgic memories and emotional spatial thoughts in it.

5. Scope of Research

5.1 Study Area

The Hankou Concession is located in Wuhan, Hubei Province, China.

Hankou was called Xiakou in ancient times. During the Chinghua period of Ming Dynasty, the Hanshui changed course, and the history of the downstream river shifting was ended. The only entrance to the lower reaches of the Han River was formed in the center of Wuhan City, which was called Hankou over time. Hanzheng Street was originally one. The street called "Zhengjie" is also called "Official Street". It is located in the area where the original Hankou town is located. The Hanzheng Street of

Guangyi includes the old town of Hankou Town. In 1861, with the opening of Hankou as a port, the scope of Hankou was in its original position and it expanded to the northeast along the river, forming the concession of Britain, Russia, France, Germany and Japan in turn. In order to be different from the concession, people call Hankou Old Town "Huajie". With the passage of time, concession and China boundary from the Sino-Ocean boundary to the Sino-Ocean mutual trade and mutual integration.

This study takes Hankou as the object, and its spatial scope includes three main parts: Hanzheng Street area, which represents Hankou Old City, Hualou Street area, which is intermingled with China and the West, and Hankou Concession Area (including the expansion area of Beijing-Han Railway to the north). Specifically, I choose "Russia Slow Life Experience Zone" and "Jiangnan Museum" for analysis. Because these two buildings are the Hankou Concession old house application world intangible major component of the world cultural heritage. The time range of the study is nearly 160 years of history from the opening of Hankou port in 1861 to now.

5.2 Social structure studied

The construction and development of Hankou Concession area promoted the urbanization of modern Wuhan to a great extent, brought the most advanced planning ideas and construction technology of foreign countries at that time, and also brought a milestone breakthrough to the urban spatial form of Wuhan. In the traditional urban landscape of Hankou, a large new metropolitan area has developed. The street layout and architectural style in the concession area are completely different from those in other parts of the city: the straight and wide asphalt roads, uniform large buildings, reasonable and effective space structure are in sharp contrast with the noisy and unplanned situation of old Hankou formed under the feudal system of one thousand years, which makes people feel psychological Quietly changed, from the original resistance, gradually transformed into envy.

Although the construction of concessions in various countries generally referred to the British, due to the differences in the thinking of designers, the different planning programs of different countries and their own cultural characteristics, as well as the mutual defensive psychology, many places,

5.3 Time

In terms of time, it is mainly located in the time range from the beginning of the first Opium War concession to the present. Through the study of the general development trend of the old house culture in Hankou Concession, the culture and culture of Hankou Concession can be divided into two main periods. From 1840 to 1949, it was the old Hankou Concession in China, and after 1949, it was the old house in the new Hankou Concession in China, that is, the old house has a history of more than 180 years since 1840.

5.4 Analysis Unit

The analysis unit is the symbol of the development and change of Hankou concession culture in history. I choose "Li Huangpo Historical and Cultural Street Slow Life experience Area" and "Jiangnan Museum" for analysis. Because these two buildings are an important part of the application for the world intangible Cultural heritage of Hankou Concession.

6. Research Methods(summary)

This study belongs to the "pure research" group of "basic research". Research papers are literature with innovative findings or arguments formed on the basis of scientific induction, analysis and reasoning of the materials obtained in scientific research. The goal is to find academic answers. Use qualitative research methods. The classification describes the research methods as follows.

6.1 Population and Groups

6.1.1 Local people:

A local resident of the Hankou Concession. Under the influence of concession culture, a cultural society has been formed. In the past, most of them lived off the Hankou Concession Wharf, the so-called old Hankou people.

6.1.2 Visitors:

First of all, nearly 800,000 people visit the Hankou Concession every year in groups or as individual clients. At the same time, many foreign tourists from various countries come to visit the Hankou Concession. These tourists are deeply impressed by the history and appearance of the old houses.

6.1.3 Government Officials:

Government officials here refer to local government officials and national government officials. It plays an important role in policy making and operation to make the Hankou Concession a world cultural Heritage site. At present, they also play a supervisory role in various aspects of Hankou Concession culture as a World cultural Heritage site, including those related to cultural tourism.

6.1.4 Tourist:

Visitors here are visiting the Hankou Concession Culture, a World heritage site in the Hankou Concession. They are offered various forms of cultural tourism, including visiting various old houses in the Hankou Concession and so on.

6.1.5 Researchers:

The Hankou Concession has attracted many researchers from all over the world and China: archaeologists, anthropologists, cultural researchers, sociologists, architects and writers. Their contribution to research makes Hankou Concession culture the core of cultural heritage values.

6.2 Research Area

Main location: The study area is Hankou Concession in Wuhan.

Location: Buildings related to Hankou Concession and old houses in Hankou Concession, Hubei Province.

6.3 Data Collection

6.3.1 Fieldwork and data collection

6.3.1.1 Interview ; Formal interview, Informal interview

6.3.1.2 Observation ; Normal observation (or general observation)

6.3.2 Documentary data collection

6.3.3 Tool or Equipment for data collection

6.3.3.1 Motion picture (cameras, video recording equipment)

6.3.3.2 Voice record

6.3.3.3 Field notebook

6.4 Data Synthesis and Analysis

The research data synthesis while collecting data, using the research framework as an introductory classification tool. After that, I will organize the information in detail according to the outline of each chapter in the research paper. Then describe the analysis with research concepts. The author mainly analyzes the relationship between the old houses in Hankou Concession and their social background with the three concepts of collective memory and local identity of the old houses in Hankou Concession and the change of nostalgic space. At the same time, the development of Hankou concession old houses in the social culture and historical process is analyzed.

6.5 Research representation

6.5.1 Full paper of research -Descriptive analysis

6.5.2 Research article -International research article, Scopus level or ISI.

7. Literature review

Through the collection and collation of relevant literature, it can be seen that the cultural studies of Hankou Concession have two main characteristics so far. First, the studies are mostly conducted from the aspects of history, geography, architecture, society, economy and international relations. Second, from the Contemporary research background research is less.

7.1 Study on the culture of old houses in Hankou Concession in China

In the thirty years after the founding of the People's Republic of China, the research on the concession has been in a state of "depression",⁵² which is considered as "the den of iniquity" Since the reform and opening up and the 11th Plenary Session of the CPC, the research atmosphere on China's modern foreign trade has become increasingly strong. In the late 1980s, a number of scholars emerged in the historical circle to reflect on the historical truth and historical status of the concessions. Zheng Zuan and Shi Kuzhu summarized the main discussion directions of the history of the concession in the 1980s, which mainly focused on the following aspects: the reasons for the establishment of the concession and the issues related to the recovery of the concession (mainly the leadership after the recovery of the concession); On the

⁵² Depression, definition: 1. Refers to a lonely and desolate appearance. 2. Economic recession: For example, an economic depression.

historical evaluation and positioning of the concession;

On the relationship between Concession and Chinese Revolution: On the relationship between Concession and Chinese Culture: On the status quo of Concession society

In July 1988, the first national Symposium on Concession and Modern Chinese Society was held in Shanghai, co-sponsored by the Institute of History of the Shanghai Academy of Social Sciences and the Shanghai Historical Society and jointly sponsored by 14 academic institutions. X Yuezhi, Z Zuan, L Tiangang, X Min, S Kou zhu and other more than 100 academic representatives from all over the country discussed the role of concession, the relationship between concession and the process of urban Contemporary, and the research methods of concession history. The meeting held that the academic community must re-examine the status of the concession, affirming that it was the product of colonial aggression and violated China's independent sovereignty, while affirming its historical importance in China's modern history and the progressive significance it brought to China's Contemporary on an objective level. The delegates believed that the study of the history of the concession could promote the study of modern Chinese history and the history of Sino-foreign relations. The study of the concession could not only take history as a mirror, but also be accurate.

Reform and opening up played a role in learning from it. The representatives of the meeting believe that the contribution of the concession to China's Contemporary lies in its specialization, legalized administrative management system, scientific and efficient enterprise management system, as well as other modern social organization methods, customs, psychological consciousness to China, which is the concentration of modern material civilization and spiritual civilization, it also drives the economic development of the area near the concession, and in the special period, becomes progress One of the main venues for cultural activities. Fisher and other experts also made a detailed division of the types of concessions. This watershed meeting also sets a new tone and provides a theoretical basis for our future concession research.

In the late 1980s and early 1990s, special history of concession and academic

monographs on concession began to appear in Chinese historical circles. Yuan Jicheng's *Draft of the History of the Modern Chinese Concession*, published in 1988, is one of the earliest and more comprehensive works on the history of the concession in China. Fei Chengkang's *History of Chinese Concessions* systematically introduces the development, expansion, disputes, recovery, and land system, legal system, and administrative system of various concessions in China. It compares the characteristics, similarities and differences of various concessions, and is equipped with precious pictures. It is one of the more accurate historical materials and authoritative works on the history of concessions. The earliest monographs on concession issues include *Modern Concessions* (1992) and *Treaty Ports and Concessions in Modern China* (1993).

In addition to academic monographs, the *Foreign Powers' Concessions in China*, published in the early 1990s, contains dozens of memoirs of people who worked and lived in the old Concessions, showing all aspects of concession life in a direct and specific way. The *Chinese Concessions*, which recorded the history of the concessions in the form of atlas, published in 2004, also provides valuable first-hand data for academic research on the concessions.

From the end of 1990s to the beginning of the 21st century, concession studies have made considerable progress. The research field mainly focuses on the subject of history, and the discussion issues generally revolve around the historical status and significance of concession to urban Contemporary. In 2013, Chen Mingyuan published a series of special papers on Social Science Forum entitled "The Reunderstanding of China's Concession", which not only further analyzed the relationship between concession and Contemporary.

7.2 Research status of Hankou Concession space

So far, the most famous research on Hankou in the international academia is the historical masterpiece *Hankou* written by Professor William Luo, an American Sinologist. The book is based on the study of traditional Chinese cities by the anthropologist Jenya Shi. It examines the development of Hankou Town during the Qing Dynasty from the aspects of urban structure, commercial trade, community composition, class stratification, social conflicts, and the mentality of citizens. Unlike

most Western scholars who believe that China's feudal society itself did not have the urbanization process similar to that of European society, William Luo believes that before the Western forces entered China, Hankou society had gradually formed public space, civil society and relatively developed urban culture through the self-organizing behavior of residents and the indirect leadership of the state. In addition, several local scholars in Wuhan have made great academic contributions to Wuhan urban space. For example, the Modern Wuhan City History by PI Mingma takes the Contemporary of Wuhan as the main line and defines the urban history of Wuhan as "the formation period of modern Wuhan Metropolitan and the beginning period of Contemporary (1840-1911)". "The Expansion Period of Wuhan Metropolitan and the Tortuous development Period of Contemporary (1912-1937)", "The wartime period of Wuhan Metropolitan, the colonization period and the rupture period of contemporary (1938-1949)". The three stages comprehensively consider the shaping and reshaping effects of Hankou port opening, foreign trade, the Revolution of 1911 and the Japanese invasion of China and other important historical stages on Wuhan urban space, providing research methods and research perspective for the historical research of Wuhan modern urban space. According to Pimingma, urban space is not a two-dimensional plan, but a three-dimensional, dynamic multi-layer landscape. Therefore, the study of urban space should not focus too much on the consideration of specific "event history", but should focus more on urban society, urban structure and urban function. Tu Wenxue mainly focused on the study of Hankou City's municipal construction and urbanization process during the Republic of China. His book *The Golden Age of Early Urban Contemporary* completely presents the composition of Hankou Special City and Hankou Municipal government as well as the development and improvement process of relevant laws and regulations, in-depth analysis of the structure and operation mechanism of Hankou municipal system, and discusses the dynamic trajectory of its evolution and transformation. The book also discusses the participation and influence of civil organizations and ordinary citizens in urban construction, analyzes the formation and deepening process of public concept, autonomy consciousness and democratic consciousness in detail, and believes that Hankou municipal construction has experienced a change from folk leading to government leading and then to public participation. The book also pays special

attention to the construction of concessions. It has a great impact on the municipal construction of Hankou, and a series of detailed historical materials prove the efforts of Hankou authorities in "municipal reform" to learn the concession and surpass the concession, and a series of effective measures to seek the unification of the municipal after the concession is recovered. The above research results undoubtedly provide relatively complete historical data support and theoretical basis for the study of Hankou concession space.

In recent years, a batch of dissertations have emerged from Central China Normal University, Huazhong University of Science and Technology and other institutions of higher learning to study the formation and changes of modern Hankou society. These dissertations are mainly from the perspective of history and mostly focus on the popular culture in the process of Hankou's contemporary. Some studies have explored the relationship between urban space and society in Hankou from the perspective of sociology. In a word, some achievements have been made in the academic circles regarding the contemporary of Hankou city and the city culture of Hankou. However, the thematic discussion on the history of Hankou old Concession and its social culture is still relatively rare, especially in the aspect of postgraduate papers. Although "concession" is one of the topics that cannot be avoided in the study of Hankou, there are few relevant thematic studies.

At present, the study of Hankou concession space in local academic circles mainly focuses on its architectural form and spatial planning, especially Li Fen, a unique architectural form of Hankou, has attracted the attention of academic circles. For example, Li Baihao et al. made a detailed classification of the Lifan buildings in Hankou (not limited to the concession area but mainly in the concession area) from the perspective of architecture, and analyzed their development and evolution process, which had a certain influence in the academic circle. Some studies have investigated the function and current situation of the Li Fen architecture, and discussed the survival, transformation and renewal of the Li Fen architecture. Some local history experts have written a series of articles and works on the Li Fen architecture, calling on the academic community to pay attention to the Li Fen architecture, which is a hybrid product of the cultural exchange between China and the West under the special

historical background, and to the modern urban culture of Hankou represented by the Hankou Concession area . In the research of local scholars represented by Dong Yumei and Wang Hanwu, oral data of common people has also received unprecedented attention. However, in general, the research on concession buildings has not yet formed a complete theoretical system, especially due to the lack of historical materials and the unification of existing historical data and other problems, the research on Hankou Concession buildings is often "based on architecture", in other words, the existing research tends to focus on the structure and shape of the building itself, but lack the real life experience and back inside the building After the exploration of a broader social and cultural context. Since 2000, as one batch after another of Hankou old concession buildings have been listed in the category of "cultural heritage",⁵³ the issue of the authenticity of the concession heritage, as well as how to repair, protect, utilize the architectural heritage and transform it into tourism resources has become the focus of research on Hankou Concession. Especially in recent years, the application of the Chinese and Russian Tea Ceremony to the World Heritage has greatly promoted the Hankou Concession. Especially since 2013, there have been a number of masterpieces of the Russian concession and Sino-Russian trade history. Under the official promotion, academic exchange activities between Chinese and Western researchers also began to rise. In December 2012, Wuhan Municipal People's Government held the first "Hankou French Concession Architecture Seminar". Eight works of Chinese and French scholars participating in the seminar were included in the anthology "Hankou French Concession and Its Architecture", covering various themes.

The history of the French Concession, the architectural art and the activation, dynamic protection, development and utilization of the architectural heritage of the French Concession are illustrated with nearly 200 historical photos, which greatly fills the research gap in the current Hankou French Concession. In 2011, *New Developments in Concession Studies: History and Architecture*, a collection of eight

⁵³ Cultural heritage is the wealth left by history to humanity. It can be divided into material cultural heritage (tangible cultural heritage) and intangible cultural heritage (intangible cultural heritage) in terms of its form of existence. Material cultural heritage is a cultural relic with historical, artistic, and scientific value; Intangible cultural heritage refers to various traditional cultures that exist in intangible forms, are closely related to people's lives, and are passed down from generation to generation.

articles by Chinese and Japanese scholars, was published. This collection includes several papers by the concession research team of Kanagawa University, which is the core of the concession Research Center in Japan, and several papers by Chinese scholars including Sun Anshi. It has been translated and revised to discuss hot academic issues such as the urban space history of the Hankou Japanese Concession and the architectural regeneration of the Hankou Japanese Concession.

At present, a large number of dissertations about Hankou Concession mostly discuss the status quo of concession buildings from the perspective of architecture, the reconstruction of old city building space and the reuse of old buildings, and a small number of dissertations focus on the historical planning of Hankou Concession. At present, there is no doctoral dissertation research on Hankou Concession.

To sum up, at present, both the official and academic circles are attaching more and more importance to the academic issue of concession and concession architecture. However, the relevant research on Hankou concession space is still in the ascendant state, so there is a great room for improvement. The research on Hankou concession has the following deficiencies: First, the number of research results is relatively rare, far behind the research results of Shanghai Concession and Tianjin concession. Second, in terms of research depth, most studies only discuss the history of the concession from a macro perspective, but lack in-depth analysis of specific historical phenomena, historical buildings and historical events in the concession. Thirdly, in terms of theoretical guidance, relevant researches are fragmented and fragmented, and a complete theoretical system has not yet been formed. Fourth, from the perspective of researcher composition, most of the researchers are mainly local scholars in Wuhan, so the research lacks the crossovercomparison with other concessions of our country.

Fifth, from the perspective of research, although some scholars have begun to study the Shanghai Concession and the Tianjin Concession from the perspectives of literature, sociology, anthropology and interdisciplinary, the existing research on the Hankou Concession is still limited to the scope of history and architecture. In addition, a considerable number of experts who know Hankou old Concession and study Hankou old Concession are among the people. For example, Wuhan Literature

and History Materials contains a large number of articles written by folk people who either experienced the life of the concession or had a deep understanding of Hankou during the concession period. These descriptions of the real history of the concession from a micro perspective have not been widely paid attention by the academic circle. The author was lucky to get a knot in the field investigation. Many of the literature and history lovers I have learned are not professional academic researchers, and their knowledge of the historical details of the old concessions is amazing. However, there is still a lack of adequate communication and information flow channels between folk lovers and academic researchers.

7.3 Study on foreign Hankou Concession culture

Since the 1960s, European and American countries began to study the protection methods of historical ancient cities and traditional historic districts, and formulated many relevant laws and regulations as the basis for protection, so that the development of historic districts can be synchronized with the development of cities.

The Athens Charter, formulated in 1933, first put forward the point of view of "buildings and areas with historical value in the document. In the document, historical districts and ancient buildings are clearly required not to be destroyed, but only to be protected. In the later deepened and improved Venice Charter, the fundamental protection of historical buildings emphasized the preservation of the artistic value and historical style endowed by the buildings. Later, the Nairobi Resolution and the Machu Picchu Charter expanded this concept, not only to protect historic buildings, but also to protect the surrounding environment of historic buildings. Historic areas are not only architectural communities, but also ancient villages and towns. The concept of conservation is no longer to preserve the status quo, but also to preserve the historical landscape. In the recent Washington Charter, it is also stated that "the historic areas covered by this Charter, regardless of size, include cities, towns, historic centers or residential areas and their natural and artificial environments, which define the protection of historic cities and historic places in the form of international laws and regulations".

In Europe, people's attitude towards the transformation of historic districts can be

seen from Article 6 of the Venice Charter: "⁵⁴The protection of historic sites includes the protection of a certain scale of the environment. Any place where traditional environment exists must be protected, and any new construction, demolition or alteration that will change the relationship between subject and color should not be allowed . It can be seen from "They have been committed to a comprehensive and complete restoration of ancient buildings in the historic district, and have been using traditional restoration techniques to restore the original appearance of ancient buildings by masters and apprentices, so as to maintain the traditional style and cultural dimension of the historic district Department. However, due to the needs of people's living and production, some new needs are generated in the block, which makes the block change, and the historical style will also change.

For the protection of historical areas, first of all, it is the law of Historic District Protection proposed by France, ⁵⁵which is the most representative and authoritative among the existing laws. Corresponding to historic buildings and historic areas made in France. There are two different laws, and different laws have different requirements and provisions for different objects. People's protection of buildings and areas can be based on different laws and regulations, and more detailed rules can be made according to different actual conditions.

"For Asian cities, modern architecture is directly related to the history of colonial rule . Starting from the 1870s, European and American powers entered the era of imperialism. With their advantages in military technology, European and American powers designated most of Asia as their colonies and ruled for half a century. During this period, "Western architecture was actively introduced as a symbol of fine technology and prosperity ". On the basis of their own national architectural culture, Asian countries "selected and introduced it from the new aesthetic consciousness of

⁵⁴ The Venetian Charter is an international principle for the protection of cultural relics, buildings, and historical sites, also known as the International Charter for the Protection of Cultural Relics, Buildings, and Historical Sites. On May 31, 1964, the Second International Conference of Architects and Technicians Engaged in Historical Relics and Architecture passed a resolution in Venice.

⁵⁵ Strengthening the protection of historical buildings and historical and cultural blocks, inheriting and promoting excellent historical and cultural heritage, promoting coordinated development between urban and rural construction and social culture, in accordance with relevant laws and regulations such as the Urban and Rural Planning Law of the People's Republic of China and the Regulations on the Protection of Historical and Cultural Cities, Towns, and Villages of the State Council, combined with the actual situation of Chengdu, this regulation is formulated.

the outside world", thus forming modern architecture with different characteristics in Asia.

In Asia, Japan is the earliest country engaged in the study of the preservation and reuse of modern buildings. From the 1950s to the 1980s, Japan kept a general list of modern buildings across the country. "Since then, modern architecture has been enthusiastically protected as an important precious cultural heritage of the country. After the implementation of the cultural relics registration system in 1997, it marked the institutionalization of the protection and effective utilization of general modern architecture ". In other Asian countries, these modern buildings are associated with a shameful colonial past, which has been ignored and neglected for a long time.

According to the evolution of foreign attitudes towards the protection of historical sites, the historical cultural heritage has grown from small to large, from simple antique works of art to later architectural communities and historical areas, and from the protection of material heritage to intangible heritage. People are more and more aware of the irreversibility of history and more and more attention is paid to the protection and development of cultural heritage.

7.4 Significance of cultural research on old houses in Hankou Concession

To sum up, at present, both the official and academic circles are attaching more and more importance to the academic issue of concession and concession architecture. However, the relevant research on Hankou concession space is still in the ascendant state, so there is a great room for improvement. The research on Hankou concession has the following deficiencies: First, the number of research results is relatively rare, far behind the research results of Shanghai Concession and Tianjin concession. Second, in terms of research depth, most studies only discuss the history of the concession from a macro perspective, but lack in-depth analysis of specific historical phenomena, historical buildings and historical events in the concession. Thirdly, in terms of theoretical guidance, relevant researches are fragmented and fragmented, and a complete theoretical system has not yet been formed. Fourth, from the perspective of researcher composition, most of the researchers are mainly local scholars in Wuhan, so the research lacks the crossovercomparison with other concessions of our country.

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Many of the literature and history lovers I have learned are not professional academic researchers, and their knowledge of the historical details of the old concessions is amazing. However, there is still a lack of adequate communication and information flow channels between folk lovers and academic researchers.

8. Concepts and Conceptual Frameworks

8.1 Concept of research

The concepts of this study are "collective memory",⁵⁷ "nostalgia space consumption" and "Nostalgia space consumption".⁵⁸ I will use these two concepts to analyze the old houses in Hankou Concession under the background of contemporary. Geography believes that memory is the core of practices that constitute People's Daily life, with obvious social and spatial attributes, and connected with history and place (Y Zhenjie. 2020). Psychology believes that the continuation of memory needs to go through the process of activation, awakening, construction and strengthening. The importance of urban memory to experience affirms the key position of urban memory

⁵⁶ The Wuhan Cultural and Historical Materials magazine is a large-scale monthly magazine on literature and history, managed by the Wuhan Municipal Committee of the Chinese People's Political Consultative Conference and sponsored by the Wuhan Municipal Committee of the Chinese People's Political Consultative Conference for Cultural and Historical Studies. It features "firsthand experience, firsthand observation, and news" and is publicly distributed both domestically and internationally.

⁵⁷ Collective Memory: A concept in social psychology that was first fully proposed by French sociologist Maurice Halbwachs in 1925 to distinguish it from individual memory. Collective memory is something or thing that people share, inherit, and construct together in a group or modern society.

⁵⁸ Many products that were popular over a decade or even decades ago are now once again favored by consumers. Nostalgia has quietly become a fashion trend in the consumer world, manifested in every aspect of people's lives.

in understanding spatial experience and the relationship between man and land. Urban memory shapes the nostalgic space and the nostalgic landscape, and the symbols and cultural attributes of the landscape are socially constructed as the nostalgic space and become the main content of tourists' experience.(L Fan. 2012).established the research framework of urban nostalgia space from the perspective of geography , believing that urban nostalgia space is constructed through multiple spatio-temporal evolution of material space, and its construction process is mixed with memory and thinking.

The process of identity with place.(Q Lili. 2015).constructed a research framework of the subject, process and carrier of collective memory from the perspective of geography by combining the views of relevant scholars . She believed that the subject of collective memory is person, and the carrier of collective memory is place, landscape and space. The process of collective memory is the process of memory construction, awakening and strengthening.(X Yanjun. 2010). proposed that tourism experience is "⁵⁹a kind of physical and mental relaxation when tourists deeply integrate into the current situation in the tourism world", which is an embodied experience process of human-earth interaction. Similarly, nostalgic space experience is also a multi-sensory experience process of human-land interaction. It will pay more attention to emotional cognition than the general tourism experience, so it has a stronger shaping effect on the sense of place. Through the analysis of existing literature, this research builds the theoretical basis and thinking framework of the research .

8.2 Concept and Conceptual Frameworks

"collective memory", "Cultural identity" and "nostalgic space" are three main research concepts. I explain and demonstrate the following concepts.

The research object of the author is the microscopic space in the city and the subject/carrier of collective memory. "From the perspective of the process of collective memory, this process is the process of memory construction, awakening and strengthening.(Q Lili. 2015). so the process of urban memory is also the process

⁵⁹ Tourism experience is the process in which individual tourists change and adjust their psychological state structure by connecting with the external world. It is a temporal process achieved through activities such as sightseeing, communication, imitation, and consumption in tourism.

of memory construction, awakening and strengthening. From the perspective of collective memory, the formation process of nostalgic space experience is a process in which people interact with places under the effect of urban memory and generate local identity to meet people's physical and mental needs. The formation process includes :1) the main body of urban memory "constructs" nostalgia and forms nostalgia space. As a part of the main body of urban memory, the official/folk (government, planners, etc.) "construct" the nostalgic space with the help of urban memory, so as to generate nostalgic emotions among tourists. This kind of nostalgic space is the "carrier of collective memory". The content elements of nostalgic space include landscape (buildings, scenes, etc.), cultural symbols, activities, etc. (performances, tourism activities, etc.), which is also a part of the "carrier of urban memory".⁶⁰) The memory carrier "awakens" nostalgia and triggers nostalgia. Nostalgia is triggered by the stimulation of objects or events (carriers) such as historical sites, photos, pictures, movies and the anniversary of people (subjects), which "awaken" the memory and thus "touch" the nostalgia (Holak,Havlen. 1998). As a constructed experience space, nostalgic stimuli are mostly directly triggered through visual senses.

The process of nostalgia trigger can be said to be the memory carrier to the subject memory "call" wake up process. 3) Urban memory carrier strengthens nostalgia and improves nostalgia experience. The "strengthening" process of urban memory runs through the process of the nostalgic space forming local identity and being used as the main body. The spatial experience after the formation of nostalgic space can make the memory subject have a sense of belonging and nostalgia, and then "strengthen" the local identity (F Wei.2020). The generated local identity will also act on the memory subject, "strengthen" the memory of the subject, and improve the nostalgic experience effect (Q Lili. 2015,W Tong. 2019).

As mentioned above, the role of local identity, collective memory and nostalgic space and the cultural attributes of the old houses in Hankou Concession. As society continues to change, so does the meaning. It can be seen that the conceptual structure

⁶⁰ Nostalgia is to reminisce about the past, referring to the nostalgia for the past or old people. Its part of speech is a verb. Old things, old acquaintances, hometown, and lost years are all the most common subjects of nostalgia.

of local identity, collective memory and nostalgic space is related to the big problems contained in the old house culture of Hankou Concession. The conceptual structure of the concept of local identity, collective memory and nostalgic space helps me to better understand the "culture of the old houses in Hankou Concession: The local identity of collective memory under the background of contemporary, the phenomenon of nostalgic space. Therefore, I have designed a research conceptual framework. to control the structure and direction of research as in this picture.

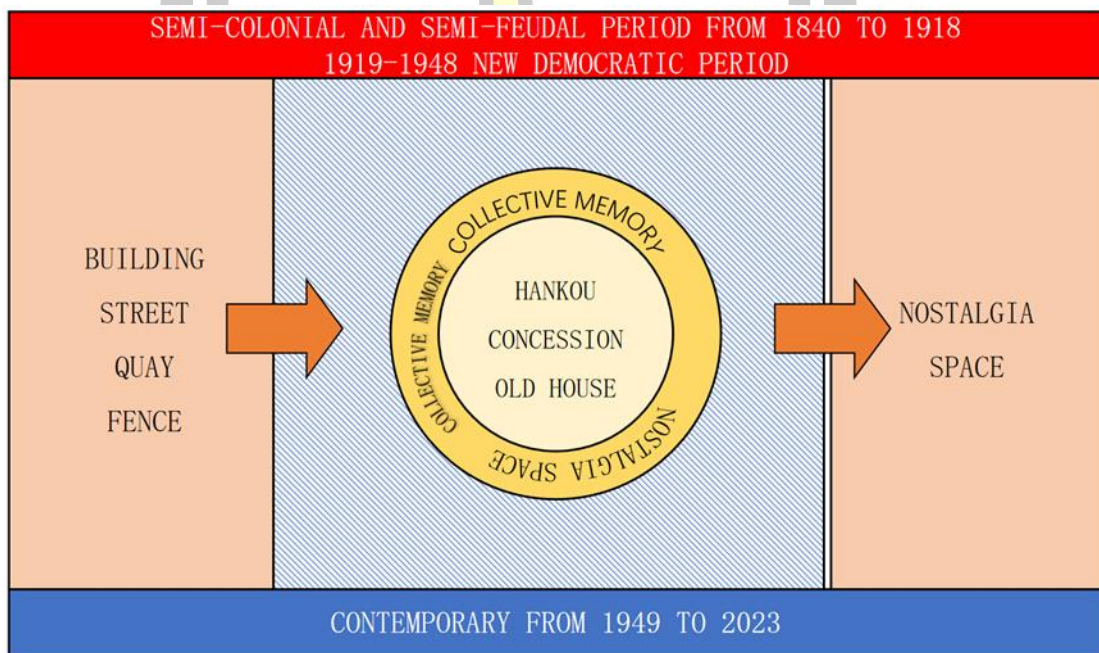


Figure 1: Framework.
Source: Drawn by Tan Chao, 2023

9. Research plan

The plan is divided into three levels: total goal and plan; phase research plan; time plan. The total goal defines the overall task of study and research each semester, the stage study target time plan defines the target in month and points out specific execution strategies. In addition, develop strategies and methods for control to ensure plans and goals.

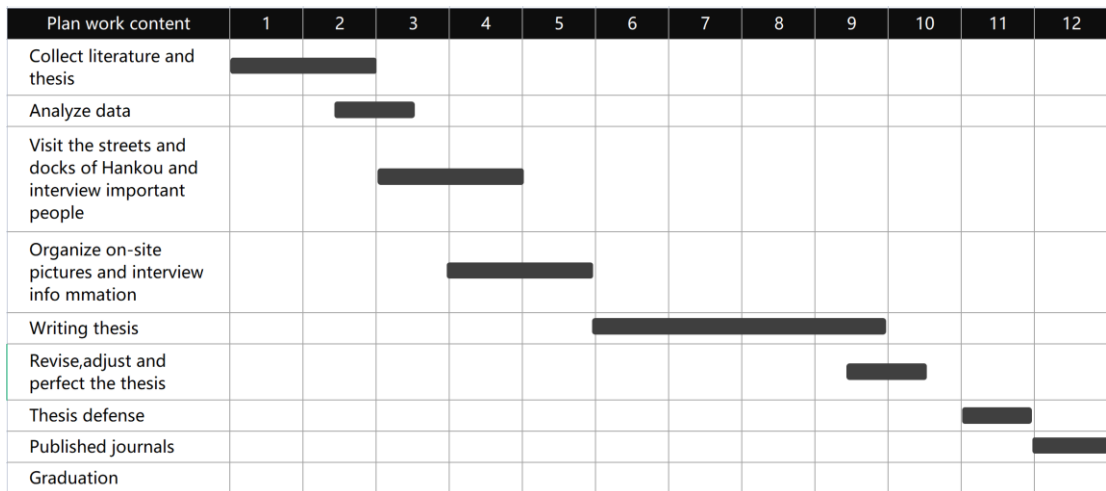


Figure 2: Research plan
Source: Drawn by Tan Chao, 2023

10. Chapter structure

There are six chapters in this research as follows.

Chapter I : The research proposal

This chapter will provide the background and framework for the whole research. By outlining the background of the research, defining the core concepts, and explaining the purpose, significance, and methodology of the research, readers are helped to better understand the following content. We will also briefly describe the hypotheses and expected results of the study.

Chapter II: The Hankou Concession in Wuhan has undergone several significant periods in its history, each reflecting the area's unique spatial changes and collective memories in terms of politics, society, economy, and culture. Geographical Environment of the Hankou Concession Hankou, situated in the heart of Wuhan, possesses rich geographical, political, and economic resources. Its historical development and openness are closely tied to its distinctive geographical location. Semi-Colonial and Semi-Feudal Period In the mid to late 19th century, Hankou experienced the intrusion of foreign powers, leading to the establishment of concessions by multiple nations. These concessions not only accelerated the contemporary of Hankou but also brought about the convergence and clash of Chinese and Western cultures. Democratic Revolution Period From the early to mid-20th century, the Hankou Concession witnessed China's transition from a feudal system to

democracy. During this period, the influence of foreign powers in the concession gradually waned, triggering significant changes in Hankou's social structure and cultural atmosphere. Establishment of the People's Republic of China After 1949, with the founding of the People's Republic of China, the Hankou Concession officially reverted. In the subsequent decades, Hankou underwent massive changes in social structure and economic systems. Simultaneously, its rich historical and cultural heritage received better protection and inheritance.

Chapter III: The spatial evolution and collective memory of the Hankou Concession constitute profound phenomena in the history, culture, and social development of the city. This memory represents the collective recollections of urban residents regarding past experiences, intricately linked to the city's space, architecture, culture, and social life. Taking the Hankou Concession in Wuhan as an example, its geographical location, street layout, and architectural style deeply bear the rich historical memories of the region. From the foreign concessions of the 19th century to the spatial transformations after the establishment of the People's Republic of China, the geographical space of the Hankou Concession consistently reflects the societal backgrounds and cultural characteristics of different historical periods. Historical structures such as Western-style buildings, docks, and various public edifices not only serve as witnesses to the history and culture of the area but also showcase the societal life, cultural exchanges, and historical contexts of that time. Furthermore, the Hankou Concession in Wuhan underwent a series of significant events during different historical periods. These events profoundly influenced the spatial layout and architectural styles of the concession, shaping the residents' lifestyles, thoughts, and values. In this context, residents from diverse cultural and historical backgrounds coexisted, and their life experiences, thoughts, and social relationships collectively form the collective memory of this specific area.

Chapter IV: In the wave of contemporary, the Hankou Concession has also undergone its own process of contemporary. Its historical buildings and cultural heritage have gradually formed a complete historical and cultural city system, providing a solid foundation for the future development of the Hankou Concession. In order to better protect and utilize these historical and cultural resources, the Hankou Concession has designated a series of modernized historical and cultural streets,

providing a space for both tourists and citizens to engage with history and culture. certainly, contemporary does not imply abandoning tradition and history. Instead, in the Hankou Concession, we can witness a perfect integration of tradition and modernity. A series of nostalgic historical buildings have been transformed and revitalized, such as the Li Huang Po Road Historical and Cultural Street, which has become a slow living experience area, allowing people to savor the charm of bygone eras. At the same time, new cultural and creative spaces have emerged, such as Jie Li Fang Nostalgic Furniture, a photo and decor museum café. These places not only provide a leisurely environment but also serve as new carriers for inheriting and promoting the history and culture of the Hankou Concession. the nostalgic spaces in the modernized Hankou Concession are a vivid scene reflecting the changes of the times, where history and the modern era blend seamlessly. It tells us that, regardless of how the times evolve, history and culture are indispensable; they are our roots, our soul.

Chapter V: The Jiangnan Pass Museum, as a case study, delves into the close connection between nostalgic spaces and collective memory. Serving as a historical landmark in Wuhan, the Jiangnan Pass Museum bears the rich historical and cultural memories of the city. From its spatial establishment, historical architecture to the iconic clock tower, and the post-1949 Jiangnan Pass Building, these elements showcase the museum's historical evolution. The displayed historical artifacts and reconstructed spatial architecture within the museum provide visitors with a tangible means of perceiving history. The actual experiences of residents and visitors, such as participating in exhibitions and activities, further strengthen the link between space and memory. This transforms the museum into not just a vehicle for consumption but also an object of nostalgic consumption, revealing the profound significance of nostalgic spaces. Against the backdrop of globalization and contemporary, the Jiangnan Pass Museum faces the challenge of distinguishing and balancing historical culture with collective memory. Particularly, it grapples with the definition of historical culture and memory in the context of local identity as a foreign architectural space and within the framework of contemporary. Moreover, the Jiangnan Pass Museum delves into the interpretation of the contemporary process and collective memory. It explores the spatial perspective of modernized architecture, reevaluates

modernized spatial memory, and reconstructs and interprets collective memory under the backdrop of contemporary and its implications for the relationship, conflicts, and identity between the Chinese nation and colonizers. In conclusion, the grassroots collective memory associated with the Jiangnan Pass Building further strengthens the museum's position as a crucial site connecting the past and present, local and global contexts.

Chapter VI: Conclusion This chapter will summarize the main findings and conclusions of the study. The purpose and hypothesis of the study are reviewed, and the importance of collective memory of old houses in Hankou Concession and its influence on modern society and culture are summarized. At the same time, the limitations of the study and the possibility of future research direction will be pointed out.

11. Benefits of Research

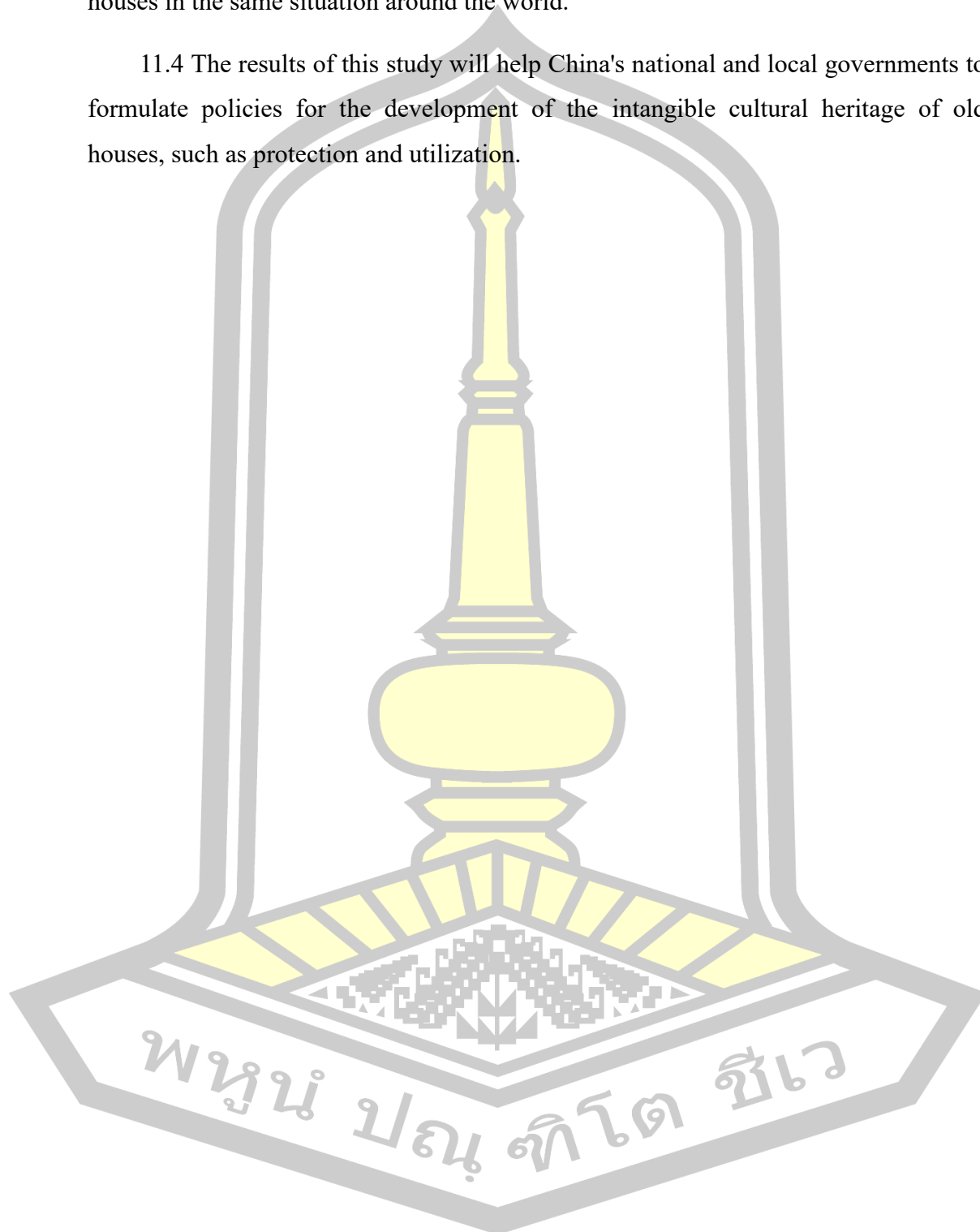
11.1 In China, there are few studies on local identity and collective memory and nostalgia space. These three concepts belong to a relatively new field. Before that, few people used these two concepts to study the old house culture of Hankou Concession. This work will also fill in the gaps. As an interdisciplinary subject, the study should involve aesthetics, anthropology and sociology. It adds value compared to a single discipline, leading to the conclusion that research based on this research concept is still in its infancy. Systematic and comprehensive research can enable the results of this study to fill the gaps in this particular academic field.

11.2 This study further analyzes the value of Hankou Concession old house culture from the perspectives of anthropology and sociology, which will help people to deeply understand the significance of Hankou Concession old house culture and the cultural relics of Chinese concession. This study will enrich information for future research in this field by studying the relationship between people and society.

11.3 Hankou Concession developed from a unique local history Culture has become a modern tourist attraction, which is local identity, collective memory. The product of nostalgic space Hankou concession old house significance. At the same time, this study can be used for the study of traditional cultural heritage through the Hankou concession old house culture nostalgic space consumption. In particular, this

research model will become the research model for other studies of nostalgic old houses in the same situation around the world.

11.4 The results of this study will help China's national and local governments to formulate policies for the development of the intangible cultural heritage of old houses, such as protection and utilization.



CHAPTER II

History of Hankou Concession

The Hankou Concession in Wuhan has gone through multiple important periods in history, each reflecting the region's unique spatial changes and collective memory in politics, society, economy, and culture. The geographical environment of the Hankou Concession in Wuhan. Hankou is located in the core area of Wuhan and has rich geographical, political, and economic resources. Its historical development and openness are closely related to its unique geographical location. In the mid to late 19th century, during the semi colonial and semi feudal period, Hankou experienced foreign invasion and formed concessions for multiple countries. These concessions not only accelerated the contemporary process of Hankou, but also brought about the integration and collision of Chinese and Western cultures. During the period of democratic revolution in the early to mid-20th century, the Hankou Concession witnessed China's transition from feudal system to democracy. During this period, the influence of foreign countries in the concessions was gradually limited, and the social structure and cultural atmosphere of Hankou also underwent significant changes. After the establishment of New China in 1949, with the establishment of New China, the Hankou Concession officially returned. In the following decades, Hankou underwent large-scale changes in social structure and economic system, while its rich historical and cultural heritage was better protected and inherited.

1. The Geographical Environment of the Hankou Concession in Wuhan

The Hankou Concession in Wuhan has experienced many important periods in its history, all of which reflect the special spatial changes and collective memory of the region in politics, society, economy and culture. Hankou, located in the core area of Wuhan, is rich in geographical, political and economic resources, and its historical development and opening are closely related to its unique geographical position. Semi-colonial and semi-feudal period In the middle and late 19th century, Hankou experienced the invasion of foreign forces and formed a number of national concessions. These concessions not only accelerated the contemporary process of Hankou, but also brought about the integration and collision of Chinese and Western cultures. In the early to mid-20th century, the Hankou Concession witnessed China's

transition from feudalism to democracy.(C Mingyuan. 2013). During this period, the influence of foreign countries in the concession was gradually limited, and the social structure and cultural atmosphere of Hankou also underwent great changes. After the founding of New China in 1949, with the establishment of New China, Hankou Concession officially returned. In the decades since, Hankou has undergone large-scale changes in its social structure and economic system, while its rich historical and cultural heritage has been better protected .(C Guanlan. 2013)



Figure 3: Wu Han
Source: Drawn by Tan Chao, 2023

Poet Wu Qi once praised the prosperity of Hankou: "Ten miles of masts in the city, thousands of lights all night long."⁶¹ In the reign of Kangxi, it was already one of the famous "four clusters in the world". In the years of Jiadao, Hankou merchants gathered, and trade was very prosperous. ⁶²"Dozens of people, thousands of Jia households, crouching commercial library, salty dozens of places, thousands of thousands of ships, treasure Qi Zhen gathered", such a description shows the busy and prosperous Hankou at that time. And to Xianfeng years, Hankou business is still

⁶¹ LI Cuang, An Explanation of Hankou Series of Talks, Hubei People's Publishing House, 2005, p. 88

⁶² The name was first proposed in the book "Hankou a Central War" written by Yukiyoshi Mizuno, Consul General of Japan in Wuhan.

thriving, "department store mountain, million commercial cloud calf." Since the middle of the 19th century, old Hankou has experienced dramatic changes in just a few decades, from a commodity transfer town in the late feudal society to a world-renowned Oriental tea port and an important city known as the "Eastern Chicago", and even has the influence of "driving the Jin gate, pushing Shanghai"⁶³. At the same time, the spatial structure of Hankou has also undergone great changes. This shows that space is not only a physical existence, but also the embodiment of social phenomena. The rise, development and decline of Hankou Concession space is the result of the joint action of many social forces under a specific historical background, which not only shows the changes of productivity and power relations, but also promotes the formation of new spatial structure and social relations. This process not only shows the importance of space, but also provides us with a unique perspective on how history changes. (C Li. 2000)

1.1 The Geographical, Political, and Economic Status of the Wuhan Area

Located in the hinterland of the Central Plains of China, Wuhan has the natural geographical advantage of the intersection of the Yangtze River and the Han River, and has become an important inland water and land transportation hub. The construction of the city conforms to the flow of the two rivers and naturally evolves into the unique pattern of Wuchang, Hanyang and Hankou districts. In the long history, due to the uniqueness of geography, the three towns in Wuhan are independent and rarely unified governance. Each region has a different trajectory. The formation of Hankou is relatively late, which is attributed to the natural change of the Han River in Chenghua period of Ming Dynasty. (F Fang. 2006). Since then, the old Hanshui Road gradually dried up and Hankou was born. With the influx of population in Tianshun period of Ming Dynasty, Hankou gradually showed the vitality of prosperity. By the time Hankou opened its port in 1861, foreign trade activities were gradually enhanced, and the development level of economy and transportation gradually surpassed Hanyang and Wuchang. The description spread in the folk "five hundred years ago a sandbank, five hundred years later a building outside the building"⁶⁴

⁶³Heart: Hankou Series of Talks, Wuhan People's Publishing House, 2009, p. 58.

⁶⁴ "Hankou Bamboo Branch Poems" was written by Ye Diaoyuan in the thirtieth year of the Qing Dynasty's Daoguang reign (1850), compiling descriptions of the social changes, local customs, and natural landscapes of Wuhan from the early Qing Dynasty to the early Republic of China.

vividly describes the development course of Hankou from insignificant to prosperous. Wuhan's unique geographical location and prosperous business environment attracted the attention of foreigners from the beginning of the city's opening. A large number of Western immigrants flooded in, they brought foreign culture and ideas, but also for the imperialist powers to establish a concession here, to maximize the interests of the opportunity.

Wuhan, as an important city in central China, has experienced a rich and varied historical development, marked by its geographical advantages, political evolution, and economic progress, showcasing its unique position.

Geographically, Wuhan is strategically located at the confluence of the Yangtze and Han Rivers. This location has historically endowed Wuhan with significant importance. The Yangtze River, being the lifeline of China, provided Wuhan with abundant water resources and convenient waterway transport, making it an essential hub for commerce and trade from ancient times. The city's flat terrain and fertile land have made it a vital agricultural base. (F Chengkang. 1991)



Figure 4: Hankou Ancient City Appearance

Source: <https://image.baidu.com/search/detail>, 2023

Politically, the historical significance of Wuhan can be traced back to the Spring and Autumn and Warring States periods. Throughout China's feudal history, Wuhan frequently emerged as a key military and political center. Especially during the Ming and Qing dynasties, its political status became increasingly prominent. In modern times, Wuhan was one of the crucial birthplaces of the Xinhai Revolution,⁶⁵ indicating

⁶⁵ The Xinhai Revolution refers to a nationwide revolution that occurred in the third year of the Xuantong reign of the Chinese lunar calendar, from 1911 to early 1912, with the aim of overthrowing the Qing Dynasty's autocratic

its key role in China's modern political transformation. Following the establishment of New China under the leadership of the Communist Party of China, Wuhan, as the capital of Hubei Province, solidified its political stature.(H Liuming. 2005)

Economically, Wuhan's development has been equally impressive. Historically a prosperous commercial center, Wuhan, with its advantageous geographical position, became one of the most important industrial and commercial centers in inland China, especially post the Industrial Revolution. It rapidly developed into a significant hub for steel, textile, and machinery manufacturing in China. Following the economic reforms and opening up, Wuhan experienced rapid economic development, with modern services and high-tech industries rising swiftly, making it an economic stronghold in the central region and nationwide.(H Yonghong. 1997)

Culturally, Wuhan is one of China's famous historical and cultural cities, with a rich cultural heritage. It is home to numerous historical sites, such as the Yellow Crane Tower and Guiyuan Temple⁶⁶, reflecting Wuhan's long history and rich culture. Wuhan is also a significant academic and educational center in China, housing many renowned universities like Huazhong University of Science and Technology and Wuhan University, nurturing numerous talents for China and the world.

Socially, Wuhan has a large population, being one of China's major populous cities. It is home to diverse ethnic and cultural groups, reflecting the variety of Chinese society. With the city's development, Wuhan also exhibits characteristics of a modernized city in terms of urban planning and social management.

As China's economy rapidly develops and globalization deepens, Wuhan's role on the international stage has become increasingly prominent. As an important node in the "Belt and Road" initiative, Wuhan plays a growing role in international trade,⁶⁷ cultural exchange, and technological cooperation. It is not only a crucial bridge connecting China's interior with the world but also a significant window showcasing

monarchy and establishing a republican system of government.

⁶⁶ Guiyuan Temple generally refers to Guiyuan Zen Temple. The Guiyuan Zen Temple is located on Guiyuan Temple Road in Hanyang District, Wuhan City, Hubei Province. It was built by Master Bai Guang in the 15th year of the Shunzhi reign of the Qing Dynasty (1658 AD). Covering an area of 153 acres, there are over 200 temples and over 7000 volumes of various Buddhist scriptures. Guiyuan Zen Temple belongs to the Caodong Sect, one of the seven sects of the five Buddhist Zen schools, and is therefore called Guiyuan Zen Temple.

⁶⁷ The Belt and Road (abbreviation for B&R) is the abbreviation of "Silk Road Economic Belt" and "21st Century Maritime Silk Road". Chinese President Xi Jinping separately proposed cooperation initiatives of building "new Silk Road Economic Belt" and "21st Century Maritime Silk Road" in September and October 2013.

China's developmental achievements.

Wuhan's historical development is a microcosm of Chinese history. From ancient times to the present, Wuhan has evolved, reflecting the broader trends and transformations in China. As it continues to develop, its geographical, political, and economic status is poised to become even more prominent, both within China and globally.

1.2 The historical status development process of Hankou

Hankou, a key district of Wuhan, holds a unique and significant place in the history of urban development in China. Its history, stretching back to ancient times, reflects the evolution from a feudal to a modern society, particularly evident in its economic, cultural, and political transformations.

In ancient times and through the Ming and Qing dynasties, as a river port city, Hankou's geographical location determined its importance in the Yangtze River Basin. The Yangtze, being China's lifeline, played a crucial role in trade and navigation, and Hankou, situated in the middle reaches of the river, emerged as a vital commercial hub. Its bustling markets and frequent commercial activities attracted merchants from across the country and even overseas. (L Baihao, S Zhen. 2008)

In the mid-19th century, following the Opium Wars and the signing of unequal treaties, Hankou underwent a significant change in status. It became one of the treaty ports, with Western powers establishing concessions there. These concessions brought Western architecture, culture, education, and technology, profoundly impacting Hankou and China's contemporary. Thus, Hankou became a symbol and window to China's contemporary.

In the early 20th century, Hankou once again came into the historical spotlight. The 1911 Xinhai Revolution, which marked the transition from a feudal dynasty to a democratic republic in China, saw Hankou as one of its key stages. During this period, Hankou was not just a site of political upheaval but also a vortex of social and intellectual turmoil.

With the establishment of the Communist Party of China and the founding of New China, Hankou continued to play a vital role in the central region. As part of

Wuhan, Hankou, along with Wuchang and Hanyang⁶⁸,drove the development of the entire area in political, economic, and cultural aspects. Hankou's industrial base was strengthened, especially in fields like steel, textiles, and machinery, making it a crucial national industrial base.(L Fuchun. 1993)

Since the economic reforms and opening up, Hankou has entered a new stage of development. The introduction of a market economy and deeper globalization brought significant changes to its economic structure and urban landscape. Emerging service industries, finance, and high-tech sectors began to rise, driving the city's contemporary. Urban infrastructure saw substantial improvements and expansions, including in transportation, housing, and public services.

Culturally, Hankou has maintained its long-standing cultural traditions while also embracing modern cultural elements. Various cultural activities, such as exhibitions, concerts, and festivals, have enriched the cultural life of its residents, showcasing the vitality and charm of a modern metropolis.

Socially, as a city of multicultural integration, Hankou is home to people from different regions and countries. This multicultural blend has given Hankou a unique social landscape and an open social atmosphere. Education, healthcare, and other social services in Hankou have improved significantly, contributing to a better quality of life for its residents.

Today, Hankou stands as a dynamic district, reflecting both its historical depth and its modern development. Its role in Wuhan and the broader region continues to be one of significant influence, showcasing a blend of historical heritage and contemporary progress. As China continues to evolve, Hankou's role in this journey remains pivotal, representing the broader trends and transformations of the nation.

1.3 Formation and development of Hankou Concession

At the outbreak of the Opium War in 1840, Britain used its advanced military power to break China's closed-door policy, forcing the Qing government to open five treaty ports and allow foreigners to live in Guangzhou, Xiamen, Fuzhou, Shanghai and Ningbo. However, after this war, only Shanghai became a British concession. Fei Chengkang listed four factors that influenced the formation of the concession in his

⁶⁸ Hanyang District is under the jurisdiction of Wuhan City, Hubei Province. One of the central urban areas of Wuhan, located on the northeast edge of the Jiangnan Plain, in the southwest of Wuhan City, at the intersection of the Yangtze River and the Han River

History of Chinese Concession⁶⁹, but the other four treaty ports mentioned above failed to become concessions because they did not have these conditions.

Ten years later, in 1858, the Second Opium War broke out, and Britain again defeated the Qing Dynasty, forcing it to sign the Treaty of Tientsin.⁷⁰ The treaty confirmed the concession system under international law and extended it to other treaty ports. Between 1859 and 1860, British concessions were opened in Guangzhou and Tianjin. Subsequently, in 1861, the British sought to establish more concessions at the treaty ports along the Yangtze River, and established concessions at Hankou and Jiujiang after surveys. At the same time, the British also opened concessions in Xiamen and Yingkou.

Not to be outdone, France took advantage of the establishment of French concessions and foreign settlements in Tianjin, Guangzhou, Yantai and Ningbo in 1861. By 1863, the French were also granted the privilege of opening a concession in Hankou, although the concession could not be opened immediately due to differences with the Hubei government.

Since the Second Opium War, the British and French concessions in China have been increasing, becoming an important base for foreign forces in China. However, in the Sino-Japanese War of 1894, the Qing Dynasty was defeated again, and Russia, Germany and Japan also took the opportunity to open concessions in China. In particular, in 1895, Germany signed a lease contract in Hankou and Tianjin, opening up a new concession, marking the foreign concession in China entered a new stage of development. In this series of events, it can be seen that imperialist countries gradually eroded China's sovereignty through military and political means, and established their own sphere of influence in China through the way of concessions.

In 1861, with the British Minister to China Preuss sent Bacharli and the British fleet commander Hober⁷¹ and other people to the Yangtze River ports to examine the form of the final decision to establish a British concession at the end of the street

⁶⁹ "History of the Chinese Concession" by Fei Chengkang, published by Shanghai Academy of Social Sciences Press in November 1991.

⁷⁰ The Treaty of Tianjin between China and the United States was an unequal treaty signed between the Qing Dynasty and the United States on June 18, 1858. The signing of the Treaty of Tianjin between China and the United States further undermined US sovereignty over China.

⁷¹ Edward Hobart Seymour (1840-March 2, 1929) was a British Navy Marshal. He participated in the Second Opium War and commanded the Eight Nation Alliance to invade China.

below Hankou Town. They negotiated and measured with the local Hubei chief envoy Tang Xunfang⁷² and other officials, and finally determined the specific location and area of the concession. From Hualou Lane on the Yangtze River to Kadong Corner on the Gan Lu Temple side, with a length of 250 zhangs and a depth of 11029, a total of 458 mu and 80 mu of land was classified as the British concession. On March 21, Bashali and Tang Xunfang signed a treaty to open up the Hankou British concession, establishing the concession system under the exclusive management of foreign consulates. This marked the official establishment of the Hankou British Concession. (L Qizhi, L Qiaoling. 1992)

Then, in 1863, France was granted the privilege of opening a concession in Hankou. Although the opening of the French concession was initially delayed due to disagreements over site selection, it was eventually established.

The Hankou concession not only represents the aggression of foreign powers in China, but also reflects the weakness and submission of the Qing government under external pressure. These concessions became the power bases of foreign powers in China, which had a profound influence on China's politics, economy and society. At the same time, the opening of Hankou Concession also promoted the contemporary process of Hankou and its surrounding areas, and promoted the development of local trade and industry to a certain extent. However, it is also a bitter memory of the loss of Chinese sovereignty during the semi-colonial period.

⁷² Tang Xunfang passed the imperial examination in 1840. [3] In 1853, Zeng Guofan established the Hunan Army Navy in Hengzhou, Hunan, and appointed him as a battalion officer, which was then transformed into the Tonglu Division. After accumulating merits, he was promoted to the position of magistrate and appointed as the magistrate of Xiangyang. In the spring of 1857, uprisings broke out against farmers in Yicheng, Nanzhang, and other areas. Due to the capture of Wuhan by Hu Linyi, he was named as a Taoist and was promoted to the rank of inspector. He was appointed as the governor of Hubei's grain road.

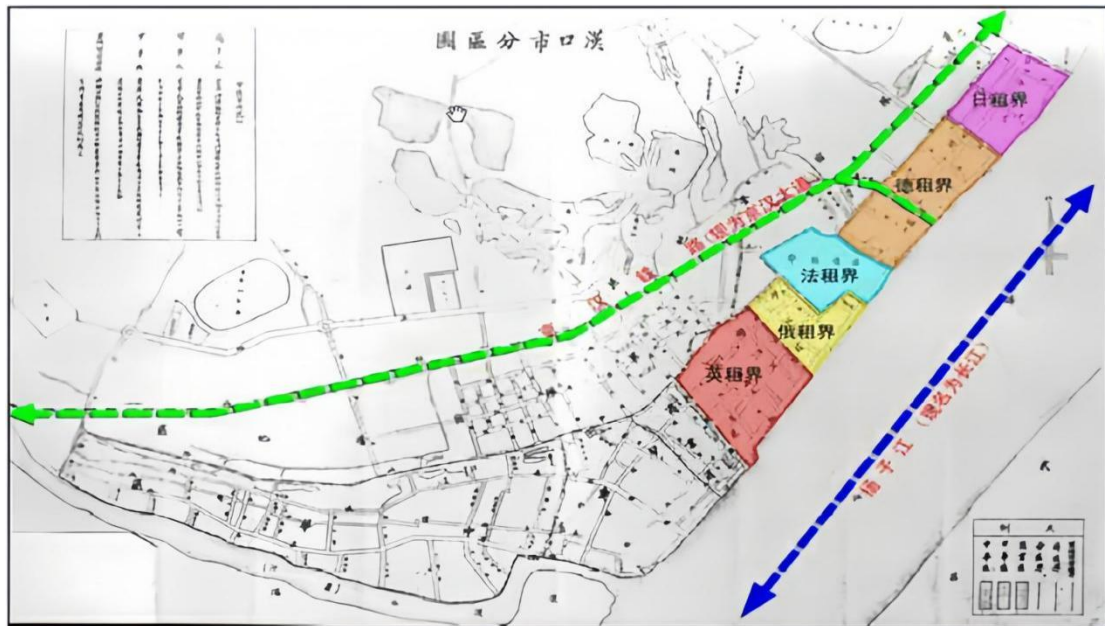


Figure 5: Hankou Concession
Source: Photography by Tan Chao, 2023

Since the middle of the 19th century, with the invasion of foreign forces, some important cities in China have been controlled by foreign powers. Hankou, as an important commercial port in the middle reaches of the Yangtze River, has gradually become the focus of competition among foreign powers. The first concession of Hankou was successfully established by Britain in 1861, and subsequently France, Germany, Russia and Japan also established their own concessions in Hankou.

The demarcation of the concession began with the agreement reached between the British and the Qing government. It is recorded that the area of the British Concession is 300 feet long and 120 feet wide, totaling 600 acres. In the following years, the signing of the Concession Contract in Tianjin provided the legal basis for other powers to open concessions in Hankou. Russia followed Germany in demanding a concession in Hankou, and France, not to be outdone, announced that it reserved the right to open a concession in China. On June 2, 1896, Russia and France signed treaties with the Qing government on the Hankou Concession, specifying the specific scope and location of their respective concessions. Two years later, in July 1898, through negotiations with the Qing government, Japan also obtained the rights to a concession in Hankou, which was under the German concession and covered nearly 200 mu of land.

From the initial settlement of the British concession to the continuous expansion of the concessions of various countries, the area along the Hankou River⁷³ was basically divided by foreign forces. The settlements are constructed and managed according to the European urban planning concept, forming distinct but coordinated regions. As a result, the city of Hankou has undergone tremendous changes, gradually transforming from a traditional town along the river into a modern city full of colonial characteristics. Hankou, as the main road of traffic, the trade activities in its concession are very active, and modern industry has begun to sprout here. In particular, the opening of the Luhan Railway⁷⁴ in 1901 increased the number of passengers and promoted the prosperity of the concession. (L zhou. 1994)

However, with the outbreak of World War I, especially in 1917 when China declared war on Germany, the German concession was recovered by China, and subsequently the Russian concession was also recovered due to international political changes. The glorious period of Hankou Concession began to decline. The British and Japanese concessions were withdrawn in 1927 and 1937, with the French concession remaining until 1949. (P Junxiang. 2004) With the continuation of the war, the economic, transportation, industrial and construction activities in the concession gradually stalled, and the former prosperity was no longer, and the Hankou Concession was finally completely recovered after the founding of New China, marking the end of an era.

The formation and development of the Hankou Concession is a significant part of modern Chinese history, reflecting China's interactions and conflicts with the outside world from the mid-19th century onwards. The history of the Hankou Concession began after the 1842 Opium War with the Treaty of Nanjing. Under this treaty and subsequent ones, China was forced to open five ports, including Shanghai and Guangzhou, to foreign trade. Following the 1858 Treaty of Tianjin⁷⁵, Hankou also

⁷³ Hankou Jiangtan, located in Jiang'an District and Jianghan District of Wuhan City, Hubei Province, covers an area of 1.6 million square meters. It is adjacent to Yanjiang Avenue, faces the Huanghelou Scenic Area in Wuchang, and reflects the competition of the Yangtze River, forming a unique and charming landscape center in the central area of Wuhan.

⁷⁴ The Luhan Railway (renamed as the Jinghan Railway after completion), starting from the Lugou Bridge in Beijing and crossing the Yellow River to Hankou, was the first railway built by the Qing government after the Sino Japanese War of 1894-1895.

⁷⁵ The Sino British Treaty of Tianjin, also known as the Sino British Renewal, was an unequal treaty signed between the Qing Dynasty and Britain in Tianjin on June 26, 1858 (the eighth year of the Xianfeng reign). This treaty, along with the Sino Russian Tianjin Treaty, the Sino US Tianjin Treaty, and the Sino French Tianjin Treaty,

became one of the open trading ports.

As foreign trade commenced, Western powers started establishing consulates in Hankou and gradually demarcated their own concessions within the city. The United Kingdom, France, Germany, Russia, and Japan, among others, established their concessions in Hankou. These concessions had their own administrative systems, including police and courts, and developed a unique urban landscape and social structure. The architecture within the concessions was diverse, blending Chinese and Western styles, and the street planning became more modernized.(L Yingzi. 2013)

The presence of the Hankou Concession profoundly impacted the local economy and society. It boosted Hankou's international trade and economic development, turning the city into a significant trade center. At the same time, cultural exchanges within the concessions were vibrant, with Western lifestyles, educational ideas, and scientific knowledge being introduced to China, significantly impacting the country's contemporary.

However, the existence of the concessions also brought several issues, such as the undermining of sovereignty and intensification of social conflicts. The privileges and unequal nature of the concessions caused dissatisfaction and resistance among the Chinese people, becoming a focus of anti-imperialist struggles in modern China.

With the outbreak of the Xinhai Revolution in the early 20th century, the political and social status of the Hankou Concession underwent significant changes. During the revolution, the concession became an important venue for political activities. Subsequently, with the establishment of the Nationalist Government and the success of the Northern Expedition, the privileges of the concessions were gradually abolished, and the Hankou Concession eventually came under the jurisdiction of the Chinese government.

The Hankou Concession was not only a microcosm of China's interactions with foreign powers in modern history but also a significant scene of modern urban development and cultural exchange. It had a profound impact on the social, economic, and cultural development of Hankou and the whole of China.

constitute the main body of the Tianjin Treaty. The Treaty of Tianjin between China and Britain was an unequal treaty that Britain forced the Qing government to enter into during the Second Opium War.

2. Semi-colonial and semi-feudal Hankou Concession (1840-1918)

2.1 Delimitation of Hankou Concession and foreign forces

The history of the Hankou Concession from 1840 to 1918 was a crucial period in modern Chinese history. During this time, China underwent significant transformations in response to foreign powers, and Hankou emerged as a key focal point for international interactions. The end of the First Opium War in 1842 marked the beginning of this era, as China was forced to open multiple ports, including Hankou, to foreign powers. This opening paved the way for Western powers to establish concessions in Hankou, profoundly impacting the region.



Figure 6: Hankou 1840-1918
Source: Photography by Tan Chao, 2023

After the signing of the Treaty of Nanjing in 1842⁷⁶, which ended the First Opium War, China was compelled to open several ports, including Hankou, to foreign trade. Subsequent treaties, such as the Treaty of Tientsin (1858) and the Beijing Treaty (1860), further expanded foreign rights and privileges in China, including trade and consular affairs. Hankou, due to its strategic location on the middle reaches of the Yangtze River, quickly became a focal point for foreign powers, attracting the

⁷⁶ The Treaty of Nanjing, also known as the Treaty of Ten Thousand Years, was the first unequal treaty in modern Chinese history. The treaty was signed on August 29, 1842 (July 24, the 22nd year of the Daoguang reign) by representatives of the Qing court, Qi Ying, Elibu, Niu Jian, and British representative Pu Dingcha, on the British ship Gao Huali anchored on the Xiaguan River in Nanjing, marking the end of the First Opium War.

attention of numerous Western countries.⁷⁷(Liu Xiaohang. 2015)

Countries like Britain, France, Germany, Russia, among others, proceeded to delineate their concessions in Hankou. These concessions had their own administrative, legal, and law enforcement systems, creating self-governing areas separate from Chinese jurisdiction. Architecturally, the concessions blended Chinese and Western elements, giving rise to a unique urban landscape. Moreover, the concessions became hubs for Western culture and commerce, with foreign banks, businesses, and embassies establishing a significant presence, fostering contemporary and internationalization in Hankou.

The entry of foreign powers had a profound impact on Hankou's economic structure. Hankou's concessions emerged as significant international trading centers, attracting substantial foreign capital and merchants. The establishment of foreign banks and companies spurred the growth of Hankou's financial sector and contributed to its economic development in trade and manufacturing. The influx of foreign investment made Hankou one of China's most important inland commercial hubs, driving local economic contemporary. However, this economic prosperity also came with social inequality and economic exploitation, as foreign economic activities often centered on exploitation and control.

The Hankou Concessions became a vital arena for cultural exchange between the East and the West. Western education, technology, and culture met traditional Chinese culture in this environment, resulting in far-reaching influences on China's contemporary. Western lifestyles, cultural concepts, and technological knowledge were introduced to China through the concessions, profoundly impacting the nation's path to modernity. However, this cultural exchange also gave rise to conflicts and contradictions. The privileges and extraterritoriality enjoyed by foreigners in the concessions stirred strong discontent among the Chinese population. This discontent ultimately transformed into a significant force driving China's anti-imperialist and nationalist movements.

Especially during the Xinhai Revolution⁷⁸, the Hankou Concessions became a

⁷⁷ The Beijing Treaty, including the Sino British Beijing Treaty, the Sino French Beijing Treaty, and the Sino Russian Beijing Treaty, was an unequal treaty signed by the Qing government in Beijing after the Second Opium War in 1860 with the British Empire, France, and the Russian Empire (Tsarist Russia).

⁷⁸ The Xinhai Revolution refers to a nationwide revolution that occurred in the third year of the Xuantong reign of

significant stage for revolutionary activities. This period witnessed a pivotal moment in Chinese history as the nation transitioned from imperial rule to a democratic republic. The Xinhai Revolution was a watershed moment in Chinese history, and the Hankou Concessions played a notable role in this historical transformation.

In summary, the history of the Hankou Concession from 1840 to 1918 is a critical component of modern Chinese history. It underscores China's response to Western imperial powers, revealing complex interactions in culture, politics, and economics. The Hankou Concessions served as a microcosm, showcasing China's response to the challenges and transformations of contemporary, openness, and external influences.

2.2 Social structure of Hankou Concession

HanKou Concession: An Analysis of its Social Structure (1840-1918) The HanKou Concession, as a distinctive phenomenon in modern Chinese history, stands as a representative example of foreign concessions established by Western powers in China. From 1840 to 1918, the HanKou Concession underwent nearly a century of development and evolution, resulting in a unique social structure. This article aims to provide a detailed exploration of the characteristics, evolution, and impacts of the social structure in the HanKou Concession during this period, offering insights into a deeper understanding of modern Chinese society.

After the Opium Wars in 1840, Western powers began establishing concessions in China, with HanKou, due to its strategic location and thriving commerce, becoming a focal point of contention. Nations such as Britain, France, Germany, Russia, and Japan successively established concessions in HanKou, laying the foundation for the HanKou Concession. As foreign influence continued to penetrate and expand, the HanKou Concession's territory and influence gradually grew, making it one of the most representative concessions in modern Chinese history. (W Hanwu. 2015)

The population composition of the HanKou Concession was incredibly diverse, including foreigners, Chinese locals, and mixed-race individuals⁷⁹. Foreigners primarily hailed from Europe, North America, and other regions, occupying various

the Chinese lunar calendar, from 1911 to early 1912, with the aim of overthrowing the Qing Dynasty's autocratic monarchy and establishing a republican system of government. The narrow definition of the Xinhai Revolution refers to the revolutionary events that occurred in China during the period from the outbreak of the Wuchang Uprising on the night of October 10, 1911 (the 19th day of the eighth lunar month) to the inauguration of Sun Yat sen as the interim president of the Republic of China on New Year's Day in 1912.

⁷⁹ Descendants of parents of different races. Their ancestors belong to two or more races.

positions within the concession, such as diplomats, businessmen, and missionaries. Chinese locals originated from various parts of China, engaging in various professions within the concession, including traders, artisans, and domestic workers. Mixed-race individuals were the result of intermarriage between foreigners and Chinese locals, forming a unique demographic group within the concession.

Economic activities within the HanKou Concession were highly active, evident in several aspects. Firstly, commerce thrived as HanKou, situated as a vital port city along the Yangtze River, attracted a multitude of domestic and international traders. Secondly, the financial sector flourished with numerous banks and financial institutions congregating within the concession, providing financial support for trade and other economic activities. Lastly, industrial development progressed rapidly as the concession accommodated foreign-owned and Chinese-owned enterprises engaged in various industrial production activities, contributing to the concession's economic growth.(M Zhenyu. 2012)

Cultural assimilation and exchange were prominent features of life in the HanKou Concession. On one hand, foreigners introduced Western ideas, culture, and lifestyles into the concession, influencing the local Chinese society. On the other hand, Chinese locals gradually assimilated Western culture and values through their interactions with foreigners. This cultural exchange manifested in various aspects of the concession, including architecture, art, education, and more.

As the HanKou Concession developed, social stratification became increasingly pronounced. The wealth and social status gap between foreigners and Chinese locals widened, resulting in clear social class distinctions. This stratification had implications for social stability and economic development within the HanKou Concession. Management challenges also emerged as a significant issue in the HanKou Concession. Due to differences in the administration systems and conflicts of interest among the various foreign concessions, urban governance within the concession faced numerous difficulties. Issues such as public safety management, municipal infrastructure development, and tax administration posed challenges that affected the city's image and social development.(L zhou. 1994).Despite these challenges, cultural exchanges between Chinese and foreign residents deepened within the HanKou Concession. Foreigners disseminated Western thoughts and

culture within the concession, while Chinese locals gradually adopted Western values and lifestyles through interactions with foreigners. This cultural exchange had a positive impact on the cultural development of the HanKou Concession and on Sino-foreign relations.

An in-depth exploration and analysis of the social structure of the HanKou Concession from 1840 to 1918 reveal a period marked by complexity, diversity, multiple transformations, and significant influences.

2.3 Economic development and foreign investment of Hankou Concession

From 1840 to 1918, HanKou Concession, located in the middle reaches of the Yangtze River⁸⁰, served as a witness to the confluence and collision of modern Chinese economics, culture, and society.⁸¹ During this period, HanKou, with its abundant resources and expansive market, attracted the competition of Western powers. They established concessions here through unequal treaties to secure economic interests. These concessions not only symbolized foreign influences but also served as windows through which Western economics and culture permeated China.

Trade activities in HanKou flourished as it attracted domestic and international traders engaging in a wide range of commerce. Traditional Chinese products such as tea, silk, and porcelain⁸², while foreign goods like cotton textiles, machinery, and chemicals flowed into China. This robust import-export trade not only drove economic growth in HanKou but also established it as one of the key trade centers in modern China.(L Gang. 2013)

Simultaneously, HanKou's financial sector experienced rapid growth. Foreign

⁸⁰ The middle reaches of the Yangtze River are located at the intersection of the horizontal axis of the Yangtze River Passage and the vertical axis of the Beijing Harbin Beijing Guangzhou Passage in the national "two horizontal and three vertical" urbanization strategy, including the Wuhan urban agglomeration in Hubei, the Changsha Zhuzhou Xiangtan urban agglomeration in Hunan, and the Poyang Lake Ecological Economic Zone in Jiangxi. Hubei, Hunan, and Jiangxi provinces in the middle reaches of the Yangtze River are important components of the Yangtze River Economic Belt and the core area of central China.

⁸¹ The pilot demonstration city cluster of Changsha, Zhuzhou, Xiangtan, and Hengyang is located in the central eastern part of Hunan Province, China, including four cities: Changsha, Zhuzhou, Xiangtan, and Hengyang. It is the core growth pole for the economic development of Hunan Province.

⁸² Porcelain is an object made by firing porcelain stones, kaolin, quartz stones, mullite, etc., with a glassy glaze or painted surface. The formation of porcelain requires firing at high temperatures (approximately 1280-1400 °C) in a kiln. The glaze color on the surface of porcelain undergoes various chemical changes due to different temperatures, making it a treasure showcased in Chinese civilization.

banks such as HSBC⁸³ and Standard Chartered established branches in HanKou, providing financial support for trade and other economic activities. These financial institutions offered loans, accepted deposits, issued currency, established stock exchanges, and commodity markets, attracting significant domestic and international capital inflow. HanKou's financial industry played a crucial role in China's financial system during this era.

In terms of industry, foreign-owned and Chinese-owned enterprises within the HanKou Concession capitalized on available resources and market advantages, developing various industrial production activities. Industries such as cotton textiles, machinery manufacturing, and chemical production thrived, meeting both domestic and international market demands. The rise of these industrial enterprises drove economic growth in HanKou and contributed to the contemporary of China's industry. Foreign investments played a pivotal role in the economic development of HanKou. Foreign entrepreneurs saw the potential for development in HanKou and invested in factories or opened businesses. They brought not only capital but also advanced technology and management expertise. These foreign investments and technological transfers improved production efficiency and economic performance in HanKou, fueling sustained economic growth.

Several significant events in HanKou Concession's history are worth mentioning. In 1867, the completion of the JiangHan Customs⁸⁴ House established it as one of the largest customs offices in China, strengthening HanKou's trade connections with the world. In 1873, the signing of the "HanKou Concession Expansion Treaty"⁸⁵ between the Qing Dynasty government and the United Kingdom substantially increased the area of the British concession, attracting more foreign investments and enterprises. (L Yongdong. 2005). In 1885, Germany established a consulate in HanKou and opened a

⁸³ HSBC Bank is a foreign-funded bank, officially known as The Hong Kong and Shanghai Banking Corporation Limited. It is translated as "Hong Kong and Shanghai Banking Corporation Limited" in Chinese, abbreviated as HSBC in English, and abbreviated as "HSBC" in Chinese, meaning "abundant remittance".

⁸⁴ Jianghan Pass is located at 129 Yanjiang Avenue, Hankou, Wuhan City. It is one of the most important century old buildings on the famous Jianghan Road Pedestrian Street. Built in January 1924, it was once known as one of the four major modern Chinese passes along with Shanghai Jiangguan, Guangzhou Yueguan, and Tianjin Jinguan. It is also one of the earliest three existing customs buildings in China

⁸⁵ On February 9, 1907, the Qing government sent Sang Bao, the supervisor of Jianghan Pass, to sign the Treaty of Adding and Expanding the Hankou Concession with Japanese Consul Yukichi Mizuno (also known as the Treaty of Promoting the Hankou Concession and the Decision on Expanding the Hankou Japanese Residence), which moved the Japanese concession down 150 zhang.

shipping route from HanKou to Qingdao, promoting economic and cultural exchanges between HanKou and Germany. In 1906, Kodak⁸⁶, the American photography company, established a branch in HanKou, driving the development of photography and chemical industries in HanKou. Following the 1911 Xinhai Revolution, the temporary government of the Republic of China briefly set up offices in HanKou, making it a political, economic, and cultural center in the country, attracting a large influx of capital and talent. Additionally, during World War I, Japanese merchants flocked to HanKou, filling the void left by European traders and significantly impacting HanKou's economic development.

2.4 Hankou Concession cultural conflict fusion

HanKou, located in central China at the confluence of the Yangtze and Han rivers, is a city with a long history and has been a center for commerce and transportation since ancient times. However, during the period from 1840 to 1918, HanKou experienced an unprecedented cultural convergence and conflict with the establishment of the HanKou Concession. This historical event holds significant importance for the study of modern Chinese history, cultural history, and Sino-foreign relations. The convergence, conflict, and fusion of Chinese and Western cultures during the HanKou Concession period, along with the underlying historical, social, and economic factors.

In 1840, following the Opium War⁸⁷, China was forced to open multiple ports, including HanKou. As foreign powers gradually entered, HanKou became the economic and cultural center for various countries in the Chinese interior. To protect their interests, these countries established concessions in HanKou as their spheres of influence within China's interior. These concessions were not only symbols of foreign powers but also windows for the infiltration of Western economics and culture into China. The existence of these concessions made HanKou a hub of multicultural exchange, attracting tourists and businessmen from around the world.

In the HanKou Concession, Western architectural art blended with traditional

⁸⁶ Kodak generally refers to Eastman Kodak Company. Eastman Kodak Company, abbreviated as Kodak, is the world's largest producer and supplier of imaging products and related services. Headquartered in Rochester, New York, the company is listed on the New York Stock Exchange

⁸⁷ The Opium War, usually referred to as the First Opium War, is often referred to by Britain as the First Sino-British War or the "Commercial War". It was an unjust invasion war launched by Britain against China from 1840 to 1842, and also the beginning of China's modern history of humiliation.

Chinese architecture. On one hand, Western architects constructed numerous European-style buildings such as Gothic churches and Baroque-style bank buildings⁸⁸. These buildings embodied Western architectural characteristics like towering spires, intricate carvings, and lavish decorations. On the other hand, Chinese carpenters, masons, and sculptors incorporated Chinese elements into these buildings, such as ornate lattice windows, glazed roof tiles, and stone lions. This fusion gave rise to a unique architectural style known as "Chinese-Western hybrid." (K Zhaorong, 2016)

With an increase in both Chinese and Western residents, their daily life habits began to merge. Western dances, concerts, and Chinese operas and teahouses coexisted in the concession. People could savor Western coffee, bread, and wine, as well as Chinese tea, dim sum, and snacks. This fusion made the HanKou Concession a center of multicultural exchange, attracting tourists and businessmen from all corners of the world. They engaged in the exchange of ideas and shared experiences, promoting understanding and recognition among different cultures.

In the HanKou Concession, Western missionaries established many schools teaching not only Christian doctrines⁸⁹ but also Western science and culture. Simultaneously, Chinese education reformers set up modern schools within the concession, teaching Chinese traditional culture and scientific knowledge. These schools attracted students from different backgrounds, fostering the fusion and understanding of Chinese and Western cultures. Through education, Chinese and Western cultures were passed down and developed in the HanKou Concession, providing both sides with more opportunities for learning and development.

The Christian faith brought by Western missionaries clashed with China's traditional Confucian philosophy and folk beliefs. Many Chinese viewed Christianity as a foreign religion that threatened China's culture and national security. This conflict led to multiple missionary incidents and even ignited nationalist sentiments. Both sides attempted to resolve this conflict through dialogue and compromise, but the

⁸⁸ Baroque style generally refers to Baroque art. Baroque was an artistic style that prevailed in Europe from 1600 to 1750. It originated in Italy during the anti religious reform period and developed in most parts of Europe where Catholicism was practiced. Later, with the spread of Catholicism, its influence extended far to Latin American and Asian countries.

⁸⁹ Christianity was introduced to China on a large scale with the colonial invasion of Western powers. Christian culture is a culture that has long been formed by people who mainly believe in Christianity and constitutes the main body of Christian civilization.

results were not always satisfactory. This clash of religious beliefs also affected the exchange and fusion of Chinese and Western cultures.

Western powers implemented their own legal systems in the concession, while China adhered to its traditional legal and judicial system. This legal system divergence led to contradictions and conflicts in judicial practices. For example, Chinese residents in the concession often faced the dilemma of complying with Chinese laws while also being subject to the jurisdiction of Western powers. This legal system conflict exacerbated the gap and mistrust between Chinese and Western cultures.

The primary objective of Western powers in the HanKou Concession was to gain economic interests. They obtained numerous privileges through unequal treaties, such as tariff exemptions and extraterritorial rights. These privileges placed Western companies in a dominant position in the Chinese market, squeezing the development space of Chinese national enterprises. This economic interest conflict led to multiple Sino-foreign economic disputes and protests. However, due to the vast disparity in power and the constraints of treaties, Chinese national enterprises were at a disadvantage in competition with Western companies. This economic interest conflict further intensified the tension between Chinese and Western cultures.(W Baoxin. 2012)

Despite the intense collisions and conflicts between Chinese and Western cultures during the HanKou Concession, over time, both sides began to engage in deep exchanges and fusion. This fusion was mainly manifested in areas such as art, economics, and society. This cultural fusion not only enriched HanKou's cultural content but also provided valuable lessons and insights for dealing with relationships between different cultures today. It emphasizes the importance of respecting cultural differences and diversity, as well as promoting equal dialogue and harmonious development between different cultures. This fusion also contributed to the economic prosperity and social development of HanKou. In conclusion, the exploration of the intersection, conflict, and fusion of Chinese and Western cultures during the HanKou Concession period reveals that, despite the intense collisions and conflicts, both sides began to engage in deep exchanges and fusion over time, giving rise to many cultural phenomena and artworks with Chinese-Western characteristics. This promoted the

economic prosperity and social development of HanKou.

3. Hankou Concession during the Democratic Revolution (1919-1948)

3.1 Political status of Hankou Concession Policy of the National Government

Hankou, located in central China at the confluence of the Yangtze and Han rivers⁹⁰, has historically held a pivotal role in commerce and transportation. However, from 1840 to 1918, the establishment of the Hankou Concession had profound implications for modern Chinese history, cultural development, and Sino-foreign relations. During this period, Hankou witnessed a collision of Chinese and Western cultures, resulting in intense conflicts and, concurrently, deep-seated exchanges and cultural amalgamation. This led to the emergence of unique cultural phenomena and artistic works.

The establishment of the Hankou Concession began in the aftermath of the First Opium War in 1840, during which China was coerced into opening multiple ports, including Hankou, to foreign trade. As Western powers increasingly flocked to the region, Hankou gradually evolved into an economic and cultural hub within China's interior. In a bid to safeguard their interests, various nations established concessions in Hankou, effectively extending their spheres of influence inland. These concessions not only symbolized foreign dominance but also served as gateways for Western economic and cultural penetration into China. Consequently, during this era, the political status of the Hankou Concession leaned heavily towards the control of foreign powers, resulting in a noticeable erosion of China's sovereignty.

⁹⁰ Jiangnan generally refers to Jiangnan District. Jiangnan District, under the jurisdiction of Wuhan City, Hubei Province, is one of the seven central urban areas of Wuhan City. Located in the central part of Hankou area, facing the intersection of the Yangtze River and the Han River to the south, it faces Wuchang District and Hanyang District across the river; To the north, it reaches Zhanggong Embankment and borders the Dongxihu District; The east and west sides are adjacent to Jiang'an District and Qiaokou District, with a total area of 28.29 square kilometers.



Figure 7: Hankou Concession Street 1919-1948
Source: Photography by Tan Chao, 2023

The Hankou Concession was primarily controlled by nations such as Britain, France, Germany, and the United States. These countries wielded extensive political and administrative authority within their respective concessions, including the establishment of their own courts and police forces⁹¹. Through the concessions, they expanded their spheres of influence, elevating their political status. The Hankou Concession became a pivotal stronghold for foreign powers within China's interior, enjoying extraterritoriality and other privileges. China's sovereignty within the concessions was conspicuously restricted, and the political status of the Hankou Concession was heavily tilted towards the control of foreign powers.

The outbreak of the Xinhai Revolution in 1911 resulted in the downfall of the Qing Dynasty and the rise of democratic movements. During this period, the political status of the Hankou Concession was affected as foreign powers within the concession sought to protect their interests. However, with the success of the Xinhai Revolution and the spread of democratic ideals and Nationalist government principles, the Hankou Concession faced increased political pressure. Domestic discontent over unequal treaties and the existence of concessions grew, and there were calls for the restoration of China's sovereignty.

⁹¹ In the Hankou Concession, there are patrol offices of the Ministry of Works of the five countries.

In 1917, the establishment of the Chinese Nationalist Party (Kuomintang) and Sun Yat-sen's advocacy of the "Three Principles of the People" had a profound impact on Chinese politics. These principles called for the establishment of a democratic, prosperous, and equal China and were disseminated within the Hankou Concession, further influencing the political perspectives of concession residents. With the formation of the Nationalist government, the political status of the Hankou Concession underwent another transformation. In 1918, the Nationalist government attempted to regain China's sovereignty, abrogate unequal treaties, and restrict foreign powers' privileges within China. This triggered a series of political tensions, with foreign powers expressing strong opposition. Nevertheless, the Nationalist government remained steadfast in its stance and sought diplomatic means to resolve these issues.

To alleviate tensions with foreign powers and uphold national sovereignty, the Nationalist government engaged in significant negotiations with the United Kingdom in 1918. The two parties engaged in in-depth discussions regarding the status and jurisdiction of the Hankou Concession and ultimately reached a compromise. The UK agreed to gradually relinquish its privileges in Hankou, acknowledging China's sovereignty over the Hankou Concession. In return, China committed to safeguarding British commercial interests in Hankou and providing certain diplomatic privileges. This compromise marked a new phase in China's relations with foreign powers and brought about significant changes in the political status of the Hankou Concession.

The discussion of the establishment of the Hankou Concession, its political status, and the evolution of Nationalist government policies reveals the complex political landscape behind this historical event. The Hankou Concession not only served as a site for the collision and conflict between Chinese and Western cultures but also became a focal point of international political struggle.

3.2 Social structure and class of Hankou Concession

The Hankou Concession was a special area established by foreign powers in the interior of China, enjoying extraterritorial rights and other privileges. From 1919 to 1948, the social structure and class dynamics in the Hankou Concession underwent many changes and challenges. In the Hankou Concession, the Chinese community constituted an overwhelming majority. They came from various corners of China,

some seeking refuge from wars or poverty, while others pursued business opportunities or a better life. This Chinese community encompassed various social classes, ranging from wealthy merchants to labor immigrants. The Chinese community played a significant role in the commercial activities of the Hankou Concession, operating various shops, restaurants, factories, and businesses, making substantial contributions to the economic development of the concession. However, they also faced discrimination and oppression from foreign powers and concession authorities. For instance, the Chinese community⁹² often encountered unfair treatment in business competition, and their property and personal safety were frequently threatened. Nonetheless, the Chinese community also defended their rights and interests by establishing organizations such as trade associations, mutual aid societies, and charitable institutions.

The mixed-race community was another important component of the Hankou Concession. These individuals were descendants of unions between foreigners and Chinese, and they might face complex choices and dilemmas regarding cultural identity and social status. Nevertheless, they formed their own unique community, adding more layers and complexity to the social structure of the Hankou Concession. The mixed-race community played a crucial role in the social and cultural activities within the concession. They typically received a good education and had higher cultural literacy and language proficiency. They held important positions in schools, hospitals, churches, and other institutions within the concession, contributing to its cultural and social development. However, the mixed-race community also faced prejudice and discrimination from both the Chinese community and foreign powers. They had to find a balance between two cultures while also preserving their own identity and rights.

In the Hankou Concession, the upper class was primarily composed of foreign powers and wealthy Chinese merchants who held significant wealth and power, leading luxurious lives within the concession. These individuals might be owners of large enterprises, high-ranking bank officials, or foreign consular officers. The middle class consisted of educated professionals and successful entrepreneurs or

⁹² After the Xinhai Revolution, Chinese capitalists rose and the Xinsheng Road area quickly became a bustling commercial street in Hankou.

businessmen. They usually had stable incomes and a certain social status, serving as important driving forces for the economic and cultural development of the Hankou Concession. There were both conflicts and cooperation between these two classes. The conflicts between the upper class and the middle class primarily revolved around economic interests and social status. The upper class⁹³ maintained their interests and social status by controlling resources and power, while the middle class aimed to improve their social status and economic interests through their own efforts and talents. This conflict led to tension and opposition between the two classes. However, there was also the potential for cooperation. In certain situations, wealthy Chinese merchants and foreign businesses collaborated in establishing factories and enterprises, mutually sharing economic benefits and market opportunities. This cooperation facilitated exchanges and integration between the two classes, providing new impetus for the economic and cultural development of the Hankou Concession.

The labor class served as the cornerstone of the Hankou Concession. They labored diligently at docks, factories, and warehouses, contributing significantly to the prosperity of the concession. Despite relatively challenging living conditions, they organized themselves into labor unions or worker organizations to fight for their rights. The labor class played a crucial role in the political and social activities within the Hankou Concession. They expressed their demands and awareness of their rights through strikes, demonstrations, and protests, pushing the concession authorities to improve working conditions and treatment. However, the labor class also faced oppression and exploitation from the upper class and the middle class. Their wages were low, working conditions were harsh, and personal safety was often threatened. Nevertheless, the labor class sought opportunities for survival and development by establishing mutual aid societies, cooperatives, and other institutions to improve their living conditions and social status.

By delving into the social structure and class dynamics from 1919 to 1948, we can see the significant impact of this period on the modern Chinese society's transformation and Sino-foreign relations.

⁹³ Around 1874, Hankou Dock was opened in 1861, and the British and French quickly established concessions here. Only Chinese working in foreign households were allowed to enter. The upper class.

3.3 Economic development and foreign capital operation of Hankou Concession

From 1919 to 1948, the Hankou Concession, a special area in central China at the confluence of the Yangtze and Han rivers, witnessed the historical changes of modern China. In 1927, with the establishment of Nanjing as the capital of the Nationalist Government, the position of Hankou Concession was further highlighted. A large number of government agencies⁹⁴, commercial institutions and financial institutions moved into Hankou, making the commercial trade in the concession more prosperous. At that time, the number of shops in the Hankou Concession exploded, including many internationally renowned brands such as HSBC and Standard Chartered Bank. These shops have not only brought huge economic benefits to the concession, but also promoted the commercial development of the Hankou area.

In the same year, industrial development in the Hankou Concession also began. An American company invested in the first modern textile factory in Hankou, using the most advanced production equipment and technology at the time. The opening of this factory marked the beginning of the industrial development of Hankou Concession, and also laid the foundation for the industrialization process of Hankou area.

By the 1930s, the operation of foreign capital in the Hankou Concession reached its peak. According to statistics, the total investment of foreign enterprises and individuals in the concession at that time exceeded \$2 billion. These foreign capital mainly invested in industry, real estate and finance, which dominated the Hankou concession economy. For example, a British enterprise operates a large-scale food processing plant within the concession, whose products are not only supplied within the concession, but also exported to other countries.

However, the influx of foreign capital has also caused contradictions and conflicts between China and foreign countries. In 1935, a textile factory run by a Chinese national company in the Hankou Concession went bankrupt because of the squeeze of foreign capital, sparking mass protests. The incident further inflamed tensions between China and the rest of the world and prompted the Chinese government to

⁹⁴ The Nanjing National Government was the highest administrative organ during the period of the National Government of the Republic of China, governing the central governments throughout the country. It was established by the Kuomintang with Chiang Kai shek as its core, and became the political power of the Kuomintang after the merger of Ning and Han.

take steps to limit the expansion of foreign capital in China.

In the 1940s, with the outbreak of the Anti-Japanese War⁹⁵, the economic development of Hankou Concession was seriously affected. Many foreign enterprises and individuals have withdrawn from the concession, resulting in a near standstill of economic activity within the concession. However, it also provided an opportunity for the Chinese government to begin gradually withdrawing extraterritorial law in the concession..(W Limin. 2008).The Hankou Concession between 1919 and 1949 was an important chapter in China's modern history. Its economic development and foreign capital management have been proved by concrete events, and also revealed the influence of foreign capital on the social changes and Sino-foreign relations in modern China.

3.4 Exchange and collision of Chinese and Western cultures in Hankou Concession

Hankou, located in central China, is where the Yangtze River and the Han River meet. At the beginning of the 20th century, Hankou became an international city, attracting foreigners from all over the world. Among them, Hankou Rental Zone is one of the important strongholds of Western powers in China, and also an important place for the exchange and collision of Chinese and Western cultures. In 1927, the establishment of Hankou River Beach⁹⁶ the economic development of Hankou Concession was seriously affected. Many foreign enterprises and individuals have withdrawn from the concession, The park is designed in the style of a European garden, with fountains, sculptures and neat lawns. This style is very different from the style of traditional Chinese gardens at that time, and brings a new visual experience to Hankou residents. The establishment of the park not only provided Hankou residents with a place for leisure and entertainment, but also provided them with an opportunity to socialize with Westerners. In the park, Hankou residents can be exposed to Western music, dance and food culture, thereby deepening their understanding and

⁹⁵ The War of Resistance Against Japanese Aggression, also known as the War of Resistance, refers to a nationwide full-scale war in which China resisted Japanese aggression during World War II in the mid-20th century. Internationally known as the Second Sino Japanese War or the Japanese War of Aggression against China. The Anti Japanese War lasted for 14 years, starting from the September 18 Incident in 1931 and ending on September 2, 1945.

⁹⁶ Hankou Jiangtan Park starts from Wuhan Passenger Port and ends at Danchi Lake Shipyard, with a total length of 7 kilometers. It is planned and constructed in three phases.

understanding of Western culture.

In 1930, the first cinema in Hankou, "Big Bright Cinema", was opened. The cinema shows not only Western films, but also documentaries about Western life, history and culture. These films opened a whole new cultural window for Hankou residents, allowing them to feel Western lifestyles and values in their local environment. The opening of the cinema not only enriches the cultural life of Hankou residents, but also provides an important platform for the spread of Western culture.

In the Hankou Concession, Chinese calligraphy and painting art blended with Western culture. Chen Shi, a famous calligrapher and painter, once held an exhibition in the concession, showing his works combining Chinese and Western elements. He not only exhibited traditional Chinese ink painting, but also experimented with Western oil painting materials and techniques. This innovative attempt has been highly appreciated by Western audiences and has built a bridge for the art exchange between China and Western countries. At the same time, Western painting techniques and materials were also borrowed and used by Chinese painters and calligraphers to create works with both Oriental charm and Western elements. This blend provides opportunities for the innovation of traditional Chinese culture, and also provides a window for Western audiences to understand traditional Chinese culture.

In the Hankou Concession, traditional Chinese crafts such as ceramics, embroidery⁹⁷ the economic development of Hankou Concession was seriously affected. Many foreign enterprises and individuals have withdrawn from the concession, These handicrafts have a unique Oriental charm and exquisite craft skills, which are deeply loved by Westerners. By buying and collecting these handicrafts, Westerners not only understand the charm of traditional Chinese culture, but also provide a broader space for the development of traditional Chinese crafts. This cultural blend promoted the trade and cultural exchange between China and the West.

The import of Western culture makes some Chinese begin to question and criticize traditional culture, which leads to the crisis of cultural identity. Some intellectuals

⁹⁷ Embroidery is a general term for various decorative patterns embroidered on fabrics by needles and thread. Embroidery is divided into two types: silk thread embroidery and feather embroidery. It is a decorative fabric that uses needles to puncture silk thread or other fibers and yarns with a certain pattern and color on embroidery material, forming patterns with embroidery marks. It is an art of adding human design and production to any existing fabric using needles and threads. Embroidery is one of the traditional folk handicrafts in China, with a history of at least two to three thousand years.

accepted the Western ideas of science and democracy and began to criticize the feudal autocracy and the dregs of traditional culture. However, this criticism has also led to misunderstandings and prejudices about Western culture. Some Chinese regard Western culture as a symbol of decadence and hold a biased and hostile attitude towards traditional culture. The crisis and criticism of cultural identity is a difficult problem in the communication between Chinese and Western cultures.

Due to the differences in political, economic and social systems inside and outside the concession, there are also obvious conflicts between Chinese and Western cultures in terms of values, ethics and social norms. While Westerners emphasize individualism and liberal values, the Chinese emphasize collectivism and Confucian ethics. This difference in values leads to different understandings and practices in dealing with interpersonal relationships, social norms and ethical standards.(W Yujie. 2011). This conflict is reflected in the daily life, business exchanges and social governance in the concession. For example, in business transactions within the concession, Westerners emphasize the importance of contracts and laws, while the Chinese pay more attention to reputation and human relations. This conflict of values often leads to business disputes and contradictions.

4. Hankou Concession after the Founding of New China (1949-2023)

The old concReform and opening up is a policy of domestic reform and opening up initiated by the Third Plenary Session of the 11th CPC Central Committee in December 1978⁹⁸. China's domestic reform began in rural areas. In November 1978, Xiaogang Village, Fengyang County, Anhui Province, implemented the household contract responsibility system of "allocating farmland to households and taking responsibility for the profits and losses"⁹⁹, which opened the curtain of China's domestic reform. In cities, the autonomy of state-owned enterprises has been significantly improved. On July 15, 1979, the Central Government officially approved

⁹⁸ On December 18-22, 1978, the Third Plenary Session of the Eleventh Central Committee of the CPC was held in Beijing. 169 Central Committee members and 112 alternate Central Committee members attended the meeting. The plenary session broke through the long-standing "leftist" errors and serious constraints, completely negated the erroneous policy of "two whatevers", highly praised the discussion on the issue of truth standards, and re established the Party's practical goals.

⁹⁹ 18 farmers in Xiaogang Village, Fengyang, Anhui Province pressed a bright red handprint on a piece of paper and decided to implement household contract production, marking the beginning of China's rural reform. This measure not only changed the fate of Xiaogang Village, but also provided direction for the development of rural China.

Guangdong and Fujian provinces to implement special policies and flexible measures in foreign economic activities, marking the historic step of reform and opening up. Opening up to the outside world has become a basic state policy of China, and China's road to becoming a strong country is a powerful driving force for the development of the socialist cause. Reform and opening up have established a socialist market economy. In 1992, the Southern Statement announced that China's reform had entered a new stage. Reform and opening up have brought about great changes in China. The old concession, a special existence in modern Chinese history, has undergone a transformation from private property to state-owned property, from residential space to cultural resources, and has now become a part of the national identity and local identity system. They bear a rich historical and cultural memory and have witnessed the growth and changes of China.

In the early days of the People's Republic of China, the old concession was seen as a symbol of foreign power in China and a historical witness to the oppression of the Chinese people. In order to completely remove these traces, the government began to renovate the old concession. This transformation process has undergone a gradual transformation from private property to state-owned property, and the old concession has been incorporated into the national management system, which, like other state-owned real estate, is distributed by the national and local housing management departments. (X Mengyin. 2016) This initiative aims to achieve social equity and justice and eliminate historical inequalities and injustices. However, the transformation process is not smooth sailing, and the dissatisfaction and resistance of the original residents make the process full of twists and turns and difficulties. During the Cultural Revolution¹⁰⁰, the old concessions suffered unprecedented damage. The Red Guards and other radicals regarded the old concession as a symbol of the "Four Old"¹⁰¹ and carried out large-scale destruction and looting. Many historic buildings have been demolished, artifacts looted, residents driven away, and the historical and cultural value of the old concession has been completely ignored. During this period,

¹⁰⁰ The Cultural Revolution generally refers to the Proletarian Cultural Revolution. The Cultural Revolution, also known as the Proletarian Cultural Revolution, occurred from May 1966 to October 1976. It was an internal turmoil that was mistakenly initiated by leaders and exploited by counter revolutionary groups, causing serious disasters to the Party, the country, and people of all ethnic groups, leaving behind extremely painful lessons.

¹⁰¹ The Red Guards refer to mass organizations established by high and middle school students under the influence of extreme leftist ideologies during the Cultural Revolution, and also refer to their members.

the old concession was reduced to ruins and lost its former prosperity and glory. With the advent of reform and opening up, China began to re-examine the value of its historical and cultural heritage. The government gradually realized that the old concession, as a witness of China's modern history, had important historical and cultural value. As a result, conservation work has gradually emerged, and related research and restoration work have been carried out. In particular, since China's accession to the World Heritage Convention, the government has begun to establish and improve the "protection of historical and cultural cities"¹⁰² system in line with its own national conditions. Under this system, the protection of old concession buildings has gradually become a focus, and restoration work is in full swing.

Today, the old concession has completed its transformation from a simple "living space" to a cultural resource. These neighbourhoods are gradually incorporated into the reproduction and reuse track of contemporary society and become important cultural resources and heritage.(X Yang. 2006)Through the protection and use of the old concessions, the government tries to build an identity system about its own history and culture, so as to strengthen the cohesion and centripetal force of the country. The old concessions are also becoming part of the local identity system. Many cities regard the old concessions as an important part of urban culture, and show the unique charm and historical heritage of the city by protecting and utiplanning and development, making it an important carrier and symbol of urban culture.lizing these historic districts. These cities have incorporated the old concession into urban.

"Heritage and legalization"¹⁰³, and it is also a key factor affecting modern society and urban space. In-depth research reveals that heritagination has a profound impact on social change, not only changing social relations, but also reintegrating local communities and reshaping local cultural patterns. In this process, the political discourse and administrative power of the national government play a decisive role. Professor Peng Zhaorong's research further emphasizes that the "nation-state"

¹⁰² The Convention Concerning the Protection of the World Cultural and Natural Heritage, abbreviated as the World Heritage Convention, is one of the international conventions. The convention mainly stipulates the definitions of cultural heritage and natural heritage, as well as provisions on national and international protection measures for cultural and natural heritage.

¹⁰³ Intangible Cultural Heritage refers to the inheritance and protection of human oral traditions, performing arts, social practices, festival activities, related physical places, and cultural landscapes, rather than existing in material form.

discourse system plays a decisive role in the multiple intermediate forms that influence heritage. From the historical perspective, the concept of "heritage" is closely related to the formation of the "nation-state" discourse system in European countries in the late 18th and early 19th centuries. Nowadays, "State sovereignty"¹⁰⁴, as an internationally recognized and universal principle of expression, has become the cornerstone of dialogue among various units in the international political arena. The nation state is the highest dimension of heritage ownership, protection, management and consumption, among which the dimension of heritage formed and produced is unique.

The state holds the "voice" of the heritage, which means that it is largely up to the government to decide which properties are considered monuments of special value. Therefore, official policies, regulations, etc., directly determine which places are recorded and protected as "cultural relics" or "heritage"¹⁰⁵ and which are selectively forgotten or ignored. In 1950, after the founding of the People's Republic of China, the Ministry of Culture of the Central South Military and Political Commission proposed to understand the specific situation of revolutionary cultural relics,¹⁰⁶ revolutionary buildings and historical sites across the country in order to study management plans. In 1956, the Wuhan Municipal government published the first list of provincial cultural relics under protection, mainly in two categories: memorial buildings and ancient buildings. (Y Jinsheng. 2015)

For countries that were once colonies or semi-colonies, "national heritage" ¹⁰⁷ is a vital symbolic capital. It announces the end of the old ruling authority and the establishment of the new state in the form of social memory, while seeking the legitimacy and legitimacy of the new regime and promoting the formation of the political community. Therefore, the selection, manufacture and protection of heritage

¹⁰⁴ National sovereignty refers to the most important attribute that distinguishes a country from other social groups, and is the inherent highest power of a country domestically and its independent and autonomous right internationally.

¹⁰⁵ Cultural relics are relics and relics left over by human activities that have historical, artistic, and scientific value. It is a precious historical and cultural heritage of humanity. It is a human cultural relic that remains in society or buried underground.

¹⁰⁶ The Central South Military and Political Commission is the highest political authority in the Central South region, under the jurisdiction of the Central People's Government. It governs the people's governments of six provinces, namely Henan, Hubei, Hunan, Jiangxi, Guangdong, and Guangxi, and is located in Wuhan City.

¹⁰⁷ Chinese cultural heritage is a plan launched by the National Cultural Heritage Administration of the People's Republic of China to protect precious historical relics, historical sites and art forms preserved in China

by the state are actually producing and strengthening specific national symbols, so as to obtain historical continuity and present a new national image. In the early years of the founding of the People's Republic of China, the historical and cultural relics were re-identified, and the memory of the revolutionary "memorial building"¹⁰⁸ was first proposed and strengthened, which marked the birth of the new image of the independence of the new China and the people as masters of the country. At this stage, the value judgment of cultural relics mainly focuses on its historical value.

As time has elapsed, our country has made comprehensive and progressive reforms to all aspects of society. In the management of cultural relics, the state has also begun to pay new attention to the existing cultural relics and monuments and gradually deepen and expand the cognition of them. In particular, in 1980, The State Council issued a directive on the protection of cultural heritage buildings, emphasizing the importance of strengthening leadership and taking effective measures. At the same time, Wuhan Cultural Relics Management Office also carried out a series of cultural relics protection work accordingly. With the country becoming a party to the World Heritage Convention¹⁰⁹ in 1985, the management and protection of built and cultural heritage in our country entered a new chapter.

4.1 The political status of Hankou Concession changed and foreign forces withdrew

In October 1949, shortly after the founding of New China, the U.S. Consulate General in Hankou announced its closure, marking the departure of the last foreign government agency in the Hankou Concession. As the news spread, the foreign forces in the Hankou Concession withdrew. Troops and diplomatic personnel from Britain, France, Germany and other countries have also withdrawn. In the process of evacuation, they left behind a large number of documents and materials, which provided important references for the Chinese government to take over the Hankou Concession.

At the beginning of the takeover, the Chinese government began to carry out

¹⁰⁸ A commemorative building is a special building or structure designed for people to pay tribute, admire, and commemorate.,

¹⁰⁹ The Convention Concerning the Protection of the World Cultural and Natural Heritage, abbreviated as the World Heritage Convention, is one of the international conventions. The convention mainly stipulates the definitions of cultural heritage and natural heritage, as well as provisions on national and international protection measures for cultural and natural heritage.

comprehensive reform and construction of the Hankou Concession. In 1950, the Wuhan municipal government set up a special agency to evaluate and restore buildings in the concession. Among them, an English building located in the Hankou River Beach was selected as a key restoration object because of its unique architectural style and historical value. After years of hard work, the building was restored to its original appearance and became an important attraction in Wuhan.



Figure 8: Hankou People's Mansion

Source: Photography by Tan Chao, 2023

In the 21st century, with the increasing awareness of cultural heritage protection, in 2005, Wuhan Municipal government launched the "Hankou Historical and Cultural Block Protection Project"¹¹⁰. The project aims to renovate and maintain historic buildings in the concession, while improving the living environment of local residents. In the process, the government has invested heavily in the restoration of dozens of historic buildings and the construction of new parks, schools and hospitals for local residents. The project not only protects the historical heritage of the Hankou Concession, but also improves the quality of life of local residents. (Y Jicheng, 2013)

In order to promote the inheritance and development of the history and culture of Hankou Concession, in 2010, Wuhan Municipal Government held a large-scale

¹¹⁰ According to the Wuhan Historical and Cultural City Protection Plan approved by the State Council and the Historical and Cultural Style Block System Plan approved by the Municipal Government, at the statutory planning level, our city focuses on 16 historical and cultural style blocks as the starting point, and actively promotes them year by year.

cultural activity in the concession - "Sino-Western Cultural Exchange Festival". The festival attracts tens of thousands of visitors, who can enjoy Chinese and Western music, dance, art and handicrafts. Through this activity, the history and culture of Hankou Concession can be better inherited and developed.

In the process of reform and construction of Hankou Concession, the blending and collision of Chinese and Western cultures have been fully reflected. Take, for example, a French-style building in the heart of the concession that was used as a municipal office in the early days of the takeover. However, because its unique French architectural style is very different from the architectural style of China at that time, it caused some controversy in the process of use. Some believe the building represents an invasion of Western culture and should be demolished. Others believe it is a symbol of the blending of Chinese and Western cultures and should be protected. After much discussion and research, the government finally decided to preserve the building and repair and maintain it. This decision not only protects the historical heritage of the Hankou Concession, but also reflects the Chinese government's respect and tolerance for the integration of Chinese and Western cultures.

Today, Hankou Concession has become one of China's important historical and cultural heritage and tourist attractions. Every year thousands of tourists come here to visit and travel. Among them, the "Sino-Western Cultural Exchange Year"¹¹¹ held in Hankou Concession in 2019 attracted millions of tourists to participate. In this event, visitors can not only visit the restored historical buildings and cultural heritage, but also participate in various Sino-Western cultural exchange activities such as concerts, art exhibitions and handicrafts markets. The success of this event not only promoted the popularity and influence of Hankou Concession, but also promoted the development of local economy and cultural exchanges.

The transformation process of Hankou Concession from the residence of foreign forces to the historical heritage of China and the significance and value of this transformation to contemporary China. These events not only prove that the Chinese government attaches great importance to the protection of cultural heritage, but also show the integration and collision of Chinese and Western cultures in the Hankou

¹¹¹ The Chinese Culture Season, also known as the Year of Cultural Exchange between China and the West, will showcase cultural creations from contemporary China through various forms such as visual arts, design, fashion, animation, drama, music, dance, and film.

Concession, as well as the significance and value of such integration and collision in contemporary China.

4.2 Reform of social and political structure

Since the founding of the People's Republic of China in 1949¹¹², China has undergone 74 years of changes in its social and political structure. During this long period of time, China completed the transition from a planned economy to a market economy, and realized the historic leap from a closed society to an open society. At the same time, China's cultural and social values have undergone profound changes. In the early days of the People's Republic of China, in order to restore the national economy and improve people's livelihood as soon as possible, China carried out land reform. By confiscating the land and property of the landlord class and distributing them to landless or less landless peasants, the goal of "land for the tiller" was realized. This reform greatly stimulated the enthusiasm of farmers for production and laid the foundation for the rapid recovery and development of agricultural production.

Implementation of the rural household contract responsibility system: In the early days of reform and opening up, 18 farmers in Xiaogang Village, Fengyang, Anhui Province, took the risk of pressing their handprints on the land contract responsibility and implemented the household contract responsibility system. This system contracts the right to use land to farmers, and implements the policy of "handing over enough to the state, keeping enough to the collective, and the rest is their own". This reform has greatly stimulated the enthusiasm of farmers in production and promoted the rapid development of rural economy.

Establishment of socialist market economy: In 1992, the 14th National Congress of the Communist Party of China formally established the socialist market economy system. This system emphasizes the decisive role of the market in the allocation of resources, while strengthening the government's supervision and regulation of the market. This reform has fueled continued high economic growth and made China the

¹¹² On October 1, 1949, the Central People's Government of the People's Republic of China was established. Previously, the first plenary session of the Chinese People's Political Consultative Conference was held from September 21 to 30. The meeting passed the Common Program of the Chinese People's Political Consultative Conference, which serves as a temporary constitution. On the afternoon of October 1st at 2 o'clock, the Central People's Government Committee held its first meeting. At 3 pm, the grand celebration of the establishment of the Central People's Government of the People's Republic of China was held at Tiananmen Square in Beijing. Chairman Mao Zedong declared the establishment of the Central People's Government.

world¹¹³s second largest economy.

Reform of State-owned enterprises: Since the reform and opening up, the Chinese government has carried out several reforms of state-owned enterprises. Among them, the most representative are "grasping the large and releasing the small" and "shareholding reform". Through introducing market competition mechanism, optimizing resource allocation, strengthening enterprise management and other measures, the competitiveness and efficiency of state-owned enterprises have been improved.(Z Dashui. 2016). At the same time, the government also promoted the shareholding transformation of state-owned enterprises, introduced private capital and foreign capital, and realized the optimal allocation and appreciation of state-owned capital."May Fourth"¹¹⁴ **New Culture Movement:** In the early days of the founding of New China, in order to promote the prosperity and development of culture, the Chinese government launched the "May Fourth" new culture movement. This movement advocated the ideas of democracy, science and progress, and promoted the contemporary process of Chinese culture. At the same time, various cultural undertakings and cultural industries have also been vigorously developed, providing people with more spiritual food and cultural enjoyment.

Putting forward core socialist values: In the 21st century, the Chinese government has put forward core socialist values. This value includes "prosperity, democracy, civilization, harmony, freedom, equality, justice, rule of law, patriotism, dedication, integrity, friendship" and other aspects. Through publicity and education, this value has gradually become a common value pursuit and code of conduct, which has promoted social harmony and stability.

The transformation of the social and political structure from 1949 to 2023 is an important milestone in the course of Chinese social development. The specific events

¹¹³ In July 2010, Rob Subbaraman, Chief Asian Economist at Nomura Securities, said that Japan was once the driving force behind the rest of Asia; Now, the trend is turning, and China is becoming a powerful force that influences other parts of Asia, including Japan. China has replaced Japan as the world's second largest economy. This revival is changing everything, from the balance of global military and financial power to how cars are designed. From certain indicators, China's total economic output has risen to a level second only to that of the United States. Becoming the second largest economy,

¹¹⁴ The May Fourth Movement was a patriotic movement that took place in Beijing on May 4, 1919, with young students as the main force and the participation of the general public, citizens, business people, and other social classes. It took various forms such as demonstrations, petitions, strikes, and violent resistance against the government. It was a thorough patriotic movement by the Chinese people against imperialism and feudalism, also known as the May Fourth Thunderstorm.

involved in the reform of the economic system and the transformation of cultural and social values have not only brought great social changes and development, but also provided important enlightenment and guidance for future development. In the future development, we should continue to adhere to the idea of people-centered development, promote coordinated development in various fields such as economy, culture and education, and make unremitting efforts to realize the Chinese dream of the great rejuvenation of the Chinese nation.

In 1958, the second meeting of the Eighth National Congress of the Communist Party of China determined the general line of "full of energy, strive for the upper hand, and build socialism as quickly as possible"¹¹⁵, and the country quickly set off the "Great leap forward" of industrial construction. During this particular period of history, the priority of housing construction was reduced. In November 1960, the third National Planning Conference even put forward the idea of "no urban planning for three years"¹¹⁶. With large numbers of rural and suburban people moving into cities, the demand for urban housing has surged, and supply has fallen far short of meeting this demand. At the Third session of the First National People's Congress, many delegates reflected on the serious problem of housing shortage, especially the shortage of housing for workers, and it is estimated that there are about 900,000 workers in the country with unsolved housing problems.

Taking Wuhan City as an example, on April 5, 1957, Yan Jianping, deputy director of Wuhan Real Estate Administration Bureau¹¹⁷, pointed out in his report that from 1949 to 1956, due to the rapid increase in urban population, the per capita living area dropped from 4.06 square meters to 3.06 square meters. Especially in the old city, such as the old concession of Tiansheng Street, Station Road area, the population

¹¹⁵ The Second Session of the Eighth National Congress of the Communist Party of China was held in Beijing from May 5th to 23rd, 1958. The conference officially proposed the general line of "mustering up enthusiasm, striving for excellence, and building socialism with more speed, better efficiency, and more economy". The general line proposed at the Second Session of the Eighth National Congress of the Communist Party of China reflects the urgent desire of the general public to change China's backward economic and cultural situation as soon as possible

¹¹⁶ In November 1960, the National Planning Conference announced that urban planning would not be carried out for three years. In 1962, the Central Committee of the Communist Party of China held the first National Urban Work Conference to implement the central government's plan to compress basic construction and reduce urban population.

¹¹⁷ The Wuhan Real Estate Management Bureau is the working department of the Municipal People's Government in charge of the real estate industry throughout the city. The Office of the Municipal Housing System Reform Commission and the Management Bureau of the Municipal Real Estate Bureau jointly work together.

density is as high as 1200-1500 people per hectare. In this context, the existing housing, including housing construction in the old town and the old concession area, naturally needs to give priority to solving the housing difficulties of the residents.

In order to deal with this problem, the government has adopted a series of measures, including strict controls on the rental and purchase of real estate by government organizations, and the construction of new housing or self-construction, especially high-rise housing. At the fourth meeting of the First Wuhan National People's Congress in 1956¹¹⁸, Wu Yongyang, director of the Wuhan Housing Management Bureau, proposed the plan of "actively tapping the potential of existing houses, rationally adjusting them, carrying out exchanges, and making full use of existing houses", and mobilizing residents to allocate part of their empty houses to overpopulated and crowded households under the principle of voluntary accommodation.

In addition to relying on residents' mutual assistance and comity, the government also uses coercive power to redistribute housing, especially if the users of housing have a "poor class composition." Mr. He Zuhuan recalled, "At that time, there was a capitalist renovation of the house. If the composition of your home is not good, you live in two houses must let one house out, let workers, peasants and soldiers live in one house." However, these measures have also brought some problems. Due to the frequent change of households and the confusion of housing ownership, including the coexistence of public housing, private housing, public-private co-management and so¹¹⁹ on, the management has become multi-headed and complicated. In May 1958, the Hubei Provincial Bureau of Statistics pointed out that the houses left unmanaged and maintained for a long time were in disrepair, overcrowded and some even unrecognizable, which not only caused serious losses, but also greatly shortened the life of the houses. In addition, some owners of private houses are demanding the return of their homes.

In the early 1960s, in order to ensure the living conditions of residents, the Wuhan Real Estate Administration Committee of the Communist Party of China

¹¹⁸ The fourth session of the first Wuhan People's Congress was held in Wuhan in 1956. The main agenda of the meeting is to review several reports, including government work reports; Approved the work report of the Standing Committee of the Wuhan People's Congress.

¹¹⁹ Public private joint venture enterprises jointly establish and manage a cooperative model.

introduced an innovative¹²⁰, "housing management system combining management, maintenance and housing." The core of this system is the unified management of houses, with management teams set up on the basis of neighborhood committees, which are responsible for the management and maintenance of houses. In order to better monitor the real estate changes, they set up a detailed house picture card file, which includes the property rights, area, structure and other aspects of the house information.(Zh Yiyun. 2015). In addition, in order to protect and maintain public housing more comprehensively, Wuhan City also issued the "Wuhan Public Housing Maintenance and Equipment Storage Trial System"¹²¹ for the first time. This system details a series of precautions regarding the use of public housing, such as the prohibition of arbitrarily changing the nature of the use of the house, the prohibition of walking on the roof, flying kites or drying clothes, and the prohibition of digging doors in the walls and opening Windows. At the same time, for residents who damage public housing due to illegal use, they need to repair or pay compensation according to the price. In addition to making these rules to protect public housing, the Real Estate Administration has also actively promoted the renovation of the old city. These measures not only improved the housing condition at that time to a certain extent, but also effectively controlled the behavior of destroying housing. Through these efforts, the redistribution of the old concession space has been preliminarily completed, and a new spatial order has been basically established.

4.3 Transformation of the economic system of state-owned enterprises

Since the founding of New China in 1949, China has undergone a profound transformation of its economic system. This transformation began with the planned economy, then went through the market-oriented process of reform and opening up, and finally formed the socialist market economy system with Chinese characteristic¹²². In this long period of time, state-owned enterprises, as an important part of China's

¹²⁰ The Wuhan Real Estate Management Bureau is the working department of the Municipal People's Government in charge of the real estate industry throughout the city. The Office of the Municipal Housing System Reform Commission and the Management Bureau of the Municipal Real Estate Bureau jointly work together.

¹²¹ To strengthen the maintenance and management of public housing after-sales service, ensure the normal use of shared areas and facilities in residential areas, safeguard the interests of housing property owners, and improve the management efficiency of units.

¹²² The socialist market economic system is a market economy system established by China's reform and opening up. Establishing and improving the socialist market economy system is an important part of China's further deepening of economic system reform.

economy, have also undergone profound reform and innovation. This paper will deeply discuss the specific contents and events of the transformation of China's economic system and the reform of state-owned enterprises from the historical background, the state-owned enterprises in the period of planned economy¹²³, the reform of state-owned enterprises in the period of reform and opening up, and the new development of state-owned enterprises in the new era.

In the early years of the People's Republic of China, in order to quickly restore the national economy and realize the industrialization and contemporary of the country, China implemented a highly centralized planned economy. Under this system, the government fully intervenes and manages all aspects of the economy, including production, distribution, circulation and consumption. State-owned enterprises, as the main tool of the government to achieve the national strategic goals, occupy a dominant position.

During this period, the development of state-owned enterprises was mainly restricted by the planned indicators. Enterprises lack the power of independent decision-making and the ability to adapt to the market, production efficiency is low, and innovation ability is insufficient. However, state-owned enterprises have played an important role in infrastructure construction, defense industry, heavy industry and other fields, laying the foundation for China's industrialization process. Since the reform and opening up, China has gradually implemented the reform of market economy¹²⁴. The main goal of this period was to break the shackles of the planned economy and establish an economic system dominated by the market mechanism. In this process, state-owned enterprises have also carried out a lot of reform and innovation. Expand the autonomy of enterprises: The government gradually devolves power to lower levels, giving enterprises more decision-making power and market adaptability. Enterprises can adjust production plans and product structure according

¹²³ During the planned economy period, state-owned enterprises adopted the form of "state-owned state-owned" system. After the reform and opening up, they went through various institutional reforms such as company system reform, shareholding system reform, and deep mixed ownership reform, and embarked on a contemporary path with Chinese characteristics.

¹²⁴ The reform of China's economic system refers to the promotion of reforms in key areas and links, handling the relationship between the government and the market, economic growth and social development, deepening reforms and maintaining stability, responding to current challenges and improving institutional mechanisms, placing greater emphasis on top-level design and overall planning of reforms, accelerating the removal of institutional obstacles that hinder scientific development, promoting the transformation of economic development models, and promoting economic development.

to market demand to improve production efficiency and quality. Implementation of shareholding reform: through the introduction of private capital and foreign capital, to achieve the optimal allocation of state-owned capital and value added. The reform of shareholding system makes state-owned enterprises more in line with the requirements of market economy, and improves the competitiveness and efficiency of enterprises. Industrial structure: The government encourages state-owned enterprises to carry out mergers and reorganizations and industrial upgrading, optimize industrial structure, and improve industrial agglomeration effect and competitiveness. This measure has enabled state-owned enterprises to form scale advantages and technological advantages in some key areas.

Establish a modern enterprise system: Establish a modern enterprise system by improving the corporate governance structure, strengthening internal management and standardizing operation. This system makes the operation of state-owned enterprises more standardized and market-oriented, and improves the governance level and operational efficiency of enterprises. After entering the new century, China's economy has entered a stage of rapid development. During this period, the reform and development of state-owned enterprises also achieved remarkable results. One of the most prominent changes is that the number and scale of state-owned enterprises have gradually decreased, while their quality and efficiency have been significantly improved. Deepen mixed ownership reform¹²⁵: Through the introduction of private capital and foreign capital, state-owned capital and other capital integration development. The mixed-ownership reform has made the ownership structure of soes more diversified and market-oriented, and improved the vitality and competitiveness of enterprises. Advancing supply-side structural reform: We will advance supply-side structural reform through measures such as cutting overcapacity, destocking, deleveraging, reducing costs, and strengthening weak links. This reform has made the industrial structure of state-owned enterprises more reasonable and optimized, and improved the quality and efficiency of supply. Strengthening innovation-driven development: We will strengthen innovation-driven development through measures such as increasing investment in research and development, cultivating innovative

¹²⁵ Mixed ownership is a form of ownership formed by the combination of several ownership components. The specific forms of mixed ownership economy include: joint-stock economy, cooperative economy, joint venture economy, etc.

talents, and promoting the transformation of scientific and technological achievements. This development strategy has significantly improved the innovation capability of state-owned enterprises and provided important support for China's economic transformation and upgrading. Promote green development and sustainable development: Promote green development and sustainable development through measures such as strengthening environmental protection, conserving resources and promoting circular economy. This development concept makes state-owned enterprises pay more attention to the coordinated development of social and environmental benefits while realizing economic benefits. From 1949 to 2023, the transformation of China's economic system and the reform of state-owned enterprises are important milestones in the course of China's social development.

4.4 Cultural contemporary of the world material culture inheritance

Under the wave of reform and opening up, the rethinking of the evaluation and function of concession history has become the focus of academic attention. In 1988, at the first national academic discussion conference on "Concession and Modern Chinese Society"¹²⁶ held in Shanghai, the participants deeply discussed the issues of concession and citizen life, concession and urban contemporary, which not only affirmed the importance of studying concession history for the study of modern Chinese history, but also more objectively analyzed the positive role of concession. Especially its reference significance in the face of reform and opening up in urban construction at that time. With the passage of time, the country's urban positioning of Wuhan has changed. In 1988, the Revised Master Plan of Wuhan City emphasized Wuhan's status as a famous revolutionary historical and cultural city¹²⁷, a traditional industrial production base, and an air, water and land transportation hub. Among them, the core area of Hankou is highlighted as a commercial, transportation and financial center, which is developed around the concept of "transportation hub". At the same time, with the economic prosperity and the recovery of foreign trade, the status of a large number of cultural heritage related to commercial trade has gradually been highlighted. For example, in 1997, deputies to the Jiangnan District People's Congress

¹²⁶ Fourteen academic institutions jointly initiated the Shanghai Conference in 1988.

¹²⁷ In 1988, the overall planning of Wuhan City determined that the urban nature of Wuhan was: the capital of Hubei Province; A historical and cultural city rich in revolutionary traditions; National important water, land, and air transportation hubs, communication centers, and foreign trade ports; Important traditional industrial production bases in China have been listed as key protected areas.

first put forward a proposal to protect the buildings in the Hankou Concession. In addition, in the relevant urban cultural map collection, in addition to emphasizing the historical sites of Wuhan, Hankou's economic status as a commercial transportation center and one of the "four famous towns"¹²⁸ in central China, as well as the development of modern industry and education are specifically mentioned. The 1990s became a key point in the shift in official perception. Mr. Hou Hongzhi recalled that the renovation of Jiangnan Road and Zhongshan Avenue is a typical case. At that time, the Government began to recognize the importance of the concessions as a cultural heritage and a precious legacy of the west. The advanced experience of concession in urban planning, construction and management has brought great enlightenment to Wuhan. For example, the design of the sewerage system in the concession is scientific and efficient, and its overall urban planning considerations are also very reasonable.

In the 21st century, China's economic development strategy began to shift from the first-tier coastal cities to the central region. In 2004, the strategy of the rise of the Central region was put forward¹²⁹, which injected new impetus into the development of the central region. By 2010, with the rapid improvement of the high-speed railway system, Wuhan has once again become a key transportation area of nine provinces, and its position has become increasingly important in the national development strategy. The city's cultural and historical heritage has also been given unprecedented attention. (Z Zu'an. 1998). In 2005, Wuhan established a comprehensive protection system to protect its rich historical and cultural heritage, emphasizing the protection and utilization of historical sites, urban features and cultural resources. With the vigorous development of Wuhan's urban construction, more and more people began to call for in-depth exploration of the city's historical and cultural heritage. The concession, as a special historical site, has gradually received more attention. From the demarcation of historical and cultural blocks to the establishment of the protection

¹²⁸ The Four Famous Towns refer to Zhuxian Town in Henan Province (printmaking and New Year paintings), Hankou Town in Hubei Province (commercial center), Foshan Town in Guangdong Province (handicrafts), and Jingdezhen in Jiangxi Province (porcelain), collectively known as the Four Famous Towns in China, and the Ming and Qing Dynasties as the Four Great Towns in the World.

¹²⁹ The Rise of Central China is a policy of the People's Republic of China to promote the common rise of the six central provinces. It was first explicitly proposed by then Premier Wen Jiabao in a government work report in March 2004.

system¹³⁰, to the restoration and utilization of the old concession buildings, all show that the country attaches great importance to this historical and cultural heritage. At the same time, academia, government and civil society began to study and explore the historical and cultural values of the concession in greater depth. Heritage is no longer just a fixed, objectively existing concept, but a process that is constantly being redefined and interpreted as social, economic, and political contexts change. In this process, the space of the old concession gradually completed the transformation from "old residential area" to "cultural heritage". Local governments, in particular, played a crucial role in the process of legalization of the concession. They hope to build Wuhan not only into an economic and transportation center, but also into a cultural center. In this context, it becomes particularly important to rediscover and utilize the cultural value of the old concession.

Through the joint efforts of many parties, the old concession area in the new era has been officially recognized and valued, and is regarded as a valuable cultural resource for protection, research and publicity. This not only faces the history of the opening of Hankou port, but also creates a recognizable cultural business card for Wuhan.

In addition, historical events related to the concession have received renewed attention. For example, important Party activities such as the August 7 Conference were actually carried out under the cover of concessions. These events are not only of historical significance, but also an important part of cultural inheritance.

Since the founding of New China, the Chinese government has taken many measures to protect cultural relics. First, the government has established a cultural relics protection agency, which is responsible for the protection, management and supervision of cultural relics. These institutions have carried out a nationwide survey and registration of cultural relics to ensure that every cultural relic is effectively protected. At the same time, the government has also strengthened supervision of the cultural relics market, cracked down on smuggling and theft of cultural relics, and ensured the safety and integrity of cultural relics.

¹³⁰ Legal and regulatory system: Establishing sound laws and regulations is the foundation for protecting historical and cultural cities. Governments at all levels should formulate relevant laws and regulations, clarify the scope, principles, and measures of protection for historical and cultural cities, and strengthen the management and supervision of historical and cultural cities.

In the restoration of cultural relics, the government has invested a lot of funds and technical strength. The restoration work not only pays attention to the historical and cultural value of cultural relics, but also fully considers the artistic and scientific value of cultural relics. With the use of advanced scientific and technological means and traditional techniques, the restorers have carefully restored the damaged cultural relics, so that they have restored their original style and charm. In addition, the government has also carried out remediation work on the surrounding environment of cultural relics, improving the preservation environment of cultural relics and extending the preservation time of cultural relics.

China has rich intangible cultural heritage, such as paper-cutting, clay sculpture¹³¹, embroidery and so on. In order to protect and pass on these intangible cultural heritage, the government has taken a number of measures. First of all, the government has set up an intangible cultural heritage protection agency, which is responsible for carrying out the survey, identification and protection of intangible cultural heritage. These institutions also provide training and guidance to inheritors to help them improve their skills and ability to pass on. At the same time, the government has promoted the dissemination and development of intangible cultural heritage through traditional cultural exhibitions, performances and competitions. These activities demonstrate the charm and uniqueness of traditional Chinese culture and enhance people's sense of identity and pride in traditional culture. The government also encourages and supports inheritors to carry out innovation and cooperation to promote the integrated development of intangible cultural heritage and modern society. For example, some inheritors combine traditional handicrafts with modern design concepts to create more practical and aesthetically pleasing works, which are welcomed by the market and loved by consumers.

Museums and libraries are important carriers of cultural inheritance. In the early years of the founding of New China, the number of museums and libraries in China was limited and the facilities were poor. With the development of economy and the progress of society, the government has increased the investment and management of museums and libraries. Nowadays, China has a large number of museums and

¹³¹ Clay sculpture, commonly known as "colored sculpture", is an ancient and common folk art in Chinese folk tradition. A folk handicraft that uses clay to shape various images.

libraries with perfect facilities and constantly improving service quality. In terms of museum construction, the government has introduced advanced exhibition concepts and technical means to enrich the exhibition content and improve the visitors' visiting experience. At the same time, the museum also actively carries out international cooperation and exchange activities, and holds exhibitions and exchange activities with museums in other countries, promoting the mutual learning and development of different cultures. Through the introduction of advanced library management system and technical means, the library has improved the efficiency of borrowing books and readers' reading experience. The library has also carried out a variety of reader activities and service projects, such as reading promotion, lectures, training, etc., to meet the diverse needs of readers.

In recent years, China's cultural industry has been developing rapidly. The government has introduced a series of policy measures to encourage and support the development of cultural industries. The cultural industry covers many fields such as film and television production, publishing and distribution, performing arts and entertainment, animation and games. The development of these industries has not only injected new impetus into economic growth, but also enriched people's spiritual and cultural life. In the development of cultural industry, material culture inheritance plays an important role. Intangible cultural heritage such as traditional handicrafts and folk art has been transformed into cultural products and services, and has entered people's lives. This not only promotes the inheritance and development of traditional culture but also provides rich resources and market for the development of cultural industry. For example, some traditional handicrafts have been developed into tourist souvenirs and cultural gifts, which are favored by tourists and consumers. At the same time, the development of cultural industry has also promoted cultural innovation and cross-border integration and injected new vitality into the material culture inheritance.

In the process of China's cultural contemporary, cultural exchanges and cooperation with other countries have also played an important role. The government has strengthened cultural exchanges and cooperation with other countries by holding cultural festivals, art exhibitions and cultural exchange activities. This not only enhanced the understanding of China in the world, but also promoted the mutual learning and development of different cultures. China is also cooperating more closely

with other countries in material and cultural inheritance. Many traditional Chinese handicrafts and folk arts have gone abroad and become hot commodities in the international market, bringing huge economic and cultural benefits to China. At the same time, China has also actively introduced excellent cultural achievements and advanced technologies from other countries to provide a broader development space for material and cultural inheritance. For example, China and some other countries jointly held handicraft master classes and folk art exchange activities to promote mutual learning and exchanges between different cultures.

The Hankou Concession in Wuhan, as an important stage in China's modern history, fully embodies the great changes in China's politics, society, economy and culture. Geographically, Hankou occupies the core position of Wuhan, and its historical changes are closely connected with its special geographical, political and economic environment. From the semi-colonial and semi-feudal era in the middle and late 19th century, the Hankou Concession witnessed the infiltration of foreign forces and China's industrialization attempt. The concession in this period not only had a profound impact on the urban development of Hankou, but also promoted the exchange and collision of Chinese and Western cultures. At the beginning of the 20th century, with the rise of the democratic revolution, the Hankou Concession became the forefront of political and cultural transformation. The changes here reflect the course of Chinese society from feudalism to modern democracy, and also show the cultural collision and integration of an era. By 1949, the founding of New China marked the end of the Hankou Concession, but its legacy continues to influence the land. Under the new social system, Hankou has ushered in a new social structure and economic system changes, while also making efforts to protect and pass on its unique cultural heritage. Hankou Concession is not only a special symbol in the history of Wuhan, but even the whole of China. It reflects the tenacious spirit of a country and a society rising from suffering and pursuing cultural exchange and self-development.

With the reform and opening up, our economy has made brilliant achievements, and the overall national strength has been greatly improved. However, this rapid development also brings a series of problems, one of which is that "development" is constantly eating up old Spaces and creating new ones. Because of people's pursuit of a higher, faster and better future, the memory of the past is gradually forgotten. This

general mentality led to a period of time after the nineties when a large number of old buildings were demolished in order to make room for real estate, industrial and commercial industries, etc.(Z Dejun. 2009)

Among them, there are many essential heritages of great historical or aesthetic value in the demolished buildings in Wuhan. For example, the Russian concession of Chushanli is a typical example, the building before the Wuchang Revolution was the Hubei Communist Party Association office, gathered a group of late Qing anti-Qing activists. However, the building was demolished around 1990 and high-rise commercial housing was built on its former site. In addition, the French Concession Yuefei Street French Ministry of Industry Bureau building is also a typical concession building demolished because of real estate development.

In addition to the demolition and destruction of the historic buildings themselves, economic development and urban "development" have also caused damage to the continuity of the historic spatial system of the old town. The renovation and widening of roads and the increase of high-rise buildings have destroyed the original spatial texture, making the remaining historical buildings lose their environment. This has caused some citizens to question and feel helpless about the contradiction between economic development and heritage protection.

In particular, the demolition of old buildings caused by economic development has triggered a strong reaction from some elderly people. They believe that the city government's ignorance of history will only cause deep pain to the citizens. Some residents even prefer to walk rather than demolish buildings that carry Wuhan's history to build a subway. This shows people's strong desire for the preservation of historical and cultural heritage and their concern for economic development.

In the past 30 years of rapid development, the old concession area has presented a paradox phenomenon, which can be said that "success is economic development, failure is economic development". On the one hand, the vigorous economic development provides the material basis for the heritage of the concession space. The pursuit of economic benefits by local governments and businesses encourages them to actively develop architectural heritage resources and put them into reproduction, thus enhancing the protection consciousness of the building itself to a certain extent. This trend prompts people to pay more attention to and protect the architectural heritage.

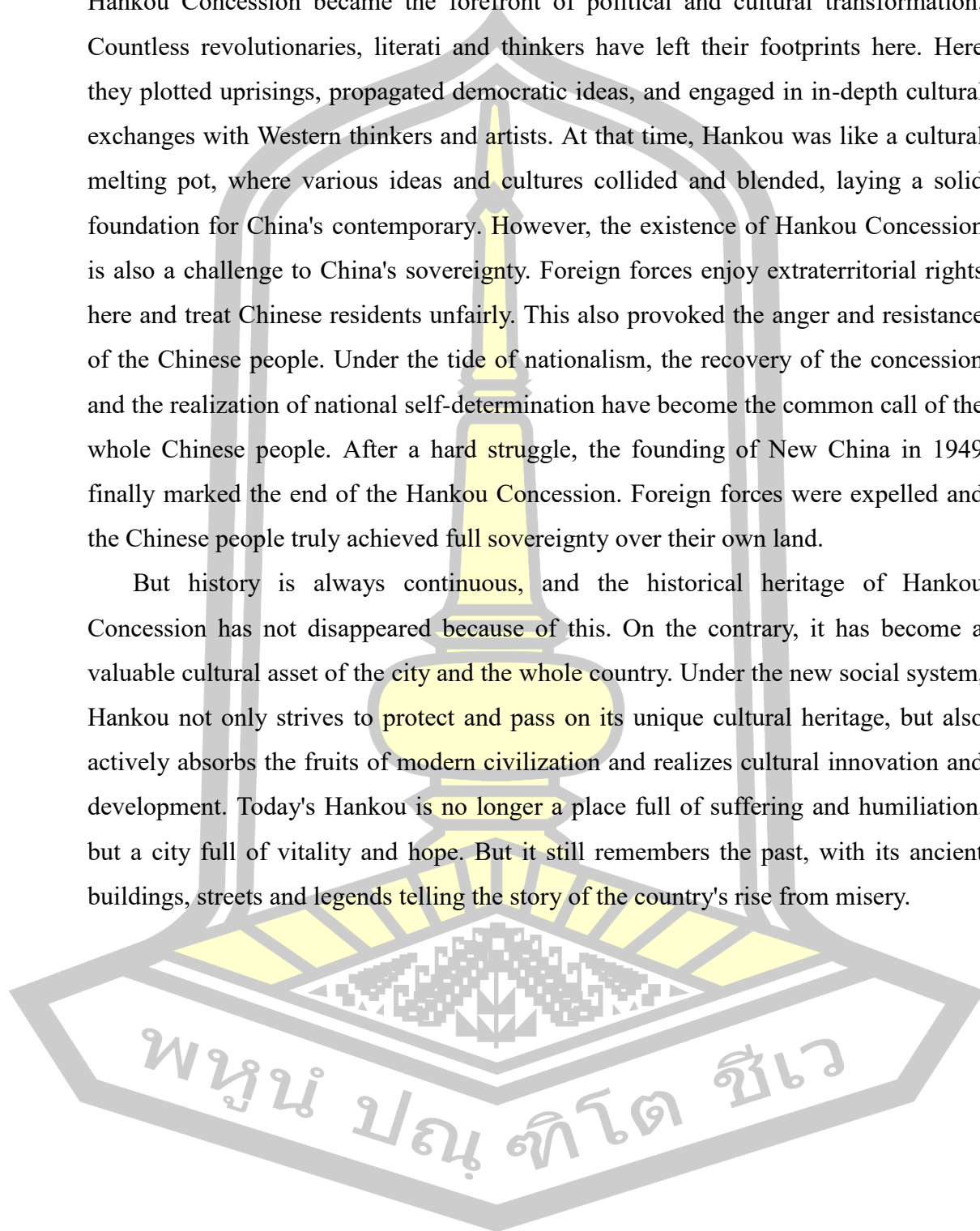
However, on the other hand, the demand of economic development has spawned more space development, and these new Spaces have gradually eaten, eroded and changed the old historical space. This kind of spatial homogenization is inevitable, which leads to the fracture and loss of continuity of the historical spatial system. The demolition of historical buildings and the destruction of the original spatial texture make the remaining historical buildings lose their environment. At present, most of the old city reconstruction methods in Wuhan are dominated by commercial development and adopt the economic operation mode of "cooperation between government and business". In this model, economic considerations often become the key factor in deciding whether to demolish historic buildings and historic neighborhoods, while the research and maintenance of the authenticity of historic buildings and historic neighborhoods take a back seat. Therefore, how to protect the historical and cultural heritage at the same time of economic development has become a problem that needs serious consideration. Only by balancing the relationship between economic development and the protection of cultural heritage can sustainable urban development be achieved and history and modernity coexist in harmony.

Summary

The Hankou Concession, a piece of land in the heart of Wuhan, is almost a microcosm of China's modern history. Every stone slab, every brick crack, seems to tell the story of the political, social, economic and cultural changes that this country has undergone. Hankou, named for the intersection of two rivers, enjoys the reputation of "thoroughfare of nine provinces". However, because of its strategic location, it has become the focus of foreign powers. When we look back to the middle and late 19th century, China was in a semi-colonial and semi-feudal era, and the Hankou Concession became a witness to the penetration of foreign forces and China's industrialization attempts. The influx of foreign capital, the establishment of foreign firms and the construction of factories have made this land full of opportunities and challenges. Of course, such a change has brought unprecedented prosperity to Hankou, but it is also accompanied by cultural collision and integration. Chinese and Western cultures converge here, forming a unique cultural landscape, with traditional teahouses, temples, western houses, churches, reflecting each other and integrating with each other.

At the beginning of the 20th century, with the surge of democratic revolution, the Hankou Concession became the forefront of political and cultural transformation. Countless revolutionaries, literati and thinkers have left their footprints here. Here they plotted uprisings, propagated democratic ideas, and engaged in in-depth cultural exchanges with Western thinkers and artists. At that time, Hankou was like a cultural melting pot, where various ideas and cultures collided and blended, laying a solid foundation for China's contemporary. However, the existence of Hankou Concession is also a challenge to China's sovereignty. Foreign forces enjoy extraterritorial rights here and treat Chinese residents unfairly. This also provoked the anger and resistance of the Chinese people. Under the tide of nationalism, the recovery of the concession and the realization of national self-determination have become the common call of the whole Chinese people. After a hard struggle, the founding of New China in 1949 finally marked the end of the Hankou Concession. Foreign forces were expelled and the Chinese people truly achieved full sovereignty over their own land.

But history is always continuous, and the historical heritage of Hankou Concession has not disappeared because of this. On the contrary, it has become a valuable cultural asset of the city and the whole country. Under the new social system, Hankou not only strives to protect and pass on its unique cultural heritage, but also actively absorbs the fruits of modern civilization and realizes cultural innovation and development. Today's Hankou is no longer a place full of suffering and humiliation, but a city full of vitality and hope. But it still remembers the past, with its ancient buildings, streets and legends telling the story of the country's rise from misery.



Chapter III

The Spatial Changes and Collective Memory of Hankou Concession

The spatial changes and collective memory of the Hankou Concession are a deep-seated phenomenon in the history, culture, and social development of the city. This kind of memory is a shared memory of past experiences among urban residents, closely related to the city's space, architecture, culture, and social life. Taking the Hankou Concession in Wuhan as an example, its geographical location, street layout, and architectural style deeply carry the rich historical memory of the region. From the foreign concessions in the 19th century to the social spatial changes after the establishment of New China, the geographical space of Hankou Concession continues to reflect the social background and cultural characteristics of different historical periods. Its historical buildings, such as western-style buildings, docks, and various public buildings, not only bear witness to the history and culture of the region, but also showcase the social life, cultural exchange, and historical background of that time. In addition, the Hankou Concession in Wuhan has experienced a series of significant events in different historical periods, which have had a profound impact on the spatial and architectural style of the concession, as well as shaping the lifestyle, thinking, and values of its residents. Here, residents from different cultural and historical backgrounds live together, and their life experiences, thoughts, and social relationships together constitute the collective memory of this specific region.

1. Spatial changes and collective memory of Hankou Concession in the semi-colonial and semi-feudal period

The evolution of the spatial pattern of Hankou Concession has experienced several stages. Initially, the concessions were mainly concentrated along the Yangtze River, with the British, French, German and Russian concessions as the main ones. Each of these concessions defined its sphere of influence and carried out urban planning and construction. With the prosperity of Hankou commerce and the expansion of foreign forces, the concession gradually expanded inland and formed a concession area with a certain scale. Inside the concession, the road system, the architectural style and the use of space all reflect the ideas of Western urban planning. The construction of public Spaces such as wide roads, green belts and parks has

improved the transportation and environment of the city. The rise of houses, villas, banks, shops and other buildings has shaped the unique urban landscape. However, this spatial pattern also exacerbated social inequalities and contradictions, and the separation of the living space between foreigners and Chinese highlighted the characteristics of the colony.



Figure 8: Hankou People's Mansion
Source: Photography by Tan Chao, 2023

The stimulation of nationalist sentiment: In the face of aggression and oppression by Western powers, the Chinese people's nationalist sentiment is growing. In the Hankou Concession, the Chinese people expressed their dissatisfaction and resistance to the Western powers through protests and strikes. This nationalist sentiment has left a deep mark in the collective memory and has become an important driving force for the Chinese people to fight for national independence and national dignity.

The embodiment of cultural blending and conflict: Hankou Concession is an important place of cultural blending and conflict between China and the West. The intervention of foreign powers brought Western lifestyles, values and technical knowledge, which had an impact on local society and culture. However, this kind of cultural integration has also caused cultural conflicts and contradictions, which has intensified social unrest and instability. This cultural blending and conflict left a deep impression in the collective memory and became an important part of Hankou's history and culture.

Influence of historical events: During the Hankou Concession period, many important historical events took place here, such as the Revolution of 1911 and the May Fourth Movement. These events have had a profound impact on Chinese history and have left a deep mark on the collective memory. The participants and witnesses of these historical events pass on their experiences and feelings to future generations, forming an important part of the collective memory.

With the passage of time, the history of Hankou Concession was gradually forgotten. However, some historical sites and buildings still carry the memory of that history. The local government and all sectors of society are also actively exploring and protecting these historical and cultural heritages, making them an important resource and cultural card for urban development. In addition, the anniversaries and important sites of some historical events have also been listed as cultural relics protection units and historical sites, becoming an important carrier of collective memory.

In contemporary society, the collective memory of Hankou Concession still has an important influence. It reminds people not to forget history, cherish peace and adhere to the path of independent development.

11. Geographical environment space of Hankou Concession

Hankou, a city full of historical and cultural charm, with its unique urban mode and economic function mode, makes it unique among Chinese cities. Different from Beijing in the ceremonial mode and Jingzhou ancient city in the defensive system, Hankou is a city in the functional mode derived from economic activities, and its overall planning has an extremely obvious spontaneity, which shows that the natural curve of Hankou Old City develops freely and expands along the trend with the "main street"¹³² as the axis.

The shape of Hankou town no longer tends to the regular geometric form represented by rectangle, and the city has no clear center and axis, reflecting the relatively homogeneous characteristics. This urban space, which follows the river and is not artificially carved, is different from the traditional Chinese square city system,

¹³² The Hankou Historical and Cultural District is located in the core area of the old city of Hankou in Wuhan, consisting of a surrounding area of Yanjiang Avenue, Jiangnan Road, Jingnan Avenue, and Huangpu Street. The overall area is 6.02 square kilometers, with rich historical and cultural resources and a unique atmosphere of old Hankou life.

showing spatial characteristics such as openness, organic growth and blurred urban boundaries. The streets of Hankou must follow the most convenient lines of communication, which in many cases are closely connected to waterways, and must be equipped with shipping loading and unloading facilities between different modes of transportation. Such urban design makes Hankou a city with convenient transportation and prosperous commerce. The streets of Hankou Town are mainly in the shape of "sleeping brush" or "fishbone", which reflects its unique urban space texture. The four main streets of Hankou are parallel to the Hanshui River or the Yangtze River, and the laneways extending from the main streets are dense like fishbones, showing unique urban spatial characteristics. These roads and streets are also not uniformly planned, reflecting the organic and progressive growth characteristics of the Han River. At the same time, similar to the traditional Chinese streets, the streets of Hankou also show the characteristics of "linear" growth. Another characteristic of Hankou's urban form is that there is no obvious spatial division. Due to the scarcity of land and dense population, people have to use land resources in a diversified and efficient way, so there is no clear division of homes, shops, workshops and other areas. This kind of mixed use of land improves the efficiency of land use and makes the life of Hankou city more colorful. The urban spatial form of Hankou reflects that commercial and civil forces are the key factors to regulate the urban space of Hankou. The number of government offices in the city is small, and the direction of the streets is not restricted by the distribution of official buildings, and the distribution of streets is not symmetrical, which is reflected in the dense streets on the side of the water and sparse on the land side. The formation of this urban spatial form is the result of the joint action of commercial and civil forces, which reflects the typical characteristics of Hankou as a city with economic function mode. In general, Hankou is a city full of historical and cultural charm, and its unique urban pattern and economic function pattern make it unique among Chinese cities. Hankou city planning has a very obvious spontaneity, conform to the river, no man-made carved urban space is different from the traditional Chinese square city system. At the same time, Hankou is also a city with convenient transportation and prosperous commerce. Its characteristics of mixed use of land and no obvious spatial division make life in Hankou more colorful.

The Hankou Concession has a dense distribution of streets perpendicular to the Hanshui River, and the streets are narrow, making the storefronts along the streets relatively precious. Long and narrow shop buildings are more economical and practical for the shop owners, and have become a major feature of Hankou commercial market. Chinese houses and shanty¹³³ as the axis, showing the high value of Hankou land. Generally, there are courtyards in the courtyard, which makes the rainwater flow to the hospital, meaning that the fat water or profits do not flow out, and bring auspicious images to the Hankou commercial society. Since the formation of Hankou Town, its development has been closely related to the wharf. From the initial "Zhouzhong as a city" to the time along the river, and eventually evolved into a developed commercial market, Hankou continues to develop and grow around the wharf with the spatial orientation of the wharf as the origin. According to records, after the Changeover of the Han River in Chenghua period, there was a pier along the Hankou River. With the passage of time, there have been many piers along the Hanshui River. By the middle and late Qing Dynasty, there were 35 wharves of different sizes along the Hanshui River from Qiaokou to Longwang Temple, of which 8 were large wharves. Huizhou businessman Wu Zhongfu witnessed the prosperity of Hankou Wharf and called it "the largest wharf in the world to gather goods to buy." In the eyes of merchants at that time, Hankou was famous for its ship wharf, which was as famous as Zhenjiang's Silver Wharf and Wuxi's Bu Wharf. The close relationship between Hankou and water has formed a community living society of "water margin space". People live and prosper by the water, and together they create a vibrant and dynamic business community. Before the middle of the Qing Dynasty, Hankou was still an open town without the protection of a city wall. However, in 1864, in order to guard against land attacks, Hankou began to build walls, thus entering a new historical stage. Despite the vicissitudes of life, Hankou still maintains its unique urban charm. Here, ancient traditions are intertwined with modern civilization, which together shape the colorful cultural landscape of the city. From the ancient streets and shops to the modern buildings and transportation facilities, all reflect the love of Hankou people for life and the inheritance of history and culture.

In modern society, space has been transformed from a priori, objective, inert and

¹³³ A hut (a thatched hut made of bark or grass mats, etc.);

contextualized "natural space" to an organic, fluid and changing "social space". This shift reflects the restriction, regulation and control of space activities by ideological, economic and political forces. Social relations pervade the space and are not only supported by them, but also produce them and are produced by them. Thus, the form of architecture is the result of social needs and is adapted to a range of political, economic, social, religious and cultural functions.(Z Qi. 2014)

The great change of Hankou urban space directly stems from two major events since the mid-19th century. First, the government should strengthen local construction and management. Since 1889, during Zhang Zhidong's¹³⁴ 18 years in charge of Hubei, the "Hubei New Deal" has been vigorously implemented. This includes the introduction of Western modern urban construction and planning ideas, so that the three towns of Wuhan, including Hankou, have made great progress in the following aspects: To set up modern factories, develop commerce, encourage foreign trade, set up shops and shopping bureaux, set up commercial offices and commercial bureaux, raise funds to open commercial schools, hire British engineers to direct municipal works, build or renovate roads and streets, rectify the appearance of cities, etc. Zhangzhidong also attached great importance to the construction of railway transportation and embankments, which were crucial to the construction of the three towns in Wuhan¹³⁵.

On the other hand, the social organization structure of Hankou has undergone a fundamental change. The original self-organized social management system has declined, and official supervision of local society and daily life has become increasingly deep. This is reflected in the gradual disappearance of the tongs and guilds as the basic forms of local social organization and their replacement by local chambers of commerce. The Chamber of Commerce was born out of the hall, but its duties are quite different. The main purpose of the chamber of Commerce is to provide a platform for practitioners to exchange business information, popularize

¹³⁴ Zhang Zhidong's Personal Life, Social Background Before the New Policies in Hubei, Content of the New Policies in Hubei, Influence of the New Policies in Hubei, and Inspiration from the New Policies in Hubei to the Present. Zhang Zhidong's Personal Life, Four Famous Officials of the Late Qing Dynasty, and Representative of the Westernization Movement.

¹³⁵ The three towns of Wuhan are located at the intersection of the Yangtze River and Han River in China. They are a combination of three important towns: Wuchang (Wuchang District, Qingshan District, Hongshan District), Hankou (Jiang'an District, Jiangnan District, Qiaokou District), and Hanyang (Hanyang District), covering the seven central urban areas of Wuhan.

business rules and regulate business behavior. At the same time, it has the same branch relationship with the authorities. With the withdrawal of the loosely managed Baojia system from the historical stage, the police's monitoring of local daily life and the formation of a new type of modern army in Wuhan indicate that the tentacles of central power have penetrated into modern society in Hankou. The process of the collapse of autonomy opened and intensified the process of social differentiation in Hankou. In addition to the bureaucrats and gentry, the emerging comprador class also began to profoundly affect Hankou society, thus forming a three-prong urban management mechanism of officials, gentry and commerce¹³⁶.

With official intervention, Hankou is moving towards modernity on all fronts. This includes the introduction of Western modern concepts and technologies in urban planning, construction and management, the promotion of urban industrialization and commercialization, and the strengthening of supervision and control over local society and daily life. These measures have promoted the development and contemporary of Hankou city to a certain extent, but have also brought some negative effects, such as excessive commercialization of urban space, inequality and differentiation of social relations. Therefore, it is necessary to protect the historical and cultural heritage and social justice of the city while promoting the development of the city, so as to achieve sustainable development of the city.

After the Industrial Revolution, Western capitalism achieved rapid development, but the problem of excessive accumulation also became prominent. In order to solve this crisis, the bourgeoisie began to look for new wealth and markets on a global scale, and to explore and produce other Spaces. Harvey points out that this "time-space repair" mechanism is a key factor in the sustainable development of capitalism, that is, by delaying time and expanding space to mitigate excessive capital accumulation and economic crisis. This involves not only the unbalanced embedding of territorial and social structures, but also the constant search for a "spatial shift" to resolve the inherent contradictions of capitalism.

In this context, the change of Hankou space becomes a typical case. The opening of Hankou and the full penetration of Western forces led to the reshaping of the urban

¹³⁶ Compradors refer to Chinese merchants who assisted the West in bilateral trade with China in modern Chinese history. Intermediaries and managers employed by foreign businesses to assist them in conducting trade activities in China.

space, which was one of the Spaces "produced" by colonialism. Colonial Spaces and colonial architecture, as producers and products, define new Spaces and trigger new economic, political, social and cultural practices. In this process, the unbalanced geographical landscape and the "center-periphery" relationship centered on the sovereign state were also formed.

As early as during the First Opium War¹³⁷, China's foreign trade door was opened, but the sales were not smooth. The United Kingdom and other capitalist countries dumped a lot of foreign goods into China, but they were limited to five treaty ports and could not penetrate inland markets. Therefore, it became an urgent need for the British to push the inland ports of the Yangtze River beyond the five Kou. With the defeat of the Second Opium War and the signing of the Treaty of Tianjin, the Treaty of Trade and the Treaty of Beijing, the ports along the Yangtze River were only open to British merchant ships for trade, and the treaty ports along the Yangtze River were mapped out and opened up.

This series of events paved the way for the opening of cities such as Hankou and the infiltration of Western forces. Therefore, the spatial shape of Hankou has undergone great changes and become a link in the global market chain of industrial capitalism. This change is not only the reshaping of physical space, but also involves many aspects such as economy, politics, society and culture.

Colonial Spaces and colonial architecture, as key elements in this process, not only define new Spaces, but also trigger a variety of new practices. These practices include both economic activities, such as trade and industrial production, and political and social changes, such as urban management and social restructuring. At the same time, these new Spaces and practices have in turn influenced the global expansion and functioning of capitalism. The change of Hankou space is the objective result of the spatial transfer of capital carried out by western capitalism, and it is also a typical case in the new political geography context under the background of globalization. This process shows how capitalism maintains and expands its global influence through the production of space¹³⁸, while also revealing the inequalities and power relations that

¹³⁷ The First Opium War (1840-1842) was a war launched by Britain against China due to the destruction of opium smuggled by the East India Company, marking the beginning of modern Chinese history.

¹³⁸ Capitalism is a social system based on private ownership of the means of production. The main content is that the bourgeoisie, who possess the means of production, exploits through the purchase of labor.

accompany this production of space.

At that time, Commander He Bu and his party arrived in Hankou under the escort of warships and hundreds of naval forces, and demarcated the concession site with Qing government officials. This marked the official establishment of the Hankou Concession. Since then, Hankou and Jiujiang were established as commercial ports, and became hubs for Western capitalist countries to control commercial traffic along the middle reaches of the Yangtze River and in central and southern China. Britain, Germany, Russia, France and Japan set up concessions in Hankou and divided up the rights and interests of the city.(Z Libin. 1998)

Despite the name "concession", Hankou has become a veritable "country within a country" after opening the port. Foreigners may exercise administrative control over all Chinese and foreign residents in the concession, while the Chinese Government has no right to administer its own residents who enter the concession. In addition, the Chinese government cannot collect all kinds of national taxes from the residents in the boundary, while the residents in the boundary must pay all kinds of corresponding taxes to the concession authorities. What is more serious is that the loss of the right to station troops in the concession area allows the concession authorities to mobilize troops to the concession area in a state of emergency, or even to stay for a long time. The British Department of Industry took control of the houses, streets, port gates, and security in the Hankou Concession, and seized China's inland navigation rights. The British banks HSBC and Macquarie¹³⁹ also issued banknotes to be used together with Chinese currency. These measures made Hankou's economic lifeline firmly in the hands of Western powers. After the opening of Hankou port, the regionality and closure of the original market were broken. Foreign goods can go deep into the mainland, and local goods are also pushed into the international market. The expansion ability of Wuhan market has been improved, attracting more and more foreign investors to invest and build here. Hankou has gradually changed from an inland commodity distribution center in the late feudal society to an important city in the modern capitalist global market.

With the formation of an independent and self-contained administrative

¹³⁹ Macquarie Group (referred to as "Macquarie") is headquartered in Australia and is a major bank in Australia that provides comprehensive investment banking, financial market services, and retail financial services. Macquarie includes Macquarie Bank Limited (MBL) and its subsidiaries around the world.

organization in Hankou by western colonists, the spatial structure of Hankou Town was quite different from that of the Ming and Qing Dynasties. From architectural style, street layout and overall planning, many aspects have undergone earth-shaking changes. One foreigner lamented: "In Hankou, it is amazing how much it has changed... The newly established Russian, French and German concessions, where only a few years ago there were rice paddies and dirty alleys, were now paved with roads and erected with tall houses. These new concessions, together with the British Concession, gave Hankou a two-mile stretch of river streets."

This great change has brought profound influence to Hankou. On the one hand, it promoted the contemporary process of Hankou and made it become an important city in the modern capitalist global market; On the other hand, it also reduced Hankou to the sphere of influence of the Western powers and became an important stronghold in the interior of China. This dual nature makes Hankou have special status and significance in the course of modern Chinese history. The historical changes of Hankou show the complex fate of modern China under the tide of globalization. The city was both a hub of commerce and traffic in China's interior and an important stronghold of Western powers in China's interior. This dual identity makes Hankou an important window to observe modern Chinese history and the process of globalization.

Hankou Concession: the crystallization of clear goals and Western planning In sharp contrast to the spontaneous and disorderly urban expansion before the opening of Hankou, Hankou Concession is the conscious product of capitalist "space production"¹⁴⁰ It not only reflects the economic interests and political ambitions of the Western powers in China, but also the field application of their urban planning and rule of law ideas. As one of the most typical and complete cases, the Land Charter promulgated by the British Lease not only establishes the political and economic framework of the concession, but also provides a solid legal foundation for urban construction and management.

From the "separation of powers" political system formed in the early days of the British Concession, it can be seen that Western powers tried to replicate their familiar

¹⁴⁰ Spatial productivity can be divided into natural spatial productivity and labor spatial productivity, planar spatial productivity and three-dimensional spatial productivity, potential spatial productivity and real spatial productivity, material spatial productivity and spiritual spatial productivity, etc.

political models in foreign lands. The separation of powers and checks and balances of the Executive Committee, the leaseholders' Conference and the Consular court ensured that decision-making power in the concession remained firmly in Western hands. With the passage of time, this political structure has also been adjusted and improved according to actual needs, such as the taxpayer conference and the establishment of the British Concession Ministry of Industry Bureau, further clarifying the division of responsibilities between construction and management, supervision and decision-making.

Although each concession shows its own characteristics in micro-planning, such as differences in road width, sidewalk setting and other details, at the macro level, they show surprising unity. This unity is not an accident, but the result of consultation and compromise driven by common interests. For example, the river street on the side of each concession along the river not only closely links the various concessions, but also has a clear functional division: the outer side serves as a transportation hub and water transportation center, and the inner side concentrates financial, diplomatic and commercial activities.

Most of the planners of Hankou Concession had rich working experience in colonies or other concessions, which enabled them to learn from the successful experience of other places when planning Hankou Concession. The mutual learning and imitation among the concessions is also an important factor to promote the rapid development of Hankou Concession. For example, the Old German Concession has been widely noticed and emulated by other concessions because of its clean streets, perfect infrastructure and strict social management. The Hankou Concession also introduced the concept of functional zoning, which was absent in Hankou before the port was opened. Large enterprises, banks and consulates are mainly located along the river because of its convenient transportation and water transportation advantages. Public facilities such as residential areas, schools and hospitals are located in relatively quiet inland areas. This zoning not only optimizes the spatial layout of the city, but also improves the quality of life of urban residents. Hankou Concession is the product of Western powers in the context of global expansion, which reflects the clear purpose and planning of capitalism in space production. At the same time, it is also the practice of Western urban planning and rule of law in China, although this practice

is full of colonial and predatory colors. However, it is undeniable that it has brought unprecedented contemporary changes to Hankou, making it one of the important economic and cultural centers of modern China.

Hankou Concession is located at the confluence of the Yangtze River and the Han River, with rich water resources and beautiful river views. In the process of the construction of the concession, western planners made full use of this natural advantage and introduced the river view into the urban space, forming a unique waterfront landscape. At the same time, they also pay attention to green construction, planting street trees on both sides of the street, setting up parks and gardens, providing a pleasant living environment for residents. This combination of natural and artificial environment reflects the organic combination of western urban planning concepts and local natural conditions in Hankou.(Z Mingxin. 2013)

Hankou Concession has a variety of architectural styles, including European classical architecture, Chinese courtyard and Republic of China style architecture. European architecture shows the charm of Western architecture with its unique facade design, domes and arches. Chinese courtyards integrate traditional garden art, pay attention to space layout and landscape construction, and show the charm of traditional Chinese culture. The architecture of the Republic of China embodies the blend of Chinese and Western culture, with both elements of Western architecture and characteristics of traditional Chinese architecture. Hankou Concession pays attention to the construction of public space and provides residents with abundant leisure and entertainment places. A number of parks and squares have been built within the concession, such as Zhongshan Park and Jiangnan Road Pedestrian Street¹⁴¹, which have become places for citizens to meet, walk and hold activities. At the same time, the concession has also built cultural facilities such as libraries and museums to enrich the spiritual and cultural life of citizens.

The commercial prosperity of Hankou Concession provides citizens with abundant goods and services. There are a variety of shops in the concession, including high-end commercial facilities such as foreign firms, banks and restaurants, as well as traditional markets and small vendors, which meet the needs of different strata of

¹⁴¹ Jiangnan Road is located in the central area of Hankou, starting from Yanjiang Avenue in the south, connecting Zhongshan Avenue and Jingnan Avenue, and ending at Jiefang Avenue in the north, with a total length of 1600 meters. With a width of 10 to 25 meters, it is a famous century old commercial street in Wuhan.

citizens. The formation of this commercial atmosphere promoted the prosperity of the city life and made Hankou Concession become one of the commercial centers in Central China. The living space of Hankou Concession shows the characteristics of differentiation and blending. Foreigners and wealthy businessmen mostly live in Western-style houses and villas, enjoying spacious and comfortable living space.(Z Mingxin. 2013). Ordinary citizens live in traditional Chinese courtyards or alleys with relatively narrow living Spaces. However, this differentiation of living Spaces has not prevented the blending of different cultures. Foreigners and ordinary citizens interact frequently in commercial, cultural and social activities, forming a unique social atmosphere in Hankou Concession.

After more than a century of vicissitudes, Hankou Concession has left many precious historical sites. These relics bear witness to the history of invasion by Western powers in China and the resistance struggle of the Chinese people. Today, these historical sites have become an important part of the city's culture, which has been protected and passed on. The government and all sectors of society have invested a lot of money in the repair and maintenance of historical buildings, making them an important resource and cultural card for urban development.

1.2 Hankou Concession street pattern and central urban area

Hankou, a city with a long history, was famous for its unique street market shape and central area before its opening. However, with the intervention of Western powers and the establishment of concessions, urban space experienced profound production and change. This change not only caused the imbalance of geographical development, but also gave birth to new "centers" and "edges". Before the opening of the port, Hankou street market was mainly distributed along the Hanshui River, forming a unique spatial form. The city center is located in the vicinity of Hanzheng¹⁴² Street and Huangpi Street, with Dyke Street and Central Street as the main trunk, divided into upper and lower two roads. This urban structure reflects that the economic and social activities of Hankou at that time were mainly concentrated in the coastal areas of the Hanshui River. However, with the establishment of the concession and the prosperity

¹⁴² Hanzheng Street is a street with a long history, located in Qiaokou District, Wuhan City, in the bustling area of Hankou. Its existence has added a rich touch to the history of Wuhan. In the past, Hanzheng Street held the lifeline of early commerce in Wuhan. In the early stages of reform and opening up, Hanzheng Street was once known as the first street in the national small commodity market.

of foreign trade, the trade center of Hankou gradually shifted to the concession area. The establishment of the concession area attracted a large number of Chinese people to move in, especially the middle and upper class of Chinese society. In order to seek a better living environment and avoid war, they choose to live in the concession. This movement of people has led to a surge in the number of residents in the concession areas, which has fuelled a freak boom in the real estate industry and a shortage of housing. To accommodate this growth, more and more modern buildings have been erected in the concession area, including foreign shops, factories and upscale residential areas. These new buildings further consolidate the central position of the concession, making it the new core of urban space production in Hankou.

This displacement of urban space production and core areas also intensifies the differentiation of social classes. The phenomenon that the strong get stronger and the weak get weaker is reflected in the spatial distribution of residents. The area around the concession became the preferred residence of foreign merchants, comprador and socialites at that time, while the nearby Liudu Bridge attracted a large gathering of Chinese businessmen. At the same time, the central area of Hankou before the opening of the port - the central street area gradually lost its former prosperity. The "fish maw" area, located at the confluence of the Yangtze and Han rivers, has become a shantytown where poor people gather because of its low-lying terrain and vulnerability to flooding.

With the passage of time, the spatial differentiation of residents gradually solidified, forming a new pattern of Hankou urban space. The concession area, with its superior geographical location and perfect facilities, has attracted a large amount of capital and wealth, further consolidating its central position. On the other hand, Huajie area is very different from the concession area in terms of health conditions, living environment and infrastructure construction. This unbalanced development intensifies social inequality and class division, making the strong stronger and the weak weaker.

In the Chinese city model described by Schenz, the city with economic function model has unique characteristics, which is significantly different from the ritual model and the defense system. One of the representative cities of this functional model is Hankou Town, whose urban planning shows remarkable spontaneity. The natural

curve of Hankou town develops freely on the axis of "main street" and conforms to the river, which is different from the traditional Chinese Fangcheng system. Its urban shape is irregular and irregular, without a clear center and axis, reflecting the characteristics of homogeneity. The number of government offices is limited, and the direction of the streets is not restricted by the distribution of official buildings, and there is no clear symmetry. The dense streets on the waterfront side are in stark contrast to the spatial patterns of Wuchang and Hanyang, highlighting the key role of business and private forces in urban spatial regulation.

The streets of Hankou Town are mainly in the shape of "sleeping brush" or "fishbone", with four main streets running parallel to the Han River or the Yangtze River. The laneways extending from the main street are perpendicular to the Han River and the Yangtze River, forming a unique urban spatial texture. Although roads and streets are not uniformly planned, they exhibit organic and progressive growth in accordance with the Han river. Similar to the traditional Chinese streets, the streets of Hankou also show the characteristics of linear growth.

In addition, the spatial form of Hankou Town still shows unified planning to a certain extent, which is mainly due to the organized construction of the gang conference hall in the local autonomous society. The guild hall played an indispensable role in the public service, and the urban space began to grow around the guild hall. With the continuous radiation of the real estate of the guild hall, its ability to assist and help the fellow townspeople has gradually improved, forming a gathering area with the guild hall as the core, and a street and gathering place with the fellow townspeople as the main body with the geographical relationship as the link.

The local buildings in Hankou are mainly the middle axisymmetrical courtyard buildings with wooden structure, most of which are shops. These buildings conform to the traditional Chinese etiquette and have deep cultural roots. Generally, it is a two-layer three-room, narrow and long shape. Shops are usually on two levels, with a storefront and a home or workshop in the back, where apprentices or workers usually live, so there is no clear division between residential, artisanal and commercial areas.

Since the formation of Hankou Town, it has been taking the spatial orientation of the wharf as the coordinate origin and developing around the wharf. From the initial

"Zhouzhong city"¹⁴³ to the formation of a developed commercial market, the wharf of Hankou Town has experienced a number of historical stages of development. These piers have appeared on the river sections along the Hanshui River, providing important infrastructure for commercial activities in Hankou.

As a typical representative of the city with economic function mode, Hankou Town has its unique characteristics in urban planning, street form, architectural features and historical development track. These characteristics are significantly different from the traditional urban system in China, highlighting the key role of business and private forces in urban spatial regulation. At the same time, Hankou Town also retains some elements of traditional Chinese cities, such as the symmetrical courtyard buildings and linear street characteristics. This unique urban form and spatial characteristics make Hankou Town occupy an important position in the history of Chinese cities.

1.3 Architectural outline of Hankou

Concession buildings in Hankou show a variety of styles, mainly brick wood and concrete structure, solid walls. Most of these buildings use European classical methods, but there are also Baroque, Rococo¹⁴⁴, Byzantine¹⁴⁵, eclectic and modernist styles. This made the architecture of Hankou Concession dominated by Western architecture.

In Hankou, a new building model has attracted attention, namely, L Fen. L Fen is a kind of multi-row house popular in Wuhan at the end of 19th century and the beginning of 20th century, which fully embodies the local characteristics of colonial architecture. This kind of housing form developed vigorously after the opening of Hankou port and the Contemporary process of Wuhan. According to statistics, Hankou has a total of 164 L, a total of 3,308 houses, most of which are distributed in the Hankou concession and its vicinity. These are mainly run by bureaucrats,

¹⁴³ The earliest wharf in Wuhan was the stone level wharf in Tianbao Lane, Hankou, built in the first year of the Qianlong reign of the Qing Dynasty (1736). Later, Yangjiahe, Laoshui Lane, Xingmao Lane, Pengjia Lane, and others were successively built.

¹⁴⁴ The Rococo style originated in 18th century France and initially emerged to oppose the elaborate art of the court. The word Rococo is derived from the merger of the French Rocaille and coquilles. Rocaille is an indoor decoration made by mixing shells and small stones, while coquilles are shells.

¹⁴⁵ Byzantine architecture is an art form of architecture with a Christian background. The building has a distinct religious color, with its prominent feature being the circular shape of the roof. Byzantium was originally a colony of ancient Greece. In 395 AD, the prominent Roman Empire split into two countries, east and west. It was a type of architectural culture that emerged in the Eastern Roman Empire during this period.

capitalists, comprador, and foreign firms and banks.

Derived from the European townhouse, the building was developed to solve the problems of urban population growth, land resource constraints and soaring housing prices. This architectural form developed rapidly after the opening of Shanghai, and integrated the characteristics of the traditional residential courtyard or Siheyuan. Real estate developers in Hankou have followed this building model. Compared with traditional residential houses, L Fin has many advantages, such as unified construction, short construction cycle, low cost, compact unit housing organization, high safety, long service life and good adaptability to traditional Chinese streets.

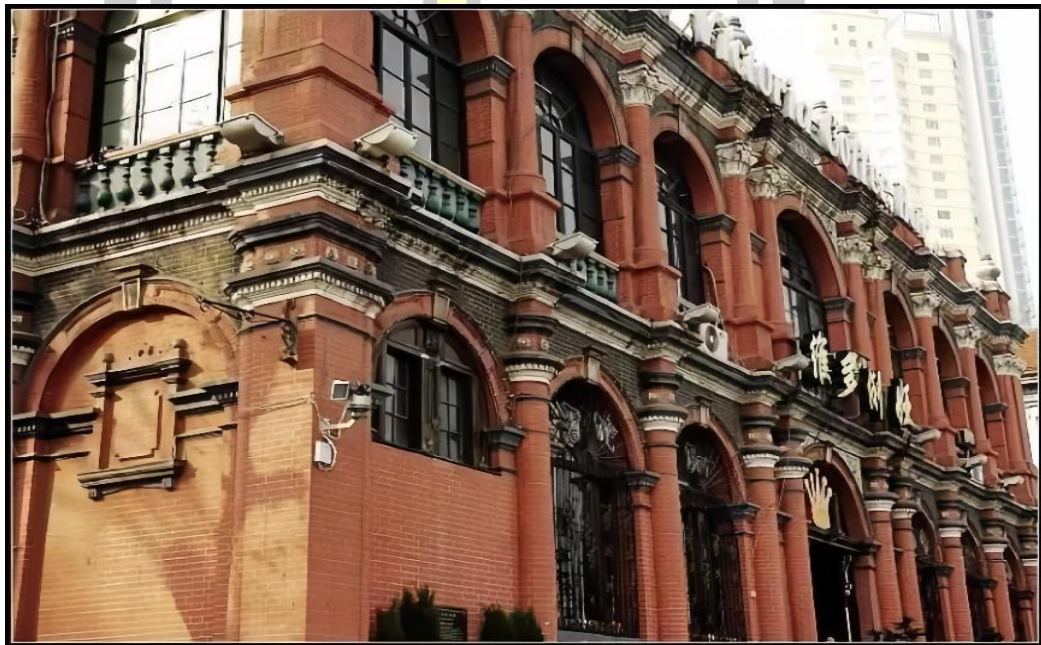


Figure 9: Hankou architecture outline
Source: Photography by Tan Chao, 2023

In terms of the overall layout, the inner buildings of Hankou have a strong unity and strict planning, simple and regular, most of them are arranged in the shape of "gong" or "Feng". These buildings are generally two storeys (some three storeys) with a high interior space of about 3-4 meters. Due to the pursuit of land utilization, the courtyard between the wing room and the main room is often reduced to a patio, and a memorial arch marked with the name of the building is set up at the entrance to facilitate unified management. The inner part is connected to the urban road system through the main entrance. Although these buildings were designed by the developers, the architectural style of each Li is still different.

The inner part of the old concession area can be roughly divided into Chinese inner part and Western inner part. Chinese interior points pay attention to the symmetry of the central axis of the building, the internal roadway is narrow, and most of them are public kitchens and toilets. The western division divides the living room, bedroom, kitchen, toilet and storage room according to the function, and has a separate toilet and toilet. The inner part of Hankou has obvious hybridity, which reflects the collision and blending of Chinese and Western cultures. In this space, Chinese and foreign elements, traditional and modern elements, as well as colonial and colonial elements are collaged, used, compromise and integration, forming the unique locality of Hankou. For example, the architectural gatehouses in Jiangnan Village and Liuye Village have both Chinese-style Shikumen, Western-style small mansions and a combination of Chinese and Western gatehouses. These similarly styled buildings also differ in details such as doors, Windows, walls, ceilings, columns and carvings.

During the early concession period, the artistic features of Hankou concession architecture were mainly reflected in the colonial style. This style, typified by pitched roofs, red brick walls, and louvered windows, not only adapted to the hot and humid climate of Hankou but also demonstrated the control and influence of Western powers over the concession. This architectural style emphasized practicality and functionality while also embodying the simplicity, clarity, and sense of order of Western architecture. The early shops and residences along Jiangnan Road are typical representatives of this style, focusing on practicality while also maintaining a sense of beauty and decoration.

During the Republican period, the artistic features of Hankou concession architecture began to show a trend of integration of Chinese and Western elements. With the exchange and fusion of Chinese and Western cultures, the architectural style also began to integrate elements from both cultures, forming a unique artistic style. Many bank buildings on Zhongshan Avenue are outstanding representatives of this period, combining Western classical elements with Chinese-style roofs, decorative elements, and carving techniques, showcasing the perfect blend of Chinese and Western art. These buildings not only possess high historical value but are also an important part of the artistic heritage of Hankou concession architecture.

During the Japanese occupation period, the artistic features of Hankou concession architecture were characterized by pragmatism. Due to the impact of the war and Japanese rule, architectural activity was somewhat restricted. The architecture of this period focused on simple flat roofs and designs without excessive decoration, emphasizing functionality and durability. Although the style was minimalistic, it also reflected the turbulence and uncertainty of the society at that time. Temporary buildings such as barracks and warehouses, which served the needs of the war, are typical representatives of this period.

In the contemporary period, the artistic features of Hankou concession architecture have become more diversified and modernized. With the establishment of New China and the advancement of reform and opening up, many old buildings have been preserved and renovated, while new architectural projects have emerged. These new buildings encompass a range of styles, from the clean and clear lines of modernism to the complex and varied forms of postmodernism. Recently constructed commercial buildings such as shopping centers and hotels within the Hankou concession area are typical representatives of this period. They are based on modernism, emphasizing the sculptural and three-dimensional qualities of the architecture, while incorporating postmodernist decorative elements and detailed designs, presenting a strong sense of modernity and fashion. These new buildings not only enrich the urban landscape of the Hankou concession but also contribute to the process of urban contemporary.

1.4 Hankou Concession Ocean Pier

Hankou, the ship pier along the river, has always been coveted by the great powers because of its unique geographical location. Since the opening of the port, foreign shipping giants such as Jardine Matheson and Swire Steamship Company of the United Kingdom, Chi-chang Steamship Company of the United States¹⁴⁶, Osaka Merchant Marine of Japan and Postcom Co., Ltd. have chosen to set up business in Wuhan.(W Limin. 2008). By 1908, Hankou had attracted nine foreign steamship companies and 29 steamships to operate there. It is worth mentioning that in 1907, Hankou opened direct routes to Osaka and Kobe, Japan, and since then, the Japan

¹⁴⁶ In March 1862, Qichang Shipping Company was officially established with a capital of 1 million taels of silver. The company also had another independent English name, called Shanghai Steam Navigation Company.

Post Company has further opened up routes to Kobe and Yokohama. This not only cemented Wuhan's position as a major transit port to Shanghai, but also made it an important export port connecting China's interior with Western countries.



Figure 10: Hankou wharf
Source: Photography by Tan Chao, 2023

After the opening of the port, Hankou has undergone tremendous changes, the soil dock has been replaced by the modern foreign dock, and the traditional wooden boats have gradually been replaced by steamships. In order to meet the needs of each country's concessions for docking their merchant ships or warships, loading and unloading materials, and transporting personnel, they occupied the beaches below the Han River and along the Yangtze River in the concessions and even the Chinese border, and built warehouses nearby. In 1865, the establishment of the wharf of SF Brick Tea Factory marked the birth of the first "foreign" wharf in Wuhan and the special wharf for the factory. With the passage of time¹⁴⁷, especially at the end of the 19th century and the beginning of the 20th century, the famous foreign terminals such as Taikoo Jardine, Nissin, Lihe, Gas Wells, Mitsubishi, Anleying, Texaco and Bunnemen appeared one after another along the river in Hankou. By 1926, the number of these marinas had reached a staggering 87.

In addition to the changes in shipping, other municipal planning and construction in the concession area also followed the model of the host countries. For example, modern urban infrastructure such as sewer system, water supply, electric lighting,

¹⁴⁷ The first factory dedicated wharf in Hubei was built along the Yangtze River. The first customs opened for taxation in Hubei. In 1871, the Shunfeng Brick Tea Factory opened the "Shunfeng Tea Stack Wharf" on the Yangtze River, becoming the first factory in Hankou to be built along the Yangtze River.

telegraph and telephone communication, cinema entertainment facilities, racetracks, schools and hospitals appeared in Hankou.

During the semi-colonial and semi-feudal period from 1840 to 1918, the dock buildings in the Hankou Concession exhibited a distinct colonial style. This style was reflected in architectural details such as sloping roofs and red brick walls, which not only adapted to the climatic conditions of Hankou but also demonstrated the authority and influence of Western powers in the concession area. The practicality and functionality of this architectural style were also embodied in the design of dock facilities, such as sturdy trestle bridges, spacious cargo yards, and convenient loading and unloading equipment, all reflecting the principles of pragmatism.

As China entered the new democratic period from 1918 to 1948, the architectural style of the Hankou Concession docks began to undergo changes with the further exchange and integration of Chinese and Western cultures. During this period, the architectural style showed a trend of combining Chinese and Western elements, retaining the basic tone of Western classicism while incorporating Chinese architectural elements and decorative techniques. For example, Chinese-style roofs, intricately carved wooden beams, and auspicious patterns could be seen in the buildings. This combination of Chinese and Western styles not only enriched the artistic style of the docks but also showcased cultural diversity and inclusivity. Meanwhile, dock facilities were gradually improved with the addition of navigation aids such as breakwaters and lighthouses, enhancing the efficiency and safety of the docks. However, due to the impact of wars and Japanese rule, the architectural style of the Hankou Concession docks shifted towards pragmatism. Buildings during this period were characterized by simple flat roofs and a lack of excessive decoration, emphasizing functionality and durability. This pragmatic architectural style reflected the social turmoil and instability of the time, as well as people's pursuit of practicality and economy. Similarly, dock facilities were primarily designed to meet wartime needs and maintain basic operations, reflecting the principle of pragmatism.

From 1949 to the present day, with the establishment of New China and the advancement of reform and opening up, the architectural style of the Hankou Concession docks has become more diversified and modernized. Many historical buildings have been preserved and restored, retaining their historical appearance and

cultural heritage. At the same time, new construction projects have continued to emerge, with styles ranging from the clean and bright simplicity of modernism to the complex and varied post-modernism. This diverse architectural style reflects the openness and inclusivity of contemporary society, as well as the vitality and progress of urban development. Meanwhile, the dock facilities have undergone extensive renovation and upgrading, incorporating advanced technologies such as automated loading and unloading systems and intelligent management systems, improving the contemporary level and operational efficiency of the docks.

2. Collective memory and spatial changes during the democratic revolution of Hankou Concession

2.1 Geographical location of Hankou Concession

Power relation is one of the decisive factors affecting the change of local spatial production. Space is not only a material entity, but also a product of social relations. The spatial distribution structure and spatial identification reflect the graphical power relationship, which is the purpose of social dominant groups to control society and others through the manipulation of space. In the process of forming the spatial shape of Hankou Concession, in addition to capitalist production, national politics and power relations are also one of the inescapable problems. This paper will discuss the forming process of the spatial shape of Hankou Concession from the perspective of power relations. Space regulation refers to the official use of zoning space and managing the presence of people in the space to eliminate potential hazards. This kind of regulation mainly comes from Foucault's concept of "regulation", and contains the connotation of "government" and "reason". In modern society, space control has become an important governance technology. Through the division and management of space, the authorities can realize the control and management of social groups and eliminate potential dangerous and unstable factors. In this process, power relations play a crucial role. Through the manipulation of space, the social dominant group realizes the control of society and others, and the resistance of others is also universal. Therefore, space regulation is not only a governance technology, but also a manifestation of power relations. Hankou Concession is a special area in the modern history of China. The forming process of its spatial shape is affected by many factors. Capitalist production is an important factor, but national politics and power relations

are equally important.



Figure 11: Democratic revolution
Source: Photography by Tan Chao, 2023

The demarcation of the Hankou Concession is a complicated process, involving the competition and compromise of many countries and forces. In this process, power relations play a crucial role. The final boundary of the concession reflects not only the sphere of influence of the countries in Hankou, but also the power relations between the countries. The demarcation of boundaries is not only a geographical separation, but also a social separation. Those within the boundary are given a specific identity and status, while those outside the boundary are excluded. This separation is not only reflected in geographical space, but also in social and cultural space.(W Yujie. 2011).

The spatial planning and management of Hankou Concession also reflect the role of power relations. The planning and construction of roads, buildings, parks and other public facilities within the concession are all under the control and influence of the concession administration. These public facilities not only meet the living needs of the residents of the concession, but also reflect the control and management of the internal space of the concession by the administrative authorities. At the same time, the administrative authority of the concession also realizes the control of the economy of the concession through the management and control of the commercial activities in the concession. This control is not only reflected in the scale and direction of economic activity, but also in the spatial distribution of economic activity.

The resistance and reaction of others is also an important aspect in the shaping process of the spatial shape of Hankou Concession. The residents of the concession and other social groups questioned and resisted the spatial planning and management of the concession administration. These doubts and resistance are not only reflected in the demarcation of the boundaries of the concession and the internal planning and management of the space, but also in the political and social system of the administration of the concession. This kind of resistance and reaction of others is universal, and it is also a manifestation of power relations in the change of space production.

2.2 Hankou Concession iconic concession fence, iron gate and power grid

Concession, as a special phenomenon in modern Chinese history, its formation, development and evolution are closely related to various complicated political, economic, social and cultural factors. Among these factors, physical boundaries, especially physical forms such as walls, gates, and power grids, become important means of spatial regulation to isolate, control, and monitor the so-called "other." Hankou Concession, as one of the important concessions in the modern history of China, the setting and change of its physical boundary profoundly reflect the evolution of social power relations. This paper will take the Hankou Concession as an example to explore how the physical boundary of the concession reflects and shapes the social power relations.

The physical boundary of Hankou Concession is mainly reflected by physical forms such as walls, gates and power grids. These boundaries not only separate the concession from the Chinese boundary, but also subdivide the different areas within the concession. For example, from Jiangnan Road to the northwest of Zhongshan Avenue, the British Concession built a wall of brick and iron fences, which extended across the boundary to the Back city Road. Except for a few major passageways, the remaining intersections were closed, and rickshaws from China were not allowed to enter the concession. This spatial control through physical boundaries makes the concession a relatively closed and independent space.



Figure 12: Hankou concession iron fence
Source: Photography by Tan Chao, 2023

The physical boundary of the concession is not only a means of space control, but also the embodiment of social power relations. First of all, these boundaries separated the concession from the Chinese territory, reflecting the colonists' discrimination and exclusion of the Chinese. In the interior of the concession, the colonists realized the control of society and others through the division and management of space. For example, inside the British Concession, except for a few major access roads, the remaining intersections were closed, and rickshaws from the Chinese border were not allowed to enter the concession. This strict control and management of space reflected the colonizers' control over social activities within the concession. (W Guosheng, 2006)

Secondly, the physical boundaries of the concession also reflect the power relations between the colonizers and the colonized. In Hankou Concession, the colonists strengthened the control and management of the concession by setting up physical forms such as gate and power grid. These limits limited not only the range of activities of the colonized, but also their social participation and political rights. For example, the "British Lease"¹⁴⁸ stipulates that "the people are not allowed to rebuild houses, sheds, etc., in the concession", which reflects the colonialists' restriction and

¹⁴⁸ The Hankou Lease of the British Concession in Hankou in March 1861.

deprivation of the activities of the colonized in the concession.

In the face of the colonizers' spatial control and social exclusion, the colonized are not passively accepted. They resist and react in a variety of ways. In the Hankou Concession, because the Chinese did not have the right to purchase real estate in the concession, they could not participate in the taxpayers' meeting and were excluded from the decision-making of the concession affairs. However, they did not give up fighting for and safeguarding their rights and interests. They express their demands and grievances through various channels, such as protests, demonstrations, strikes and so on. These resistance and reactions not only reflect the challenge and resistance of the colonized to the power relations of the colonizers, but also affect the development and evolution of the spatial shape of the concession to a certain extent.

The physical boundary of the concession is not only a means of space control, but also the embodiment of social power relations. In the Hankou Concession, these boundaries reflected the colonists' control and exclusion of the colonized through physical forms such as walls, gates and power grids. However, the colonized were not passively accepted. They resisted and reacted in various ways to challenge and resist this unequal power relationship. These resistance and reaction also affected the development and evolution of the spatial shape of the concession to a certain extent. Therefore, when studying the history of concession, we should not only pay attention to the setting and change of its physical boundary, but also dig deeply into the social power relationship and its dynamic change process behind it.

1840 to 1918 (Semi-Colonial and Semi-Feudal Period): During this period, architectural elements such as wrought iron fences and gates primarily reflected the authority and influence of Western powers. In terms of design, Western geometric patterns and ironwork decorations were adopted, while practicality and functionality were also taken into consideration. The iron gates likely exhibited a sturdy and heavyweight appearance, serving as both a security barrier and a symbol of power division. These architectural elements reflected the strong implantation of Western culture in the Hankou Concession and were also a manifestation of cultural conflict under colonial rule.

1918 to 1948 (New Democratic Period): With further exchanges and integration of Chinese and Western cultures, architectural elements such as wrought iron fences

and gates began to exhibit an artistic style that combined Chinese and Western influences. Chinese patterns or symbols, such as auspicious clouds and lotuses, might have appeared on the iron gates, blending with Western ironwork techniques to create a unique artistic effect. At the same time, iron gates during this period may have placed greater emphasis on decoration, reflecting a combination of artistry and practicality. This further reflects the influence of Western powers who had colonized China for a long time and were influenced by Chinese art. The integration of Chinese and Western cultures made the architectural style of the Hankou Concession more diverse and inclusive, and architectural elements such as iron gates became important carriers of cultural diversity.

1948 to Present (After the Founding of New China): After the founding of New China, especially since the reform and opening up, architectural elements such as wrought iron fences and gates in the Hankou Concession have exhibited more diversified and modern artistic characteristics. On the one hand, many historical buildings have been preserved and restored, and their original iron gates and other elements have been retained as witnesses of history and culture. On the other hand, new buildings and facilities have continued to emerge, and the design of iron gates has also focused more on coordination with the surrounding environment and innovation. Modern iron gates may adopt simpler and more vivid lines and shapes while utilizing new materials and technologies to exhibit a sense of the times and technology. With the opening up and progress of society, the architectural art style of the Hankou Concession has become more diverse and inclusive. Architectural elements such as iron gates not only carry historical memories and cultural inheritance but have also become witnesses of urban development and changes in the times. At the same time, these architectural elements have also been integrated into modern urban life and culture, becoming an important part of the urban landscape.

2.3 Expansion of street space inside and outside Hankou Concession

In the long history of modern China, due to the lack of national strength, the Chinese people have experienced the process of being otherized and objectified by Western powers in their own land. This is a reality full of pain and frustration, but it is also a process full of struggle and compromise. In this process, the emergence and change of the concession became an important window for observation, reflecting the

complex interaction between China and Western powers. Hankou, as an important city in modern China, also experienced such a process. Here, Britain, France, Japan and other Western powers set up concessions and carried out colonial expansion. The Chinese government is also trying to safeguard the national interests in constant negotiation, negotiation, competition and compromise. This process is full of twists and turns. Britain was the first country to extend its concession in Hankou. The reason is that in 1896, the Russian and French concessions were delimited in Hankou, and the British merchant Baoshun was delimited outside the British concession and within the Russian concession. After the British consul negotiated with the Qing government, the Qing government agreed to assign another land to the British concession. This new British concession area reached 337.05 mu, pay Diding silver, grain silver 67 taels. This incident reflected the passivity and helplessness of the Chinese government in the face of Western powers at that time.

The French concession operation in Hankou was linked to the control of the Beijing-Han railway. The choice of the orientation of Dazhimen Station and Guangdong-Han Pier is closely related to France, and has also paved the way for the expansion of the French concession. In 1902, the railway from Hankou to Guangshui¹⁴⁹ was opened, and the Dazhimen station behind the French concession was also under construction. On the grounds of the expansion of the British concession, France asked for assistance to expand the concession, and the Qing government was forced to give in. (W Guosheng. 2006). At the end of the year, Cen Chunzhen, the superintendent of Jiangnan Pass of Hubei Province, and Ma Xili, the French consul in Han China, signed the Treaty of Expanding the French Concession in Hankou, extending the French Concession to the west beyond the city wall, only 60 feet away from the Beijing-Han Railway. This process shows France's ambition and strategy in colonial expansion.

After Japan's first victory over a European country in the Russo-Japanese War, its colonial ambitions expanded even further. From 1906, Japan attempted to lease to Japan more than 1,000 mu of land outside Dazhimen Station in Hankou, adjacent to

¹⁴⁹ The Guangshui Railway was an important railway line proposed for construction in the late Qing Dynasty. The route starts from Guangshui in Hubei Province (later renamed Hankou Port) in the east, passes through Yichang Prefecture in Hubei Province, Kuizhou Prefecture in Sichuan Province (now Fengjie), Chongqing Prefecture in Sichuan Province, and ends at Chengdu Prefecture in Sichuan Province in the west.

the Beijing-Han Railway and close to the German Concession. This action provoked strong opposition from the governor of Huguang, Zhang Zhidong, and was not approved. However, on February 9, 1907, Sang Bao, superintendent of the Jiangnan Pass, and Yuki Yoshi Mizuno, Consul of Japan in Hankou, signed the Treaty of Expanding the Hankou Concession by Japan, extending the area of the Hankou Concession to the north by 150 zhangs, reaching Hejie in the east, the Beijing-Han Railway in the west, and the present-day Liuhe Road in Nantong adjacent to the German Concession, north of Liujiayi Road and south of Mayang Street, with a total area of 622.75 mu. This shows the toughness and cunning of Japan in its colonial expansion. In the face of the colonial expansion of the Western powers, in addition to the direct confrontation and foreign relations, the colonists also occupied the land of the Chinese border by various other cross-border means. For example, Mr Miller, the General Office of the British Department of Works and Industry, felt that the section from Houhualou Street to Zhongshan Avenue in the Concession area and the Chinese Border intersected with each other, causing great problems in many aspects, especially at the management and security levels. He hoped to include some of the land in his sphere of influence, as a barrier to the British concession. Therefore, he and the landowner Liu Xinsheng proposed that the British Ministry of Industry and Commerce should transport the garbage from the concession to the barren land such as Jiangnan Road and Yangzi Street to fill in the high ground, and Liu Xinsheng must retain the property rights of the land included in the concession and Liu Xinsheng promised that one of the new roads would be named after him. Since then, two roads have appeared on the newly filled land, Yangzi Street and Xinsheng Road. While the road was being built, the Ministry of Industry and Commerce also built a wall from the Boundary Road to the corner of the Bank of China on Jiangnan Road to completely isolate the concession from the remote areas of Huajie. Such behavior is undoubtedly a serious violation of China's territorial sovereignty, but also a helpless manifestation of China's inability to effectively protect its own rights and interests in that particular historical period. In Hankou in modern China, the existence and change of concession has become a unique historical phenomenon. These concessions set up by Western powers were not only tools for their colonial expansion, but also stages for interaction and conflict between China and the West. In this process, the demarcation

and change of the boundaries of the concession, as well as the struggle of the Chinese to defend the territory, reflect the complexity and twists of this era.

The Japanese concession is one of the largest concessions in Hankou¹⁵⁰, and the expansion of its area and the actions of the Japanese invaders have aroused strong reactions from the Chinese government. Although the Japanese rentals had more than doubled in size by 1907, the Japanese invaders did not stop their expansion. They occupy land without permission, refuse to withdraw from the occupation of land outside the boundary, and even use force to threaten the Chinese government. Such behavior is undoubtedly a serious violation of China's territorial sovereignty, but also the helpless embodiment of China's inability to effectively protect its own rights and interests at that particular historical period.

After the second extension of the concession, the French Concession continued to expand its boundaries by various means. They used their Catholic connections to win over the properties of churches that depended on the concession to the jurisdiction of the concession. Use the Chinese working in the concession to buy real estate near the French Concession; Other Chinese property owners close to the French Concession volunteered to join the French. All these methods make the area of the French concession continue to expand, and the control area is close to Huangpu Road.

Unlike the French and Japanese concessions, the Russian Concession had relatively little commercial activity in Hankou, so it did not request an extension. However, this does not mean that the Russian concession does not have an impact on Hankou. In fact, the Russian concession has the most property ownership to Banov, and there are many British properties. In addition, foreign businessmen also forcibly occupied land outside the concession to build golf courses, tennis courts, soccer fields and so on. All these actions showed the strong position of the colonists on Chinese soil.

After all, modern China was only a "semi-colonial and semi-feudal society"¹⁵¹ and colonial rule was not fully justified on Chinese soil, nor was China completely subject to colonial forces. Therefore, the object status of the Chinese near the

¹⁵⁰ Hankou Concession is one of the five Japanese concessions in China (the other four being Tianjin Concession, Chongqing Concession, Suzhou Concession, and Hangzhou Concession).

¹⁵¹ A semi colonial and semi feudal country refers to a country that, under the conditions of foreign capitalist invasion, gradual disintegration of feudal economy, and certain development of capitalist factors, is formally independent, but in reality, its politics and economy are both controlled by imperialism.

concession and its borders is not absolute. As the colonists tried to enclose and control more space in Hankou, the Chinese also resisted in various ways. They use private and small-scale struggles, as well as macro tactics such as resorting to diplomacy and international court rulings, to defend their territory. These actions all show the firm stand and brave actions of the Chinese people in the face of colonial expansion.

The process is fraught with complexity and twists. The colonists tried to control more space by various means, while the Chinese resisted in various ways. This process also reflects the mechanics of power and resistance. Power has its tactics, resistance has its tactics. While the dominant controls the space through specific strategies, the dominated infiltrates the controlled space through various tactics. This interaction and conflict form an important part of modern Chinese history.

The existence and change of concession is an important phenomenon in modern Chinese history. This process is full of complexity and twists, reflecting the interaction and conflict between China and Western powers. In this process, the Chinese resisted in various ways, trying to defend their territory and rights and interests. All these actions show the firm stand and brave spirit of the Chinese people in the face of difficulties.(W Yadan. 2011).

Modern China is faced with the disparity of national strength between it and Western powers, which makes Chinese people have to accept the reality of being other and objectified in their own land. However, due to the rapid change of social power in modern China and the complex interest relationship between different groups, the interaction and confrontation between Chinese and foreign forces, as well as the demarcation of concessions and Chinese boundaries, are constantly changing. Among them, the expansion of concession in Hankou by Britain, France and Japan is particularly obvious.

Britain was the first country to extend its concession at Hankou. When the British business Baoshun was demarcated outside the British concession, the British quickly negotiated with the Qing government and successfully obtained a larger land. France, on the other hand, cleverly linked the operation of the French concession with the control of the Beijing-Han railway¹⁵², paving the way for the expansion of the

¹⁵² The Jinghan Railway, formerly known as the Luhan Railway (a component of the Jingguang Railway), was a railway from Lugou Bridge, Zhengzhou to Hankou. It was the first railway that the Qing government of China

concession. Even after Japan defeated the European countries in the Russo-Japanese War, its colonial expansion ambitions were further expanded, and it successfully extended its concession in Hankou.

In addition, in addition to signing treaties with the Chinese government, these colonists also used various means to occupy the land of the Chinese border. For example, in order to solve the management and security problems of the cross-zone between the concession and the Chinese boundary, Miller, the General Office of the British Ministry of Industry and Commerce, negotiated with the landowner Liu Xinsheng and successfully included part of the land into the scope of the concession. While expanding the concession, the Japanese invaders also occupied the land near the concession without authorization, ignoring the representations and protests of the Chinese government.

These events not only show the passive position of modern China in its dealings with Western powers, but also reveal the cunning and ruthlessness of the colonialists in expanding their sphere of influence. They use a variety of means, including diplomatic bargaining, economic inducements and military threats, to achieve their aims. The Chinese government, although it has made resistance and representations at times, has often had to make compromises due to its limited national strength.

2.4 The street space of Hankou Concession is gradually recovered

On the historical stage of Hankou, the interweaving of space, power and resistance presents a complex and fascinating picture. The city is both a focus of competition between foreign powers and local residents, and a place where many cultures and communities meet and collide. First of all, the process of opening up the Russian lease fully demonstrates the close relationship between space and power. Russia tried to obtain the Hankou land parcel by lease, but the process encountered strong resistance from the tenants. This is not only because residents fear losing their homes, but also because they are unwilling to accept foreign domination. This resistance continued for several years until the two sides reached a compromise. This process is actually a struggle for power and space, and it is also a kind of adherence and resistance of residents to their own living space.

Secondly, the strong presence of the British in Hankou and the frequent conflicts

between the British and the Chinese further increased the tension in the space. The leading role of British consuls in many affairs is actually a manifestation of the power exercised by Britain in Hankou space. The attack and resistance of the Chinese community to the British was a challenge and resistance to this power. This resistance is not only the protection of individual rights and interests, but also the insistence on national dignity and autonomy.

At the same time, the dispute between Japanese rent and local Chinese border also reflects the dynamic relationship between power and resistance in space. Whether it is the public anger after Yuan Shikai accepted the "21 articles"¹⁵³ or the incident of Japanese shops being destroyed, it shows the dissatisfaction and anger of Chinese residents against the expansion of Japanese power. This discontent and anger evolved into a series of acts of resistance, including demonstrations and boycotts of Japanese goods. These actions not only expressed the Chinese residents' protest against the Japanese aggression, but also showed their solidarity and courage in the face of oppression.

From a larger perspective, this history actually reveals the dialectical relationship between power and resistance in space. On the one hand, power tries to maintain its own authority and interests by controlling and planning space; Resistance, on the other hand, fights for its own rights and dignity by challenging and breaking this spatial planning. In this process, space is not only a physical place, but also a social construction full of power struggle and resistance tension. Moreover, this history reminds us that the space for power is not fixed. With the change of society and history, the space of power is constantly adjusted and reconstructed. In this process, resistance is always born along with the operation of power, constantly challenging and shaping new spatial forms. Therefore, we should pay more attention to the operation of power and the practice of resistance in space, and understand the changes of history and society in a more comprehensive and in-depth way.

throughout history, leaving profound impressions in each period. These characteristics are not only reflected in individual buildings but also in the overall

¹⁵³ It is a secret clause of Japanese imperialism attempting to destroy China. On January 18, 1915, it was proposed to Yuan Shikai by the Japanese Ambassador to China, Nishi Yoshida. Yuan Shikai did not reject these "21 items", but instead adopted a delaying strategy and engaged in secret negotiations with Japan. On May 25, 1915, China and Japan signed an amendment to the "Twenty One Articles" of the "Sino Japanese Civil Fourth Treaty" in Beijing.

layout of the streets, interface design, and the treatment of public spaces, exhibiting unique charm.

From 1840 to 1918, during the semi-colonial and semi-feudal period, Hankou, as one of the trading ports, began to be exposed to Western architectural culture. The emergence of Western-style architecture, such as the Macquarie Bank Building, brought a new look to Hankou streets with its verandah design and the solidity of brick and stone structures. Most of these buildings were built close to the street, adhering to the building control line, forming a neat and straight street interface. This layout not only facilitated transportation and commercial activities but also embodied the concept of Western urban planning.

During the period of new democracy from 1918 to 1948, with the development of Hankou, classical architecture and art nouveau architecture began to emerge. Classical architecture, such as the Da Qing Bank, became a bright spot on Hankou streets with its elegant and dignified style. These buildings emphasized symmetry and proportion, with clean and straightforward facade treatments, showcasing the charm of Western classical architecture. On the other hand, art nouveau architecture, such as the Heping Packing Factory, broke the shackles of traditional architecture with its unique shape and decoration, injecting new vitality into Hankou streets.

After 1949, art deco architecture and eclecticism became prevalent. Art deco architecture, such as the China Industrial Bank, exhibited the unique charm of the art deco style with its abundant decorative elements and three-dimensional modeling. These buildings focused on detailed treatments, with exquisite facade designs, becoming landmark buildings on Hankou streets. Eclecticism, as seen in the Guohuo Bank, cleverly fused different architectural styles and elements, forming a unique architectural style. This eclectic style reflected architects' pursuit of innovation while respecting and inheriting historical culture.

In addition to the aforementioned architectural styles, Hankou streets also integrated various architectural styles from Britain, Russia, France, Germany, and other countries. These different styles coexisted harmoniously on Hankou streets, forming a diversified architectural landscape. For example, the British-style architectural group featured grid-like streets and large public buildings, demonstrating the rigor and practicality of British urban planning; the French-style architectural area

emphasized a combination of grid and radial streets, reflecting the flexibility and artistry of French urban planning; while the German-style architectural section showcased delicate and elegant building designs with steep roof slopes and bright colors, exhibiting the romance of German architecture.

Regarding street planning, Hankou also emphasized the treatment of public spaces and the creation of green landscapes. The streets were lined with trees, providing a comfortable leisure space for citizens. Meanwhile, public facilities on the streets, such as street lights and seating, were also carefully designed to coordinate with the architectural style, creating a harmonious and unified street environment.

3. The collective memory of the spatial changes of Hankou Concession nationalization after the founding of New China

3.1 Transition period from 1949 to 1956

This document, "Overview of the Real Estate of Foreigners in Wuhan City"¹⁵⁴ gives a detailed overview of the history of the real estate of foreigners in Wuhan City before the founding of the People's Republic of China. Roughly speaking, this history can be divided into three stages. From 1861 to 1937, although Wuhan experienced the Revolution of 1911, the Northern Expedition and the changes in the rights and interests of Britain, Germany and Russia¹⁵⁵, the real estate of foreigners from 15 countries, such as Britain, the United States, France, Italy, Japan and Germany, was not greatly impacted. (X Yang. 2006)

However, by the time of the Anti-Japanese War from 1937 to 1945, the expatriate real estate in Wuhan had undergone a great transformation. British and American power gradually waned, while Japan began to expand its influence in Wuhan. During this period, Britain and the United States sold a lot of real estate to the Chinese, such as Jardine Matheson's property on Luojiashan Road in Hankou, which also led to a series of disputes over property rights. In addition, some important assets of Britain and the United States in Wuhan, such as docks and factories, were occupied by the Japanese army, making the foreign assets in this stage of the overall decline trend.

The period from 1945 to 1949, after the victory of the Anti-Japanese War, was the

¹⁵⁴ Registration and registration of unowned houses for foreigners in the Hankou Concession.

¹⁵⁵ The Northern Expedition generally refers to the large-scale strategic attacks from south to north in Chinese history. In modern history, it often specifically refers to the Northern Expedition War that occurred between 1926 and 1928, when the National Revolutionary Army advanced northward to suppress the Beiyang government.

third stage. The nationalist government returned the assets of various countries taken from it by the Japanese army. The British real estate industry recovered, while the Americans began buying up property in Wuhan, especially in Hankou. For example, under the Sino-US Surplus Agreement, the United States purchased the foundations of the German Deutsche Bank, while French and Italian properties were restored to their original condition.

Prior to liberation, there were two comprehensive registrations of alien assets, in 1936 and 1947-1949, the second of which was larger and longer. After the liberation, the Wuhan Municipal government conducted another registration between February and March 1950, although some assets had already participated in the 1949 registration. According to the registration results, the foreign real estate in Hankou is the most concentrated, far more than Wuchang and Hanyang, and mainly distributed in the area from Jiangnan Pass to Danchi Water, and the traffic arteries near the river pier and the original concession area.

In order to better manage the assets of these foreigners, the Wuhan Municipal Government issued the relevant real estate registration management measures in February 1950, requiring foreigners to register with the Municipal and Land Bureau. In the early days of liberation, the new government also treated private real estate differently. In order to prevent economic sabotage by the United States, the government decided to regulate its assets in China. Both the central government and the Wuhan municipal government have issued relevant orders, freezing all assets and deposits in the United States, and announcing corresponding interim measures. According to statistics, in 1950, a total of 2,377 acres of land in the United States were checked. In addition, the government decided to take over the enemy and reverse properties of the counter-revolutionaries.

As the country's development focus shifts to productive construction, both non-productive construction standards and urban planning standards are required to be lowered in order to save money and accelerate nation-building. As a result, the government decided to focus its main resources and focus on productive construction, while the pressure on real estate was alleviated through nationalization and redistribution of private property. The socialist transformation of private property aims to strengthen state control, ensure that private property is rented in line with state

policies, and gradually change its ownership structure. This transformation process requires comprehensive planning, strengthened leadership, and orderly steps to complete.

On July 5, 1955, in his report to the Second session of the first session of the National People's Congress, Li Fuchun¹⁵⁶ clearly pointed out that in order to accelerate national construction, non-productive construction standards and urban planning standards need to be lowered. The aim is to save unnecessary spending and redirect resources to productive construction. This is a major decision concerning the long-term development interests of the country, and all state organs and business sectors must abide by it.

Looking back at the Master Plan of Wuhan City in 1953, the focus of urban construction in Wuhan has shifted from "restoring the economy and transforming the old city" to "serving large-scale industrial construction". This shift reflects the government's strategic thinking in economic construction. As the government has focused its efforts and funds on productive construction, the pressure on real estate has been alleviated mainly through the nationalization and redistribution of private property.

The document of December 16, 1955, "Opinions on the Current Basic Situation of Private Property in Cities and the Socialist Transformation of private property"¹⁵⁷ further mentions that the socialist transformation of private property is a link in strengthening state control. The first step is to ensure that private property rental is in line with national policies, and then gradually change its ownership structure. This transformation should follow the principle of "comprehensive planning and strengthening leadership", take orderly steps, and strive to complete within one or two years.

These policies and guidelines not only show the determination and direction of the country in economic construction, but also reflect a deep understanding of the real estate market and control strategies. From the central to local levels, all decision-makers and implementors are required to strictly abide by these guiding principles to

¹⁵⁶ At the First Session of the First National People's Congress held in September 1954, Li Fuchun was appointed as Vice Premier of the State Council and Director of the National Planning Commission,

¹⁵⁷ On December 16, 1955, the Second Office of the Central Secretariat proposed the "Opinions on the Basic Situation of Urban Private Real Estate and the Socialist Transformation", which analyzed the basic situation of urban private housing nationwide and discussed the specific forms of private housing transformation.

ensure robust and efficient nation-building.

3.1.1 The geographical location of the street is reassigned

During the transition period from 1949 to 1956¹⁵⁸, the geographical location of Hankou streets underwent a large-scale redistribution. The background of this period was the founding of New China, and urban planning and construction faced new challenges and opportunities. In order to better adapt to the development needs of the country and meet the living needs of the people, the geographical redistribution of Hankou street has become an important task. After the founding of New China, urban planning and construction are faced with new challenges and opportunities. On the one hand, the city needs to recover and develop its economy and improve people's living conditions.(X Hanqin. 2012). On the other hand, cities also need to adapt to the new national development strategy and lay the foundation for the long-term development of the country. In this context, the geographical redistribution of Hankou street has become an important task. In order to better adapt to the new urban planning and development needs, the geographical location of Hankou street has been adjusted on a large scale. In order to better meet the traffic needs of the city, the road system of Hankou street has been adjusted on a large scale. Some existing roads have been widened or rebuilt, and some new roads have been built. These new road systems are not only more scientific and rational, but also more conducive to urban traffic and economic development. During the transitional period, some concession areas of Hankou were also incorporated into the new urban planning. These concession areas had historically been the domain of foreign powers, but after the founding of New China, they also became part of urban planning and construction. In order to better meet the needs of urban development, the geographical location of these concession areas has also been adjusted and transformed accordingly. In order to better meet people's living needs, Hankou Street has also been divided into some new communities. These new communities are more rational and scientific in geographical location, which is conducive to the transportation and economic development of the city. At the same time, these new communities also provide people with a better living environment and living conditions. The reallocation of Hankou street provides better

¹⁵⁸ The general line of the transition period is the general line of the CPC in the period from the founding of the People's Republic of China to the basic completion of the socialist transformation of public ownership of the means of production.

conditions for the economic development of the city. The new road system and community division provide better infrastructure and conditions for the transportation and economic development of the city. At the same time, the adjustment and transformation of the concession area also provide new opportunities and space for the economic development of the city. The redistribution of the geographical location of Hankou street provides better living environment and living conditions for people. The new community division provides people with a better living environment and public facilities, making people's lives more convenient and comfortable. At the same time, the adjustment and transformation of the road system also provides better conditions and convenience for people's travel. The reallocation of Hankou street provides new opportunities and space for urban planning and development. Through the adjustment and transformation of the city's geographical location, the city can better adapt to the new development needs and challenges, and lay the foundation for the long-term development of the city. At the same time, it also provides new ideas and methods for urban planning and development. During the transitional period from 1949 to 1956, the redistribution of the geographical location of Hankou streets was an important task, which had a profound impact on the development of the city and people's life. Through the adjustment and transformation of the city's geographical location, the city can better adapt to the new development needs and challenges, and lay the foundation for the long-term development of the city. At the same time, it also provides a better living environment and living conditions for the people, making people's lives more convenient and comfortable.

3.1.2 Building registration number

As an important commercial and cultural center in history, Hankou has a large number of buildings, including historical buildings, commercial blocks, residential areas and so on. In order to better manage these buildings, Hankou Street has carried out building registration number work. The purpose of building registration number is to facilitate the management, statistics and protection of buildings to ensure the smooth progress of urban planning and construction. Through the registration number of buildings, the archives of buildings can be established to record the history, current situation and use of buildings, and provide an important reference for urban planning and construction. Building basic information: including building name, address,

construction age, structure type, construction area, etc. This information is the basis for building registration numbers and can help managers better understand and manage buildings. Building ownership information: Records the ownership of the building, including individual ownership, unit ownership or state ownership. Historical and cultural value assessment: The assessment and identification of buildings with historical and cultural value, such as ancient buildings, historical sites, etc. Building status survey: to investigate and record the use status, maintenance status and safety status of the building in order to take timely measures for maintenance and protection. Numbering rule formulation: Formulate rules and standards for building registration numbers to ensure the uniqueness and standardization of numbering.

Archives establishment and management: Establish building archives, including drawings, photos, text descriptions and other materials, and properly manage and preserve. In the transitional period, Hankou street strengthened the importance and implementation of building registration number work. A special agency has been set up to take charge of building registration and numbering work, and relevant laws and regulations have been formulated to standardize the procedures and standards for building registration and numbering. At the same time, advanced technical means are adopted for registration and management, which improves work efficiency and accuracy. The registration number of Hankou street buildings during the transitional period from 1949 to 1956 is an important task, which is of great significance for protecting the historical and cultural heritage of the city and promoting urban planning and construction. By registering and numbering the buildings, the effective management of the buildings can be achieved, laying the foundation for the long-term development of the city.

3.2 Public-private partnership 1956-1966

In the late 1950s, China established a highly centralized planned economic system, which made the nationalization of private real estate the dominant direction. Since then, the nature of real estate has undergone profound changes, from the original commodity attribute to the unified distribution of welfare by the government. This shift means that administrative means have become the main way of allocating space resources. In that era, the distribution of welfare housing was in the hands of the

state and state-owned enterprises, which would make partial adjustments according to the economic situation.

In 1955, China established the honorarium-system wage grade system¹⁵⁹, and then the central government formulated the corresponding housing grade standard, which became an important basis for housing construction and distribution of each unit. On the whole, the housing allocation system at that time embodied the principles of fairness and reasonableness. However, we also have to admit that the opportunity to obtain welfare housing is not equal to everyone, some employees of non-public ownership and collective system enterprises are facing difficulties in obtaining housing allocated by the state, they may only rent in private houses with poor conditions, or even some people can not get housing allocation at all.

In the early years of the People's Republic, houses in the old concessions were of better quality, so they were generally allocated to cadres and employees of state-owned enterprises. In contrast, the places outside the old concession area, especially the area west of the Beijing-Han Railway, known as the "railway side", have significantly poorer accommodation conditions, and are basically shanty towns with a complex composition of residents.(W Yujie. 2011). At that time, parents would warn their children not to play on the railroad tracks out of concern for their safety. Children who grew up in the old concession also had a sense of superiority among their classmates. This situation continued until the 1950s and 1960s, with the continuous advancement of municipal construction, the environment on the "railway side" began to gradually improve.

In 1958, the second meeting of the Eighth National Congress of the Communist Party of China passed the general line of "full of energy, strive for the upper reaches, build socialism as quickly as possible and save money", and the country entered the climax of industrial construction of the "Great Leap Forward". However, at this stage, the status of house construction is relatively low. Even at the Third National Planning Conference in 1960, the opinion of "no urban planning for three years" was put forward. This has led to a large number of people from rural and suburban areas pouring into the city, making the contradiction between housing supply and demand

¹⁵⁹ The salary system reform in 1956 initially established a job rank salary system, which also laid the foundation for China's salary system. Its characteristics include: firstly, the abolition of the supply system and the direct use of currency to set wage standards; Secondly, the wage level system for workers has been improved.

in the city further aggravated. At the third session of the First National People's Congress, many people's deputies reflected the seriousness of the housing problem for workers and strongly called for a solution to the problem. It is estimated that at that time, there were about 900,000 workers in the country whose housing problems had not been solved.

In Wuhan, Yan Jianping, deputy director of the real estate Administration Bureau, mentioned in a report in 1957 that due to the rapid increase in the urban population, the per capita living area dropped from 4.06 percent in 1949 to 3.06 percent in 1956. Especially in the old city, such as the old concession of Tiansheng Street, Station Road area, the population density reached an astonishing 1200-1500 people/hectare. Faced with such a severe housing situation, all existing housing, including housing buildings in the old town and the old concession area, naturally need to be prioritized to solve the housing difficulties of residents. In addition to strictly controlling the rental and purchase of real estate by organs and organizations, and the construction of additional or self-built new residences, especially high-rise residences, relevant discussions and decisions were also made at the first session of the Wuhan Municipal People's Congress in 1956.

In the early 1960s, in order to ensure the protection of residents' living conditions, the Wuhan Real Estate Administration Committee of the Communist Party of China began to implement the "housing management system combining management, maintenance and housing". This system requires the unified management of the house, according to the neighborhood committee to set up a management group to be responsible for the management and maintenance of the house, and to establish a picture card file of the house. These charts record in detail the property rights, area, structure and other aspects of the house information, in order to monitor the real estate transactions. At the same time, it also issued the "Wuhan Public Housing Maintenance and Equipment Storage Trial System", which stipulates various rules for the protection of public housing in detail. For example, it is not allowed to arbitrarily change the nature of the use of the house, walk on the red tile or tile roof, fly kites, dry clothes, etc.; It is not allowed to hang objects from beams, ceilings and ceilings; It is not allowed to install dark buildings and power machines in the room; Do not pile or drag heavy objects or hammer coal on the platform, balcony, corridor or floor of

the building; It is even required to teach children not to slide on the stair railings and often hook the wind hook. If the tenant damages the public house for similar reasons, he or she must repair it or pay the price.

In addition to formulating rules for the protection of public housing, the Real Estate Administration has also actively carried out renovation activities in the old city to improve the living environment of residents and control the destruction of housing. Through these efforts, the redistribution of the old concession space has been completed and a new spatial order has been basically established.

3.2.1 Nationalization of street buildings

From the late 1950s to the early 1960s, China was in a crucial period of socialist transformation and construction. Among them, public-private joint venture policy, as an important part of socialist transformation, has been widely implemented in Hankou Street. This policy not only had a profound impact on the economy and society at that time, but also laid an important foundation for future urban planning and construction. In the initial phase of the public-private partnership, the government conducted a comprehensive assessment of the private buildings in Hankou Street. The evaluation is carried out by professional evaluation teams, who use scientific methods to determine the actual value of the building based on factors such as its structure, quality and geographical location. This evaluation process ensures that the rights and interests of the owners of private buildings are fully protected and provides a basis for subsequent buy-outs. The redemption work is the key link of the implementation of the public-private partnership policy. Based on the evaluation results, the government negotiates with the private building owners and pays reasonable compensation to acquire their property rights. The payment of compensation is flexible and can be made in a lump sum or in installments, taking into account the actual situation and needs of the owners of private buildings. Through the redemption work, the government gradually nationalized the private buildings in Hankou Street. After nationalization, the management of the buildings is transferred to the government. In order to ensure the safety, health and normal use of these buildings, the government has set up a special management agency. These management bodies have professional management knowledge and experience, and are responsible for the daily maintenance, repair and management of buildings. They regularly inspect the

structural safety of buildings, the operation of equipment and facilities, and deal with various problems and hidden dangers in a timely manner. At the same time, the management agency also strengthened communication and cooperation with residents to jointly maintain and manage these nationalized buildings. The nationalized buildings are mainly used to meet the housing needs of the residents. The government shall formulate reasonable distribution plans according to the actual needs of residents and their family conditions. The distribution exercise is based on the principles of fairness, impartiality and openness to ensure that every resident has access to suitable housing. At the same time, according to the needs of urban planning and development, the government also makes reasonable use of these buildings to promote the economic and social development of Hankou area. For example, some buildings may be transformed into public facilities such as schools, hospitals, shops to meet residents' basic living needs and improve the quality of life.

In the process of nationalization, the government paid special attention to the protection of historical buildings and cultural heritage. Hankou Street has a rich historical and cultural heritage, many of which have important historical value and cultural significance. The government conducted a comprehensive survey and registration of these buildings, and formulated a detailed protection plan. For buildings of particularly important value, the government takes special protection measures, such as repair, maintenance and preservation of the original appearance, to ensure that these valuable historical and cultural heritage can be passed on and continued. In addition, the government has strengthened publicity and education for residents to raise their awareness and protection of historical buildings and cultural heritage. (S Quanyou. 2003)

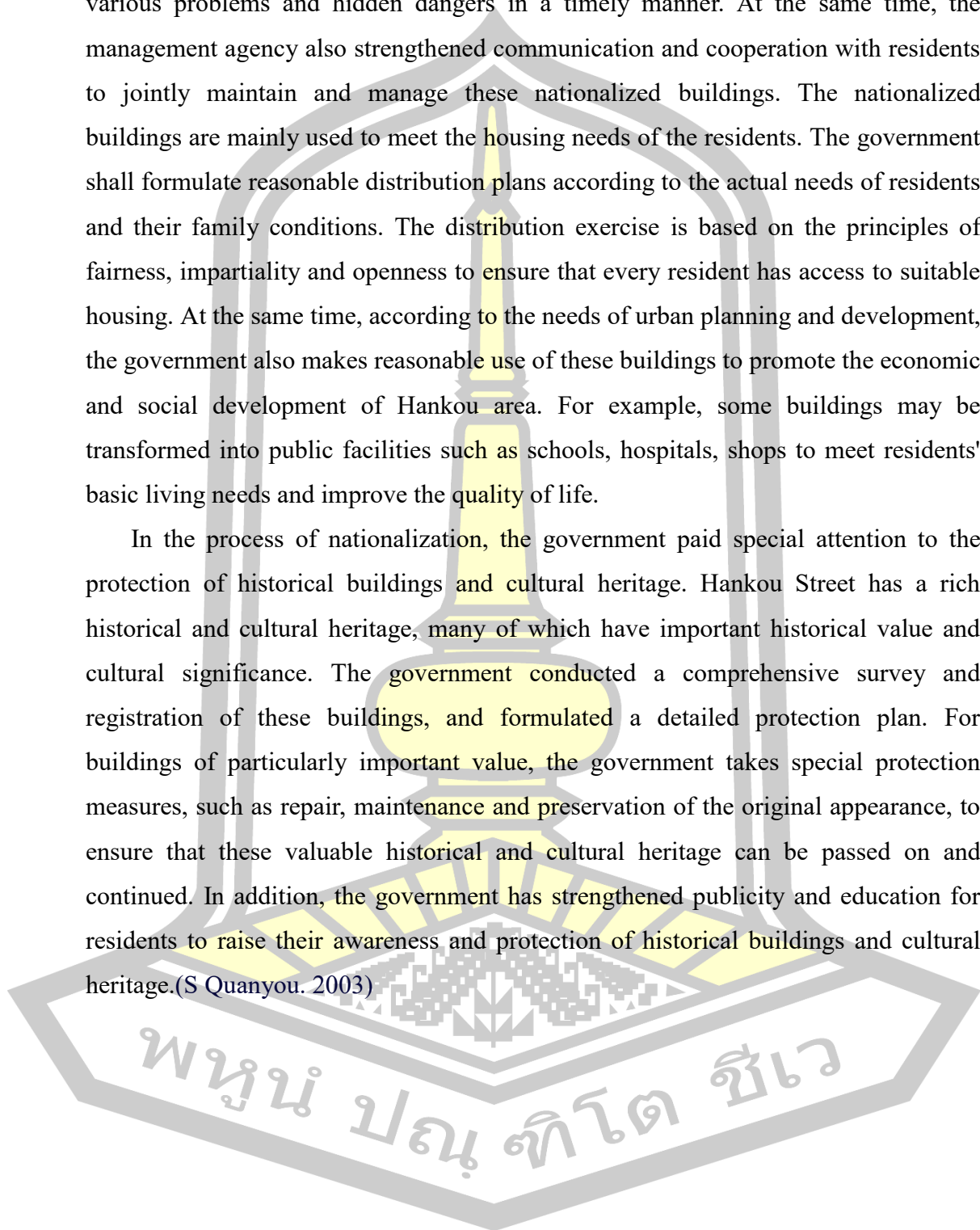




Figure 13: Hankou buildings were nationalized
Source: Photography by Tan Chao, 2023

The nationalized buildings provide important resources for the planning and construction of the city. According to the needs of urban development, the government makes reasonable planning and utilization of these buildings. They make detailed urban plans, including road traffic, green landscape, public service facilities and so on. By strengthening the construction of infrastructure and the allocation of public services, the government has improved the quality of life of residents and promoted the sustainable development of the city. At the same time, the government also pays attention to the improvement of energy conservation and environmental protection performance of buildings, and promotes the application of the concept of green building and sustainable development in urban construction.

The nationalization of the buildings in Hankou Street between 1956 and 1966 is a complicated and important historical process. Through the evaluation and redemption of private buildings, the management of buildings after nationalization, the allocation and utilization of buildings, the protection of historic buildings and cultural heritage, and the promotion of detailed expansion of urban planning and construction.

3.2.2 Street boundaries are eliminated and buildings are reassigned

Between 1956 and 1966, China went through an important historical stage of public-private partnership. During this period, the boundaries of Hankou Street were

removed, and the original private buildings were nationalized and redistributed. This process not only had a profound impact on the economy and society at that time, but also provided important historical experience and enlightenment for the future urban planning and construction. In this paper, the redistribution of buildings after the elimination of street boundaries in Hankou will be expanded in detail to reveal the whole picture of this historical process. Before the implementation of the public-private partnership policy, the buildings in Hankou Street were mainly private, including shops, office buildings, and residential buildings. These buildings have played an important role in economic and social development, but there are also some problems, such as poor management, security risks and so on. The implementation of public-private partnership policy aims to solve these problems and promote the transition from private economy to socialist economy. In the context of the public-private partnership, the boundaries of Hankou Street were removed and the original private buildings were nationalized, providing a basis for redistribution.

The redistribution of buildings after the elimination of street boundaries in Hankou aims to achieve the following purposes: to meet the housing needs of residents, to promote the economic and social development of the city, and to make rational use of state-owned resources. In order to achieve these ends, redistribution should be guided by the following principles: equity and equity, ensuring that every resident has access to suitable housing; Actual demand, according to the actual needs of residents and family conditions to be distributed; Urban planning meets the needs of urban planning and development. Survey and registration: The government conducts a comprehensive survey and registration of buildings after nationalization to understand their structure, quality, geographical location, etc. The purpose of this step is to provide a basis for the formulation of redistribution programmes. Plan formulation: The government will formulate a reasonable redistribution plan according to the survey results and the actual needs of residents. The plan should fully consider the actual situation of the building and the needs of residents to ensure the rationality and feasibility of the distribution. Publicity and listening to opinions: The government will publicize the redistribution plan and listen to the opinions and suggestions of residents. This step is aimed at ensuring transparency and public participation in the programme and enhancing its scientific and democratic character.

Implementation of allocation: The government carries out the actual allocation of buildings according to the finalized reallocation plan. The allocation process should follow the principles of fairness, justice and openness to ensure that every resident has access to suitable housing. Housing allocation: The government allocates buildings after nationalization as housing according to the actual needs of residents and family conditions. The distribution targets include urban residents, migrant workers, intellectuals and other groups to meet their basic housing needs. This initiative has improved the housing conditions and quality of life of residents and strengthened their sense of identity and belonging to the socialist system.(S Yanjing. 1992)

Construction of public facilities: The government will use some of the buildings for the construction of public facilities, such as schools, hospitals, shops, etc., to improve the quality of life and convenience of residents. The construction of these public facilities not only meets the basic needs of residents, but also provides strong support for the economic and social development of the city. Industrial and commercial development: According to the needs of urban planning and economic exhibition, the government will use part of the buildings for industrial and commercial development to promote the economic prosperity of Hankou area. Through the introduction of high-quality enterprises and the development of characteristic industries, the economic strength and market competitiveness of Hankou area have been improved. Cultural heritage protection: For buildings with historical value and cultural significance, the government will repair and protect them, and display and use them as cultural heritage to inherit and promote the excellent traditional Chinese culture. This initiative not only protects the historical and cultural heritage, but also provides important resources for the development of the city's cultural industry.

3.3 Cultural Revolution (1966-1976)

Beginning in 1965, China's Third Five-Year Plan¹⁶⁰ gave priority to national defense construction, and the industrial layout changed accordingly. Due to the need to prepare for war, housing standards have been greatly reduced, resulting in a severe

¹⁶⁰ The five-year plan is an important part of China's national economic plan and belongs to the long-term plan. Mainly planning for major national construction projects, distribution of productivity, and important proportion relationships in the national economy, setting goals and directions for the long-term development of the national economy. The Third Five Year Plan: The National Economic Development Plan of the People's Republic of China from 1966 to 1970.

compression of people's living space. During the Cultural Revolution, social unrest further exacerbated the housing problem, with many people's homes being occupied or demolished, and private houses being taken over in large numbers. During this period, the road names of many cities were also changed to reflect strong political overtone and a sense of The Times. Until 1972, with the occurrence of the 913 incident, Wuhan began to rectify the road names, rid of some of the colonialist and feudal superstitious road names, and use new names.

However, the housing problem did not go away. According to records, by the end of 1977, the per capita living area in 190 cities across the country was only 3.6 square meters. This shows that housing conditions were extremely difficult. During the Cultural Revolution, there were even extreme situations such as forced transfer of public property and seizure of private houses, which caused many people to lose their homes. Letters from David Tian and Liu Qingyu, among others, reflect widespread problems during this period.

In politics, class struggle was regarded as the principal contradiction of society at that time. The relevant documents adopted by the CPC Central Committee marked the beginning of the Cultural Revolution. During the Cultural Revolution, many people's living environment was destroyed, private houses were taken over, and living space was crowded out. These behaviors were common at the time.

The period from 1965 to 1977 was a special period in Chinese history. Housing has been seriously neglected for political reasons and for the need to prepare for war, resulting in a difficult life for many. This history also reminds us that we should pay attention to people's basic living needs, especially housing, no matter when and where we are. After the beginning of the Cultural Revolution in 1967, a large number of street names were changed, which caused great confusion in the memory of the people. In order to solve this problem, a road name rectification was carried out in 1972, and most of the road names before the Cultural Revolution were restored. However, as the Cultural Revolution was still in progress, some road names named after historical figures were mistakenly classified as "imperial generals and reactionary warlords" and were not restored. These road names were gradually restored between 1982 and 1985, reflecting the influence of the political environment on social life at the time.

At the same time, the further compression of per capita housing space during the Cultural Revolution led to unplanned construction and housing overload. Too frequent resident replacement and unrest caused partial and overall damage to the old buildings, which accelerated the depletion of housing in the old concession area at this stage, and greatly shortened the life of housing. Together, these factors exacerbated the housing problem at the time, making living conditions more difficult for many people.

3.4 After the reform and opening up in 1978

After the founding of the People's Republic of China, the old concession completed the transformation from private property to state-owned property, and like other state-owned real estate, it was allocated by the national and local housing management departments for the use of householders, workers, cadres, southbound cadres and military and political personnel. However, due to frequent household changes and lack of maintenance, especially in the special historical period of the Cultural Revolution, the old concession blocks suffered great damage and were generally in a state of backward condition and disrepair. Since the reform and opening up, the government has begun to re-emphasize the survey and protection of historical relics. In particular, since China's accession to the World Heritage Convention in the 1980s, it has gradually established and improved the "protection of historic and cultural cities" system in line with its own national conditions. The protection of the old concession buildings has gradually been paid attention to and has been carried out in full swing in the early 21st century. With the change of historical context, the role of the old concession has also changed. They move from mere "living Spaces" to cultural products/resources - heritage - that can be incorporated into the reproduction and reuse tracks of contemporary society. These old concession areas have gradually been built into a part of China's national identity and Wuhan's local identity system, and have become places bearing historical and cultural memories. Therefore, we can see that in the long course of history, the old concession has undergone many changes and transformations, and its function and meaning have been constantly reinterpreted. These changes not only reflect the evolution of China's social history, but also reflect the country's awareness of historical and cultural heritage protection and the importance of urban cultural construction.



Figure 14: Hankou architecture after reform and opening up

Source: Photography by Tan Chao, 2023

3.4.1 Preservation and renovation of historic street buildings

In the land of China, every city carries rich history and culture, and Hankou, as a city with a long history, has countless precious historical and cultural heritage. Among these historical and cultural heritages, the most distinctive are the street buildings with a long history. Since the reform and opening up in 1978, the preservation and renovation of historical street buildings in Hankou has become an important part of urban development. (S Kaizhi. 2008)

The spring breeze of reform and opening up has brought new opportunities for the protection and repair of historical street buildings in Hankou.¹⁶¹ The government and all sectors of society began to pay attention to the protection of historical and cultural heritage, and invested a lot of manpower, material and financial resources to carry out comprehensive protection and repair of historical street buildings in Hankou. Behind this work is the respect and inheritance of history and culture, but also the vision of urban development.

The protection and repair of Hankou historic street buildings is not only the

¹⁶¹ The historical and cultural blocks of Jiangnan Road and Zhongshan Avenue are composed of Jiangnan Road (from Taining Street to the Yangtze River) and Zhongshan Avenue (from Qianjin Road to Huangxing Road), which are connected by a cross. The total area is about 51 hectares, and it is the birthplace of modern history in Hankou, showcasing the culture of Hankou's modern concession.

protection of the building itself, but also the inheritance of historical culture. These street buildings, bearing witness to the historical vicissitudes and cultural changes of Hankou, are an important witness of urban development. Therefore, in the process of preservation and renovation, it is essential to pay attention to the inheritance and promotion of historical culture. Through exhibitions, lectures and other forms, the dissemination of historical and cultural knowledge to the public and the enhancement of people's understanding and respect for history and culture has become an important part of the conservation and restoration work.

With the deepening of the protection and repair work, Hankou historic street buildings have taken on a new look. The exterior of the buildings that have been through many vicissitudes has been cleaned, repaired and strengthened to bring back the glory of history. The internal structure has also been reinforced and repaired to ensure its structural safety and stability. At the same time, the improvement and renewal of the facilities have also injected new vitality into these historic street buildings. The improvement and renewal of facilities such as drainage system, electrical system and fire protection system have improved the use function and comfort of these buildings, making them more suitable for the needs of modern urban development.

In addition, the environment around the historic streets of Hankou has also been renovated and beautified. The construction of roads, the promotion of greening, the improvement of lighting and other measures have created a good historical and cultural atmosphere for these historic streets. Walking in this environment, as if you can travel through time and space, feel the thick history and the charm of culture.

The results of conservation and renovation work are not only reflected in the beautification of the building itself and the environment, but also reflected in the promotion of the cultural and economic development of the city. These historic street buildings have become an important carrier of urban culture and an important part of tourist attractions. They attract a large number of tourists to visit and travel, for the city's tourism and related industries have brought huge economic benefits. At the same time, these historic street buildings have become an important symbol of urban culture and an important part of urban image, enhancing the visibility and reputation of the city.

However, the preservation and repair work of Hankou historic street buildings is not smooth sailing. In the process of conservation and repair, we also face some difficulties and challenges. Such as the lack of funds, technical limitations, residents' interest demands and other issues need to be properly resolved. However, the government and all sectors of society did not give up the protection and repair of Hankou historic street buildings. On the contrary, through continuous efforts and exploration, they find ways and methods to solve the problem. Through policy support, capital investment, technological innovation and other measures, they promoted the smooth progress of the protection and repair work of historical street buildings in Hankou.

3.4.2 Monumental historical buildings are included in the material heritage of China

Since reform and opening up, China has ushered in a new era of economic and social development. In this process, the status and value of Hankou and the old concession area also began to be re-recognized and evaluated. Especially after 1978, with the country's increasing emphasis on cultural construction and the deepening of people's understanding of historical and cultural heritage, the protection and utilization of historical monuments in Hankou has gradually become an important part of urban development. Hankou, as a city with a long history, has many monumental historical buildings. These buildings not only have historical and cultural value, but also are important resources for urban development. Among them, the most representative are those historic buildings located in the old concession area.



Figure 15: Monumental historical buildings are included in the material heritage of China

Source: Photography by Tan Chao, 2023

Since the reform and opening up in 1978, the protection and utilization of monumental historical buildings in Hankou has gradually become an important task of urban development. The government and all sectors of society began to pay attention to the protection of these buildings, invested a lot of manpower, material and financial resources, and carried out a comprehensive investigation and research on these buildings. (T Li. 2010)

In this process, the government has formulated a series of scientific and reasonable protection programs to effectively protect and repair these monumental historical buildings. At the same time, the government has also strengthened the publicity work of these buildings, and raised the public's awareness of historical and cultural heritage and awareness of protection. The government also actively introduced advanced technology and management experience at home and abroad, and carried out a comprehensive transformation and upgrading of the monumental historical buildings in Hankou. For example, the government has introduced modern fire protection systems and safety monitoring systems to improve the safety and comfort of these buildings. At the same time, the government has also carried out renovation and beautification of the surrounding environment of these buildings, improving the environmental quality and quality of life of the entire city.

After the reform and opening up, with the deepening of people's understanding of historical and cultural heritage, the value of Hankou memorial historical buildings has also begun to be more widely recognized and concerned. In this process, some famous monumental historical buildings have been included in the material heritage of China. Dazhimen Railway Station is a railway station with important historical significance in the old concession area of Hankou. Built in the early 20th century, the station is one of the important milestones in China's railway history. Today, Dazhimen Railway Station has been listed as a national cultural relic protection unit and has become part of China's material heritage. In addition to Dazhimen Railway Station¹⁶², Jiangnan Pass Building is also an important monumental historical building in Hankou Old Concession area. The building was built at the end of the Qing Dynasty and was one of the important institutions of the Chinese customs at that time. Today, the Jiangnan Pass Building has been listed as a provincial cultural relic protection unit and has become part of China's material heritage. The monumental historical buildings in Hankou are of great significance and value. First of all, these buildings are the witnesses and inheritors of the city's history and culture. They record the historical changes and cultural development of Hankou and are an important part of the city culture. Secondly, these buildings are of great artistic value. Their design style, building materials and construction techniques all reflect the social and cultural background at that time, and are important materials for the study of the history of modern Chinese architecture. Finally, these buildings have important economic value. As an important resource for urban development, they can bring economic and social benefits to the city.

3.4.3 Hankou historical architectural streets are listed as Chinese historical and cultural blocks

Since the reform and opening up, with the rapid rise of China's economy and the acceleration of urbanization, the protection and utilization of historical and cultural heritage have attracted more and more attention from the society. Hankou, as a city with a long history, has a rich historical and cultural heritage. Among them, Jiqing Street and Dazhi Block are the representatives of Hankou's historical buildings. They

¹⁶² Dazhimen Railway Station, also known as Jingnan Railway Station, is located at the T-shaped intersection of Jingnan Avenue and Chezhan Road in Wuhan, Hubei Province (No. 1232 Jingnan Avenue). It was built in the 29th year of the Guangxu reign of the Qing Dynasty (1903).

are listed as Chinese historical and cultural blocks and become an important part of urban culture. This paper will focus on the historical background, conservation status and development prospects of these two blocks.



Figure 16: Cultural district
Source: Photography by Tan Chao, 2023

Jiqing Street is an old street with a hundred years of history in Hankou, which records the historical changes and cultural development of Hankou since modern times. The unique architectural style of Jiqing Street integrates the architectural elements of China and the West, reflecting the cultural exchanges and social changes during the opening period of Hankou. These buildings not only have historical and cultural value, but also are important resources for urban development. However, with the acceleration of urbanization, Jiqing Street is facing serious problems of protection and utilization. Some buildings have fallen into disrepair and some neighbourhoods have been demolished for urban renewal. In order to protect these precious historical and cultural heritage, the government and all sectors of society began to pay attention to the protection of Jiqing Street. The government has invested a lot of manpower, material and financial resources, conducted a comprehensive investigation and research on Jiqing Street, and formulated a scientific and reasonable protection plan. At the same time, the government has also strengthened the publicity work of Jiqing Street to improve the public's awareness and protection of historical and cultural

heritage. Today, Jiqing Street has become a historical and cultural district that integrates history and culture, tourism and leisure and commercial development. Dazhi Block is an important historical building block in Hankou Old Concession area, named after "Dazhimen" railway station. This area has concentrated the customs and architectural art of Wuhan for nearly a hundred years, and its inner part is the miniature of the culture of old Hankou residents, bringing together all beings. The architectural styles of Dazhi District are diverse, including European, Chinese and modern architecture, reflecting the cultural characteristics and social backgrounds of different historical periods. These buildings have important artistic value and research value, and are important materials for the study of the history of modern Chinese architecture. Similar to Jiqing Street, Dazhi District also faces the problem of protection and utilization. Some buildings are in danger of collapsing because of their disrepair, and some neighbourhoods have been demolished for urban renewal. In order to protect these precious historical and cultural heritage, the government and all sectors of society began to pay attention to the protection of Dazhi District. The government has invested a lot of manpower, material and financial resources to carry out a comprehensive investigation and research on the Dazhi district, and formulated a scientific and reasonable protection plan. At the same time, the government also actively introduced advanced technology and management experience at home and abroad, and carried out a comprehensive transformation and upgrading of Dazhi District. Nowadays, Dazhi District has become a historical and cultural district integrating history and culture, tourism and leisure and commercial development. Jiqing Street and Dazhi Street, as the representatives of Hankou historical buildings, have important protection and development prospects. First of all, these neighborhoods are the witnesses and inheritors of the city's history and culture. They record the historical changes and cultural development of Hankou and are an important part of the city culture. Therefore, we should continue to strengthen the protection of these blocks, so that these precious cultural heritage will continue to shine in the new era. These blocks have important artistic value and research value. Their architectural styles and design concepts reflect the social and cultural background at that time, and are important materials for the study of the history of modern Chinese architecture. Therefore, we should strengthen the research and use of

these buildings, excavating their deeper cultural connotation and historical value.

Summary

The Hankou Concession in Wuhan recorded the profound changes of China from the semi-colonial and semi-feudal era to the founding of New China. In the semi-colonial and semi-feudal period, the geographical space, street layout and unique architectural features of Hankou Concession presented a look different from the traditional Chinese urban pattern, among which the Hankou Concession Ocean Pier was particularly prominent, becoming an important place for foreign countries to conduct trade and cultural exchanges with China. During the period of democratic revolution, Hankou Concession underwent great changes again. Its geographical location has been re-recognized, at the same time, the Hankou concession fence, iron gate, power grid and other iconic facilities began to emerge, forming a clear boundary with the outside world. However, with the progress of The Times, the space of the concession has been gradually reclaimed, and its boundaries have a closer interaction with the external space. After the founding of New China, Hankou Concession ushered in a new historical stage. The 1949-1956 transition period saw the streets and buildings of the concession reassigned and numbered, followed by the 1956-1966 public-private partnership in which the streets and buildings of the Hankou Concession were largely nationalized and the street boundaries removed. However, the Cultural Revolution from 1966 to 1976 brought new challenges and opportunities to the Hankou Concession. After the reform and opening up in 1978, the Hankou Concession Historical District was repaired and protected, some monumental buildings were listed as China's material cultural heritage, and the entire concession was also recognized as China's historical and cultural district. The spatial changes and collective memory of the concession show us the development and evolution of a city under different historical backgrounds, and also provide us with valuable empirical materials about China's modern history.

Chapter IV

Modern Hankou Concession nostalgia space

In the wave of Contemporary, Hankou Concession also experienced its own Contemporary¹⁶³ process. Its historical buildings and cultural heritage have gradually formed a complete historical and cultural city system, which provides a solid foundation for the future development of Hankou Concession. In order to better protect and utilize these historical and cultural resources, the Hankou Concession has also demarcated a series of modern historical buildings and cultural streets, which provides a space for tourists and citizens to get close to history and culture. Of course, Contemporary does not mean abandoning tradition and history, but in the Hankou Concession, we can see the perfect combination of tradition and modernity. A series of nostalgic historical architectural Spaces have been transformed and reborn, for example, Li Huangpo Historical¹⁶⁴ and Cultural Street has become a slow life experience area, so that people can feel the charm of the old times here. At the same time, some new cultural and creative Spaces have emerged, such as the World Cube nostalgic furniture, photos, decoration museum cafe, these places not only provide a place for people to relax, but also become a new carrier to inherit and promote the history and culture of Hankou Concession. The modern Hankou Concession nostalgia space is a vivid scene that reflects the changes of The Times and the integration of history and modernity, which tells us that no matter how The Times develop, history and culture are indispensable, they are our roots and our soul.

1. Contemporary feature

The contemporary of urban space is not only related to the construction of material level, but also related to the inheritance of culture and emotion. Collective memory¹⁶⁵ and Cultural Street has become a slow life experience area, and the

¹⁶³ contemporary refers to the profound changes that have occurred in human society since the Industrial Revolution, including the transition from traditional economy to modern economy, from traditional society to modern society, from traditional politics to modern politics, and from traditional civilization to modern civilization. contemporary generally takes a country as the basic geographical unit, and sometimes a transnational region as the basic geographical unit.

¹⁶⁴ Lihuangpi Road and Huangpi Road are not the same road. They are located in Jiang'an District, Wuhan City, with a total length of 604 meters. They were built in 1900 (the 26th year of the Guangxu reign) by the people of Huangpi, hence the name Huangpi Road. Later it was incorporated into the Hankou Russian Concession, known as the Yima Road. Due to the fact that the two presidents of the Republic of China, Li Yuanhong, were from Huangpi, Wuhan and were known as Li Huangpi, this road was renamed Li Huangpi Road in 1946.

¹⁶⁵ En discovered the direction of meeting historical memory from the concept of "Reflective Nostalgia" proposed

integration of the two with the characteristics of urban contemporary adds profound historical and cultural heritage to the modern urban space.(P Mingma. 1993). In the process of urban contemporary, collective memory is embedded in various spatial elements. Tall buildings, roads and parks are not just cold buildings and facilities, they are historical and cultural memory banks. For example, certain historic neighbourhoods or buildings have been preserved as carriers of collective memories for citizens. Whenever people walk through these places, they will be reminded of past events, people or scenes, and this memory becomes a bridge between the past and the present. Nostalgia space is the embodiment of collective memory. It is not only a physical space, but also an emotional sustenance. Some old streets, ancient buildings or parks, because of their unique historical and cultural background, become the object of nostalgia. These places are often filled with traces of the past, allowing people to escape briefly and immerse themselves in memories of the past.

The contemporary of urban space in the planning and design, also began to pay more attention to the integration of collective memory and nostalgia elements. For example, some new buildings or public Spaces use traditional architectural styles or materials to evoke nostalgia. At the same time, when some historic districts are renovated, they will try to retain their original historical features and cultural characteristics, so that they can become places of nostalgia and remembrance for the public.

Collective memory and nostalgia Spaces not only provide cultural and emotional sustenance for citizens, but also bring value to the economic and social development of the city. These places with historical and cultural characteristics often become popular tourist attractions, attracting a large number of tourists to visit and experience. This not only promotes the development of urban tourism, but also provides a platform for cultural exchange and dissemination in the city. The contemporary of urban space is no longer just the construction and planning of the material level, but also involves the inheritance and development of culture and emotion. As an important carrier of this culture and emotion, collective memory and nostalgia space add profound historical and cultural deposits to modern urban space. In the future

urban planning and construction, we should pay more attention to the integration and protection of these elements, so that urban space is not only a place for people to live, but also a home for culture and emotion.

1.1 Contemporary Features



Figure 17: A nostalgic photo studio
Source: Photography by Tan Chao, 2023

Hankou, a city interwoven with history and modernity, is showing new vitality in the tide of The Times. As an important part of the city, Hankou street has shown its unique urban charm in the process of contemporary, guided by cultural inheritance and innovation. Hankou Street is located in the core area, with rich historical and cultural heritage and unique geographical advantages. In recent years, with the promotion of urban contemporary, Hankou street pays attention to the combination of traditional culture and modern elements to create an urban cultural brand with local characteristics. Hankou Street has a large number of buildings with historical value, which bear witness to the historical vicissitudes and cultural accumulation of the city. In order to protect these valuable cultural heritage, Hankou Street has taken a number of measures. First of all, the restoration and protection of historical buildings have been strengthened, and a lot of manpower and material resources have been invested in repair and maintenance. Secondly, it makes reasonable use of historical buildings

and transforms them into museums, cultural and creative industry parks, etc., providing a platform for citizens and tourists to understand the city's history and culture.



Figure 18: Nostalgia coffee
Source: Photography by Tan Chao, 2023



Figure 19: Nostalgia coffee interior
Source: Photography by Tan Chao, 2023

Hankou Street is rich in intangible cultural heritage, such as Han embroidery,

paper-cutting and so on. In order to inherit and develop these intangible cultural heritage¹⁶⁶, Hankou Street has taken a number of measures. First of all, the survey and collation of intangible cultural heritage were carried out, and the local intangible cultural resources were deeply excavated and collated. Secondly, various cultural activities have been held, such as intangible cultural heritage exhibitions and handicraft competitions, so that citizens and tourists can more intuitively understand and appreciate these traditional skills. At the same time, it also encourages inheritors to carry out training to train more young people to participate in the inheritance and innovation of intangible cultural heritage.(P Zhaorong 2012).



Figure 20: Nostalgia shop
Source: Photography by Tan Chao, 2023

Hankou street pays attention to the promotion and innovation of traditional festival activities. During traditional festivals such as the Spring Festival and Dragon Boat Festival¹⁶⁷, temple fairs and dragon dances with local characteristics are held, attracting a large number of citizens and tourists to participate. At the same time, the incorporation of modern elements, such as light shows, cartoon images, etc., make the

¹⁶⁶ According to the Hubei Folklore Chronicle, during the Ming and Qing dynasties, many people in the Chu region, from officials and merchants to famous courtesans and actors, liked to use Han embroidery as their clothing. In terms of production techniques, Han embroidery had meticulous needlework and coordinated and elegant color schemes; The color contrast is strong and not dazzling.

¹⁶⁷ The Dragon Boat Festival, also known as the Dragon Boat Festival, Chongwu Festival, Chongwu Festival, Tianzhong Festival, etc., is celebrated on the fifth day of the fifth lunar month each year. It is a folk festival that combines worship of gods and ancestors, praying for blessings and warding off evil spirits, celebrating entertainment, and eating.

traditional festival activities more fashionable and interesting. These activities not only promote traditional culture, but also enhance citizens' sense of cultural identity and belonging. Hankou street actively promotes the development and expansion of cultural and creative industries. A number of cultural and creative industrial parks and art districts have been built, providing a platform for artists and creative talents to create, display and exchange ideas. At the same time, enterprises are encouraged to develop cultural and creative products with local characteristics to build urban cultural brands. These measures have not only promoted the development of cultural and creative industries, but also injected new vitality into the city's economic development.

Hankou Street focuses on cross-border cooperation and innovative practice. Collaborate with local universities and research institutes to carry out cultural innovation projects; Cooperate with enterprises to develop cultural and creative products with local characteristics; Cooperate with international cultural institutions to hold cultural exchange activities. These cross-border collaborations not only promote cultural innovation, but also enhance the cultural influence of cities. At the same time, Hankou Street is also actively exploring new cultural formats and business models to promote the integration of cultural industry and other industries. With the development of science and technology, the application of digital technology in cultural inheritance and innovation is more and more extensive. Hankou Street actively introduces digital technology to promote the innovative development and creative transformation of traditional culture. The use of virtual reality technology to reproduce historical scenes, so that citizens and tourists more intuitive understanding of the city's history; Use big data to analyze citizens' cultural needs and preferences and formulate more scientific cultural policies; Use social media and online platforms to promote urban cultural brands. In the future, with the continuous progress of technology and the continuous expansion of application scenarios, digital technology will have a broader prospect in cultural inheritance and innovation. Hankou Street shows the unique charm of the city through cultural inheritance and innovation. In the process of integrating history and modernity, it not only protects historical memory, but also creates new cultural values.

1.2 Transition of residential historical building space into historical and cultural utilization space

Hankou, as one of the famous historical and cultural cities in China, has many historic residential buildings. With the process of urban contemporary, these residential historical buildings have been gradually given new functions and transitioned into historical and cultural utilization space. As an important carrier of urban development, Hankou historical residential buildings carry rich historical information and cultural connotation. However, with the advancement of urban contemporary, these buildings are faced with the challenge of functional transformation and conservation. How to integrate historical culture into modern urban life while protecting and inheriting it has become an urgent problem to be solved. Hankou residential historical buildings have unique spatial characteristics. Its architectural style combines Chinese and Western elements to form a unique architectural style. In terms of spatial layout, these buildings usually adopt a traditional courtyard layout, focusing on privacy and ventilation and lighting. At the same time, the interior space of the building is rich and diverse, including the living room, bedroom, kitchen and other functional areas, reflecting the lifestyle and social habits of people at that time. In order to adapt the residential historical buildings to the needs of modern urban life, functional transformation is needed. This involves transforming and adapting the interior Spaces of the building to accommodate new uses. For example, the original bedroom was transformed into an exhibition room or an activity room, and the living room was transformed into a cultural exchange space. Through functional transformation, the residential historical buildings have new functions to meet the needs of modern urban life.

In the process of transition from residential historical buildings to historical and cultural utilization space, we should pay attention to preserving and utilizing the original cultural elements. This includes architectural style, decorative details, historical information and so on. Through the preservation and utilization of these cultural elements, the unique charm of Hankou's history and culture can be displayed and citizens' sense of identity and belonging to the city culture can be enhanced.(M Zhenyu. 2012).

In order to make residential historical buildings better integrate into modern

urban life, it is necessary to realize the integration of history and modernity. This includes innovative design in terms of the building's appearance, interior space and use function, so that it retains both a historical charm and a modern atmosphere. For example, modern design elements can be added to the exterior of the building, or modern technology facilities can be introduced into the interior space to improve the ease of use and comfort. In order to make the historical and cultural space better serve the citizens and tourists, it is necessary to improve the relevant public service facilities. This includes setting up tour signs, providing rest facilities, and improving transportation conditions. By improving public service facilities, the accessibility and convenience of historical and cultural utilization space can be improved, and more people can be attracted to visit and experience. In the process of the transition from residential historical buildings to historical and cultural utilization space, we should pay attention to sustainable utilization and protection. This includes carrying out regular maintenance and repairs to the building to ensure its structural safety and appearance; At the same time, the flow of tourists and the intensity of use should be controlled to avoid excessive damage to the building. Through sustainable utilization and protection, the long-term and stable development of historical and cultural utilization space can be ensured. It is an inevitable trend in the process of urban contemporary that Hankou residential historical building space is transformed into historical and cultural utilization space. Through the functional transformation of buildings, the preservation and utilization of cultural elements, the integration of history and modernity, the improvement of public service facilities and sustainable utilization and protection, these buildings can be revitalized and vibrant, providing citizens and tourists with rich cultural experience and historical memory."Jie Cube"¹⁶⁸ is one of the historical and cultural districts in Hankou that has attracted much attention in recent years, with a large number of historic residential buildings. However, with the advancement of urban contemporary, these buildings are faced with the challenge of functional transformation and conservation. In order to protect and inherit these valuable historical and cultural heritages, the local government and

¹⁶⁸ Jiecube Creative Space is located in Jiang'an District, Wuhan City, and has been renovated from 5 old brick and wood structure factories. This used to be the former site of the Russian merchant "Xintai Trading Company", which was later renovated into a department store, material warehouse, vegetable market, etc. Now it has become a creative space, shining with new vitality.

all sectors of society have made joint efforts to build the "Boundary Cube" into a space for historical and cultural utilization, providing citizens and tourists with rich cultural experiences and historical memories. The architectural style of "Jiecubic" is unique, with clean brick walls and black tile roofs, focusing on privacy and ventilation and lighting. The exterior of these buildings is simple and generous, but the interior space is rich and diverse, including courtyards, patios, halls, wing rooms and so on. These traditional elements are combined with modern design techniques to form a unique architectural style. In order to ensure that the original appearance of the "Jiecubic" historic district is preserved, the local government has invested a lot of money to repair the original buildings. The restoration work follows the principle of "restoring the old as the old", using the same materials and techniques as the original building as much as possible to ensure that the exterior and historical information of the building are intact. At the same time, the interior space of the building is rationally transformed to meet the needs of modern use. For example, on the basis of retaining the original residential functions, cultural elements and formats are introduced, and some buildings are transformed into small museums, art exhibitions and handicraft shops to attract tourists to visit and shop. In order to make the "World Cube" have new functions and attract more people to visit, the local government has introduced a variety of cultural elements and business forms on the basis of retaining the original residential functions. The introduction of these cultural elements and business forms not only enriches the function of the block but also provides employment opportunities and economic sources for local residents. For example, the traditional handicraft production experience course is offered to let tourists make Hankou special handicrafts by hand; Hold historical and cultural lectures and exhibitions and invite experts to explain the history and culture of Hankou; Set up special restaurants and tea houses to provide authentic Hankou food and tea to let visitors taste the unique flavor of Hankou. In order to facilitate tourists to visit and improve the accessibility of the block, the local government has improved the relevant public service facilities. For example, a guide sign is set up at the entrance of the block and a tourist service center provides guided explanation services; Set up rest facilities and toilets in the interior of the block to improve the tourist experience; Optimize traffic conditions to improve the accessibility of blocks. At the same time, the government also actively promotes the

"world Cube" historical and cultural brand to attract more tourists to visit and travel.

One of the most successful cases in the construction of historical and cultural utilization space of "boundary cube" is building. This building was originally the residence of a merchant during the Republic of China and has high historical and cultural value. In order to protect and utilize this building, the local government has invested a lot of money to repair and transform it. After the renovation, the exterior of the building is completely new and the internal structure is stable and the internal space is spacious and bright. The government decided to transform the building into a small museum to display the history and culture of Hankou area. The government invited a professional exhibition design team to make reasonable planning and design of the interior space of the building and set up several exhibition areas to display the history, culture, folk customs and handicrafts of Hankou area respectively. At the same time, rest facilities and toilets are set up inside the museum to improve tourists' tour experience and improve tourists' satisfaction. Through the protection and utilization of the "boundary cube" residential historical building space, Hankou has successfully transformed these buildings into historical and cultural space, providing citizens and tourists with rich cultural experience and historical memory. In the future, with the continuous development of urban culture and the constant change of citizens' needs, these historical and cultural utilization Spaces will continue to play their unique value and role to contribute to the development and inheritance of urban culture.

1.3 Protection of historical buildings and cultural relics to World cultural heritage recognition

Hankou, a city with a long history, has a rich historical and cultural heritage. Among them, historical buildings, as an important part of urban culture, have important historical, artistic and scientific values.(H Weifei. 2009). However, with the advancement of urban contemporary, these buildings are faced with the challenge of functional transformation and conservation. The identification of cultural relic protection units for Hankou historical buildings is the first step of protection work.

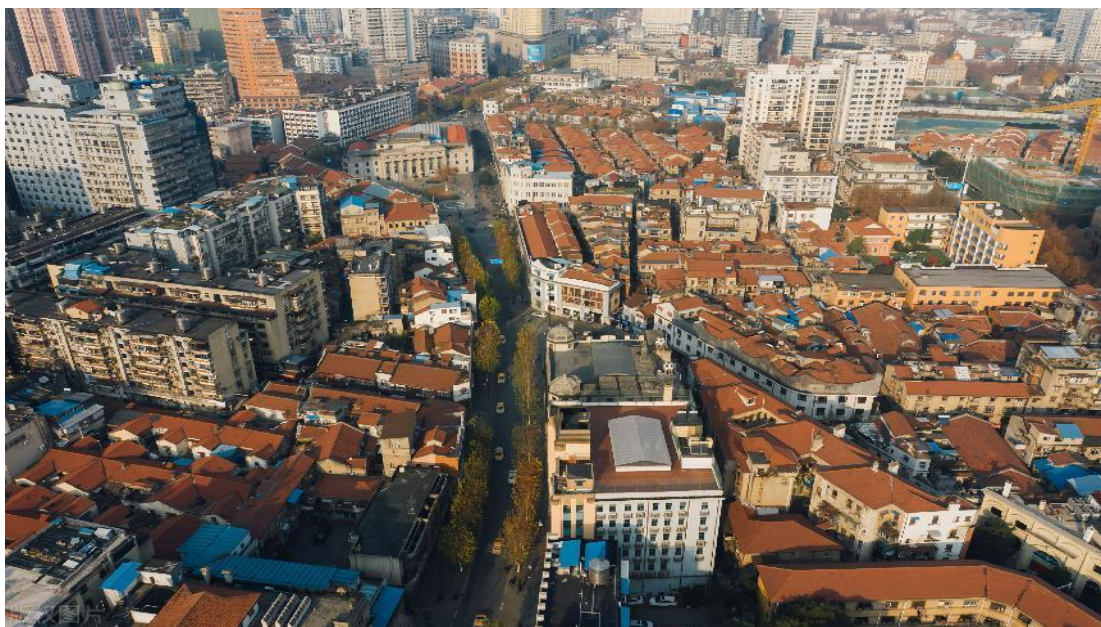


Figure 21: Hankou cultural heritage street 1
Source: Photography by Tan Chao, 2023

The relevant institutions are required to evaluate the building and confirm that it has important historical, artistic and scientific value. Evaluation criteria include the building's historical background, architectural style, technical features, and connection to important historical events, people, or cultural developments. Through the identification of cultural relics protection units, it can provide legal basis and financial guarantee for subsequent protection work. For the designated cultural relics protection units, it is necessary to formulate detailed protection plans. Conservation planning needs to clarify conservation objectives, measures and management requirements to ensure that the building is properly protected and utilized. The planning content should include the structural reinforcement, appearance renovation, internal space optimization and other aspects of the building, but also consider the coordination and integration with the surrounding environment. Through the development of conservation planning, it is possible to ensure that protection work is rule-based, avoiding blindness and arbitrariness. According to the conservation plan, the relevant authorities will carry out the necessary repair and conservation work on the building. The restoration work should follow the principle of "restoring the old as the old", using the same materials and techniques as the original building to ensure that the appearance and historical information of the building are fully preserved. At the same time, it is also necessary to carry out reasonable transformation of the internal space

of the building to meet the needs of modern use. The protection work also needs to consider the disaster prevention and mitigation measures of the building to ensure that the building can be timely and effective protection in the case of natural disasters. In order to let more people know and appreciate these historic buildings, relevant organizations will carry out display and use work. Exhibitions, lectures and other activities are held to show the historical value and cultural significance of the building to the public. At the same time, buildings can also be transformed into public Spaces such as museums, art galleries or cultural centers to provide cultural leisure places for citizens. Through reasonable display and utilization, the public's understanding and respect for historical and cultural heritage can be enhanced.

As an important part of the city culture, Hankou historical buildings have important historical and cultural value. By recognizing it as a World Cultural Heritage site, it can enhance the image and visibility of the city and attract more tourists and investors to visit and study. This will help to promote the development of urban economy and cultural exchange. Enhance public awareness of and respect for historical and cultural heritage

By recognizing Hankou historical buildings as World Cultural Heritage, public awareness and respect for historical and cultural heritage can be enhanced. This will help cultivate the public's cultural consciousness and self-confidence, and promote the participation of the whole society in the protection and inheritance of historical and cultural heritage. By recognizing Hankou's historic buildings as World Heritage sites, sustainable development of the city can be promoted. Preservation and utilization of historic buildings can promote the development of related industries, such as tourism and cultural industries. At the same time, it can also promote the improvement of the urban environment and the improvement of the quality of life of residents.



Figure 22: Hankou cultural heritage street 2
Source: Photography by Tan Chao, 2023

This will contribute to the city's sustainable development goals. By recognizing Hankou's historic buildings as World Heritage sites, international exchanges and cooperation can be promoted. This will help attract more international partners to participate in the protection and utilization of historical buildings in Hankou, and jointly promote the inheritance and development of historical and cultural heritage. At the same time, it can also promote the exchange and integration of different cultures and enhance international friendship and cooperation. (C Li. 2000)

Built between 1913 and 1920, the HSBC Building¹⁶⁹ in Hankou is one of the most typical western classical buildings in Hankou. The building is a reinforced concrete structure, the whole building is simple and rough, majestic and tall, symmetrical shape, the external wall of the stone all the way to the top, the front has 10 giant stone columns to form a colonnade, the stigma is Ionic style, the wall and the eaves have flower basket hanging spike, flame ball and other decorative relief, belonging to the ancient Greek architectural style. The building has been listed as a cultural relic protection unit and has been properly protected and restored. At present, the building

¹⁶⁹ The former site of Hankou HSBC Building is the former site of Hankou HSBC Building. The HSBC Bank Building in Hankou was built between 1913-1920 and is one of the most typical Western classical architecture in Hankou. The building is a reinforced concrete structure, and the entire building is simple and rugged, majestic and tall,

is used as the Everbright Bank, which retains its historical value while playing a modern role. In April 1861, the second month Hankou was used as a foreign trade port, the United States set up a consulate¹⁷⁰ in Wuhan. At the beginning of its opening, the museum was located in Hanyang. In 1905, with the completion of the red Baroque consulate building, the American Consulate was moved to Hankou. The building has important historical value and cultural significance and has been listed as a cultural relic protection unit. At present, the building has been properly protected and utilized, and has become an important place to display the history and culture of Hankou. The former site of SF tea stack A Western-style old house located at the intersection of Lanling Road and Dongting Street is the former site of the "SF Tea Stack" built by Russian tea merchants. This building is four storeys high, brick-concrete structure, facing Dongting Street facade of three, four floors with balconies, cement drawn wool exterior wall, the overall design is simple, with distinctive western modern architectural features. Sf Feng Tea Stack was built by Li Fanlov for convenience of office. It was an intermediary place for tea merchants to buy and sell tea, and recorded the prosperity of the old Hankou tea market. After more than a century of ups and downs, the old building has been renovated and given a new look. The building is of great historical value and cultural significance and has been listed as a candidate for World Cultural Heritage. Its recognition as a World Cultural Heritage will help to enhance the international visibility and image of Hankou, attract more tourists and investors to visit and study, promote the development of the city's economy and cultural exchanges.

Hankou Orthodox Church¹⁷¹, located at the junction of Poyang Street and Tianjin Road, was built in 1876. It is the earliest Orthodox church preserved outside Russia and located in China. It is also the only Russian church with Byzantine architecture style in Wuhan. The church is of great historical value and cultural significance and has been listed as a candidate for World Cultural Heritage. Its recognition as a World

¹⁷⁰ The former site of the US Consulate in Hankou, completed in 1905 at No.1 Chezhan Road, Jiang'an District, Wuhan City, Hubei Province, is a cultural relic protection unit in Hubei Province. In April 1861, in the second month of Hankou being designated as a foreign trade port, the United States established a consulate in Wuhan. At the beginning of its opening, the museum was located in Hanyang. In 1905, with the completion of this red Baroque style consulate building, the US consulate moved to Hankou.

¹⁷¹ The Hankou Orthodox Church is located at the intersection of Poyang Street and Tianjin Road in Wuhan. It was founded in 1876 and was originally named Aleksandnev Church. It is an Orthodox church built by Russian immigrants in Hankou.

cultural Heritage will help to enhance public understanding and respect for historical and cultural heritage and promote the participation of the whole society in the protection and inheritance of historical and cultural heritage. At the same time, it will also help promote the cultural exchanges and cooperation between China and Russia and enhance the friendship and mutual understanding between the two peoples.

2. Hankou contemporary

In the process of Hankou contemporary, the concept of collective memory nostalgic space is an important spatial feature, which refers to those Spaces that can evoke people's collective memory of past times, historical events or cultural traditions, and trigger nostalgic feelings. These Spaces can be historical buildings, old streets and alleys, parks and squares, etc., which together constitute the collective memory and nostalgic space network of the city. In Hankou, many historical buildings and old streets have become important representatives of the collective memory and nostalgia space. These buildings and streets bear witness to the historical and cultural changes of the city, carrying the common memories and emotions of the citizens. They are not only a symbol of the city's history and culture, but also an important place for citizens to nostalgia and recall. In these collective memory and nostalgia Spaces, people can feel the depth of history and culture. Old-fashioned architectural style, traditional street patterns, ancient handicrafts, etc., all make people feel as if they have passed through the past, and feel the life atmosphere and cultural atmosphere of that era. These Spaces are not only material existence, but also emotional sustenance and cultural inheritance. At the same time, collective memory nostalgia space is also an important carrier of urban cultural identity and community cohesion. In these Spaces, citizens can share history and culture together and strengthen their connection and identity with each other. These Spaces become an important source of community cohesion and cultural identity, as well as laying the foundation for the city's cultural development and social harmony. In the process of contemporary, it is very important to preserve and use the space of collective memory nostalgia. The government and all sectors of society should strengthen the protection and renovation of these Spaces and places to preserve their historical features and cultural characteristics. At the same time, these Spaces can also be used to hold various cultural activities and exhibitions, so that more people can understand and feel

the history and culture of the city.

2.1 Formation of the system from historical building cultural heritage to historical and cultural city.



Figure 23: Hankou historical and cultural city building
Source: Photography by Tan Chao, 2023

Hankou historical building cultural heritage to the formation of historical cultural city system is a long and complicated process, involving many aspects of factors and efforts. In this process, the historical architecture and cultural heritage of Hankou have been protected and passed on, and gradually formed a historic and cultural city system with unique charm.(C Mingyuan. 2013)

Hankou, as an important city in Chinese history, has rich historical and cultural heritage. These historic buildings are important carriers of the city's history and culture, recording the development and evolution of the city. They include ancient temples, traditional houses, historic commercial districts and important historical buildings. These buildings, with their unique architectural style, exquisite craftsmanship and rich historical and cultural connotation, have become an important part of Hankou city culture.



Figure 24: Hankou cultural District
Source: Photography by Tan Chao, 2023

In order to protect these valuable historical buildings and cultural heritage, the government and all sectors of society have made great efforts. First of all, relevant laws, regulations and policies have been formulated to provide legal basis and guarantee for the protection work. At the same time, a special cultural heritage protection agency has been set up to protect, repair and manage historic buildings. These institutions ensure that historic buildings are properly protected and utilized through conservation plans, renovation projects, and education campaigns.

In the process of protecting historical buildings, emphasis should be placed on maintaining their authenticity and integrity. The restoration project follows the principle of "restoring the old as the old", using the same materials and techniques as the original building to ensure that the appearance and historical information of the building are intact. At the same time, the interior space of the building is rationally transformed to meet the needs of modern use. This not only protects the physical form of the historic building, but also inherits its historical and cultural value. In addition, display and utilization is also an important means to protect the cultural heritage of historical buildings. Exhibitions, lectures and other activities are held to show the historical value and cultural significance of the building to the public. This not only enhances the public's understanding and respect for historical and cultural heritage,

but also promotes the development and inheritance of urban culture. At the same time, historical buildings are transformed into public Spaces such as museums, art galleries or cultural centers to provide cultural leisure places for citizens and enrich the cultural life of the city.

The formation of Hankou historical and cultural city system is not only the protection and utilization of historical buildings, but also the inheritance and development of the whole city culture. In this process, the government and all sectors of society work together to integrate history and culture into the planning and construction of the city. Through the formulation of urban cultural development plans, the construction of cultural facilities, cultural activities and other measures to promote the prosperity and development of urban culture. The formation of Hankou historical and cultural city system also brings opportunities for the development of urban economy. The famous historical and cultural city has become an important brand and cultural business card of the city, attracting a large number of tourists and investors to visit and investigate. This has not only promoted the development of tourism, but also promoted the development of related industries, contributing to the prosperity of the city's economy.

At the same time, the formation of Hankou historical and cultural city system has also promoted international exchanges and cooperation. Through cooperation with international organizations and other countries, the experience and practices of other countries and regions in the protection of historical and cultural heritage and urban development can be borrowed and learned. This will help promote the continuous improvement and development of Hankou's historical and cultural city system, and enhance the city's international visibility and influence. Hankou, a historical district that has experienced many vicissitudes of life, carries Hankou's profound historical and cultural heritage. Walking in the meantime, as if through time, back to the bustling ancient era. Every building here, every piece of brick, has witnessed the development and change of Hankou city. Hankou's historical buildings are unique in style and exquisite in craftsmanship. Whether it is traditional Chinese architecture or modern Western architecture, it has left a deep imprint here. Each building has its own unique story and the historical and cultural connotations behind it. They are not only buildings in the physical sense, but also cultural and spiritual heritage. In order to

protect these valuable historical buildings, the government and all sectors of society have made great efforts. From the formulation of laws and regulations, the establishment of protection agencies, the implementation of renovation projects, and the promotion and education activities, every link is full of challenges and difficulties. However, it is these efforts that have ensured the effective preservation and inheritance of the historical buildings in Hankou Li. In the process of protection and restoration of Hankou Li, attention was paid to maintaining its authenticity and integrity. The restoration project follows the principle of "restoring the old as the old", using the same materials and techniques as the original building to ensure that the appearance and historical information of the building are intact. This not only protects the physical form of the historic building, but also inherits its historical and cultural value. Through the implementation of the renovation project, not only make the historical buildings look new, but also provide a solid material foundation for the development and inheritance of urban culture. In addition to protection and restoration, display and utilization are also important means of Hankouli historical architecture cultural heritage. The government has built Hankouli into a cultural tourist attraction, holding exhibitions, lectures and other activities to show the public the historical value and cultural significance of Hankouli. Visitors can feel the traditional Hankou customs here and learn about the history and culture of Hankou. This not only enhances the public's understanding and respect for historical and cultural heritage, but also promotes the development and inheritance of urban culture. At the same time, some historical buildings have been transformed into public Spaces such as museums, art galleries or cultural centers to provide cultural and leisure places for citizens.

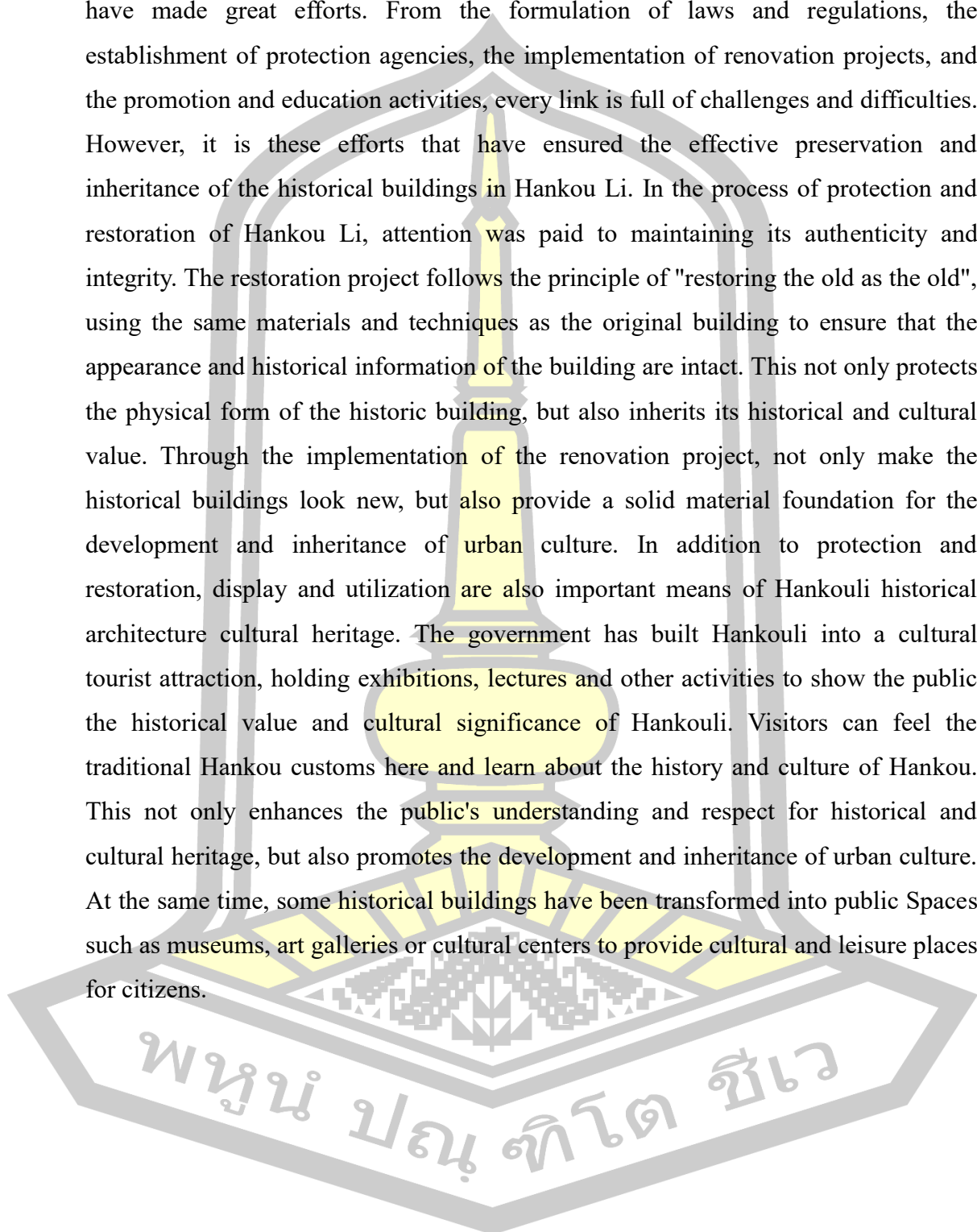




Figure 25: Hankou cultural building leisure shopping street

Source: Photography by Tan Chao, 2023

This not only enriches the city's cultural life, but also promotes the development of related industries and contributes to the prosperity of the city's economy. The protection and utilization of Hankouli has also received attention and recognition from the international community. Many international organizations have come to Hankou to investigate and exchange, learn from its protection and development experience. This not only enhances the international visibility and influence of Hankou Li, but also promotes international cooperation and exchanges in the protection of historical and cultural heritage. With the development and expansion of the city, the contradiction between the protection of historical blocks and the contemporary of the city is becoming increasingly prominent. How to realize the sustainable development of the city while protecting the historical and cultural heritage has become an urgent problem to be solved. In addition, the lack of funds and talents is also one of the important factors restricting the protection and utilization of Hankou Li. In order to solve these problems, the government and all sectors of society need to continue to increase investment and improve relevant policies and mechanisms to strengthen international cooperation and exchanges to promote the comprehensive protection and sustainable development of Hankou Li.(Z Mingxin. 2013). With the improvement of public awareness of historical and cultural heritage

protection and the continuous improvement of relevant policies, the protection work of Hankou Li will be further strengthened and improved. At the same time, the government and all sectors of society will continue to explore and innovate the protection and utilization mode to promote the comprehensive development and prosperity of Hankouli, making it an important business card and symbol of urban culture.

2.2 Demarcation of modern historical buildings and cultural streets

Hankou, as an important city in Chinese history, carries rich historical and cultural heritage. These cultural heritage sites include numerous historical buildings, which are important witnesses of urban development and important carriers of cultural and spiritual inheritance. In order to protect these valuable historical buildings and promote the sustainable development of the city, Hankou District has launched the demarcation of modern historical buildings and cultural streets. The designation of Hankou modern historical buildings cultural streets aims to protect and inherit the historical architectural cultural heritage, enhance the city's image, promote economic development, and enhance community cohesion. The implementation of this work needs to follow the principles of authenticity, integrity, sustainability and public participation to ensure the effective conservation and rational use of historic buildings. Hankou area has rich historical building resources, including traditional houses, temples, commercial blocks and so on. These buildings, with their unique architectural style, exquisite craftsmanship and rich historical and cultural connotation, have become an important part of urban culture. They record the historical development track of Hankou city and show the cultural characteristics of different periods. In order to protect these valuable historical buildings, the Hankou area has developed a detailed protection plan. The plan defines protection objectives, measures and management requirements to ensure that historic buildings are effectively protected and passed on. At the same time, the government and all sectors of society have also increased the repair and maintenance of historical buildings to ensure their structural safety and appearance integrity. This not only helps to extend the service life of historic buildings, but also enhances their ornamental value and cultural connotation. In addition to protection, display and utilization are also one of the important contents of the demarcation of Hankou modern historical buildings and

cultural streets. The government and all sectors of society demonstrate the value and characteristics of historic buildings to the public through exhibitions, lectures and other activities. Visitors can feel the traditional Hankou customs here and learn about the history and culture of Hankou. This not only enhances the public's understanding and respect for historical and cultural heritage, but also promotes the inheritance and development of urban culture. In order to improve the overall landscape quality and environmental quality, Hankou District has also carried out renovation and improvement work on the environment around historical buildings. This includes the beautification, greening and lighting of the block to enhance the landscape effect; Optimize roads and traffic to improve transportation convenience; Improve public facilities and improve the quality of life of residents. These measures not only improve the environment around the historic buildings, but also enhance the image and quality of the entire city. The government plays a leading role in the implementation of the demarcation of modern historical buildings and cultural streets in Hankou. The government has set up a special working group to organize, coordinate and implement the demarcation work. At the same time, the government has also formulated a detailed implementation plan, clarifying the work tasks and time nodes. In order to ensure the smooth implementation of the demarcation work, the government has also strengthened financial security, raising funds through government grants, social donations and other ways. In addition, the government has established a long-term management mechanism and formulated relevant management regulations and systems to ensure the continuity and effectiveness of the demarcation work. However, Hankou modern historical buildings cultural street demarcation also faces some challenges and problems. With the development and expansion of the city, the contradiction between the protection of historical blocks and the contemporary of the city is becoming increasingly prominent. How to realize the sustainable development of the city while protecting the historical and cultural heritage has become an urgent problem to be solved. In addition, the lack of funds and talents is also one of the important factors restricting the delineation work. In order to solve these problems, the government and all sectors of society need to continue to increase investment, improve relevant policies and mechanisms, and strengthen international cooperation and exchanges to promote the comprehensive protection and

sustainable development of modern historical buildings and cultural streets in Hankou.(Z Libin. 1998)

Located in the Hankouli Historical and cultural District, Li Huangpo is a road with many historical buildings. These buildings include shops, office buildings and residences of the Republic of China period, which have unique architectural style and historical and cultural value. However, with the process of urban contemporary, the historic buildings of Li Huangpo are at risk of being demolished or destroyed. In order to protect these valuable historical and cultural heritage, the government and all sectors of society have taken a number of measures. Li Huangpo is designated as part of Hankouli's Cultural Street of modern historical buildings to ensure that these buildings are effectively protected and passed on. The demarcation began with a comprehensive survey and assessment, identifying the extent of historic buildings and neighbourhoods in need of preservation. The government has formulated a detailed protection plan, specifying protection objectives, measures and management requirements. The professional ancient building protection team conducted a comprehensive structural inspection and safety assessment of the historic buildings in Li Huangpo and formulated a targeted renovation plan. The restoration project followed the principle of conservation and tried to preserve the original style and characteristics of the historic building. Traditional techniques and materials were used for reinforcement, waterproofing, fireproofing, etc., while original finishes and details were restored. The government has also stepped up its efforts to publicize the historic buildings, holding exhibitions, lectures and other activities to show the public the historical value and cultural significance of Li Huangpo Road. In addition to preservation, the government has also transformed some of the historic buildings in Li Huangpo into public Spaces or cultural tourist attractions such as art studios and cafes. This not only provides cultural and leisure places for the public but also promotes the development of related industries. The government has also strengthened cooperation and communication with community residents and encouraged them to participate in the conservation and utilization of historical buildings, which has enhanced community cohesion and centripetal force.

However, the protection and utilization of the historical buildings in Li Huangpo also face some challenges and problems. On the one hand, with the development of

the city, the construction pressure of the surrounding areas of Li Huangpo is increasing. How to realize the sustainable development of the city while protecting the historical buildings has become an important issue. On the other hand, financial and technical difficulties also restrict the progress of protection work, and it is necessary to continue to increase investment and improve relevant policies and mechanisms. The protection case of the historical building of Li Huangpo is a concrete embodiment of the demarcation work of the modern historical building cultural street in Hankouli. Through the joint efforts of the government and all sectors of society, this road with many historic buildings has been effectively protected and passed on.

3. Hankou nostalgic historical building space transformation

Hankou, a city full of historical charm, its nostalgic historical buildings are an important part of urban development. These buildings bear witness to the historical vicissitudes and cultural changes of the city, and become the bearers of the common memories and emotions of the citizens. With the acceleration of the process of urban contemporary, the concept of collective memory and nostalgia space has become an important topic of urban development. Hankou's historical buildings, each with its own unique story and memory. They are not just piles of masonry and wood, but also the crystallization of time and history. Transforming these buildings is like talking to time, communicating with history. We need to listen with our hearts, to feel, to understand the collective memory and nostalgia that these buildings carry.

In order for these buildings to retain their original historical features and cultural characteristics after transformation, we need to carry out detailed research and protection. The appearance, structure, materials and workmanship of the building need to be professionally protected and repaired. Only in this way can we ensure that these buildings will still be able to give people a sense of their original historical and cultural flavor after renovation. At the same time, in order to adapt these buildings to the development needs of modern cities, we need to reshape and update their internal Spaces. By strengthening the structure, updating the facilities, and replanning the space, these buildings can meet the needs of modern use while still retaining their original historical characteristics and cultural connotations.

In the process of transformation, we also need to pay attention to the integration

and display of cultural elements. By setting up cultural exhibition areas and historical galleries, people can better understand and feel the historical and cultural background of these buildings. At the same time, we can also set up cultural signs and signs on the outside of the buildings, so that people can more easily understand and appreciate the historical and cultural charm of these buildings. In order for these historic buildings to become places for citizens to share memories and nostalgia, we need to strengthen community engagement and cooperation. Through consultation and cooperation with the community residents, let them participate in the protection and utilization of the building, and jointly protect these collective memory and nostalgia Spaces. At the same time, we can also organize related cultural activities and exhibitions, so that the public can better understand and experience the historical and cultural charm of these buildings.

The historical buildings in Hankou are not only the bearers of the city's memory and emotion, but also important resources for the city's development. By incorporating the concept of a collective memory of nostalgic Spaces, transforming and utilizing these buildings, we can inject new vitality and creativity into the city. This can not only enhance the cultural taste and tourism attraction of the city, but also provide citizens with more comfortable, convenient and culturally rich living space. (Z Dejun. 2009)

At the same time, it is also a kind of inheritance and development of the city's history and culture. Through the preservation and renovation of these historic buildings, we can make more people know and pay attention to the history and culture of the city, and enhance the cultural identity and belonging of citizens. This not only contributes to the social harmony and stable development of the city, but also helps to enhance the overall image and visibility of the city. In this process, we need to pay attention to the balance between protection and utilization. It is important to preserve the historical and cultural value of these buildings while taking advantage of the development opportunities they bring to the city. Only in this way can we truly realize the harmonious coexistence of urban contemporary and history and culture, so that Hankou, a city full of historical charm, can glow with new vitality and vitality.

3.1 The transformation of the slow life experience area of Lihuangpolu

Historical and Cultural Street has been completed

The transformation of the slow life experience area of Hankou Lihuangpu Historical and Cultural Street has finally been completed, which is a perfect combination of urban renewal and historical and cultural protection. After the transformation, Li Huangshan Road is full of new vitality and vitality, becoming a new card of Hankou city image, and providing residents and tourists with a comfortable, convenient, and historical and cultural charm of the leisure place. Li Huangpo Road is an important representative of Hankou's history and culture, carrying rich historical and cultural heritage. However, with the contemporary of the city, this ancient street is at risk of being demolished or destroyed.



Figure 26: Hankou Lihuangpu transform
Source: Photography by Tan Chao, 2023

In order to protect and inherit this valuable historical and cultural heritage, the government has decided to designate Li Huangpo as a modern historical building cultural street to create a slow life experience area. This is not only to respect and protect history and culture, but also to meet the needs of urban development. The renovation project began, and the professional ancient building protection team carried out a comprehensive structural inspection and safety assessment of the historic buildings in Li Huangpo, and formulated a detailed renovation plan. They used traditional techniques and materials to reinforce, waterproof and fireproof the old house, while restoring the original carvings and decorations. These historic buildings have been effectively protected and inherited, not only the structural safety has been

guaranteed, but also the appearance has restored the original historical style. The government has also transformed one of the typical Qing Dynasty residences into a small museum to show the history and culture of Li Huangpo to the public. After the completion of the renovation project, the overall environmental quality of Li Huangshan Road has been significantly improved. Street trees on both sides of the road have been pruned and maintained, and street greening has been enhanced with the addition of flower beds and green belts. Streetlights and road signs were also uniformly designed and replaced, enhancing the overall street image. The public Spaces on the streets have also been re-planned and redesigned, with comfortable seating and garbage bins for residents and visitors to rest and mingle. At the same time, the government has also stepped up its efforts to publicize the historical buildings, by holding exhibitions, lectures and other activities to show the public the historical value and cultural significance of Li Huangpo Road. In addition to preservation, the government has also transformed some of the historic buildings in Li Huangpo into public Spaces or cultural tourist attractions. This not only provides cultural and leisure places for the public, but also promotes the development of related industries. Today, visitors can taste a variety of special food, buy cultural products and handicrafts, and participate in a variety of colorful cultural activities. These activities have attracted a large number of tourists and residents to participate, enhancing public awareness and respect for historical and cultural heritage. In the process of transformation, the government pays attention to communication and cooperation with community residents. The opinions and suggestions of residents are collected through questionnaires, symposiums and other forms to ensure that the renovation project meets the needs and expectations of residents. Residents also actively participated in the renovation work, they provided valuable suggestions and opinions for the renovation project, but also provided human and material support for the renovation project. The government and the community residents have established a good interaction mechanism to participate in the transformation and management of Li Huangshan Road, forming a social governance pattern of co-construction, co-governance and sharing. After the transformation, Li Huangpo Road has become a slow life experience area with historical and cultural charm. Visitors can feel the historical richness and cultural charm here, and also enjoy the convenience and

comfort of a modern city. This unique charm has attracted more and more tourists and residents to come here, promoting the development of the local economy and social prosperity.



Figure 27: Hankou Li Huangpo slow living area
Source: Photography by Tan Chao, 2023

At the same time, the transformation of Li Huangpo also provides reference and experience for the protection and utilization of other historic districts, and promotes the comprehensive protection and sustainable development of the entire city's historical and cultural heritage. Today, Li Huangpo Road has become a new name card of Hankou city culture and a cultural mecca in the hearts of local residents and tourists. It is not only a historical witness but also a model of modern urban development.(Z Dejun, 2009)

The transformation of the slow life experience area of the historical and cultural street of Li Huangpo in Hankou is actually a deep nostalgic journey. It is not only a physical transformation of the old street, but also a deep look back and remembrance of the past. Nostalgia is a human instinct. People are always used to looking for those times that have passed, those familiar tastes, those dreams that were once in the busy real life. The transformation of Li Huangshan Road in Hankou just provides the public with an excellent place for nostalgia. Walking in this antique street, as if you can hear the echo of history, as if you can see the figure of the predecessors. This deep nostalgia for the past is actually a respect for and inheritance of human culture and

history. Nostalgia, however, is more than simply reminiscing about the past. It is a kind of emotional sustenance, a kind of respect and nostalgia for the past life. In the renovation of Li Huangpo Road, we can see that whether it is the renovation and protection of ancient buildings, or the renovation and upgrading of public Spaces, it is full of deep memories of the past and good expectations for the future. This kind of nostalgia is not a negative emotion, but a positive attitude towards life, which makes us cherish the present life more and look forward to the future better. At the same time, nostalgia is also an important way of cultural inheritance. In the renovation of Li Huangpo Road, the government has introduced various cultural elements and commercial formats to provide the public with a comprehensive cultural experience. Tourists can taste a variety of special food here, buy a variety of cultural and creative products, but also participate in a variety of colorful cultural activities. These activities not only let tourists feel the charm of traditional culture, but also provide a platform for local residents to show their own culture. The inheritance and development of this culture is actually one of the best remembrances and tributes to the past. The renovation of Li Huang Road is a successful nostalgia trip. It not only allows us to look back fondly on the past years, but also provides us with a perfect place to feel the charm of traditional culture. In this fast-paced modern society, we need such places to let us slow down and feel the beauty of life. At the same time, we also need such places to make us cherish and respect our culture and history more.

The renovation project of Li Huangshan Road is an important measure aimed at protecting and inheriting the history and culture and improving the quality of the city. After the completion of the renovation project, the old tea house was reborn and became an important place for tourists to taste tea culture and feel the tradition. The restoration, protection and utilization of ancient buildings allow people to have a glimpse of the past years, feel the thick history and the charm of culture. All these are inseparable from the integration and application of nostalgic elements.



Figure 28: Hankou Li Huangpo traditional craft activity
Source: Photography by Tan Chao, 2023

At the same time, the transformation of Li Huangpo also provides reference and experience for the protection and utilization of other historic districts, and promotes the comprehensive protection and sustainable project pays attention to the inheritance and development of traditional crafts, so that paper-cutting, clay sculpture, embroidery and other handicrafts in Li Huangpo radiate new vitality. Visitors can experience the charm of traditional culture and feel the exquisite and unique handicrafts here. This will not only help preserve and pass on traditional culture, but also inject new vitality into local economic development. In the renovation project, the old street residents are also actively involved, and their nostalgia and expectations for the future have injected impetus into the transformation. The government collects opinions and suggestions from residents through questionnaires and symposiums to ensure that the renovation projects meet the needs and expectations of residents. This not only enhances the residents' sense of identity and belonging to the transformation project, but also provides a strong guarantee for the smooth implementation of the transformation project. At the same time, an ancient building has been transformed into a cultural exhibition center, which displays the rich history, culture and folk art of the Hankou area. This not only provides an opportunity for tourists to get an in-depth understanding of the local culture, but also provides a platform for local residents to

show their own culture. The inheritance and development of this culture is actually one of the best remembrances and tributes to the past. In addition, the public space of Li Huangpo has also been upgraded, and the new facilities and pruned greenery have improved the overall environmental quality of the street, providing a comfortable and convenient leisure place for residents and tourists.(Z Libin. 1998). This transformation and upgrading of public space reflects the respect and nostalgia for the past life scene. In the renovation project of Li Huangpo Road, nostalgic elements have been cleverly applied in all aspects, from the restoration and protection of ancient buildings to the inheritance and development of traditional crafts, to the nostalgic feelings of old street residents, the cultural display of ancient buildings and the renovation and upgrading of public Spaces, all of which make people deeply feel the importance of nostalgic feelings in urban renewal and historical and cultural protection. In fact, nostalgia is not only a simple memory of the past, but also a kind of emotional sustenance and respect for and nostalgia for the past life. Through the integration and application of nostalgic elements, the renovation project of Li Huangpo allows tourists and residents to shuttle between the past and the present and feel the flow of years and cultural inheritance. The satisfaction of nostalgia also makes people cherish the present life more and look forward to the future. The reconstruction project of Li Huangshan Road also provides a useful reference for urban renewal and historical and cultural protection. With the rapid development of urbanization, how to protect and inherit historical culture has become an important topic. Through the ingenious use of nostalgic elements, the renovation project of Li Huangshan Road has found a balance point between historical and cultural protection and urban renewal, which not only protects the historical culture but also meets the needs of modern urban development.(L Yongdong. 2016)

As Lihuangpi Road is closely adjacent to the French Concession and the British Concession, the boundary between them is quite complicated, which makes the architectural style and cultural sentiment of this area show the characteristics of diversity and integration. In fact, in the history of the real Russian concession, pure "Russian sentiment"¹⁷² is not evident.

¹⁷² The Hankou Russian Concession was founded in 1896 and was reclaimed on July 1, 1924, making it the second foreign concession to be reclaimed in Hankou. Due to the huge profits from the tea trade and the fact that many



Figure 29: The former site of the American Consulate in Hankou
Source: Photography by Tan Chao, 2023

Taking Lihuangbei Road as an example, the 17 historic buildings along the road, although there are a few such as Sino-Russian Daosheng Bank (after Soong Ching Ling's old residence), Ba Gong House¹⁷³ and Russian concession patrol House and other obvious Russian style buildings, but also mixed with many other countries' architectural styles. Among these buildings are the former site of the Catholic Mission of the French missionary organization, the former site of the United States Naval Youth Association¹⁷⁴, and the Universal Hospital jointly built by the United States, Russia, Britain, France, Germany and other countries in 1910. This diversity is not only limited to architectural styles, but also reflected in the integration of various cultural and historical elements, making the old Russian Concession to a large extent

wealthy people lived in the Russian Concession at that time, the Hankou Russian Concession in the early 20th century was extremely luxurious.

¹⁷³ This building is the former site of the Hankou Russian Concession Patrol House. The Russian Patrol House is one of the well preserved historical buildings in the Hankou Russian Concession in recent years. The patrol room is constructed by Guangda Chang Construction Factory, with two floors above ground and a mezzanine inside, and one floor underground, with a brick and wood structure.

¹⁷⁴ This building is the former site of the United States Navy Youth Association. Built in 1913, it is a four story brick and wood structure with a building area of 1546.99 square meters. Belonging to the Baroque architectural style, the entire building is arranged symmetrically on both sides with the central axis. The front facade is divided into three vertical sections, and the main entrance is located in the center. This old site is considered a representative work of excellent modern historical buildings in Wuhan.

an architectural testing ground for the intersection and collision of various styles. It is worth mentioning that in order to highlight the exotic atmosphere of the concession, a red telephone booth is also specially set up on Lihuangpi Road as a viewing landscape. However, this phone box is actually closer to the British style, similar to the common red phone box on the streets of London, and has little to do with the so-called "Russian style". The history and cultural customs of this area are far from single or pure, but a product of the convergence and integration of multiple cultures.

3.2 The slow life experience area of nostalgic historical building street is formed

With the official attention to local landscape protection, transformation and publicity, the old concession style area is gradually recognized as historical and cultural heritage. These modern old buildings are increasingly being promoted, repaired and protected, and are also regarded as functional resources, so they have the "smell of money". The preservation, protection and maintenance of heritage requires a huge economic investment, and the heritage itself has immeasurable symbolic value, which can be used to generate profits and provide employment. Therefore, the real value of heritage is closely related to its symbolic value. Now, all sectors of society have reached a consensus that for the future development of the city, the old house is no longer a "burden" and "burden", but a rare and non-renewable cultural resource, which is the treasure and wealth of the city. Therefore, it is necessary to market the city through the old house to achieve the unity of social and economic benefits.

In the protection of historical buildings, in addition to insisting on "maintaining the original architectural style, combining inheritance and innovation, and coordinating with the surrounding environment", it is necessary to make full use of architectural heritage to harvest economic value. From the "Wuhan Tiandi"¹⁷⁵ project in mid-2000 to the gradual formation of the slow life experience area of the old Russian Concession, to the adjustment of the commercial pattern of Zhongshan Avenue and the ongoing auction and renovation of Qingdao Road in 2016, the heritage of the concession has always gone hand in hand with its commercialization.

In the commercial development of the old concession area, the Wuhan Tiandi project invested by Shui On Group Co., Ltd. is an early example of great commercial

¹⁷⁵ Xintiandi is located at the intersection of Zhongshan Avenue and Lugouqiao Road in Yongqing District, Hankou Center, Wuhan, and is committed to providing consumers and tourists with high-quality entertainment and leisure experience.

success. The project is located in the Yongqing area of the old concession, with a superior geographical position, with Zhongshan Avenue in the west, Lugou Bridge Road in the south, and Yanjiang Avenue in the east. Architectural design by Shanghai Xintiandi designer Benjamin Wood main pen, the project is divided into business district and Yujiang Garden high-end fine decoration residential area.(C Mingyuan. 2013)

According to relevant media publicity, the Wuhan Heaven Project retains 9 old buildings of the old Japanese concession and 200 century-old trees, while integrating fashionable and modern architectural elements and modern art sculptures into the newly constructed small buildings. This project is based on the transformation of the old city, inheriting the historical context, highlighting the collision and blend of tradition and fashion, China and the west, and showing the charm of "new value of the old neighborhood".(Z Qingwei. 2013)

Compared with the large commercial institutions such as Wuhan Tiandi, the commercial institutions of the 87 Conference site are mainly small and scattered cafes and restaurants, mainly distributed in the former Russian concession Lihuangpi Road, Lanling Road and the former French concession near Taixingli, which borders the Russian concession¹⁷⁶. Businesses here generally respect the original appearance of historical buildings, and do not change the appearance and structure much in the process of repair and transformation, so they can better meet the nostalgic psychology of customers. According to a cafe owner, as early as 2007, when Wuhan's coffee shops were still relatively unpopular, cafes began to appear on Lihuangpi Road.

The media's positioning of the commercial pattern of the Russian rental sector also revolves around the "old buildings" and the old city, but different from the brand positioning of "fashion" and "innovation" in Wuhan Tiandi, the commercial form of the Russian rental sector has been labeled as "slow life", "literary minority" and "petty bourgeoisie" since a long time ago. These labels are in line with the historical and cultural heritage of the old concession area, providing merchants with a unique

¹⁷⁶ Taixingli is located between Shengli Street (formerly Detomei Consul Street in the French Concession) and Dongting Street (Lvqinshi Street) in Jiang'an District, Hankou, and is a second level protected block in Wuhan. In 1907, Shanghai businessman Ye Chengzhong (the major shareholder of Hankou Xiechang Match Factory) invested in and built 17 two-story brick and wood structured Western style residential buildings, which are alleyway buildings. Build houses on both sides of the middle road, with small courtyard walls in front of the houses and painted exterior walls.

business atmosphere and consumer experience.(Z Qingwei. 2013)

"Many Wuhan people have lived or still live in foreign buildings of different styles, and the concession life has become a lingering memory and complex for them," said Z Qingwei, a researcher of literature and history. This sentence shows the deep origin of Wuhan people and the history of the concession. With the gradual expansion of the slow life experience zone in Wuhan, this memory and complex of history are being awakened and reshaped by the power of commercialization.

Lihuangpi Road, praised by the media as "the epitome of the old concession", carries the spirit and temperament of Hankou. For customers with the old Han and the old concession complex, walking, tasting coffee and dining here is like crossing into that historical era, and truly feeling the charm and breath of that era. In order to create this "back to the past" feeling, businesses in the store name, decoration, display and so on are extremely nostalgic. For example, the famous "Hankou Past Events" restaurant and "Old Time" cafe on Lihuangpi Road, their names are full of nostalgia, making people seem to be able to travel through time and space, back to the old time of old Wuhan.

For the creation of "nostalgic atmosphere" and nostalgic space, businesses not only work hard in the store name and decoration, but also strive to reflect the "historical authenticity" in goods and services. They prefer vintage furniture and old objects to reflect the history of the business. For example, the person in charge of the boundary Cube introduced that they tried to maintain the original appearance when strengthening and renovating the building, and did not change the appearance and structure of the house, and even the old bricks at the door retained the steel marks of a hundred years ago. However, with the increase of popularity of these small shops, the original minority hobbies and mood are gradually consumed by the public. The small circle that once played only fashion, antiques and coffee began to accept more outsiders. These people may not really be interested in fashion items, antiques, coffee, etc., but they are willing to come here to consume the "artistic minority" atmosphere.

In this era, the word "literature and art" no longer refers to only literature and art, but a cultural identity. From the Internet, books and magazines to coffee shops, bookstores and interior decoration styles, "literary" has become a popular label. However, the concept of "literature and art" is increasingly vague, and it includes a

range of cultural symbols, such as coffee, specific clothing, cats, photography, etc. These symbols were originally just labels for some subcultures to distinguish themselves from the mainstream society, but with the development of the market economy, "literature and art" began to be incorporated by consumerism. Consumer culture is quietly changing the relationship between people and things and between people through the manipulation and manipulation of the symbol level of things. The meaning of "art" is hollowed out and equated with the empty symbols that catch people's attention - freshly ground coffee, cats, fashion items, tattoos, etc. These symbols can be acquired through consumer behavior, so "literature and art" is no longer an innate temperament, but a commodity that can be bought with money. Nowadays, the high-end cafes, bars and restaurants in Lihuangpi Road, Lanling Road and other places are basically selling points of "art" and "petty capital". These merchants take advantage of consumers' pursuit of "literature and art"¹⁷⁷ by providing goods and services with symbolic significance to meet consumers' needs for identity and thus obtain economic benefits. However, whether this commercial "literature and art" can still maintain its original authenticity and purity is worth us to ponder.

The real luxury house is not only the embodiment of the material level, but also the pursuit of the spiritual level... It is also a label of life, and the Hankou Concession area just has this feeling and style as a label of life." In the Russian concession area such as Lihuangbei Road and Lanling Road, as well as the adjacent French concession Taixing Li, art shops have sprung up, each decorated in a unique style, step by step. Merchants have carefully created A gift pack-like literary and artistic space, which is full of people's imagination of remote time and space: from a variety of cats, dried flowers, succulents, art works to literary and artistic books, and with the background music dominated by European and American nostalgic songs and blues music (for example, the music of A coffee is personally selected by the boss, not a rotten street "saliva song").(L Yongdong, 2016)

Media advertorials and advertisements depict these shops as picturesque: the architecture is "an old house with historical significance", the environment is "free

¹⁷⁷ Xiaozi is a Chinese vocabulary with the pinyin xiǎo zǐ , It is a term popular in Chinese Mainland since the 1990s, originally referred to as "petty bourgeoisie", and specifically refers to young people who yearn for western ideological life and pursue inner experience, material and spiritual enjoyment.

from noise and impetuosity, only quiet streets and romantic atmosphere", the taste is "different from the unified model of commercial atmosphere", and the concept is so-called "slow life", "leaving the troubles of the world behind for a while". However, the minimum charge in these shops is 39 to 85 yuan per person, much higher than other neighborhood cafes without minimum charges. Here, "literature and art" are hollowed out by consumerism and become an empty basket into which any element of defamiliarization can be packed and justified. It was equated with a series of empty objects and symbols that were randomly combined, collaged, copied, imitated, and began to be put on a price tag for sale. All customers do is consume -- by consuming the surface -- sitting in an old concession house decorated with vintage pieces and antiques and playing jazz, and drinking a freshly ground blue Mountain coffee. Customers can realize the "tasteful self", "sentient self" and "literary self" advocated in the media and advertising. On the other hand, customers can not only get extraordinary experience and different self through consumption behavior, especially high consumption, but also get extraordinary and superior status from it.

However, this performance at the front desk is very different from the real life of the old neighborhoods such as Li Huangpi Road. Due to historical reasons, the current resident groups of the old concession area are no longer foreign merchants, comprador, capitalists, officials, etc., but mainly low-income people, the elderly and migrant workers. The real living condition and living experience of these disadvantaged groups in the middle and lower levels of society have been wandering away from the "imaginary island" carefully constructed by cultural elites and commercial operations, and are in a state of "aphasia". On the one hand, the "beauty" of the imagination space of the concession is often separated from the "vulgarity" of the city life of the middle and lower class people living in it. In official, media, and cultural elite representations, the presence of these inhabitants is often marginalized, marginalized, or simply absent from the local memory of the concession. On the other hand, unlike what many scholars believe in their research that places are the source of identity and belonging for those who live there, due to historical reasons, most residents do not have such a strong emotional bond with the old neighborhoods where they were born and grew up. Residents often choose to voluntarily give up or transfer the power to represent the place, and they care more about how to use the old

concession houses as resources in exchange for more economic benefits than the establishment of local identity. Therefore, there is a huge gap between the actual "living space" inside the old town of the concession and the visualized "imagination space" widely circulated in the media.

Among them, the Slow Life Experience Zone in Russia is a business area with strong spontaneity so far, and emphasizes the organic link between "historical memory" and "business interests". The local influence of this area mainly revolves around the two points of "literary minority" and "retro nostalgia", so as to establish a local brand. Local brands promote business development by strengthening the representation and identity of a certain space or place through specific language expressions or visual images. At the same time, the shopping experience of Zhongshan Avenue has been clearly positioned. "The east section of Zhongshan Avenue (from Yiyuan Road to Jiangnan Road) creates a slow life, culture and business experience area for the main literary brand exchange and integration of historical buildings in the classical literary style section. This means that the nostalgic memory and aesthetic imagination of the cultural elite and the upper-middle class of society for Dahankou after the opening of the port have been incorporated into the local brand of the historical style area of the concession. (H Weifei. 2009)

Concession, that special area in history, has now become a carrier of nostalgic feelings on Li Huangpi Road in Wuhan. It, like a silent old man, engraved with a deep mark of years, silently telling the glory and vicissitudes of life. Walking on Li Huangpi Road, it seems that you can hear the echo of history. Those foreign buildings with different styles, every brick, every tile, seem to tell a story about that era. The old trees on the roadside and the cafes on the corner add a bit of romance and exoticism to this old street. Many people in Wuhan used to live or still live in these foreign buildings with different styles, which makes the concession life a lingering part of their memories. This is not only an expression of nostalgia, but also a respect for and memory of history. This nostalgic feeling is not groundless, but has deep historical background and cultural origin. During that turbulent period, the land experienced too many vicissitudes and changes due to the intervention of foreign powers, and these historical marks have become a source of nostalgia today.



Figure 30: Hankou slow life experience zone
Source: Photography by Tan Chao, 2023

Lihuangpi Road is known as "the epitome of the old concession" and "the continuation of Dahankou's spirit and temperament". The formation of this nostalgic atmosphere is not accidental, but through various efforts and strengthening. Media propaganda, business strategy and public participation together create this unique cultural atmosphere. Here, people can temporarily escape the hustle and bustle of real life and enter a "ritualized time" to feel the atmosphere and breath of that era. Walking down the old street, you will be attracted by the retro shops. Whether it is the old sign at the door or the old objects placed in the store, it seems to tell you the story of the past. And those waiters wearing cheongsam or long shirts make you feel like traveling back to that era. Here, you can taste traditional refreshments and snacks and feel that unique nostalgic atmosphere. Nostalgia, however, is more than just reminiscence and nostalgia for the past. It is also a reflection of cultural and commercial value. In Lihuangpi Road, this value has been fully developed and utilized. By protecting and utilizing historical sites and old buildings, we can better understand and pass on the history and culture. This cultural value is a precious treasure that no amount of money can measure. The commercial value lies in the fact that by creating a nostalgic atmosphere and providing retro experience, businesses can attract more customers and promote the development and prosperity of the local economy. However, excessive nostalgia may also lead to excessive glorification or distortion of the past and may even hinder social and cultural progress. Therefore, while we miss the past, we should also maintain a clear understanding of the reality and a positive outlook for the future. For Lihuangpi Road, how to protect and utilize the history and culture while promoting the development of urban contemporary is a problem that needs serious

consideration. This requires not only the support and guidance of the government and relevant departments, but also the joint participation and efforts of all sectors of society. Nostalgia is not only a kind of emotion but also a kind of cultural and historical inheritance. In Lihuangpi Road, an old street full of historical charm, we can feel the unique nostalgic atmosphere and exotic atmosphere, but also better understand and inherit the history and culture. I hope this kind of nostalgia can be continued and inherited so that more people can feel the unique cultural atmosphere and historical charm.



Figure 31: Nostalgia museum
Source: Photography by Tan Chao, 2023

3.3 The museum cafe with nostalgic furniture, photos and decorations was built Hankou World Cube, a cultural space that integrates nostalgic furniture, photos, decorations, museums and cafes, has become a new landmark of Wuhan's urban memory. It not only carries the history, but also integrates into the life of modern urbanites. Here, every piece of furniture, every photo, every decoration seems to tell the story of the past, leading us to travel through time and space to relive that nostalgic era. Entering the Hankou Boundary Cube, it seems to enter a world full of historical charm. The furniture museum here has a collection of all kinds of nostalgic furniture with historical and cultural value, from classical furniture of the Ming and Qing dynasties to the Shanghai style furniture of the Republic of China, which is dazzling. Each piece of furniture has been carefully restored and maintained,

maintaining the original historical style and charm. Visitors here can not only appreciate the beauty and exquisite craftsmanship of the furniture, but also feel the historical and cultural connotations they contain. And the photo museum makes people feel the thick and real history. There are a large collection of old photos reflecting the history and culture of Wuhan, including social features and portraits of people in the late Qing Dynasty and the early Republic of China¹⁷⁸, as well as valuable records of major historical events. These photos not only let people see the past Wuhan, but also let people feel the life atmosphere and social outlook of that era. They seem to be the doors of time, leading us back to that charming era. The Decorative museum displays various ornaments and artefacts of historical and cultural value. Ceramics, jade, bronze¹⁷⁹, making people feel the charm and profound of traditional culture. The display of these ornaments and crafts is not only eye-opening, but also injects new vitality into the inheritance and development of traditional culture. The cafe is a modern space that blends culture and commerce. The decoration style here is mainly retro, integrating various nostalgic elements and historical and cultural elements. Visitors can enjoy a variety of delicious coffee and snacks here, while also enjoying a variety of cultural exhibitions and performances in a comfortable environment. The operation of the cafe not only provides tourists with a platform for leisure and cultural exchange, but also injects new vitality into the development and prosperity of the local economy.

The completion of Hankou Boundary Cube not only adds a new cultural attraction to Wuhan, but also provides a window for citizens to understand the city's history and culture. The historical charm and cultural charm here attract more and more tourists to visit and experience, and also inject new impetus into the development of Wuhan's cultural industry. Walking in the Hankou Boundary Cube, it seems that you can hear the echo of history and the symphony of culture. Every corner here is full of stories and connotations, making people feel the thick history and the charm of culture. Whether it is furniture, photos or decorations, they are all

¹⁷⁸ The late Qing Dynasty and early Republic of China refer to the period from 1900 in the 26th year of the Guangxu reign to 1920 in the 9th year of the Republic of China. The late Qing Dynasty (1840-1912) was the late period of Qing Dynasty rule.

¹⁷⁹ Bronze ware, also known as "gold" or "auspicious gold" in ancient times, is an alloy of red copper with other chemical elements such as tin and lead. Newly cast bronze ware is golden, but due to the rusting of the unearthed bronze over time, it turns blue-green and is known as bronze.

witnesses and inheritors of history and culture. They not only make us understand the past history and culture, but also make us think about how to better inherit and develop these precious treasures.(M Zhenyu. 2012)

The completion of Hankou Boundary Cube is a highlight of Wuhan's urban cultural construction and a new landmark of the city's memory. It not only provides a platform for citizens to understand the city's history and culture, but also injects new vitality into the development of Wuhan's cultural industry. Here we can feel the richness of history and the charm of culture and find a peace and relaxation in the busy modern life.



Figure 32: Hankou boundary Cube
Source: Photography by Tan Chao, 2023

With the strengthening of official protection, transformation and publicity of local landscape, like other modern old buildings, the old concession style area is gradually regarded as historical and cultural heritage, and begins to receive more publicity, repair and protection. However, they are also inevitably seen as functional resources, and so increasingly have a commercial flavor. This is because the preservation, protection and maintenance of heritage requires a huge economic input and must involve a range of economic processes. At the same time, heritage itself has immeasurable symbolic value, which can be used to generate profits, income and employment. Therefore, the real value of heritage is closely related to its symbolic

value.

From the symbolic point of view, heritage is a catalyst for the reinforcement of local identity, and from the social point of view, it has become a "heritage industry"¹⁸⁰ and formed an industrial chain pointing to the ultimate purpose of consumption and commercialization. Because the concept of "heritage" is closely linked to economic value, and can often be exploited, exchanged and reproduced, the topic of rational development and utilization of the old city style area has recently become the focus of many heated discussions. Now, all walks of life have almost reached a consensus that the old house is a rare and non-renewable cultural resource in the future development of the city, and is the treasure and wealth of the city. Therefore, the city should be marketed through old houses.(P Zhaorong 2012)

For the protection of historical buildings, in addition to insisting on "maintaining the original architectural style, combining inheritance and innovation, and coordinating with the surrounding environment", it is also necessary to achieve the unity of social and economic benefits. In other words, through the protection and internal transformation of the building, the creation of the environment and the introduction of commercial operation mechanism, the full use of the architectural heritage to create economic value. From the "Wuhan Tiandi" project of the Old Japanese Concession in mid-2000, to the gradual formation of the slow life experience area of the old Russian Concession, to the adjustment of the commercial pattern of Zhongshan Avenue in 2016 and the ongoing auction and renovation project of Qingdao Road, the heritage of the concession is always closely linked to its commercialization. Among them, the slow life experience area of Russian leasing is a business area that emphasizes the organic link between "historical memory" and "commercial interests"¹⁸¹ and has strong spontaneity.

The concession area mainly builds local brands around the two aspects of literary minority and retro nostalgia, and strengthens the representation and identity of a

¹⁸⁰ A collection of enterprises engaged in industrial development of cultural heritage. The most common is the combination of cultural heritage and cultural tourism industry. The development and utilization of cultural heritage should first consider protection issues. Reasonably developing and utilizing cultural heritage plays an important role in inheriting and developing national culture, consolidating and enhancing national spirit.

¹⁸¹ Commercial interests refers to the profit obtained by commercial capitalists from engaging in commercial activities. Commercial profit is only a portion of the surplus value transferred by industrial capitalists to commercial capitalists, and the true source of commercial profit is the surplus value created by workers in the industrial sector.

certain space or place through specific language expression or visual image outline. Compared with the large commercial establishments such as Wuhan Tiandi, the commercial establishments of the 87 Conference Site are mainly small and scattered cafes and restaurants, which are mainly distributed in the former Russian concession Lihuangpi Road, Lanling Road and the former French concession near Taixingli, which borders the Russian concession. Merchants here usually respect the original appearance of historical buildings, and do not make much change to the appearance and structure during the repair and renovation process, so they are more able to meet the nostalgic psychology of customers. As early as 2007, when the coffee shop in Wuhan was still relatively unpopular, the coffee shop began to appear in Lihuangpi Road. The media's positioning of the commercial pattern of the Russian concession also revolves around old buildings and the old city, but different from the brand positioning of "fashion" and "innovation" in Wuhan Tiandi, the commercial form of the Russian concession has been labeled as "slow life", "literary minority" and "petty bourgeois sentiment".¹⁸²

3.4 Emotional identification of nostalgic consumption of historic buildings

Hankou historical style buildings, every brick, every tile seems to carry thousands of years and stories, causing consumers deep nostalgia. This emotion is not only a simple memory of the past, but also a deep identification with culture, history and the city. Walking in the old streets of Hankou, history and modernity are intertwined, as if you can hear the echo of history. Those buildings that have experienced wind and rain, every crack, every trace seems to tell the story of the past. Whether it is antique doors and Windows, or mottled walls, people can not help but immerse in the kind of old and familiar atmosphere. This kind of atmosphere makes people come not only for consumption, but also to find that long-lost feeling, that dialogue with history.

These buildings are not only material piles, but also cultural and spiritual inheritance. They represent the history and culture of Hankou and are the soul and memory of the city. Here, people can feel the traditional craft, the ancient craft and the respect and love for history. These elements together constitute the unique cultural charm of Hankou, allowing consumers to find a sense of belonging and identity here.

¹⁸² The petty bourgeois ideology is the ideology of the petty bourgeoisie. A system of thought based on small asset economic relationships. The petty bourgeoisie possesses a small amount of property and generally does not exploit or be exploited by others. They are economically self-sufficient.

At the same time, nostalgic consumption is not only a nostalgia for the past, but also an expectation for the future. In these historical buildings in Hankou, people not only see the shadow of the past, but also see the hope of the future. These buildings have been restored and preserved, reinvigorated with new vigor and vitality, and become the new business card of the city. This also makes people see the possibility of combining traditional culture with modern civilization, and they are full of expectations for the future urban culture.

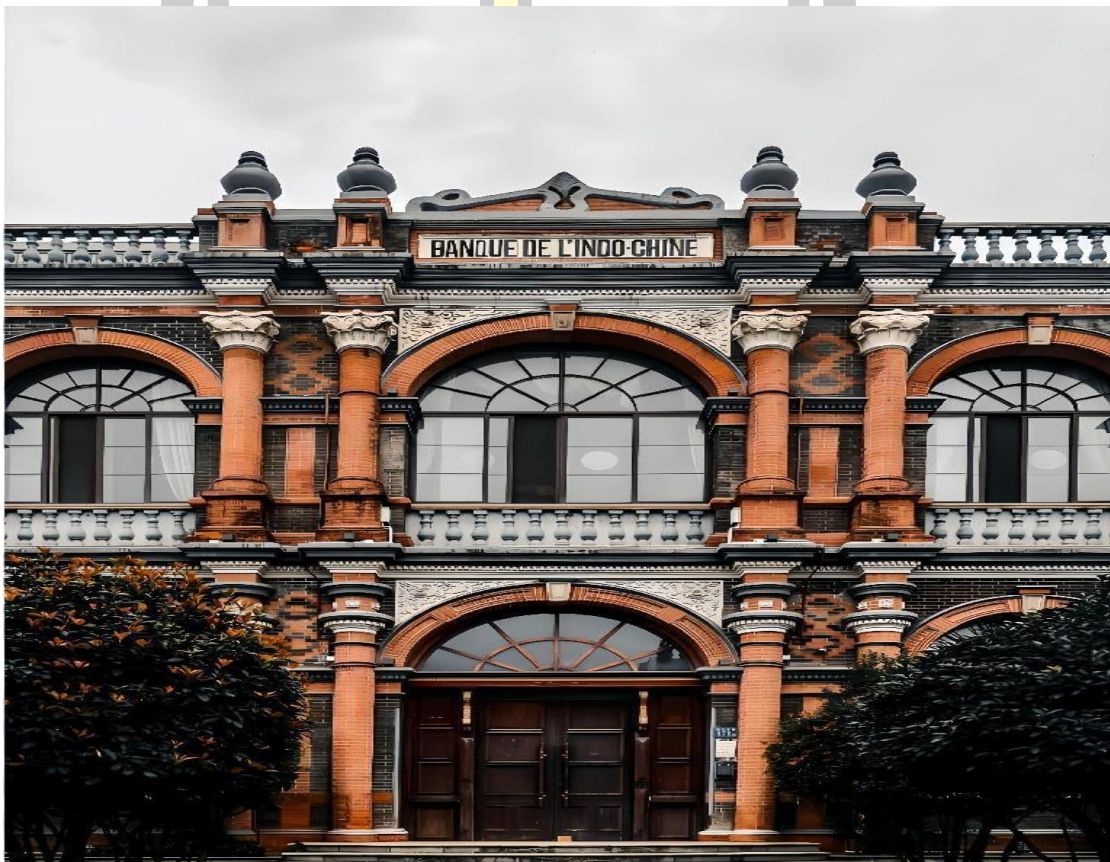


Figure 33: Hankou Old building
Source: Photography by Tan Chao, 2023

The nostalgic consumption emotional identification caused by Hankou historical style buildings is actually a kind of deep perception and experience of the city. This kind of perception and experience makes people cherish and love the city more, and understand and feel its history and culture more deeply. At the same time, this kind of nostalgic consumption has also injected new vitality into the economic and cultural development of the city, and promoted the sustainable development and prosperity of the city. The satisfaction of nostalgia also makes people more appreciative of the

present life and more aware of the importance of history and culture. In the midst of busy modern life, these old buildings provide a good place to relax and savor history. Here, people can temporarily escape the hustle and bustle of the city, calm down to feel the peace and beauty. The nostalgic consumption emotional identification caused by Hankou historical style buildings is a kind of deep perception and experience of the city, history and culture. This kind of perception and experience makes people cherish and love the city more, and understand and feel its history and culture more deeply. At the same time, this kind of nostalgic consumption has also injected new vitality into the economic and cultural development of the city, and promoted the sustainable development and prosperity of the city. This kind of emotional identification is not only the nostalgia for the past, but also the expectation for the future and the value of the present. In the historical architecture of Hankou, people can find that long-lost feeling, that dialogue with history and expectations for the future. This kind of emotional identification makes people more deeply understand and feel the charm and value of the city, and also brings a positive impact on the cultural development and tourism economy of the city.

The cafes on Lihuangpi Road are markedly different from other famous coffee neighborhoods such as Tanhualin and Taipei Road. When asked about this difference, a number of coffee shop owners or owners said that Lihuangpi Road is more literary and minority characteristics, and its unique positioning, or the style pursued by young people, is particularly prominent. B coffee store manager mentioned that Tanhualin is more like a tourist spot, attracting a large number of foreign tourists, the overall atmosphere is more active, student groups are the main consumers. The boss of C coffee observed that the threshold of opening a shop in Tanhualin was relatively low, attracting many college students who came to start businesses. In contrast, many of those who choose to open cafes in the concession area are real coffee lovers or "playing coffee". There are small shops selling trendy items, as well as shops specializing in imported beans and freshly ground coffee, each with its own "special flavor." Between these sellers and some customers, a small circle has formed to play fashionable cards and taste coffee. But as the popularity of these stores has risen, customers who are not particularly keen on fashion, antiques and coffee have begun to be attracted by the "artistic niche" atmosphere here. So what is "literature"? Since the

1990s, the word "literature and art" has gone beyond its original meaning of literature and art, and it has become a sign of cultural identity. Nowadays, literary style, "literary youth", literary style and other words frequently appear in the Internet, books and magazines, and the related clothing, coffee shops, bookstores and interior decoration styles have also begun to emphasize "literary" ¹⁸³elements.



Figure 34: Hankou Retro cafe
Source: Photography by Tan Chao, 2023

Although the exact definition of "literature and art" is still controversial, and the social attitude towards it is also different, it is undeniable that "literature and art" ¹⁸⁴has become a cultural phenomenon. Some believe that with the rise of the middle class, more and more Chinese people are pursuing material comforts, but they also feel the frustration and emptiness that this brings. In this context, the counterculture

¹⁸³ Literature is a way and means of expressing the objective world and subjective knowledge through spoken or written language as a medium. When text is not only used to record (historical books, news reports, scientific papers, etc.), but is endowed with other thoughts and emotions, and has the beauty of art, it can be called literary art and belongs to language art. Poetry, prose, novels, dramas, scripts, fables, fairy tales, etc

¹⁸⁴ Literature and art, the first thing that comes to my mind is the term literature and art, which is generally understood as a collective term for both. This effectively illustrates the connection and difference between the two. I believe that art encompasses literature, and art and literature are inseparable.

was born, and its adherents were known as "literary youth",¹⁸⁵ a term very close to the English word "hipster"¹⁸⁶. These "literary youth" live in the secular, money-oriented modern China, they are nostalgic, sometimes seem a little poetic and pretentious, they pursue the spiritual world, have the feelings of poets, are marked as highly personalized, romantic and art connoisseurs. In an era when everyone craves identity and does not want to be ignored, "literature and art"¹⁸⁷ have become the capital left by young people who are not politically powerful or financially rich. Therefore, "literature and art" must become a symbol that can be easily recognized and displayed outside the individual. The concept covers a range of cultural symbols, such as coffee, specific clothing, independent film, poetry, metal music, cats, photography, etc. At first, this was just a label used by some subcultures to distinguish themselves from mainstream society, but later the concept was gradually expanded and abused. With the development of market economy, "literature", which was originally subculture, began to be incorporated by consumerism. Horkheimer and Adorno argue that the popular culture of today's society has reduced language "as a carrier of meaning" to a "symbol that has lost its quality."¹⁸⁸ These symbols have become so empty and superficial that the consumer's relationship with them has become one of completely passive, unthinking acceptance and acceptance. Similarly, as one of the important components of mass culture, consumer culture is quietly changing the relationship between people and things and between people. Today's "art" has been stripped of its true meaning and equated with eye-catching empty symbols - freshly ground coffee, cats, fashion items, tattoos, etc. Since these symbols can be acquired through consumer behavior, they are no longer an innate temperament or trait. Nowadays, "literature and art" can be found in ancient towns, old towns, old houses and other places, and you only need to spend money to buy this kind of "literature and art style".

¹⁸⁵ Literary and artistic youth refer to a group of young people who have a strong interest in literature, art, music, movies, and other fields, are rich in cultural cultivation and expression abilities.

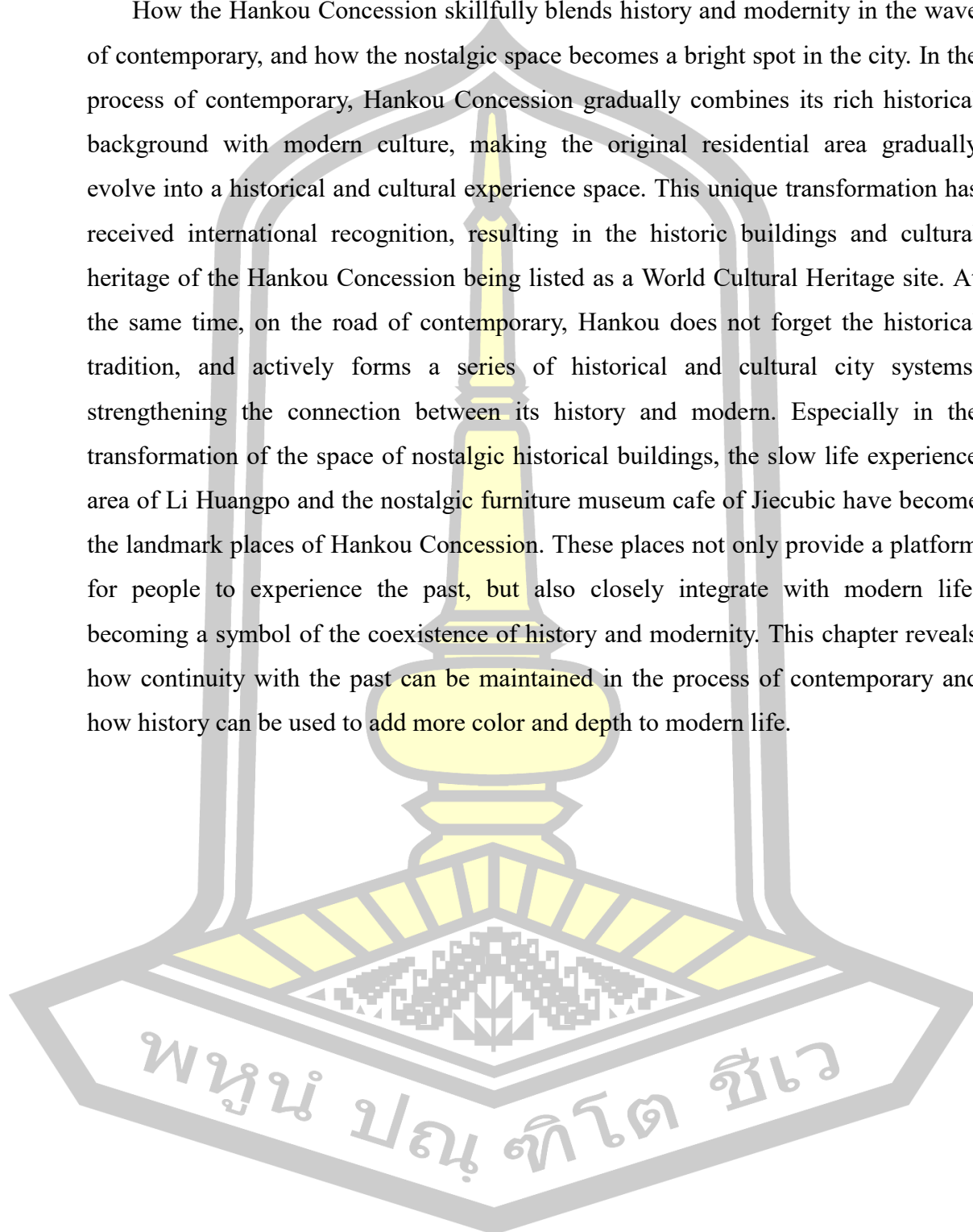
¹⁸⁶ Trendy people generally refer to people who lead fashion and have advanced thinking. People who guide fashion trends are abbreviated as trendsetters.

¹⁸⁷ Literature and art, a Chinese vocabulary with the pinyin of w é n y í, means literature and art, sometimes referring to literature or performing arts. It is people's refinement, sublimation, and expression of life.

¹⁸⁸ Symbols are primarily symbolic objects used to refer to and represent other things. Secondly, symbols are a carrier that carries the information sent by both parties in communication. Symbols can usually be divided into two categories: linguistic symbols and nonverbal symbols, which are usually combined during the propagation process.

Summary

How the Hankou Concession skillfully blends history and modernity in the wave of contemporary, and how the nostalgic space becomes a bright spot in the city. In the process of contemporary, Hankou Concession gradually combines its rich historical background with modern culture, making the original residential area gradually evolve into a historical and cultural experience space. This unique transformation has received international recognition, resulting in the historic buildings and cultural heritage of the Hankou Concession being listed as a World Cultural Heritage site. At the same time, on the road of contemporary, Hankou does not forget the historical tradition, and actively forms a series of historical and cultural city systems, strengthening the connection between its history and modern. Especially in the transformation of the space of nostalgic historical buildings, the slow life experience area of Li Huangpo and the nostalgic furniture museum cafe of Jie cubic have become the landmark places of Hankou Concession. These places not only provide a platform for people to experience the past, but also closely integrate with modern life, becoming a symbol of the coexistence of history and modernity. This chapter reveals how continuity with the past can be maintained in the process of contemporary and how history can be used to add more color and depth to modern life.



Chapter V

Take Jiangnan Museum as an example to interpret nostalgic space and collective memory

This article selects the Jiangnan Museum as an ideal place to interpret nostalgic spaces and collective memories for the following reasons:

Historical Depth: The Jiangnan region possesses a long history and rich cultural heritage. As a cultural representative of this region, the Jiangnan Museum bears the profound historical background. Through the museum's exhibitions, visitors can gain a deep understanding of the historical changes and cultural inheritance of the Jiangnan Hankou area, thereby stimulating a nostalgic feeling for the past.

Spatial Experience: The architectural style and internal spatial layout of the Jiangnan Museum are filled with nostalgic elements. Whether it's the retro architectural appearance or the internal exhibition design, it allows visitors to feel a sense of time traveling backwards during their visit. This spatial experience plays a unique role in evoking people's collective memories.

Cultural Resonance: Nostalgic spaces and collective memories rely heavily on cultural resonance. The historical and cultural content displayed in the Jiangnan Museum can easily trigger visitors' cultural identity, further stimulating memories and nostalgia for the past. This cultural resonance helps deepen people's understanding and appreciation of the historical culture of the Hankou area.

Emotional Bond: Nostalgic spaces and collective memories often carry people's emotional bonds. By displaying historical artifacts and stories from the Jiangnan region, the Jiangnan Museum provides a common emotional sustenance for people. This emotional bond helps bring people closer together and enhances social cohesion.

Due to its advantages in historical depth, spatial experience, cultural resonance, and emotional bonds, the Jiangnan Museum has become an ideal place to interpret nostalgic spaces and collective memories.

Jiangnan Museum, as a case study, explores the close connection between nostalgic space and collective memory. Jiangnan 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 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 contemporary, Jianghangan 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 contemporary of foreign architectural space. In addition, Emperor Jiangnan deeply interprets the development process of contemporary 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 contemporary, 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.

1. The historical development of Jiangnan Pass Museum

Jiangnan Pass, behind the name, contains a profound history and culture. More than a building, it is a witness to China's recent history, a product of the interweaving of foreign powers and Chinese sovereignty, and a symbol of the gradual contemporary of China's customs system. When we talk about Jiangnan Pass, we first think of the sturdy Roman Columns of hemp stone and the Westminster melody echoing across the Yangtze River. These elements not only bring visual and auditory impact, but more importantly, they evoke memories of that particular historical period. The establishment of the Jiangnan Pass Building represented China's open attitude to the outside world and the characteristics of cultural exchanges. This architectural style of fusion of Chinese and Western cultures is exactly the portrayal of China's attempts to communicate and exchange with the outside world at that time.(S Kaizhi. 2008)



Figure 35: Jiangnan Museum
Source: Photography by Tan Chao, 2023

The historical significance of Jiangnan Pass cannot be ignored. It was created after China was forced to sign a series of unequal treaties that left China's customs powers in the hands of foreigners. The establishment of Jiangnan Pass can be said to be a microcosm of China's efforts to establish and maintain its own customs management system under the influence of foreign forces. Although the taxation department of Jiangnan Pass was always held by Westerners, the Chinese government did not give up control and management of the customs. On the contrary, through continuous efforts, China has gradually established a relatively complete customs management system, laying the foundation for the country's contemporary process.

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Figure 36: Han kou Jiang han Pass Building
Source: Photography by Tan Chao, 2023

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. It bears witness to the humiliating history of Chinese customs during the colonial era, and also represents Hankou's glorious period as the "Chicago of the East"¹⁸⁹ For Wuhan citizens, this building not only carries the history and memory of the old Han, but 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"¹⁹⁰ which are not only physical entities, such as statues, monuments, etc. occupying a specific space, but also symbols with social and collective spiritual connotations. Jiangnan Pass Building is just such a carrier of

¹⁸⁹ Oriental Chicago refers to Wuhan City in Hubei Province.

¹⁹⁰ Landmark is a special term for outdoor advertising, referring to the iconic area or location of each city, or the area that can fully reflect the style and development of the city (region).

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. In this process, the concept of "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 imperceptibly 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.

The existence of Jiangnan Pass also has an important impact on the urban development of Wuhan. As one of the important memory fields of Wuhan, Jiangnan Pass has witnessed the vicissitudes of Wuhan's history. It is not only an important part of the common memory and cultural identity of Wuhan people, but also a part of Wuhan city culture. The historical memory of Jiangnan Pass has been deeply integrated into the life and culture of Wuhan people and has become part of their identity. This kind of historical memory is not only the memory and remembrance of

the past, but also the expectation and confidence for the future. It reminds people not to forget the past history, but also encourages people to work hard for the future.

Jiangnan Pass is also an important driving force for the economic development of modern China. The Hankou area where it is located is one of the important treaty ports in modern China, with rich natural resources and human resources. The establishment of Jiangnan Pass provides strong support and guarantee for the economic development of Hankou area, and promotes the prosperity and development of commerce and trade. This has not only brought huge economic benefits, but also made important contributions to China's contemporary process.(S Quanyou. 2003)

However, the history of Jiangnan Pass is also full of twists and turns and challenges. From the problem of site selection, to the dispute over land property rights, to the change of the taxation department, all these reflect the changes of the social and historical context of China at that time. However, despite all the difficulties and challenges, Jiangnan Pass still stands and has become an important symbol of Chinese history and culture. Today, when we stand in front of the Jiangnan Pass Building, look at the sturdy stone Roman Columns and listen to the Westminster melody that echoes across the Yangtze River, we are not only appreciating a building or listening to a piece of music, but also experiencing a profound history and culture.

1.1 The space establishment of Jiangnan Museum

The Jiangnan Pass Building is a symbol of the intersection of history and modernity, East and West. It was born from a design competition with rewards as the mechanism, and in the end, Simpson, the designer of Shanghai Stevenson Bass company, stood out with his excellent design talent. During the construction of the building, British Commercial Jingming was responsible for the supervision, Shanghai Wei Qingji Construction Factory undertook the construction task, and the engineers of the General Tax Department of the Customs were responsible for reviewing the implementation of the entire project, reflecting the deep cooperation between the Chinese Customs and foreign technical forces at that time¹⁹¹, The building is located in a special position at the 90-degree corner of Yanjiang Avenue in Hankou, 7 ripples

¹⁹¹ Customs and Taxation Bureau are two different departments. The General Administration of Customs is a directly affiliated agency of the State Council. It is a common business for the collection of import and export taxes and fees on imported and exported goods. The tax authority is also a directly affiliated agency of the State Council, mainly responsible for the collection and management of taxation in China.

away from Jiangkou. This geographical location makes it a landmark building in Hankou. Facing the river on three sides, it has a unique natural landscape. The main body of the building is 45.85 meters high, the main building is four floors, the clock tower is five floors, with solid Hunan granite (Ma Shi) as the main building materials, combined with reinforced concrete structure, to ensure the stability and durability of the building. Jiangnan Pass Building shows the perfect combination of Greek classic and European Renaissance style, and cleverly integrated into the British characteristics of the bell tower design. Details such as mountain flowers, window lintels, and columns all show the designer's exquisite skills and profound aesthetic skills, making the whole building both strong and beautiful. The completion of the building made it the tallest building in the three towns of Wuhan at that time, surpassing the Hankou Water Tower.



Figure 37: Layout of Jiangnan Museum
Source: Photography by Tan Chao, 2023

With Jiangnan Building as the main body, the museum fully displays the rich connotation of Wuhan's urban contemporary process through careful space setting and layout. This article will give a detailed interpretation of the space setting and layout of Jiangnan Museum, leading readers to have a deep understanding of the unique charm of this museum. Ground floor layout: Guided tour service and museum shop
The ground floor of Jiangnan Museum is the first stop for visitors to enter the

museum, and its spatial layout is mainly centered on the guided tour service and the museum shop. First of all, the entrance and exit of the exhibition hall on the ground floor are spacious and bright, which is convenient for visitors to enter and exit. The Information center is located next to the entrance and provides visitors with basic consultation and tour services, including the introduction of the museum, the schedule of exhibitions, ticket prices and other information. The audio tour Center provides multi-lingual audio tour equipment to help visitors better understand the exhibits and exhibition content. The Youth Activity Center carries out a variety of educational activities for young people to cultivate their interest in history and culture. In addition, the museum shop on the ground floor provides tourists with a wealth of souvenirs and cultural and creative products, such as Jiangnan Guan-themed postcards, books, artworks, etc., for tourists to buy as a souvenir or as a gift to others. These products not only have unique commemorative significance, but also an important carrier to spread Jiangnan culture and Wuhan city image. First floor layout: the opening of Hankou port and the beginning of Wuhan urban contemporary.

The first floor of the Jiangnan Pass Museum mainly displays the first unit of the exhibition "Jiangnan Dynasty¹⁹² - The Course of Wuhan Urban Contemporary"¹⁹³ "Hankou Port Opening - the beginning of Wuhan Urban Contemporary". Through a large number of precious historical photos, documents and physical exhibits, this unit describes in detail the prosperity of the city after the opening of Hankou and the important position of Wuhan in the process of contemporary. In the spatial layout of the first floor, the designer cleverly used a variety of display means, such as large background wall, multimedia touch screen, restoration display, etc., to present a vivid and three-dimensional historical scene for visitors. Among them, the customs hall and the restored display of the Polo Hall are one of the highlights of this floor. The customs declaration hall restores the office scene of Jiangnan Pass at that time, showing the daily work and life of customs officials; The Polo Pavilion shows the life of foreign businessmen in Hankou after the opening of Hankou by restoring the

¹⁹² Jiangnan Chaozong, a Chinese idiom with the pinyin ji ā Ng h à n ch á o z ō "Ng" refers to rivers flowing into the sea, also metaphorically referring to the trend of the times and the direction of people's hearts. From "Yu Gong" in the Book of Documents.

¹⁹³ Urban contemporary generally refers to the process of breaking away from traditional and backward socio-economic factors, developing productivity with modern science and technology, continuously improving labor productivity, and achieving higher quality of life for the people.

houses and interior furnishings where they lived at that time. The second floor of the Jiangnan Pass Museum mainly displays part of the second unit of the exhibition "Jiangnan Dynasty - The Course of Wuhan Urban Contemporary", "Arduous Journey - The tortuous Exploration of the road of Wuhan Urban Contemporary", and the third unit "Towards Brilliance - the Development and Take-off of Wuhan Urban Contemporary". Through rich historical materials and exhibits, this floor shows visitors the tortuous exploration of Wuhan on the road of urban contemporary and the final journey to glory. In terms of spatial layout, the second floor adopts similar display means as the first floor, such as large background wall and multimedia touch screen. At the same time, in order to better present the characteristics of historical scenes and exhibits, a number of restoration displays and interactive experience projects have been added to the second floor. For example, the clock tower miniature restoration room reproduces the internal structure and operation principle of Jiangnan clock tower through a scaled model; The Tax department, Secretary class, Jiang Affairs Class and other restored exhibitions show the office scenes of various functional departments and the working status of staff in Jiangnan Pass at that time. In addition, the second floor is also set up a number of interactive experience projects, such as simulated customs declaration, virtual driving, etc., so that visitors can feel the charm of history in the participation.

Three-floor layout: Exchange Exhibition Hall and office area

The third floor of Jiangnan Museum is mainly for exchange exhibition hall and office area. The Exchange exhibition hall is a place where the museum holds temporary exhibitions and special events, providing visitors with more opportunities for cultural exchange and interaction. The office area is the daily management and operation center of the museum, including administrative offices, cultural relics warehouse, research room, etc. In terms of spatial layout, the third floor adopts a concise and bright design style, highlighting the openness and flexibility of the communication exhibition hall. At the same time, in order to ensure the privacy and security of the office area, the designer adopted an independent entrance and access control system to ensure the smooth daily operation of the museum. Through the detailed interpretation of the space setting and layout of Jiangnan Museum, we can see the elaborate design and ingenious conception of this museum in displaying the course of Wuhan's urban contemporary. From the

guided tour service on the ground floor to the exchange exhibition hall and office area on the third floor, every detail reflects the designer's respect for history and culture and consideration for the visitor experience. Here, visitors can not only deeply understand the history and cultural heritage of Wuhan city, but also feel the charm and fun of history in the interactive experience.

The interior of the building also displays a high standard of decoration and design. The use of high-end materials such as teak doors, bamboo flooring, steel frames and large pieces of transparent glass, as well as the selection of imported products such as lamps ceiling fans from General Motors in the United¹⁹⁴States, elevators from Medway, and water and sanitation equipment from Gordon in the United Kingdom, all reflect the persistence of quality in Jianghanguan Building. The groundbreaking ceremony of the Jiangnan Pass Building was a historic moment, and Chinese and foreign dignitaries gathered together to witness this important moment. The details of the ceremony, such as Lady Anglian's receipt of a small box containing local newspapers and coins, and the silver trowel presented by the engineer, all added more gravitas and significance to the grand occasion. The copper wind direction instrument at the top of Jianghanguan Clock Tower is not only a practical meteorological tool, but also a symbolic decoration. The first letters of the English words "East, West, South and North" represent the four winds, and the golden English sailing ship in the middle symbolizes the maritime authority of the British Empire. This design undoubtedly highlights the Jiangnan Pass as a symbol of Western colonial power in Hankou.

Jianghanguan Building with its magnificent architecture, huge volume and solid granite structure has produced a strong visual impact, and has been a landmark in Hankou for a long time. It bears witness to the historical vicissitudes and prosperity of Hankou, and is also a symbol of the materialization of Western modern civilization in China. The building is not only a functional customs office, but also a symbolic presence full of historical and cultural significance.

Jianghanguan Museum is a museum with profound historical and cultural heritage. Its space is not only for displaying the history and culture of Jianghanguan,

¹⁹⁴ General Motors was founded on September 16, 1908, since William Durant founded General Motors in the United States

but also for inheriting and carrying forward the spirit of the Chinese nation. The whole museum takes Jiangnan Pass Building as the main body, and integrates the history, culture and modern value of Jiangnan Pass perfectly through ingenious space design and rich display content.(W Yujie. 2011)

Entering the Jianghanguan Museum, the first thing you see is the spacious and bright exhibition hall. Here, the historical evolution, architectural features and important events of Jiangnan Pass are displayed, allowing visitors to have a comprehensive understanding of the historical background of Jiangnan Pass. The old photos and cultural relics displayed on the wall bring people back to that specific historical period and feel the glory and vicissitudes of Jiangnan Pass. At the same time, the use of modern scientific and technological means also makes the display content more vivid and interesting, such as multimedia interactive display, virtual reality experience, so that visitors can have a deeper understanding of the history and culture of Jiangnan Pass.



Figure 38: Hall of Jiangnan Museum
Source: Photography by Tan Chao, 2023

Walk through the exhibition hall to the museum courtyard. The green, floral atmosphere is in stark contrast to the solemn atmosphere of the museum. In the center

of the courtyard is a restored old pier with an antique sailing boat moored on the pier, which makes people seem to feel the busy scene of Jiangnan Pass. On both sides of the pier are rows of historical buildings, which, with their unique styles and shapes, show the blending and collision of diverse cultures in Jiangnan Pass. Continue on to the museum's special exhibition hall. These exhibition halls take the political, economic, cultural and social life of Jiangnan Pass as the theme, and thoroughly analyze the historical contribution and influence of Jiangnan Pass in various aspects through various forms of cultural relics, pictures and models. Here, visitors can learn about the important position and role of Jiangnan Pass in modern Chinese history, as well as its role in promoting the urban development of Wuhan.

In addition to the special exhibition hall, the museum also has a temporary exhibition hall and a multifunctional lecture hall. These Spaces can be used to host various temporary exhibitions, academic exchanges and social education activities, providing the public with a more diversified platform for cultural experience. Here, people can not only enjoy various art exhibitions and cultural relics displays, but also participate in various lectures, seminars and parent-child activities to gain an in-depth understanding of the history and culture of Jiangnan Pass.



Figure 39: Hankou River Beach Park
Source: Photography by Tan Chao, 2023

The space design throughout the museum is full of ingenuity and innovation. Whether it is the layout of the display space, the choice of lighting, the use of color or

the treatment of decorative details, it reflects the ingenuity of the designer. This design not only makes tourists feel comfortable and pleasant during the visit, but also highlights the historical and cultural charm of Jiangnan Pass.

In addition, Jiangnan Museum also pays attention to the integration and coordination with the surrounding environment. It is closely connected with Hankou River Beach Park, which together constitutes a public space integrating historical culture, natural landscape and modern urban style. This spatial integration not only enhances the social influence and cultural value of the museum but also provides a more colorful leisure and cultural place for the public.

The space establishment of Jiangnan Museum fully reflects the respect and inheritance of history and culture as well as the attention and satisfaction of public needs. It is not only a platform to display the history and culture of Jiangnan Pass, but also an important carrier to carry forward the Chinese national spirit and inherit excellent traditional culture.

The space establishment of Jiangnan Museum is an outstanding example of the integration of history and modernity, which fully demonstrates the designer's respect for history, cultural inheritance and deep insight into the needs of the public. The whole museum takes Jiangnan Pass Building as the main body, skillfully integrating history, culture and modern design concepts, providing visitors with an excellent place to perceive history and taste culture. The space establishment of Jiangnan Pass Museum first makes people feel the thick and solemn history. The archaic-style design of the gate, the stone lions on both sides of the gate, the spacious foyer and the historical stone tablets on the wall all tell the story of the glory and vicissitudes of Jiangnan Pass. This design not only highlights the historical status of Jiangnan Pass, but also allows visitors to immerse themselves in the long river of history from the moment they step into the museum. Entering the museum, the restored scene of Jiangnan Pass Building makes people seem to travel through time and space and return to that specific historical period. The desk, chair, filing cabinet, etc. placed in accordance with the original, the simulated sound effect of the office environment of the year, and everything presented in front of you, make people feel as if they were there. This design not only enhances the visitor experience, but also makes the history of Jiangnan Pass more vivid and vividly displayed in front of

people. In the exhibition hall of the museum, the designer used a wealth of display means, so that the history and culture of Jiangnan Pass can be fully displayed. The display of old photos and cultural relics on the wall, the use of modern technology such as multimedia interactive display and virtual reality experience, all make the display content more lively and interesting. This design not only allows visitors to have an in-depth understanding of the history and culture of Jiangnan Pass, but also enhances the interactive and interesting display. The space design of the museum is full of ingenuity and innovation. Whether it is the layout of the display space, the choice of lighting, the use of color or the treatment of decorative details, it reflects the ingenuity of the designer. This design not only allows visitors to feel comfortable and pleasant during the visit, but also highlights the historical and cultural charm of Jiangnan Pass.

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Jiangnan Museum is a historical palace, a cultural treasure and a spiritual home for the public. Its unique design concept and rich display content let people feel

the thick history, cultural charm and spiritual power in it. This kind of space establishment not only allows people to have a deeper understanding of the history and cultural value of Jiangnan Pass, but also provides the public with an excellent place to taste history and understand life.(W Guosheng. 2006)

1.2 Historical buildings of Jiangnanguan Museum

The history of the Jiangnan Pass building can be traced back to the late Qing Dynasty, when the Qing government decided to open Hankou as a treaty port in order to increase fiscal revenue. Subsequently, the British government established the Jiangnan Pass here to manage the import and export trade of Hankou. After years of construction and development, Jiangnan Pass has gradually become one of the largest customs in Central China and one of the most important customs in modern China.



Figure 40: Hankou Customs Hall, Jiangnan Museum

Source: Photography by Tan Chao, 2023

The design and construction process of Jiangnanguan Building fully reflected the high standards and strict requirements for architectural design at that time. The project attracted a number of famous architects to participate in the award, and the final choice was the design of the designer Simpson of Shanghai Stiverson Space company. This decision was implemented after being reviewed by the engineers of the General

Tax Department of the Customs, and the British Commercial Jingming Corporation served as the supervisor of the project to ensure that the construction was carried out in high quality. The unique geographical location of the building, located at the 90-degree corner of Hankou Yanjiang Avenue, 7 Lian from Jiangkou, and facing the river on three sides, gives it an important position in Wuhan's urban landscape. With a total height of 45.85 meters, the main building has four floors and the bell tower has five floors, making it the tallest building in the three towns of Wuhan at that time, surpassing the Hankou Water Tower. This height not only highlights the grandeur of the building, but also reflects the ambition of Wuhan in the process of contemporary at that time. The design of the building is a unique blend of Greek classic, European Renaissance style and British characteristics of the bell tower, demonstrating the integration of diverse cultures. The main parts of its walls, top plates, beams and columns are cast and engraved with patterns from Hunan granite (M Shi), showing the perfect combination of firmness and beauty. In addition, mountain flowers, window lintels, pillars and other exquisite shapes further increase the artistic charm of the building. During the construction process, the engineers fully considered the influence of geography. Due to the proximity of the building to the Yangtze River, some of the foundations were not strong, so reinforced concrete "raft" type foundations were used to ensure the stability of the building. This scientific and rigorous engineering design reflects the high attention paid to building quality and safety. The interior layout of the building is reasonable and functional. The ground floor is equipped with customs clearance personnel lounge, customs declaration box room, chemical laboratory and other facilities to meet the basic needs of customs work. The second floor is a large office with spacious area and good lighting, providing a comfortable working environment for the staff. On the third floor, the Tax office and other administrative offices are located, reflecting the clear division of floor functions. The fourth floor is the residence, including the tax department and the supervision residence, which ensures the residence and work needs of the top management. In addition, the backyard of the building is also equipped with car parking rooms, mariners and other ancillary facilities, fully considering the convenience of actual use.

The building also embodies the highest standards in terms of decoration and material selection. The use of teak doors, British willow wood flooring, steel frame

and other high-quality materials to ensure the indoor environment comfortable and beautiful. At the same time, lamps and ceiling fans, elevators, heating equipment and water and sanitation equipment are imported from the United States or the United Kingdom, ensuring the advanced nature and reliability of the equipment. In particular, the heating equipment in the basement can maintain a constant temperature of 21 degrees Celsius in the winter room, showing the advanced level of construction equipment at that time. Jianghanguan Building is an excellent architectural work that combines aesthetics and practicality. From design to construction, it embodies the characteristics of high standards and strict requirements to ensure the high quality and long-term performance of the building. At the same time, its unique geographical location and rich historical connotation also make it one of the important landmarks in Wuhan and even China's modern history.(W Limin. 2008)

On November 4, 1922, the 60th anniversary of the establishment of the Jianghan Pass Building was held on the same day. The ceremony was presided over by the Secretary General for Revenue, Anglein, and attended by a number of Chinese and foreign dignitaries, demonstrating the importance and influence of the event. At the groundbreaking ceremony, M Lehe, the tax secretary of Jianghan, handed a small box containing local newspapers and coins to Mrs. Anglian. This move symbolizes the close combination of the mark of The Times and the cornerstone of the building,¹⁹⁵ indicating that the Jianghan Pass Building will stand tall as a witness of the changes of The Times. Subsequently, the engineer presented the Anglian couple with a silver trowel, which was not only a tribute to them, but also a symbol of the official start of the project. After Anglian announced that the cornerstone was in place, the participants toasted to the completion of the Jianghan Pass Building, a moment full of expectations and aspirations for the future. It is worth noting that the spire of the Jianghanguan clock tower is equipped with a copper wind direction indicator. The first letters of the English words "East, West, South and North" represent the four winds, and the gold English sailing ship set in the middle symbolizes the maritime authority of the British Empire. This design not only reflects the functionality of the building, but also symbolizes the integration of Western civilization and power.

¹⁹⁵ The Times is a comprehensive national newspaper in the UK that has a significant impact on politics, economy, and culture worldwide.

Compared with the customs of Shanghai and Guangzhou, the surrounding environment when Jiangnan Pass was established makes it stand out. The buildings around it are relatively low, which makes the Jiangnan Building more dignified and daunting. This reification of experience is one of the basic human desires, which seeks to give invisible and fleeting emotions and experiences a "visual form" in order to make them durable. Hertzfeld's view also provides an important perspective for us to understand the symbolic significance of Jiangnan Pass Building¹⁹⁶. He argues that "the man-made physical environment is closely linked to ideology." Monumentality is a metaphor for permanence, permanence, the elimination of time..." . Jiangnan Pass Building's magnificent architecture, huge volume and solid granite structure indeed produced a huge visual deterrent, which undoubtedly symbolized the stability of Western colonial power in Han. At the same time, the building is also seen as a symbol of the materialized "Western modern civilization." For a long time, it has been the landmark building of Hankou in people's minds and the spokesperson of the vicissitudes of Hankou.

The architectural style of Jiangnan Pass Building is British classical architectural style, with a solid, solemn and elegant appearance. The building uses granite as the main material, adopts a symmetrical layout, and the facade is dominated by horizontal lines, emphasizing the stability and majesty of the building. The clock tower is located at the top of the building and is equipped with four clocks with a diameter of 4 meters, which play music in time and spread the sound to three towns. This architectural style was very advanced at that time, reflecting the designer's exquisite skills and deep aesthetic skills. The internal structure of the Jiangnan Pass building is also very exquisite, using the most advanced construction technology and equipment. For example, facilities such as elevators, heating and running water are installed inside the building, providing a comfortable working environment for customs staff. In addition, the building is also equipped with fire protection facilities and safety systems to ensure the safety and smooth conduct of customs work. Jiangnan Pass Building has a very important position in Chinese history. First of all, it is a witness to the opening of Hankou port and a monument to the vicissitudes of Wuhan's history. As a landmark

¹⁹⁶ Harvard Anthropology Professor Herzfeld's first interdisciplinary masterpiece. I remember during my graduate studies, Professor Herzfeld was quite indifferent to Said's Orientalism at the time.

building in Wuhan, Jianghuan Tower has witnessed the ups and downs of Wuhan in the past 100 years, and is an important historical witness of Wuhan's contemporary. In modern Chinese history, Jiangnan Pass is an important part of China's customs, and has made great contributions to China's import and export trade. It has witnessed many important events in China's modern history, including the opening of ports in the late Qing Dynasty, the Anti-Japanese War of the Republic of China, and the construction and development of New China. The architectural style and technical level of Jianghuan Building also represent the highest level of architectural design and engineering technology in China at that time. Its architectural style combines Chinese and Western elements, showing the openness and diversity of Chinese society at that time. At the same time, its construction technology and equipment were also the most advanced at that time, reflecting the rapid development and progress of modern engineering technology in China. Jiangnan Pass Building also has a very important cultural value. It is one of the important carriers of modern Chinese history and culture, preserving many precious historical relics and documents. These cultural relics and materials provide important clues and evidence for people to understand the history and culture of modern China. In addition, Jiangnan Pass Building is also one of the sources of inspiration for many artists and literati, providing rich materials and inspiration for Chinese cultural and artistic creation.

The establishment of Jianghuan Museum provides a platform for the public to understand the history and culture of Jianghuan Building. The museum introduces the history, architectural features and cultural value of Jiangnan Pass to the public by displaying cultural relics, pictures, models and other forms. At the same time, the museum also holds a variety of temporary exhibitions, academic exchanges and social education activities to provide the public with a more diversified cultural experience platform. These activities not only enhance the public's awareness and understanding of Jiangnan Pass Building, but also promote the public's awareness and awareness of the protection and inheritance of historical and cultural heritage.

1.3 Bell Tower of Jianghuan Museum

Jiangnan Pass, this historical building, for many people, the most profound impression is the melodious bell. In the late Qing Dynasty, China began to accept the institutionalized concept of time, and each metropolis gradually adopted the hour as

the standard, replacing the original relative time-keeping method. As a result of this change, Chinese customs in the 19th century began to follow the West, calculating tonnage taxes on ships by the number of days, and adding another day after midnight. The customs clock tower became a common standard for telling time, due to the frequent controversy over errors in ship clocks from all over the world. Jiangnan Guan clock Tower is one of the outstanding, its time music adopts the international popular W special.



Figure 41: Jiangnan Museum clock tower
Source: Photography by Tan Chao, 2023

This piece of music is divided into four bars, each four notes, with the clock each strike and stroke, it melodious reverberated in the sky of Wuhan. Every Friday, the staff of the clock tower checks the time with the British warships anchored in the Yangtze River to ensure the accuracy of the time. From the completion of the Jiangnan Pass in 1924 until the eve of the Cultural Revolution, this international music has been the symbol of the bell tower. However, after 1966, it was regarded as a representative of "feudal repair" and was replaced by "The East is Red"¹⁹⁷

However, after the Cultural Revolution, a retired worker complained about this and

¹⁹⁷ "Dongfang Hong" is a folk song from northern Shaanxi, adapted from the melody of "Riding a White Horse". It was written by Li Yuanyuan and arranged by Li Huanzhi.

proposed to restore the Westminster Song. He thought the piece had colonial overtones and suggested music with more Chinese characteristics. This suggestion has aroused a wide public controversy.(W Yujie. 2011). Some people support the use of music with Wuhan characteristics, while others insist that the clock tower should continue to play the East Is Red. After in-depth investigation and expert research from Wuhan Conservatory of Music, people learned that "Westminster Music" was originally written by British composer Cloz in 1794, and later gradually adopted by clock towers around the world as a time piece. It is not directly related to the so-called "slight" and "symbol of shame". Ultimately, there is a consensus that good art is a common product of human civilization and should not be excluded because of its source. The choice of this bell tune is not only a respect for history, but also the pursuit and practice of art, and the value of the common achievements of human civilization. At this point, the debate over the bell tower song has come to a successful end.

Jianghanguan Clock Tower is one of the landmarks of Wuhan City. The clock tower is 46.3 meters high, a total of five floors, the top of the tower is equipped with wind direction indicator, unique shape, magnificent momentum. As the landmark building of Jianghan Pass, it has witnessed the modern history and cultural changes of Wuhan, and has high historical, cultural and artistic value. Jianghan Pass Clock Tower is a typical European Renaissance architecture, which integrates the Greek classical architectural style. The whole building adopts symmetrical design, smooth lines and coordinated proportions. The bottom of the clock tower is a square structure, which gradually shrinks upward into a spire, forming a strong visual impact. The walls are made of granite masonry, durable and rich in texture. The clock tower has arched doorways and pointed Windows on all sides, increasing the three-dimensional sense and permeability of the building. The top of the clock tower is equipped with a wind indicator and a flagpole, on which the British flag and the Chinese flag are hung, symbolizing the friendly relations between the two countries. The four English letters on the wind direction indicator represent the four directions of east, south, west and north respectively, reflecting the influence of modern western science and technology.

There are five floors inside the Jianghan Pass Clock Tower, each with different functions and facilities. The ground floor consists of a hall and a porch flanked by

stairs leading to the second floor. On the second floor are offices and meeting rooms for customs staff. On the third floor is the library and reading room, which has a large collection of books and materials on customs, trade, history and so on. The fourth floor is the clock room and the machine room, which are equipped with a large clock and automatic timing system. The fifth floor is a viewing platform and wind direction maintenance platform, overlooking the entire Hankou beach and the Yangtze River Bridge spectacular scenery. Inside the clock room is a huge clock with a dial of 4 meters in diameter, and the hour and minute hands are 2 meters long. The clock uses a mechanical transmission system, which drives the hands through precise gears and spring. The clock room is also equipped with an automatic time system, which will ring the melodious bell every hour to provide accurate time information for the public and tourists. Jiangnan Pass Bell Tower is one of the representatives of modern Chinese customs buildings, and also an important historical witness since the opening of Hankou port. After the opening of Hankou in 1861, the British government set up a customs agency here - Jiangnan Pass. In order to highlight the British colonial dominance in Hankou, but also to facilitate the customs staff to master the time and management of trade activities, the British government decided to build a bell tower in Jiangnan Pass. The completion of Jiangnan Pass Clock Tower not only improves the work efficiency and management level of the customs, but also becomes one of the landmark buildings in Hankou and even the whole Wuhan region. It has witnessed the transformation of Hankou from a traditional commercial town to a modern international city, and also witnessed the exchange and collision of Chinese and Western cultures.

The bell of the Jiangnan Pass Bell Tower is one of the most familiar sounds for Wuhan citizens and tourists. Every hour, the melodious bell will be echoed throughout the Hankou beach and the Yangtze River Bridge over the sky. The bell not only provides people with accurate time information, but also becomes an important part of Wuhan city culture. The melodious sound of the bell carries rich cultural connotations and historical emotions. It symbolizes the passage of time and the precipitation of history, and also sustains people's yearning and pursuit of a better life. Whenever the bell rings, people seem to be able to go through the time and space tunnel back to the bustling Hankou era to feel the thick history and cultural charm.(W Yadan. 2011).

Jianghanguan Clock Tower is more than just a building, it has become the collective memory of Wuhan citizens. For many Wuhan people, whenever the Jianghanguan Bell Tower is mentioned, they will think of those with relatives, friends or lovers left good memories here. The bell of the bell tower accompanied their growth and witnessed their joys and sorrows. Many old residents of Wuhan remember that in the past, whenever the bell tower rang, it meant the beginning or end of a new day. They may start the day's work in the bell, or end the day's fatigue with the bell. This kind of ringing day after day, year after year, has been deeply imprinted in their memories and has become an indispensable part of their lives. With the passage of time, the Jianghanguan Bell Tower has become a nostalgic space. Whenever people walk into the bell tower, they seem to be able to travel through time and space, back to the bustling Hankou era. Every brick and tile of the bell tower carries the thick and cultural charm of history, so that people can feel the style and atmosphere of that era. Many Wuhan citizens will bring their children or grandchildren to the Jianghanguan Bell Tower to tell them stories and history of the past. Here, they can not only learn about the history and culture of Wuhan, but also feel the life and emotions of their grandparents. This inter-generational communication and inheritance makes the Jianghanguan Bell Tower a bridge connecting the past and the future.

Jianghanguan Clock Tower is more than just a building, it is a collective memory and nostalgia space for Wuhan citizens. It has witnessed the historical changes and cultural development of Wuhan, and also carried the emotions and memories of countless Wuhan people. In the future development, we should continue to strengthen the protection and inheritance of Jianghanguan Clock Tower, so that this historic building can be passed on continuously, and continue to play its cultural value and social functions. At the same time, we should also through more cultural activities and publicity means, let more people know the history and cultural connotation of Jianghanguan Clock Tower, improve its visibility and influence.

The bell tower of the Jianghanguan Museum, standing in the center of Wuhan City, is a symbol of the intersection of history and modernity. This building not only bears witness to the vicissitudes of Wuhan in the past hundred years, but also bears the wisdom and courage of the Chinese people. Every stone brick and every notch of the bell tower seem to tell an old and fresh story. From the appearance, the bell tower

of Jianghuan Museum gives people a stable and elegant feeling. Its walls are made of granite, solid and durable, and it still stands after years of baptism. The facade design of the bell tower is simple and generous, mainly horizontal lines, highlighting the stability and majesty of the building. The huge clock on four sides not only



Figure 42: Jiangnan Museum fire measures
Source: Photography by Tan Chao, 2023

facilitates the life of citizens, but also becomes one of the landmarks of the city. Entering the clock tower, the internal structure is even more amazing. Elevators, heating, running water and other facilities are available, showing the high level of architectural design and engineering technology at the time. These facilities not only improve work efficiency, but also provide a more comfortable working environment for customs staff. In addition, the fire and safety system of the clock tower is also quite complete, which is enough to see the importance of the safety of customs work at that time. The chiming function of the clock tower is one of its most prominent features. The use of the international common time song "Westminster song", this music is beautiful melody, strong sense of rhythm, has become the common repertoire of bell towers around the world. Every Friday, the staff of the clock tower checks the time with the British warships anchored in the Yangtze River to ensure the accuracy of the time. This strict control of time reflects the rigor and professionalism of the

Chinese Customs. The bell tower of Jianghanguan Museum is not only a building, but also a living history. It has witnessed historical events such as the opening of ports in the late Qing Dynasty, the Anti-Japanese War of the Republic of China and the construction and development of New China. These events have left deep traces between the masonry of the clock tower, making every stone and every notch imbued with the weight of history. The bell of the bell tower has also become a complex in the hearts of Wuhan citizens. When the bell rings, people seem to be able to feel the pulse of history beating, feel the flow of years and the change of the city. This emotional connection gives people a deep attachment and admiration for the bell tower. In addition to the historical value, the bell tower of the Jianghanguan Museum also has a high artistic value. Its architectural style combines Chinese and Western elements, showing the openness and diversity of Chinese society at that time. The architectural design of the clock tower not only reflects the charm of traditional Chinese architecture, but also absorbs the essence of Western architecture. This cross-cultural blend makes the clock tower more artistic charm. (W Yujie. 2011)

The bell tower of Jianghanguan Museum is also an important part of Wuhan's cultural tourism. It attracts a large number of tourists to visit and learn about the history and culture of Wuhan. Here, tourists can feel the thick history and cultural charm, but also enjoy the unique customs and cultural atmosphere of Wuhan city. The bell tower of Jianghanguan Museum is a historical palace, cultural treasure and the spiritual home of the public. It has become a business card of Wuhan City with its unique design concept and rich cultural connotation. Every time you enter the bell tower, you can feel the thick history, the charm of culture and the power of spirit, as if you can hear the sound of the passing years and the pulse of the city. Here people can not only learn about the history and culture of Wuhan but also feel the unique charm and cultural atmosphere of the city.

1.4 Jianghan Pass Building after New China

Jianghanguan Building, as an important landmark in Chinese history, not only witnessed the social, political and economic changes since the opening of Hankou, but also witnessed the birth of new China and the liberation of Wuhan. After the founding of the People's Republic of China in 1949, the Jianghanguan Building underwent a major change in its use function, from the original customs building to the meeting

point of military, political and economic. The Jianghanguan Mansion in this period is not only a symbol of the liberation of Wuhan, but also reflects the major changes in military, political and economic aspects in the early days of the founding of New China. May 27, 1949, is a day forever engraved in the history of Wuhan. On this day, the Chinese People's Liberation Army entered the city of Hankou from Jianghan Pass, and the bell tower of Jianghan Pass raised the first red flag. This event marked the official takeover of Hankou by the Chinese People's Liberation Army and the full liberation of the three towns of Wuhan. Jianghanguan Building became the witness of this historical moment, its bell accompanied the march of the People's Liberation Army, resounding through the city of Hankou, encouraging the fighting spirit of the people. With the liberation of Wuhan, Jianghanguan Mansion also ushered in a new historical mission. On January 19, 1950, the Customs and Trade Department of Wuhan Military Control Commission officially took over the Jianghanguan Building. This takeover not only reflected the new China's great emphasis on customs and trade, but also gave the Jianghan Pass building new military and political significance. During the period of military control, Jianghanguan Building became the intersection of military, political and economic, and it witnessed the major reforms and construction of Hankou area in the early days of the founding of New China. On January 15, 1953, the Jianghanguan Building was renamed "Wuhan Pass of the People's Republic of China"¹⁹⁸ This name change not only means the new China's full control of customs and trade, but also marks the Jianghanguan building officially entered a new era. During this period, Wuhan Pass not only continued to assume the duties of customs and trade, but also became an important political and economic institution of New China in Wuhan.

In the early 1950s, Jianghan Pass was renamed "Wuhan Pass" and became the office building of Wuhan Foreign Trade Bureau. After the founding of the People's Republic of China, the removal, reconstruction or destruction of the monumental buildings carrying the original symbolic capital was of great importance to the new regime, especially in the new era after the end of the colonial history, symbolic decolonization was an indispensable step for the country to declare its independence.

¹⁹⁸ Wuhan Customs (P.R.CHINA), abbreviated as "Wuhan Customs", is an import and export supervision and management agency established by the People's Republic of China at the Wuhan Port in Hubei Province. It is under the jurisdiction of the General Administration of Customs of the People's Republic of China.

After the founding of the People's Republic of China, due to the shortage of housing, the Western buildings represented by Jiangnan Pass were not fundamentally damaged, but in addition to the time music was changed, the symbols with strong imperialist colors on the buildings were removed. For example, during the Cultural Revolution, the symbol of the British Empire on the top of the building was reportedly smashed by a rebellious pupil at Fuxinglu Primary School (described as "cancelled" in pre-reform and opening sources, and "lost" or demolished in today's news media), and an old man recalled that the Jiangnan Building was once occupied by Red Guards. It was not until 1967 that the name "Anti-imperialist Building" was restored to the "Wuhan Pass" after the founding of the People's Republic of China. Thereafter, the building was still used by the Foreign Trade Bureau. With the establishment of museums in Guangdong Guangdong Customs, Ningbo and Zhejiang Customs and other old customs, the establishment of Jiangnan Museum is also imperative. After 2010, the Foreign Trade Bureau began to move, and in 2014, the government carried out a comprehensive transformation of the Jiangnan Building, and the repaired Jiangnan Building officially became the Jiangnan Museum on New Year's Day in 2016. (S Quanyou. 2003)

2. Interpretation of the collective memory of the city in Jiangnan Museum

Jiangnan 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, Jiangnan 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. (C Li. 2000) and also let people understand the important status and influence of Jiangnan Pass in Chinese history.



Figure 43: Jiangnan Museum merging exhibition hall of Chinese and Western
Source: Drawn by Tan Chao, 2023

The architectural style of Jianghanguan Museum also reflects the integration of Chinese and Western cultures. This integration of architectural styles not only reflects 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, 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, Jianghanguan Museum allows people to have a deeper understanding of the history and cultural connotation 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

common wealth 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.

2.1 Displaying photos of Hankou historical relics and the reconstruction of spatial buildings provides an important carrier of spatial perception

Jianghanguan Museum is not only a treasure of Wuhan city history and culture, but also an important carrier of collective memory. Here, photos of historical relics and reconstruction of space buildings are used as media to evoke people's collective memory of Hankou's history and culture.



Figure 44: Jiangnan Museum cultural relics display
Source: Photography by Tan Chao, 2023

Collective memory refers to the memories and perceptions of the past that are shared by a group. For the people of Wuhan, the Jiangnan Pass Building, the bustling scene of Hankou and the historical changes of the city are their common memories and pride. These memories form the basis of their identity and culture, and also become an important mission of their history and culture.

By displaying photos of Hankou's historical relics, Jianghanguan Museum allows people to relive those familiar historical scenes and characters. These photos record the appearance of Hankou in different historical periods and show the vicissitudes of the city. When people see these photos, it seems to open the floodgates of memory, and those stories, characters and events about Hankou emerge in front of their eyes.

This kind of resonance makes people feel more deeply that they are part of the city, and also cherish and love the city more.(S Quanyou. 2003)

At the same time, the reconstruction of space architecture provides people with an immersive historical experience. Through modern scientific and technological means, Jianghanguan Museum reproduces the historical style and internal spatial structure of Jianghanguan Building. When people walk into this reconstructed space, it seems that they have crossed the barrier of time and space and are in the scene of history. This immersive experience allows people to feel the depth of history and the charm of culture more directly, and also allows them to understand the history and culture of the city more deeply.

The photos of historical relics and the reconstruction of spatial architecture displayed in Jianghanguan Museum are actually the materialization and visualization of collective memory. They present the historical style of Hankou and the vicissitudes of the city in an intuitive and vivid way, allowing people to have a deeper understanding and perception of the history and culture of the city. The awakening and strengthening of this collective memory helps to strengthen people's sense of identity and respect for history and culture, and also helps to inherit and carry forward the historical and cultural spirit of the city.

In addition, Jianghanguan Museum also provides an important cultural leisure place and communication platform for citizens. Here, people can share their memories and cognition of Hankou's history and culture, and also discuss the future development direction of the city. Such exchanges and interactions not only enhance the cohesion and sense of belonging among citizens, but also inject new vitality into the cultural construction and social development of the city.

Jianghanguan Museum has successfully aroused people's collective memory of Hankou's history and culture by taking photos of historical relics and reconstruction of spatial architecture as the carrier. The awakening and strengthening of this collective memory not only allows people to have a deeper understanding and perception of the city's history and culture, but also provides strong support for the city's cultural construction and social development.

2.2 Residents and visitors participate in the museum's exhibitions and activities, and trigger spatial imagination through spatial perception

Jiangnan Museum is not only a witness to history, but also a nostalgic space for collective memory. In this special space, residents and visitors jointly evoke and deepen the collective memory of Wuhan's past through exhibitions, activities and interactions, and also find spiritual belonging and resonance in this nostalgic space.

The space design of Jiangnan Museum itself is full of nostalgic elements, whether it is retro architectural style, antique decoration, or the spatial layout of those who reproduce historical scenes, all create an immersive nostalgic space for people. When people walk into this space, it is as if they have traveled to the past, and the collective memory of Wuhan has been awakened one by one.

For residents, the nostalgia space of Jiangnan Museum is an important place for them to revisit the past and find identity. Here they see the historical scenes and figures they are familiar with, and feel the changes and development of the city. This nostalgic experience gives them a deeper understanding of the city they live in and a greater appreciation of the collective memories associated with Wuhan.

For visitors, the nostalgic space of Jiangnan Museum is the perfect place to experience the historical and cultural charm of Wuhan. Here, they can learn more about Wuhan's history and culture, as well as experience the collective memory of Wuhan by participating in exhibitions and activities. This nostalgic experience gives them a deeper understanding and understanding of Wuhan, and also cherishes this encounter with Wuhan's history and culture.

As a nostalgic space, Jiangnan Museum also provides people with a platform for emotional exchange and cultural sharing. Here, residents and visitors can share their collective memories of Wuhan and explore the historical and cultural connotations behind those memories. Such exchanges and interactions not only enhance the cohesion and sense of belonging among people, but also inject new vitality into the cultural construction and social development of the city.



Figure 45: Jiangnan Museum for visitors
Source: Photography by Tan Chao, 2023

As a nostalgic space for collective memory, Jiangnan Museum has successfully triggered people's deep thinking and emotional resonance for Wuhan's history and culture. It gives people a deeper understanding of the importance of collective memory, and makes people more appreciative of the historical and cultural elements associated with Wuhan. The existence of such nostalgic space not only allows people to recover the memories and emotions of the past, but also provides valuable cultural resources and spiritual support for the future development of the city.

2.3 Space constantly shapes "space" from the carrier of consumption to the object of consumption

The space design and exhibition layout of Jiangnan Museum not only immerse people in history and culture, but also foster a trend of nostalgic consumption. This kind of nostalgic consumption is not only the pursuit of the past, but also the emotional connection to the history, but also the deep experience of cultural value.

Jiangnan Museum carefully creates a nostalgic space, allowing visitors to feel the thick history and cultural charm in it. Whether it is the retro architectural style, the antique decoration, or the space layout that recreates the historical scene, it creates an immersive nostalgic atmosphere for people. This kind of atmosphere makes people seem to travel through time and space and return to the past, and also makes those collective memories of Wuhan be awakened one by one.



Figure 46: Jiangnan Museum intangible cultural heritage nostalgia consumption
Source: Photography by Tan Chao, 2023

In this nostalgic space, consumption is no longer just an exchange of materials, but also an emotional experience and cultural sharing. Many visitors in Jiangnan Museum not only consume tickets or souvenirs, but also consume a nostalgic emotional and cultural experience. They look for the memory of the past here, feel the temperature of history, and also find the belonging and resonance of the soul in this nostalgic consumption. (P Zhaorong 2012)

In order to meet the needs of this nostalgic consumption, Jiangnan Museum has also launched a variety of cultural products and services related to the theme of nostalgia. For example, they have held a variety of retro themed exhibitions, lectures and activities, so that people can have a deeper understanding of Wuhan's history and culture; A variety of retro-style cultural and creative products and souvenirs have also been launched, so that people can bring this nostalgic emotion back to their homes.

This trend of nostalgic consumption actually reflects contemporary people's desire and pursuit of history and culture. In the fast-paced and high-pressure modern life, people are more and more eager to find a kind of emotional sustenance and spiritual

belonging. By creating a nostalgic space, Jiangnan Museum just provides people with such a place, so that they can find memories and emotions of the past, and also find spiritual comfort and satisfaction in this nostalgic consumption.

By incorporating the concept of nostalgic consumption, Jiangnan Museum not only enhances its own cultural value and attractiveness, but also injects new vitality into the cultural construction and social development of the city. This trend of nostalgic consumption not only makes people more cherish and understand the history and culture of Wuhan, but also brings new development opportunities and business prospects for the city's cultural and creative industries.

3. Under the globalization and contemporary of intangible cultural heritage there is a dilemma of interpretation



Figure 47: Jiangnan Museum for foreign tourists to visit
Source: Photography by Tan Chao, 2023

Under the background of globalization and contemporary, Jiangnan 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 contemporary while maintaining traditional and indigenous cultural characteristics.

As a local museum bearing rich intangible cultural heritage, Jiangnan Museum shoulders the heavy responsibility of protecting and inheriting local culture. However,

under the influence of globalization, Jiangnan Museum needs to be in line with international standards and attract more international tourists and audiences. This requires Jiangnan Museum in the design of exhibitions and activities, 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 contemporary process has also put forward higher requirements for the interpretation of intangible cultural heritage in Jiangnan Museum.



Figure 48: Jiangnan Museum information technology

Source: Photography by Tan Chao, 2023

Contemporary means the rapid development of technology, information and social changes, and people's aesthetics and values are constantly changing. On the basis of maintaining traditional cultural elements, Jiangnan Museum needs to combine with modern technology and information 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 Jiangnan 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. (D Yasong. 2007)

To deal with this dilemma, the Jiangnan 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 exhibition and activity forms to enhance audience participation and sense of experience. Finally, 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.

Under the background of globalization and contemporary, Jiangnan 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, Jiangnan Museum can better cope with the challenges and dilemmas brought by interpretation of dilemmas.

3.1 Places used as foreign building Spaces

Jiangnan Museum is a place of foreign architectural space, but also a nostalgic space for collective memory. It carries the shared historical and cultural memories of both local residents and foreign visitors, becoming a place for nostalgia and tracing the past.

In the foreign architectural space of Jiangnan Museum, people can feel the thick history and the charm of culture. This architectural style and spatial layout make people seem to travel through time and space and return to the historical scene of the

past. This nostalgic experience evokes memories and emotions of the past, giving people a deeper understanding of the history and culture of the city and country in which they live.



Figure 49: Jiangnan Museum nostalgia space
Source: Photography by Tan Chao, 2023

Jiangnan Museum presents the historical and cultural exchanges between Wuhan and foreign countries through exhibitions, cultural relics and activities. These exhibitions and events not only show the charm and influence of different cultures, but also show people's lives and social changes in different historical periods. This way of presentation allows the audience to have a deeper understanding and experience of Wuhan's history and culture, and also makes them cherish and feel the past years more. At the same time, the Jiangnan Museum's foreign architectural space also provides people with a place of collective memory. Here, people can share and recall historical events and cultural phenomena of the past, as well as explore the meaning and value behind these memories. This collective memory not only enhances the cohesion and sense of belonging among people, but also provides an important resource for the cultural construction and social development of the city.

As a nostalgic space for collective memory, Jiangnan Museum also has the function of education and enlightenment. Through visiting and learning, people can

have a deeper understanding of the development trajectory of history and culture, and can also draw experiences and lessons from it. This kind of education and enlightenment can help people better understand the present and the future, and can also provide useful reference and guidance for the cultural and social development of the city. Jiangnan Museum, as a place for foreign architectural space, incorporates the concept of a nostalgic space for collective memory. It not only provides a place for people to nostalgia and trace the past, but also provides important resources and support for the cultural construction and social development of the city. By protecting and utilizing such foreign architectural Spaces and collective memory nostalgia Spaces, we can better inherit and promote history and culture, and promote the cultural diversity and inclusive development of the city.

3.2 Distinguish between history, culture and memory in the context of contemporary

Under the background of contemporary, Jiangnan Museum is faced with the important task of distinguishing history, culture and memory. Despite the many changes and innovations brought about by contemporary, the Jiangnan Museum has managed to maintain the distinction and inheritance of history, culture and memory in the following ways. Jiangnan Museum pays attention to the protection and display of history and culture. They ensure the authenticity and integrity of the history and culture by collecting, preserving and displaying various cultural relics, documents and objects related to the modern history of Wuhan. These cultural relics and documents not only show the historical development of Wuhan, but also reflect the social, political and economic changes. Through professional exhibitions and interpretations, Jiangnan Museum helps visitors to deeply understand and feel the connotation and value of these historical cultures. The Jiangnan Museum emphasizes the importance of memory and emotional connection. They encourage the audience to actively participate and share their memories and emotions through a variety of events, interactive programs and educational sessions. This participation and sharing not only gives the audience a deeper understanding of Wuhan's history and culture, but also establishes an emotional resonance and connection between them. Jiangnan Museum has become an important place for people to recall the past, share memories and inherit culture.



Figure 50: Modern Jiangnan Museum
Source: Photography by Tan Chao, 2023

Jiangnan Museum also pays attention to the use of modern means to enhance the audience's visiting experience and learning effect. They utilize advanced technologies and equipment such as virtual reality, augmented reality and multimedia displays to present a more vivid, graphic and interactive historical culture and memory to the audience. This modern display not only attracts more audiences, but also enables them to understand and participate more deeply in the inheritance of history, culture and memory. The Jiangnan Museum is also aware of the challenges that contemporary brings to history, culture and memory. They need to adapt to the needs and changes of contemporary while preserving and inheriting historical culture. This requires the Jiangnan Museum to remain innovative and flexible in the design of exhibitions and events to appeal to a wider audience and ensure the accurate communication of historical culture and memory. In the context of contemporary, Jiangnan Museum successfully distinguishes between history, culture and memory by protecting and displaying history and culture, emphasizing the importance and emotional connection of memory, and using modern means to enhance the visiting experience. They not only provide a place for people to learn about the history and culture of Wuhan, but also make positive contributions to the cultural construction and social development of the city.

4. Jiangnan Dynasty Interpreting the development process of contemporary and collective memory

Emperor Jiangnan, this idiom originated in ancient China, originally refers to the intersection of the Yangtze River and the Han River in Wuhan, like a grand meeting of princes. With the passage of time, this idiom has gradually evolved into a symbol, representing the spiritual pursuit of the Chinese nation and the development process of contemporary. The story of the Jiangnan Dynasty can be traced back to ancient China. The Yangtze River and the Han River, as important waterways in ancient China, carry rich history and culture. In ancient societies, the confluence of the Yangtze River and the Han River became an important place of economic, cultural and political exchange. People have conducted trade and cultural exchanges here, and jointly created a prosperous civilization. Therefore, Jiangnan Dynasty is not only a geographical concept, but also a cultural symbol, symbolizing the great spirit and pursuit of the Chinese nation. Since the founding of the People's Republic of China, China's contemporary process has been accelerating. In this process, the region of Jiangnan Dynasty experienced great changes and development. After the founding of New China, the Wuhan municipal government began to plan and build the city. In this process, the region of the dynasty of Jiangnan became one of the key areas of development. The government has invested a lot of money and resources to renovate and upgrade the areas along the river, creating a modern urban landscape. At the same time, the government also actively promoted the construction of urban infrastructure, such as transportation, water conservancy, energy, etc., which provided a strong guarantee for the rapid development of the city. With the continuous advancement of urban planning and construction, the economic development of the Chaozong area in Jiangnan has also made remarkable achievements. The government actively guides enterprises to carry out technological innovation and industrial upgrading, and promotes the transformation of traditional industries into high-tech industries. At the same time, the government has also vigorously developed modern service industries and tourism, injecting new vitality into the city's economic development. Nowadays, the region has become the economic center of Wuhan and even Hubei Province.

In the process of contemporary, ecological protection and environmental governance have also become important issues. The government has strengthened the

protection and management of the Yangtze River and the Han River, and formulated a series of ecological and environmental protection measures and policies. At the same time, the government also actively promoted ecological restoration and environmental management projects, and improved the ecological environment quality in the Chaozong area of Jiangnan. These measures not only protect precious natural resources, but also lay the foundation for the sustainable development of the city.

As a cultural symbol and spiritual symbol of the Chinese nation, Jiangnan Dynasty bears profound collective memory. The following will be elaborated from several aspects of the collective memory of Jiangnan Dynasty: Historical and cultural inheritance Jiangnan Dynasty region is one of the important heritage of Chinese history and culture. Here, people can feel the long history and splendid culture of the Chinese nation. Ancient buildings, traditional folk customs, and stories have become the common memory of the people. These historical and cultural heritages have not only witnessed the development of the Chinese nation, but also become an emotional bond that people cannot part with. In modern history, the area of Jiangnan Dynasty was also one of the important battlefields of revolutionary struggle. Many revolutionary martyrs fought bloody battles here and made huge sacrifices for the liberation and independence of the nation. Their heroic deeds and revolutionary spirit have become an eternal memorial in people's hearts. Nowadays, there are still many revolutionary sites and monuments in the area of Jiangnan Dynasty for people to remember the martyrs and pass on the revolutionary spirit.

The area of Jiangnan Dynasty is also one of the important witnesses of the social development of China. Here, people can feel the historical change of China from poverty and backwardness to prosperity and strength. From shabby low houses in the past to tall buildings in the present; From the inconvenient transportation in the past to the present, it is accessible in all directions; From the poor life of the past to the abundant food and clothing of the present... These changes have become deep memories and common experiences in people's hearts. Looking back at the Jiangnan Dynasty in the long history, we can see that the spiritual pursuit of a nation and the development process of contemporary have interwoven together to form a magnificent historical picture.(H Weifei. 2009)

Although official accounts of the concession have sought to objectively and

realistically reflect Hankou's semi-colonial history since the founding of the People's Republic, these accounts have varied with *The Times*. Although monumental buildings may seem indestructible, as if they were markers in an eternal stream of history and memory, they also require physical and symbolic maintenance. With the arrival of new regimes, they build new memorials by adding new symbols, changing the context of monumental buildings, or transferring the power relations expressed by buildings, absorbing past memories, imaginations, and symbols. According to Katharyne Mitchell, there are three main ways to change the memory of monumental buildings: "co-optation or beautification," "denial," and "competition."¹⁹⁹ The material form and symbolic connotation of buildings that are co-selected or beautified by memory will be further maintained and enriched; The negated monumental buildings will be symbolically erased from the monumental landscape by destruction or neglect. Competing monuments are sites of conflict that are neither completely denied nor uniformly glorified. As a landmark of Wuhan City and a symbol of the opening of Hankou City, the change of the memory of Jiangnan Pass involves the above three production processes, but its change more reflects people's "reinterpretation" of the building and related history and groups. The Jiangnan Museum "truly restores the tortuous course of Wuhan's transformation from a feudal inland town to a modern industrial and commercial city and the opening of urban contemporary... With indisputable historical facts, it shows the earth-shaking changes in Wuhan after the founding of New China." This widespread practice of reinterpreting rather than erasing monumental artifacts has allowed the memory of Jiangnan Pass to be passed on and enriched. Museum efforts and media publicity give visitors the illusion of "living history".²⁰⁰ However, between the Jiangnan Building as a historical place and the Jiangnan Museum as a memory field and a memory text, there is still a changing and ambiguous gray area. Historical narrative is always the narrative of memory, and memory is not completely objective and neutral, but selective, rhetorical and strategic. The making of memories involves a complex political, economic, and

¹⁹⁹ Shared choice. The basic meaning of "common" is the same, similar, such as commonality, common extension meaning that they all have, use or bear each other, such as sharing hardships and joys and sorrows.

²⁰⁰ The term "living in history" can be interpreted as using history as a guide to life, cherishing the past and learning from it, integrating history into current lifestyles and decision-making.

cultural agenda, so "memory" is not the same as "history"; ²⁰¹ the two are "intertwined" but do not fully overlap. Michael Frisch argues that it is necessary to distinguish cultural memory from real people and real historical processes. The relationship between history and memory as a process (what happened) and as a narrative (what was told) is dialectical and interdependent: the history that has happened is unique and unchangeable, yet multiple memories can exist simultaneously. It exists in a wide variety of memory fields: spatial, linguistic, ritual, action, material, symbolic and functional, from different groups, different times and diametrically opposed narratives. People construct local history through local memory, and can only approach history through memory fragments generated by memory places.

4.1 Modern architecture Jianghanguan Building space is being built

Jianghanguan Building, for the people of Wuhan and even the people of the whole country, is not only a landmark building, but also a collective memory and nostalgia space deeply imprinted in people's hearts. Whenever people mention it, those fragments of history, culture, emotions and life will emerge in front of their eyes, forming a unique and emotional nostalgia space. With the development of The Times, Jianghanguan Building has undergone the reconstruction of modern space, which not only retains the charm of history, but also integrates modern design elements and advanced technology, making it an architectural model of the new era. More importantly, in the contemporary, the Jianghanguan Building has cleverly integrated the concept of collective memory and nostalgic space, making the building not only historical and cultural value, but also emotional and social significance

As a witness of history, the Jiangnan Pass Building carries too much collective memory about Wuhan, about China, and about the people. From the opening of Hankou port to the founding of New China, from military control to economic take-off, every important historical moment has left a deep imprint here. These marks are not only preserved in those ancient architectural structures, but also preserved in the hearts of every Wuhan citizen and every Chinese people. Whenever people walk through the Jiangnan Pass Building, they can't help recalling those historical moments

²⁰¹ Memory is personal, with a relatively large historical scope, belonging to society and the world. Memory has a subjective color, while history is fair and just. Memory is just a small piece of consciousness, and history is recorded and passed down in the annals of history

and feeling the collective memory and emotion.

In the contemporary, Jianghanguan Building pays attention to preserving and inheriting these collective memories. Through the protection and restoration of the original architectural structure, as well as the excavation and display of historical culture, people can still feel the thick history and cultural heritage in the modern space. At the same time, through art installations, cultural displays and other ways, the collective memory is integrated into every corner of the building, so that people can continue to recall those beautiful historical moments in the process of visiting.

Jiangnan Pass Building is not only a historical witness, but also a nostalgic space. Every brick and tile of it is full of the traces of time and the charm of history. Those ancient architectural styles, decorative arts and bells make people seem to travel back in time and feel the ancient and pure life atmosphere. Here, people can put down their busy lives and calm down to feel the peace and beauty of the past. This nostalgic space not only makes people feel the thick history, but also makes people feel the real life and emotional resonance.

In the contemporary, Jianghanguan building pays attention to creating a nostalgic space. Through the preservation and restoration of the original architectural style, as well as the retro design of the interior space, people can still feel the ancient and pure atmosphere in the modern building. At the same time, through the introduction of old objects, old photos and other elements, to create a space full of nostalgic atmosphere, so that people in the process of visiting the wonderful past.

Jiangnan Pass Building as a collective memory and nostalgia space, but also an emotional point. Whenever people mention it, they will think of those emotional fragments about hometown, about relatives, about friendship. These emotional fragments are preserved not only in the hearts of individuals, but also in the collective memory of the whole society. Jiangnan Pass Building is like an emotional magnetic field, attracting people to come to find their own emotional resonance. Here, people can feel the warmth of home, the care of family and the companionship of friendship. This emotional resonance not only makes people feel the beauty of life, but also makes people feel the harmony and warmth of society.

In the contemporary, Jianghanguan building pays attention to inspiring emotional resonance. Through the introduction of interactive experience, emotional exchange

and other elements, people can not only feel the thick history and cultural background during the visit, but also experience the emotional resonance and communication. At the same time, by holding various activities and festivals and other ways to enhance people's sense of identity and belonging to the collective memory and nostalgia space, Jianghanguan Building has become a bridge connecting the past and the future, communicating hearts and emotions. As a historical building, Jianghanguan Building not only bears witness to the historical changes and cultural connotations of Wuhan, but also carries a rich collective memory and nostalgia space. In the re-creation of the modern space it cleverly integrates the concept of collective memory and nostalgic space to give the building not only historical and cultural value but also emotional and social significance.

In the minds of many people, museums are not only the witnesses of history, but also the guardians of collective memory and nostalgia space. However, while news reports claim that the museum has completely restored the old, the reality is not so simple. Taking Jianghanguan Building as an example, the renovation of this historic building not only faced technical challenges, but also encountered difficulties in how to preserve and present the space of collective memory and nostalgia.(C Mingyuan. 2013)

The renovation work of the Jiangnan Pass Building was carried out according to the drawings of 1922, and efforts were made to restore its original style. However, complete restoration is impossible, due to the limitations of historical changes, technical conditions and the absence of cultural relics. During the restoration process, the construction team and researchers were faced with the challenge of how to incorporate modern technology and aesthetics while preserving historical traces.

Collective memory is the recollection of events and emotions that people have shared in the past. For the citizens of Wuhan, the Jianghanguan Building is not only a building, but also a symbol of their common history and culture. In the process of restoration, how to preserve and present these collective memories has become an important issue. For example, the restoration scenes are partially based on the recollections of some elderly men, but these recollections often only provide a rough outline, not down to the details. As a result, the restoration process had to rely on the study of other similar buildings and historical sources, as well as the imagination of

the way of life at the time.

Nostalgia Spaces are places that evoke nostalgia for the good old days. Jiangnan Pass Building, as a historical building, naturally has such characteristics. However, with the passage of time and the development of the city, the overall environment in which the Jiangnan Pass Building is located has undergone tremendous changes. The surrounding buildings, streets and lifestyles are very different from those of the past, which makes the creation of nostalgia Spaces even more difficult. For example, the new building behind the Jiangnan Pass Building is not only higher than the main building, but also its architectural style is inconsistent with the main building, destroying the original historical style and the overall environment. This makes it difficult for people to feel the complete nostalgic atmosphere when they visit the Jiangnan Pass building. In order to preserve and present the space of collective memory and nostalgia as much as possible, the renovation team of the Jiangnan Building has taken a series of measures. For example, they retain and use original building components and decorative materials as much as possible to restore their historical features. At the same time, they also help people better understand and feel the historical and cultural value of the building by organizing related historical and cultural activities and exhibitions. In addition, they actively collect relevant historical materials and artifacts in order to more accurately reconstruct their historical scenes and lifestyles. The Jiangnan Building is still unable to fully restore its original look and atmosphere. This is not only due to the limitations of technology and data, but also because the changes of history and the development of cities make it impossible for us to completely return to the past. However, by striving to preserve and present the collective memory and nostalgia space, we can let more people know and feel the value and significance of this historic building. At the same time, it is also a kind of respect and inheritance for history and culture.

4.2 Modern spatial memory revisited

In the minds of many people, museums are not only the witnesses of history, but also the guardians of collective memory and nostalgia space. However, while news reports claim that the museum has completely "restored the old", the reality is not so simple. Taking Jiangnan Building as an example, the renovation of this historic building not only faced technical challenges, but also encountered difficulties in how

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value of the building by organizing related historical and cultural activities and exhibitions. In addition, they actively collect relevant historical materials and artifacts in order to more accurately reconstruct their historical scenes and lifestyles. The Jianghanguan Building is still unable to fully restore its original look and atmosphere. This is not only due to the limitations of technology and data, but also because the changes of history and the development of cities make it impossible for us to completely return to the past.

Large buildings are often referred to as "words carved in stone",²⁰² and their realism and grandeur make them a "landmark wonder". Such large-scale wonders, or monumental charms, are often re-encoded over and over again in the interplay of immutability and mobility. Compared with other concession buildings, Jiangnan Pass building itself is relatively fixed, its structure, steps, walls are roughly in line with the original appearance. Yet the words and memories that surround it are always in flux. In the exhibition of Wuhan's contemporary process, some local memories are strengthened, while others suffer from selective forgetting. Memory shows its plasticity and malleability. Although Jianghanguan Museum has social and spiritual attributes, it is first of all a physical memory field, and its capacity is limited. Therefore, it is crucial to choose the content of the exhibition and which memories to reinforce. As the museum was rebuilt from the old customs office building, it was limited by space and area, and many contents could not be displayed. In this case, the exhibition can only be condensed to show the most important content.

At the same time, any historical memory is the historical memory of a specific group. According to a cultural worker involved in the establishment of the museum, the museum's exhibitions initially only included the history of Hankou's port and customs, and later integrated exhibitions and exhibits related to Wuhan's contemporary process at the request of city leaders. At that time, the secretary of the Wuhan Municipal Party Committee believed that this landmark building in Wuhan's modern history should be used as a platform to tell the story of Wuhan's great changes, explain the truth that only socialism can save China, and let the visitors be educated. Therefore, Jianghanguan Museum is positioned as a museum of "Wuhan

²⁰² Engraved on stone. It also refers to the establishment of a monument. In the "Biography of Shi Wansui" of the Book of Sui, it is said that "Le Shi" praises Sui De. "Le Shi" refers to carving characters on stones, and can also refer to setting up a monument to commemorate someone or something.

people" and "socialism". Naturally, telling the progress of Wuhan and the history of new China has become the focus of the museum exhibition, while the semi-colonial traumatic memory and the progressive nature of the concession have been correspondingly weakened.

With the different tone of the narrator, the structure of historical memory also changes. Compared with the Zhongshan Avenue photo exhibition, which was established a year later, although both exhibitions are hosted by the Jianghanguan Museum (and even the curators are mostly the same), and both involve a lot of memories about colonists and concessions, the way of telling is completely different. The Zhongshan Avenue photo exhibition also features a number of concession photos, which are neutral and unsentimental, and whose protagonists are mostly unknown "little people"²⁰³ rather than big figures who have had a significant impact on the course of history. These little people are mostly cutting hair, playing cards or carrying a load of small business. The whole picture exhibition of the memory of the late Qing Dynasty and the early Republic of China is not the humiliation and trauma of Jiangnan Pass, but a vibrant "big Hankou"²⁰⁴ scene. The reason for this completely different memory schema is that the Zhongshan Avenue Photo exhibition focuses more on constructing a conversational, unfinished micro memory. In particular, on the electronic photo wall of the photo exhibition, visitors can click "like" for their favorite photos, and the most liked photos can be on the cover of the photo wall. In contrast, Jianghanguan Museum aims more at presenting an "authoritative" and macroscopic memory.

4.3 The modern foreign collective memory is newly constructed and interpreted
Jiangnan Museum, as a landmark historical building in Wuhan, is not only a witness of time, but also a guardian of collective memory. In the process of contemporary, the museum not only carries Chinese history and culture, but also relates to the collective memory related to foreign countries. These memories are constantly reconstructed and interpreted in the flow of time, showing a complex and

²⁰³ The minor characters in literature generally refer to ordinary characters with no background, who held an important position in 19th century Russian literature. The short story "The Postmaster" published by Pushkin under the pen name Ivan Petrovich Belkin in 1830 was the first true novel to depict the fate of a small character.

²⁰⁴ The concept of Dahankou is as follows: it starts from the Yangtze River in the east, extends to Xingou in Dongxihu District in the west, starts from the Han River in the south, and extends to Tianhe Airport and the Beijing Hankou Railway Passenger Dedicated Line in the north, with a total area of 531 square kilometers.

diversified appearance.

The history of Jiangnan Museum has deep connections with foreign countries. As a former concession building, it has witnessed the exchanges and collisions between China and foreign countries since the opening of Hankou. In the initial stage of the museum, foreign elements and historical events are indispensable exhibition content. These elements and events not only enrich the narrative level of the museum, but also provide the audience with a new perspective to examine the history of Wuhan and even China.

With the advancement of contemporary and the development of the city, the exhibition content of Jiangnan Museum is constantly updated and expanded. In the process, the collective memory associated with foreign countries has also undergone reshaping and reinterpretation. Some traditional and historic exhibitions have been given new meanings and interpretations, while some new foreign elements closely related to contemporary have been introduced into the museum.

Collective memory is not only an individual psychological phenomenon, but also a social and cultural phenomenon. In Jiangnan Museum, the collective memory related to foreign countries not only involves historical events and figures, but also involves multiple dimensions such as politics and culture. These memories not only reflect the political, economic and cultural exchanges and interactions between China and foreign countries, but also reveal the collision and integration of different cultures. Collective memory related to foreign countries is characterized by diversity and controversy in Jiangnan Museum. Different groups and individuals have different understandings and feelings about these memories. Some memories are seen as a shared historical heritage, while others are seen as sensitive or controversial topics. This diversity and controversy not only reflects the complexity of collective memory, but also reveals the tension between history and reality.

Jiangnan Museum permanent exhibition "Jiangnan Dynasty Zong - Wuhan City Contemporary Process" in-depth reveals the transformation process of Wuhan from feudal inland town to modern industrial and commercial city. The exhibition is carefully arranged and clearly divided into three units: "Hankou Port Opening"²⁰⁵ - the

²⁰⁵ Hankou was opened as a port in 1861. From February to April 1861, British diplomat Bashali boarded the warship "Wumu" led by Rear Admiral Hebe and set up consulates in Zhenjiang, Jiujiang, and Hankou along the

beginning of Wuhan's urban contemporary" ²⁰⁶ "Arduous journey - the tortuous exploration of Wuhan's urban contemporary" and Toward brilliance - the development and take-off of Wuhan's urban contemporary.

The first unit focuses on the influence of Hankou port opening and concession on the early contemporary of Wuhan. This section not only Outlines the origin of the Jiangnan Pass, but also highlights how the opening of Hankou and the subsequent existence of the concession brought Western economic, political and cultural elements to Wuhan, thus triggering its contemporary process. Although the appearance of concession is the product of external aggression, it also injected the catalyst of contemporary into Wuhan objectively.

The next two units focus on Wuhan's independent exploration on the road to contemporary. These parts show how Wuhan explored in twists and turns, and finally went to glory and realized the take-off of urban contemporary. This includes not only economic development, such as the prosperity of industry and commerce and the convenience of transportation, but also social and cultural changes.

It is worth noting that the exhibition adopts a "dual structure" ²⁰⁷ narrative mode when telling the memory of concession. This approach highlights the differences and conflicts between "Chinese" and foreigners by contrasting their experiences and memories. In this narrative framework, the concession is seen as a space for foreigners, representing external aggression and control, while the Chinese boundary is a space for "Chinese", symbolizing local resistance and exploration.

The exhibition also details several reasons why the concession became a "state within a state," ²⁰⁸ including its unique management system, the construction of foreign banks and factories, armed conflicts in the concession, the contrast of life in Viviana, the monopoly of foreign ships on shipping along the Yangtze River, the opening of concession banks, and the invasion of religious forces. Together, these contents reveal how the concession, as the stronghold of external forces in Wuhan,

river. Americans followed one after another.

²⁰⁶ The modern architecture, busy commercial districts, and modern citizen life all showcase the prosperous scene of Wuhan.

²⁰⁷ Duality is a rhetorical device that uses a pair of phrases or sentences with equal word count, identical structural form, and symmetrical meaning to express two relative or similar meanings.

²⁰⁸ The country within the country, the pinyin is gu ó zh ō Ng zh ī Gu ó refers to a place within a country that is not under the jurisdiction of the national government, derived from Tao Juyin's "A Historical Account of the Reign of Beiyang Warlords".

had a profound impact on Wuhan's economy, politics and culture.

However, the exhibition is not only to reveal the negative impact of the concession, it also points out some positive effects of the concession on the contemporary process of Wuhan. For example, although the rise of missionary schools was accompanied by the spread of Western ideology and cultural colonization, it also promoted the contemporary reform of traditional education in Wuhan to a certain extent.

The permanent exhibition "Jiangnan Dynasty Zong - Wuhan City Contemporary Course" of Jiangnan Museum shows the historical process of Wuhan city contemporary with rich content and diversified perspectives through in-depth digging of historical data. The exhibition not only reveals the role of external aggression in promoting the contemporary of Wuhan, but also emphasizes the active exploration and contribution of local forces in the contemporary process. At the same time, by telling the memory of concession and organically integrating it into the contemporary process of Wuhan, the exhibition also successfully constructed the local identity of Wuhan citizens.

4.4 Strengthening Chinese collective memory and weakening concession memory under the background of contemporary

Jiangnan Museum, in the context of contemporary, faces a unique challenge: how to present a comprehensive history while strengthening the collective memory of China and relatively weakening the memory of foreign concessions. Collective memory is crucial to the identity and cohesion of a social group, and the advance of contemporary and urban development requires museums to constantly reconstruct and interpret these memories. To meet this challenge, Jiangnan Museum can adopt a series of strategies. First, by highlighting elements of Chinese culture, telling stories about the history of the Chinese nation, and emphasizing the fine traditions of the Chinese nation, museums can strengthen the collective memory of the Chinese nation and inspire national pride and patriotic feelings in the audience. Secondly, in order to weaken the memory of the concession, the museum should objectively present historical facts, avoid over-emphasizing the negative impact of the concession, highlight the spirit of the Chinese people's struggle during the concession period, and guide the audience to correctly understand history and realize that the existence of the

concession is the product of specific historical conditions, and the struggle and struggle of the Chinese people are the mainstream of history. Through these strategies, Jiangnan Museum can better meet the needs of the audience in the process of contemporary and promote the sustainable development of the museum cause.

In order to visually highlight the image of the "Chinese" and dilute the existence of the "other", the exhibition has been carefully planned, deliberately selected and enlarged more photos showing the "us" and placed them in prominent positions. The photographs cover reformers and revolutionary leaders from all eras, as well as ordinary soldiers, workers, peasants and civilians. Their vivid expressions and clear details make their presence and contribution deeply felt by the audience.

In order to further deepen the public's memory of "Chinese", the museum also specially invited artists to create paintings and sculptures reflecting specific historical events and the image of "we". These art works not only enrich the exhibition content, but also make the image of "We" more three-dimensional and vivid.

In contrast, there are few clear images of "foreigners" in the exhibition. In addition to the "Hankou Port Opening" chapter shows the first landing in Hankou British colonists Hob, Erkin and other people's photos, the other parts hardly see the figure of "foreigners". In some of the photos that reflect the concession, the "other" is just a vague, insignificant background, or even completely absent in some scenes, with only the building itself appearing on the scrolling screen.

Unlike in the past, the scope of "Chinese" memory in this exhibition has been expanded. It includes not only the important leaders of the proletariat and the Party, but also some progressives, people of insight and national entrepreneurs in the Qing government and the national government. This arrangement broke ideological limits and brought all groups or individuals who contributed to the contemporary of Wuhan into the "Chinese" camp.

4.5 The space concentrated reflects the conflict space between the Chinese nation and the colonists

Walking into the first exhibition hall, the first thing you see is a British cannon of historic weight. According to the museum's narrator, the muzzle of this cannon is facing the two palace doors on the opposite wall, which symbolizes that Western powers used force to forcibly open the door of China, revealing the national

contradictions and struggles in that period of history.

With the deepening of the visit, the existence of the concession, as the source of contention and confrontation between "Chinese" and "foreigners", is like a "memory theater" that constantly stages national conflicts, and its negative spatial representation is constantly reflected and deepened in the exhibition. For example, the section "Armed Conflict in the Concession" in the exhibition vividly reproduces the historical scene at that time through 12 comic strips reflecting the Sino-Foreign conflict events in the concession. These comic strips are placed in the most prominent position in the window, and are also highlighted during the explanation process. In determining how the strips would be displayed, museum researchers had extensive discussions with patrol leaders. Although the researchers believe that the strips are the work of artists, unlike historical photographs, it is recommended that they be scaled down and displayed as secondary content next to the window. However, the leaders insisted on enlarging and highlighting these comic strips to enhance the visual impact of the audience.

As a national cultural relic unit, Jianghanguan Museum is not only one of the earliest but also one of the most important "socialist education bases with Chinese characteristics" in Wuhan. Its mission is not only to display cultural relics, but also to use words and cultural relics as texts to guide and educate the public. Therefore, in the exhibition planning, the leaders paid more attention to "history as memory", that is, how to educate the public through selective memory with political and moral positions. "The main idea of the leadership is to inform and educate the audience about historical facts." This shows that the leaders are more concerned about whether the exhibition can serve as a public museum to educate the public and directly stimulate the audience's specific moral feelings and national emotions.

In the section "Life Inside and outside the Concession", the exhibition shows the difference between the space inside and outside the concession through real photos. The prosperity of the concession is in sharp contrast to the backwardness of the Chinese territory and the hardship of the Chinese residents. The description on the panel further reinforces the contrast: "Inside and outside the concession, people's living conditions are very different. On one side is the concession area with many houses, on the other side is the narrow and crowded Chinese area, and behind the

prosperous commercial trade is the cruel reality of oppression and exploitation of the people at the bottom..." This juxtaposition of visual effects makes the viewer have a strong visual impact, suggesting some causal links behind these two distinct spatial landscapes. In other words, it reveals that the growing space of "foreigners" has continuously eroded, nibbled and squeezed the space of "Chinese", leading to the decay and decline of the space of "Chinese".

The restored sculpture "Concours Gongxie"²⁰⁹ in the museum vividly reappears the scene of the court at that time: on the high ground stands a foreigner and a Manchu official, both with awe-looking faces, protected by a fence; The next two working people dressed up Chinese people are in the low place, one is still slightly bent, the other is kneeling on the ground. A crowd of well-dressed Manchu officials stood by and looked on coldly. This spatial display intuitively reflects the rigid hierarchy of society at that time and the humiliating memory of "foreigners" over "Chinese".

In order to fully demonstrate the voice of "Chinese", the exhibition also reflects the principle of "my territory I am the master". The person in charge of the exhibition board said that the English translation of all the content of the exhibition board must be carried out within the scope of the official specification. These rules include that all place names in English translations must be spelled according to the standard Hanyu Pinyin. "In all English newspapers and magazines, Hankou is not spelled 'Hankou', but 'Hankow'. But after reading it, the authorities said it did not conform to the standard of Hanyu Pinyin, so we had to replace it with word, which is widely used internationally." "For example, the sentence itself was taken from an English newspaper and the original spelling was Hankow, but it had to be changed," the official said. These details reflect the museum's emphasis on the right to speak and its strict adherence to norms when presenting history.

4.6 Under the background of contemporary, the Chinese nation and the colonists serve as the identity center

In the context of contemporary, the museum not only carries a profound historical and cultural heritage, but also shows the complex and diversified historical and cultural interweaving between the Chinese nation and the colonists, becoming an

²⁰⁹ Sculpture is a visual art form that creates three-dimensional spatial images using material materials and means.

important place for the identity center. Through rich cultural relics and historical materials, Jiangnan Museum displays the glorious achievements and splendid culture of the Chinese nation in history, making people feel the pride and identity of the Chinese nation. At the same time, the museum also presents the historical memory of the colonists in Wuhan, records the political, economic and cultural activities of the colonists in Wuhan, and reflects the influence and changes of the colonists on Wuhan. This interweaving of the historical memory of the Chinese nation and the colonists reveals the complexity and diversity of identity, and provides a platform for the audience to think deeply about and understand the relationship between the Chinese nation and the colonists. In the context of contemporary, the history and culture presented by the Jiangnan Museum are of great significance for building a new identity and understanding, helping us to understand the relationship between the Chinese nation and the colonists more comprehensively, to explore the issue of identity in the process of contemporary, and to build a more open, inclusive and diverse cultural identity.

Officials may also incorporate imagery or symbols left by a previous regime or political group for their own use. These two conditions exist simultaneously in the commemorative building of Jiangnan Pass after the reform and opening up. On the one hand, the authorities added relevant symbols to the Jiangnan Pass building, such as placing a statue of "Hankou people reclaim the British Concession" at the entrance of the building to commemorate an important victory of the Hankou people in the struggle against the colonists. But in general, Jiangnan Pass and its related images are still being used and endowed with new connotations. For example, the documentary in the welcome hall on the first floor of the museum conveys a linear view of time and a corresponding orientation of future time through narrating the passage of the river and remembering the history. At the same time, the simulated clock dial at the entrance of the permanent exhibition on the second floor also shows the fleeting time, and one of the historical photos of Hankou in different periods are displayed, so as to show the flow of a hundred years in just a few minutes. The image of Jiangnan Pass clock tower and its clock dial has appeared many times, and has been repeatedly applied to the narrative of Wuhan local identity. The official urban history and urban image of Wuhan, which has been re-emerging under the policy of "Central Rising

Strategy"²¹⁰ have been focusing on "new", "change" and "acceleration"²¹¹ The theme of seeking new changes has been running through the official discourse of local identity in Hankou and Wuhan. For example, this is reflected in the Wuhan spirit of "daring to be the first and pursuing excellence" put forward at the opening ceremony of the 12th Party Congress in Wuhan in 2011, and the long roll from the beginning of Chu civilization to the take-off of contemporary Wuhan through the phoenix bird rushing into the clock dial of Jiangnan Pass in the Lantern Festival light show in Wuhan in 2013. The image of the clock tower also appears in the beginning of the Wuhan city image publicity film, and the rapid rotation of the clock dial hands sets the tone for the whole film - that is, change. The documentary on Wuhan's image of the city goes from the vicissitudes of the political system, to the innovation of the local language, to the speed of China represented by Wuhan as a transportation hub. The historical memory of the opening of Hankou and its rise to become China's largest inland port for foreign trade is a necessary stop on the high-speed train to a more modern and better future. In this context, "Wuhan is different every day!" Became a proud propaganda of the city's image slogan. More than 30 years of reform and opening up, Wuhan has more than a dozen Bridges of different shapes flying over the Yangtze River and the Han River, closely linking the three towns into one. The newly built subway will be rapidly increased from two to several, forming an underground transportation network. The old saying "walk slowly until you get out of Hankou" will be deleted from life. At the same time, Wuhan has become China's car capital, "²¹²from the car is driving out of the 'Chinese speed'"²¹³ The "Wuhan Optical Valley"²¹⁴ represents the highest level of optoelectronic research and production in China.

²¹⁰ The Rise of Central China is a policy of the People's Republic of China to promote the common rise of the six central provinces. It was first explicitly proposed by then Premier Wen Jiabao in a government work report in March 2004.

²¹¹ Acceleration is defined as the rate of change in velocity of a specific object, which refers to the amount or rate of change in velocity of an object after a certain period of time from a certain moment.

²¹² Wuhan Economic and Technological Development Zone, a general aviation industry base covering an area of 24.75 square kilometers with general aviation and satellite industries as its core, has emerged. From the "capital of automobiles" to the "city of navigation," the development of general aviation in Wuhan has entered a fast lane.

²¹³ "China's speed" fully reflects the strong ruling ability of the CPC. The superiority of the Chinese political system lies in its ability to effectively form a unified command and a strong execution force.

²¹⁴ Located at Donghu High tech Station on Luoyu Road, Optics Valley International is a 118 meter skyscraper and the tallest in Optics Valley. It is situated on the main road of Optics Valley and occupies the core area of Optics Valley. It is a national key university technology research and development core circle, and dozens of national level laboratories are distributed here. It is an incubator for the technological development of Optics Valley enterprises.

This spatialization of time is intended to portray rapid change and mobility as a tradition in Wuhan. The view of time and the myth of place constructed by the government is based on the past, but different from the circular view of time in traditional Chinese narrative, it is rooted and pointed to the future. In this narrative the past, the present and the future are always closely intertwined: the present is a turning point connecting the past and the future. The past of semi-colonial and semi-feudal society has been left behind by the Chinese nation, and China is making great strides toward a modern, high-tech new world. A strong desire to escape from the violence and trauma of modern times, such as imperialist aggression and national civil war, and to move towards a more prosperous, harmonious and equal future is projected in the narrative of the memory of the past. The better future is described as the result of the contemporary of society and the progress and development of science and technology depending on the hard work and risk of "we".

The historical memory retained by the Jianghangan Museum is important not because of the sadness and humiliation it carries, but because it is what Aleida Asman called "functional memory"²¹⁵ - a memory with group association, selectivity, value association and future orientation from which identity and behavior norms can be generated, also known as inhabited memory. The concession and colonial memory are expressed as the origin of a series of earth-shaking changes in Wuhan. Although painful and tortuous, they are the necessary experience and the only way to a more brilliant future.

5. The folk collective memory of the old concession Jianghan Building

Jianghan Museum not only carries the profound historical and cultural heritage, but also presents the complex and diversified historical and cultural interweaving between the Chinese nation and the colonists. Through rich cultural relics and historical materials, Jianghan Museum displays the glorious achievements and splendid culture of the Chinese nation in history, and also presents the political, economic and cultural activities of the colonists in Wuhan, reflecting the influence and changes of the colonists on Wuhan. This interwoven historical memory makes the Jianghan Museum an important place for the identity center, which is of great

²¹⁵ The process and mechanism of memory can be studied through different experimental methods and techniques, such as event-related potentials (ERP), functional magnetic resonance imaging (fMRI), and electroencephalography (EEG). By studying the concepts and processes of memory, we can better understand.

significance for the construction of new identity and understanding.

As a landmark building of the old concession, Jiangnan Building has unique historical and cultural value. It is not only a place for colonists to carry out political, economic and cultural activities in Wuhan, but also a symbol of the Chinese nation's resistance to colonial rule and struggle for national independence. The folk collective memory of Jiangnan Building deeply interprets this history and reveals the complexity and diversity of identity.

The folk collective memory of Jiangnan Building reflects the resistance and struggle against colonial rule. During the colonial period, the Jiangnan Building was the center of political, economic and cultural control by the colonists. However, the Chinese nation did not succumb to colonial rule, but carried out a long resistance and struggle. These struggles have been deeply reflected in the collective memory of the people, who pass on this history by telling historical events and passing on folk culture, so as to express their resistance to colonial rule and pursuit of national independence.

The folk collective memory of Jiangnan Building also reflects the recognition and adherence to national culture. During the colonial period, the culture of the Chinese nation was seriously impacted and influenced. However, in the folk collective memory of Jiangnan Building, people adhere to the identity and inheritance of national culture. They pass on the essence of national culture by telling historical stories and inheriting folk art, so as to express their love and adherence to national culture. The folk collective memory of Jiangnan Building also reflects the expectation and pursuit of the future. In the context of contemporary, the history and culture presented by the Jiangnan Museum are of great significance for building a new identity and understanding. By reviewing history and inheriting culture, people not only remember the past, but also inspire the future. In the folk collective memory of Jiangnan Building, people express their expectations and pursuit for the future, and they hope to achieve national prosperity and strength through continuous efforts and development.

The area near the river in Wuhan, once a meeting point of history and culture, is now undergoing unprecedented changes under the tide of commercialization. Towering commercial buildings constantly occupy this historic land, making the

original rich cultural atmosphere gradually dissipated. The construction of projects such as Hutchison not only destroyed the harmonious relationship with historical landmarks such as Jiangnan Pass, but also led to the disappearance of century-old streets such as Hualou Street. This is a kind of disregard for the history of the city, and can even be said to be criminal. The skyline along the Hankou River, once a unique feature of the city, is now being destroyed. From Yongqing City to Sanyang, to Times Square and Polygram, the rise of these residential projects has undoubtedly brought the trend of vulgarization to Hankou's skyline. Some netizens lamented that if the old concession area could limit the height of buildings and withdraw the tall buildings to Zhongshan Avenue at least, then the skyline of Hankou would certainly be more beautiful. Unfortunately, such a vision has been difficult to achieve in reality.

For the people of Wuhan, Jiangnan Pass is not only a historical landmark, but also a profound memory of the change of time system. With the entry of Western culture and the establishment of Jiangnan Pass, people began to judge the time by listening to the bell, which marked the full socialization of the hour time in Wuhan. However, with the development of economy and the progress of science and technology, this traditional way of time perception has been gradually diluted or even forgotten. In the official memory, "landmarks" are often abstracted into visual images, but in the hearts of Wuhan locals, these landmarks are concrete and holistic existence. They are not only visual signs, but also a comprehensive reflection of hearing, direction and time sense.

For tourists, they are attracted by the history and culture of Wuhan, but also touched by the intuitive memories carried by the concrete objects. A tourist said, "The most impressive thing inside is the opium bong. The body of the bong is made of ebony wood, the handle is made of white jade, and the place where the opium is put is also very fine carved." These historical relics not only evoke people's imagination of the past, but also evoke nostalgia for that era.

The area near the river in Wuhan is experiencing the impact of commercialization, and the historical and cultural atmosphere is seriously threatened. We should pay more attention to the protection and inheritance of history and culture, so that the history and culture of the city can continue. At the same time, the perception and memory of time is also a part that we should not ignore, it connects the past and the

future, so that we can find our own positioning in the long river of time.

Another visitor expressed great interest in the structural and design elements of the Jiangnan Pass building itself. He said he was more drawn to the building's vintage elevators, spiral escalators, central deck, tax collector's office and Greek columns and Renaissance facade than to historical books. These architectural details not only have historical value, but also show the charm of architectural art.

The Jiangnan Pass Building is also a favorite memory of Wuhan local artists and writers, and one of the most popular wedding photography locations in Wuhan. Many couples choose to shoot their wedding photos here. "Five out of 18 couples choose to shoot in Jiangnan Pass," says photographer Xiaojun. The architectural style here gives people a feeling of "old Shanghai", satisfying people's old Shanghai complex. Jiangnan Pass has received a large number of tourist reviews on Dianping.com and is recognized as a landmark building in Hankou or Wuhan. However, some cultural elites have questioned the content of the museum's exhibitions. They believe that the content of the exhibition board of the museum has a high degree of repetition with other museums, and lacks uniqueness and depth. Literary and history lovers criticized the authenticity of the museum's historical memory: "They (Jiangnan Pass Museum Research Institute) like to make things romantic, embellish a lot of things to make them taste bad. After the visit, they also said that the museum's exhibition did not show the original appearance of history, and lacked detailed and personal content.

The representative inspection team also believed that the museum's exhibition was monotonous, lacking in-depth exploration of the theme of "Jiangnan Dynasty" and combing and reviewing the history of Chinese customs. At the same time, the museum's role as a base for patriotic education, although it needs to infiltrate political themes, is not presented in the best way. Overly critical words that describe the concession as "economic aggression"²¹⁶, stoking filth, "corrupting social conduct"²¹⁷ and so on also lack historical fairness. Representative views represent the views of a

²¹⁶ Economic aggression refers to the behavior of Western capitalist countries using their capital and technological advantages to invest in developing countries, in order to harm the interests of developing countries and seek huge economic benefits

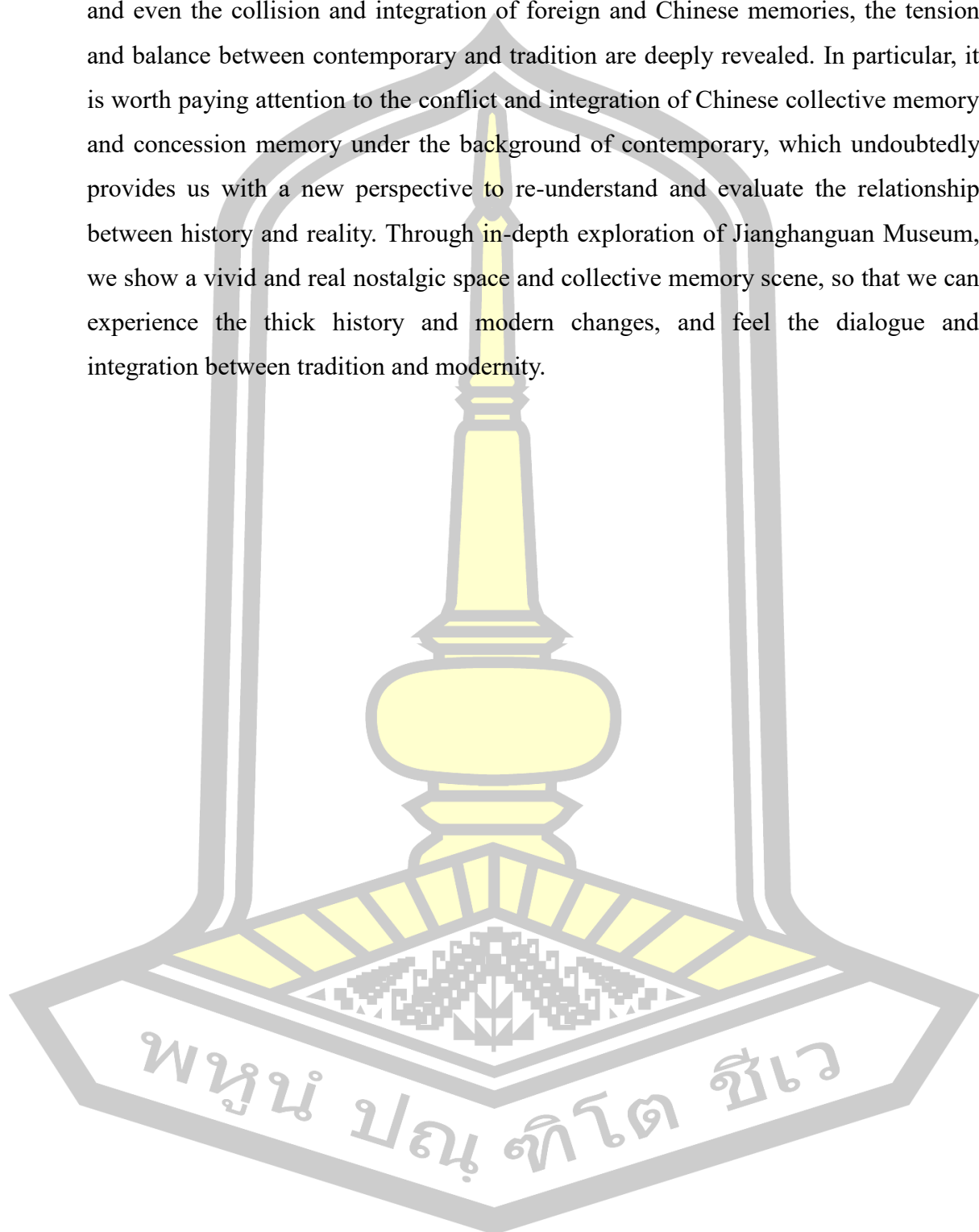
²¹⁷ Individualism and moral decay are also one of the factors that lead to the deterioration of social norms. When personal interests are paramount, moral values are indifferent, and there is a lack of concern for the rights and social responsibilities of others, it is easy to engage in dishonest, unfair, and uncooperative behavior, thereby corrupting social norms.

part of the cultural elite on the official museum narrative. She believes that the most precious things in museums are not the macro historical memories and narratives, but the artifacts that reflect real life, flesh and blood people. These artifacts allow people to learn about the people in history and their life stories, which is the most important thing.

Summary

Jianghanguan Museum, an in-depth exploration of how it became a nostalgic space in the modern city, and in this context to carry and transfer collective memory. Jianghanguan Museum is located in Wuhan, as the historical symbol of the city, it contains rich historical stories and cultural heritage. Since its establishment, the museum has experienced from the initial space establishment, to the subsequent preservation of historical buildings, to the construction of the iconic bell tower, and to the gradual improvement and development of the Jiangnan Pass Building after the New China. This series of historical changes is not only the evolution of simple material space, but also reflects the development of Wuhan and even the whole Chinese social history to some extent. In the museum, numerous display objects, historical artifacts and photos of Hankou provide visitors with a strong spatial perception, enabling them to deeply experience and feel the authenticity of history. Through these historical elements, residents and visitors can more intuitively look back to history and feel its profound cultural heritage, thus triggering the re-imagination of space to a certain extent. As a result, the space nostalgia consumption, the re-shaping and re-interpretation of this space, make the museum not only become a place of nostalgia, but also become a carrier of collective memory in modern society. However, under the background of globalization and contemporary, the problems facing Jianghanguan Museum have become increasingly prominent. How to cope with the challenges of contemporary while preserving history, how to distinguish and deal with the relationship between foreign architectural space and local culture, and how to re-examine and define historical culture and memory in the modern context have become the issues that the museum must face. This also makes the museum present a complex and multidimensional state in the expression of nostalgic space and collective memory. In addition, the section of Jiangnan Dynasty Zong explores the museum from a more macro perspective. From the perspective of modern

architecture, to the re-examination of spatial memory in the context of contemporary, and even the collision and integration of foreign and Chinese memories, the tension and balance between contemporary and tradition are deeply revealed. In particular, it is worth paying attention to the conflict and integration of Chinese collective memory and concession memory under the background of contemporary, which undoubtedly provides us with a new perspective to re-understand and evaluate the relationship between history and reality. Through in-depth exploration of Jianghuan Museum, we show a vivid and real nostalgic space and collective memory scene, so that we can experience the thick history and modern changes, and feel the dialogue and integration between tradition and modernity.



Chapter VI

Conclusion Discussion and Suggestions

Conclusion

In the context of globalization and urbanization, localities and their cultures are increasingly under pressure. However, it is precisely in this context that local consciousness and cultural awakening become crucial, as they not only provide a spiritual refuge for individuals but also facilitate the preservation and promotion of local cultural traditions. Hankou, as a culturally significant geographical location, embodies urban collective memory and nostalgia. It not only offers a place for residents to revisit the past, experience culture, and connect with traditions, but also serves as a place for relaxation and stress relief on a micro level. The cultural identity of Hankou has become a significant emblem of personal identity, helping individuals reestablish connections with the city and contributing to the preservation of local cultural heritage. Survey results also confirm that Hankou's environment and experiential content hold a strong appeal for visitors, fostering a deep sense of identification and emotional connection with the land.

From a nostalgic perspective, memories and emotions related to the past are vital drivers for the preservation of urban cultural heritage. Nostalgic spaces like Hankou are deliberately created within the urban development process to safeguard history and culture. They serve as bridges that connect the past and present, allowing people to find their roots and identity within a realm of nostalgia. Survey data indicates that many visitors hold a positive attitude toward revisiting nostalgic spaces, further affirming the unique value of Hankou in terms of urban cultural heritage and tourism attraction. Nostalgia is not merely a recollection of the past but also a pursuit and fulfillment of emotions. In such spaces, individuals can find their sense of identity and belonging, fostering a more positive and optimistic outlook on life. The success of Hankou provides valuable lessons, emphasizing that in rapidly developing cities, we should not forget the past but rather cherish and protect places with deep historical and cultural significance.

For the four research purposes of this paper, the following conclusions are drawn respectively.

1.1 To Study the physical space and historical development and change process of Hankou old concession

The evolution of physical space of Hankou old concession shows pluralism, complexity and uniqueness. Each concession has its own unique architectural style, road system and public space. This diversity and difference originated from the independent planning and construction of the concessions of various countries, and also reflected the different ideas and practices of urban development in various countries at that time. In terms of architectural style, Hankou Old Concession combines Chinese and western elements to form a unique architectural style. For example, the buildings in the British Concession mostly use red brick and plain brick walls, with European doors and Windows and balconies, showing the architectural characteristics of the British Victorian era; The buildings of the Russian concession pay attention to decorative details, using colored tiles and iron decoration, showing a strong Russian style. In the aspect of road system, Hankou old lease pays attention to road construction and green landscape construction. Wide roads, neat street trees and well-designed green parks together constitute a comfortable and livable urban environment. In addition, the various concessions are also connected by roads, forming a convenient transportation network. In terms of public space, Hankou Old Concession has numerous squares, parks and commercial streets. These public Spaces provide places for citizens to relax, entertain and socialize, and also promote the economic prosperity and cultural exchanges of the city.

The historical development and change of Hankou's old concession can be divided into several stages: the early period of the establishment of the concession, the period of the Republic of China, and the establishment of New China. Each stage has its unique historical background and characteristics, which has a profound impact on the physical space and social culture of the Hankou old Concession. At the beginning of the establishment of the concession, various countries set up concessions in Hankou, and carried out urban planning and construction. The existence of competition between countries has led to uneven development between concessions. Some concessions have made remarkable achievements in urban construction, attracting a large number of people and industries to gather and becoming the economic and cultural centers of the city. During the period of the Republic of China,

the Chinese government began to gradually recover the concession. In the process, some concessions were merged or replanned to form new urban Spaces. At the same time, with the development of national capitalism, the economic and cultural functions of Hankou's old concession gradually increased, attracting a large number of people to gather. During this period, the physical space and social culture of Hankou's old concession underwent great changes and gradually integrated into the fabric of modern cities. After the founding of New China, the government carried out large-scale reconstruction and construction of the old Hankou concession. Some historic buildings have been preserved and restored, while a large number of new public facilities and residential areas have been built. During this period, the physical space of Hankou old Concession underwent great changes and gradually integrated into the fabric of modern city. This change not only changes the landscape and spatial structure of the city, but also affects the lifestyle and cultural identity of the city's residents. The physical space and historical development of Hankou's old concession have important implications for modern urban construction. First of all, it reminds us that urban planning and construction should pay attention to the inheritance and development of history and culture. In urban planning and construction, we should fully tap and utilize the value and significance of historical and cultural heritage, pay attention to the protection and inheritance of historical buildings and cultural landscapes, and avoid blind contemporary and homogenization. The physical space evolution of Hankou's old concession also tells us that urban development is a continuous and evolving process that needs to keep pace with The Times and adapt to social needs and changes. In urban planning and construction, we should pay attention to innovation and change and constantly explore new urban forms and spatial structures in line with the law of urban development to meet the growing needs of people for a better life. Finally, through the in-depth study and analysis of the physical space and historical development and change of Hankou old Concession, we can better understand and grasp the law and direction of urban development, provide useful reference and guidance for modern urban construction, and lay a solid foundation for people to provide more diversified urban life and cultural experience.

1.2 To Study the collective memory and spatial changes of old houses in Hankou Concession from the colonial period to the contemporary of New China

The Jiangnan Road area in the Hankou Concession has recently attracted widespread attention due to the demolition of old houses in the old Hankou Concession. This event touched the collective memory of the city and sparked a profound discussion on historical preservation and urban development. Some cultural and historical enthusiasts and experts, such as Wang Lan and Mr. Wang Hanwu, have expressed doubts about this move. They pointed out that the old fences, old iron gates, and old streets of the old Hankou Concession may be excellent historical buildings, which are part of the Hankou Concession and carry a wealth of collective memory, should be protected by law and should not be easily demolished. These buildings are not only a pile of bricks, stones, and cement, but also a witness to urban history and culture, and a common carrier of memory in the hearts of citizens. However, the official reason for the demolition is that Hankou in the Old Hankou Concession is not an excellent historical building and is already a dangerous building with no preservation value. But experts such as Professor Ma Fangji and cultural heritage workers hold different views on this. They believe that even if there are safety hazards in the buildings of Old Hankou, they can be repaired and protected through technical means without the need for complete demolition. This approach not only preserves the style of historical buildings, but also continues the collective memory of the city. At the same time, they expressed concerns about the storage methods, original record keeping methods, and later design plans of the demolished building components, fearing that these building elements carrying collective memories may be forgotten or abused in future urban construction. The British professor further pointed out that the current construction restoration work lacks transparency and public participation, which may result in the loss of the collective memory of the city during the restoration process. The building materials piled up on the construction site are obviously used to build high-rise buildings, which disrupts the texture of the entire old block and makes it fragmented. This old city renovation model, led by commercial development, although to some extent promotes the importance and protection of the architecture itself, it also erodes and changes the old historical space, causing inevitable spatial homogenization and weakening the collective memory of the city. The rapid development of the Hankou Concession in the past thirty years has formed a paradox: economic development has provided a material basis for the inheritance of

old houses in the concession, while also encouraging local governments and businesses to develop architectural heritage resources to obtain economic profits; However, such development often comes at the cost of sacrificing historical buildings and historic neighborhoods, giving way to commercial profits, thereby weakening the collective memory of the city.

The old houses in Hankou Concession, after the contemporary of the old Chinese colonial period to the new China, not only witness the vicissitudes of history, but also the carrier of collective memory and spatial changes. These buildings are not just piles of brick and wood, but carry the emotions, dreams and memories of countless people. During the colonial period, these old houses were a symbol of foreign power and a symbol of humiliation and oppression of the Chinese people. They are a constant reminder of a history of inequality and humiliation. However, it is this historical context that makes these buildings symbols of unity and resistance of the Chinese people, and a key element in the collective memory. With the founding of New China, these old houses underwent a transformation from oppressed to owners. They have been endowed with new meanings and functions, and have become witnesses to the contemporary process of new China. In this process, the space of these old houses has also undergone profound changes. Some have been transformed into schools, museums or cultural centers, becoming important places to spread new Chinese culture and values; Some have been transformed into residential areas or commercial streets, integrated into the daily life of the city. The collective memory and spatial changes experienced by the old houses in the Hankou Concession are actually a microcosm of Chinese society's transition from a humiliating colonial history to national independence and contemporary. The existence and changes of these buildings remind us not to forget the past history, cherish the peace and development of the present, and also provide us with valuable experience and inspiration, so that we can face the future more wisely. The old houses in Hankou Concession are not only buildings, but also carriers of history and culture. The collective memory and spatial changes they experienced are the epitome of China's modern history and contemporary process. The research and protection of these old houses is not only a respect for history, but also a responsibility for the future.

1.3 To study the nostalgic space consumption of old houses in Hankou Concession collective memory and local identity

Since the 20th century, China has undergone many dramatic changes, from a semi-colonial and semi-feudal country to a socialist country, from the Revolution of 1911 to the Anti-Japanese War, and from the War of Liberation to reform and opening up. The wars and unrest have destroyed the memories of cities in the past and brought a sense of rootlessness to people's spirits. Nie Hualing, a Chinese American writer who once lived in the Russian concession in Hankou, expressed the feelings of many Chinese people who were far away from their homes due to social changes in the 20th century in her book "Three Lives in Images": "I am a tree, rooted in mainland China, with its trunk in Taiwan, and its branches and leaves in Iowa." In the cultural elite's narratives of the concession in Wuhan, there are traces of nostalgia and longing for the lost memories of home. The old concession houses that have been preserved are one of the few material media that carry their nostalgic feelings for the history of old Hankou. For example, Fang Fang wrote in her book "Hankou Concession": "As time goes by, the people and events of the past have faded away. Only the old houses standing on the street can evoke a faint memory in people. These old houses have lost most of their economic and architectural significance, and what they present to us is more of a cultural charm... Oh, this used to be the British concession." Hu Liuming also wrote in her book "Wuhan's Old Mansions": "Every old mansion has its own story, with its rise and fall, praise and disgrace, honor and sorrow, melting time and space into it. When you walk through it, you feel that the old house has a soul." In this era of rapid economic development, the fleeting urban landscape and the mobility of the population bring a sense of spiritual wandering, and the so-called sense of home becomes like a "mobile tent." Therefore, in these narratives, the nostalgia for old houses is a search for a sense of "being at home" through a retrospective look at time: "As you climb the steps, time seems to slip through your fingers like fine sand, unnoticed, and land on this old house with more than a century of history, and a warm feeling of coming home washes over you." In the past three decades, the rapid development of cities has led to a situation where "strong doubts are ultimately no match for the cold giant machines. As a result, old brands full of memories and historical flavors no longer exist, and neo-classical architecture that combines Chinese

and Western elements is no more... What remains is empty hustle and bustle, and only historical regrets. No matter where you go, there are unfinished construction sites, dust flying in the air... Is this the once 'city of hundreds of lakes'? Is this the Wuhan that has been praised by many writers and poets?" With the intensification of urban contemporary, people often feel a sense of accelerated loss and rupture. Constant spatial reconstruction leads to a continuous "deprivation of memory," and the "present" constantly slides into the deep pool of the "past" and becomes obscured, as if everything is built to be demolished, as Berman suggests. This kind of 破旧立新 brought about by "development" also causes "the texture of time to be torn apart at every moment." Fang Fang, a local writer in Wuhan, wrote in a new afterword added to the republished book "The Vicissitudes of Hankou": "I walked around the streets of Wuhan, visiting those old buildings that are already full of vicissitudes. During my walks, I often saw old buildings being demolished. I almost wrote and appealed at the same time. The faster I appealed, the faster they were demolished. I am really worried that the sense of strangeness in Wuhan, which I love, will become stronger and stronger, while the sense of familiarity will become thinner and thinner." This disconnect and destruction of the "person-place-time" relationship leads to the dissolution of the sense of place in the city, and the way to repair it is to revisit the remaining local memories and landscapes of the past. Woods and Gritzer believe that "the logic of nostalgia expects to break the shackles of historical time and secular time, and regain the wholeness of sacred time." It is a kind of "nostalgia for paradise" and a nostalgia for what Ailiangde calls the "eternal center." In the process of nostalgia, ancient objects and old buildings become "embodied time," which makes people feel that time and eternity are touchable, and the subject thus escapes from the realistic experience of profit and loss and the fleeting secular time, and temporarily enters the sense of immortality and eternal shade projected by the old buildings. Nostalgia connects the past and the present, bridges the boundaries of time and space, places the subject in a ritualized space without time, and spans the secular and sacred domains. Many media reports and article titles about the concession are "Hankou Concession - An Old Concession That Has Emerged from History," "Searching for Memories of Wuhan Through Time and Space," and so on. Another article about visiting the old concession begins with these words: "There is no eternity in this

world. Times change, years pass, people and scenery change, but only the stone walls and foreign-style buildings standing on the banks of the Hankou River, which have gone through extravagant and desperate times, are temporarily frozen in this eternity, showing their beautiful old years to the world for a century..." In these narratives, the old buildings of the concession are like a giant ship sailing out of the vicissitudes of time, carrying people towards the eternal spiritual territory. Since the 20th century, as China has suffered military and political defeats and gradually become a semi-colonial and semi-feudal society, the national psychology has also changed from a "high potential" state of claiming to be the "celestial empire" to a state of admiring and idolizing foreign countries. For a time, "there was even more excitement in society, and the 普遍观念 of 'everything foreign is good, everything Chinese is bad' almost became a common belief among Chinese people who claimed to be enlightened." Li Changli found in her book "Chinese Lifestyles: From Tradition to Modernity" that in modern China, "almost all new elements of lifestyle have a Western color; people from all levels of society, both urban and rural, feel the strong pressure of Western civilization in all aspects of their daily lives, and this has given rise to explicit or implicit feelings of admiring foreign countries and national nihilism." After reform and opening up, with the re-opening of the country and the influx of Western material and spiritual civilization, the idea of admiring foreign countries has somewhat resurfaced in China. Unlike the wholesale acceptance of Western culture in the first half of the 20th century, today's society's admiration for foreign countries on the one hand sees images related to the "foreign" as a symbol of "status," "taste," and "quality," which is mainly manifested in (mainly among the people) the pursuit of "foreign goods." This trust in Western material civilization constitutes a major component of Chinese contemporary consumer culture. On the other hand, the idea of "admiring foreign countries" also stems from the promotion of today's tourism industry, which is manifested in the imagination of a more exotic "foreign sentiment." Based on this, a kind of "colonial nostalgia" has naturally emerged around the old concessions, which are cultural relics and memories of Western colonization. "Colonial nostalgia" or "colonial melancholy" is not uncommon in the post-colonial social context of East Asia after 1990. In people's memory strategies about the concession, its exoticism began to be beautified and idealized,

depicted as a scene of prosperity, luxury, and a drunken and glamorous view of bright lights and wine. Words such as "luxury," "quality," and "elegance" are the most commonly used vocabulary by the media and tourists to describe concession architecture. Under the tone of "colonial nostalgia," concession life is even utopianized. For example, the documentary "Pursuing the Century-Old Memories of Hankou" once imagined the former Lihuangpi Road in this way.

For the exquisite details preserved today, they seem to attempt to recreate the vanished prosperity of the old house and scene of life in the Russian concession in Hankou in the 19th century... Everything seems so familiar, as if returning to a scene from a Russian novel: in the deep autumn, under the dim and warm streetlights, the quiet streets are lined with bread stalls emitting wisps of white smoke and the aroma of food. People walk or stop, harmonious and quiet. Inside the old houses on both sides, someone sits on an antique high-backed wooden chair, drinking tea leisurely. The women who come and go are also dressed particularly well. ①In these narratives, the charm of the concession is not limited to material abundance, economic prosperity, and architectural beauty, but also a spiritual harmony and affluence. Conversely, compared to the glory of the colonial era, the concession today is described as a ruined and lost relic. For example, the 2006 version of the "Hankou Modern Concession Style Protection Block Protection Plan" argues that the current population composition of the Hankou Modern Concession is "unreasonable," mainly due to population aging and externalization: "The current population of the Hankou Modern Concession is 250,000. In the modern history of Wuhan, this area was once a traditional and noble district, concentrating a large number of excellent classical buildings and serving as a place for the upper and middle classes to live, relax, and reside. With the passage of time, the original supporting facilities have become outdated. Meanwhile, the development of surrounding areas has attracted the outward migration of the population from the old city, resulting in the phenomenon of "hollowing out" of the population in the old city. Relatively low-income groups, aging populations, and migrant populations are concentrated in the old city. The plan describes the original concession as a "traditional and noble" block inhabited by the upper class. These charming old buildings are now occupied by low-income groups, aging and migrant populations, which is an unambiguous phenomenon of

misalignment and a painful process of degeneration and degradation. Hu Liuming also wrote in "Wuhan's Old Mansions": "Among them, some mansions remain mansions even today, serving as venues for the upper class - originally, some people lived there, and later, other people took their place - the owners of the mansions have changed, but everything else remains the same, independent, quiet, dignified. In this narrative, the original appearance of the concession corresponds to independence, quietness, dignity, and a sense of distance (the temperament of the upper class), which has now become a thing of the past along with the destruction of the buildings. For many Hankou people with a "Great Hankou Complex," the reminiscing of the semi-colonial Hankou is undoubtedly a form of restorative nostalgia. As the opening of Hankou had a direct relationship with the contemporary of Wuhan, people's nostalgia and imagination for the old concession are actually imaginations of the heyday of old Hankou when it was "surpassing Tianjin and rivaling Shanghai," and also imaginations of being a citizen of an international metropolis. This nostalgic practice constructs a local identity for old Hankou by strengthening memories of the concession and calls for the revitalization of Great Hankou and the continuation of the "Oriental Chicago" myth. Ms. Li, a young lady who moved to the new district of Hankou in her teens, proudly talks about being a native of old Hankou. Her father's ancestors had been doing business in Han for three generations, and her father, born in the 1960s, worked in a state-owned enterprise after liberation. In Wuhan, "country people" (or those called "people from the countryside") are easily looked down upon by old Wuhanese, and she considers herself a "genuine Hankou person." Her family used to live in the old German concession, and her classmates always jokingly referred to her as "the person who lives in the concession," which made her feel somewhat smug. Later, due to aging houses and outdated facilities, she and her family moved to a neighborhood near the airport. She says she has a deep attachment to her old house and her childhood there, not only because of her childhood memories but also because of her obsession with the old concession buildings. She misses the European-style old buildings and often visits them in her free time, not only because of their foreign charm but also because of their "Republican style." "Those buildings are witnesses to the prosperity of Great Hankou during the Republican era," and also witnesses to the prosperity of her hometown, she says. These buildings make her

proud of her hometown's internationalization, commercialization, and connectivity in the past, and she also laments the current decline of Hankou. Many upper and middle-class individuals believe that the beauty of old concession architecture lies in its presentation of a "chaotic" aesthetic interest of a civic city. As a city constantly shaped by spatial accumulation and "palimpsest," Wuhan's "chaos" began with the urbanization of Ming and Qing Hankou mentioned earlier. Chi Li wrote in "The Eternal Romance of Old Wuhan" that old Wuhan, represented by old Hankou, is "not a city defined by administrative boundaries, so old Wuhan is irregular and untidy, with random roads and streets, closer to the essence of poetry and music, more emotional and sensory... People who do not understand history may think that the city of Wuhan is relatively chaotic... Old Wuhan is a city far away from the rivers and lakes... It is impulsive, fiery, free, casual, spiritual, and fundamentally joyful in life." The old concession area, as the central region where China's Ming and Qing citizen society collided and merged with Western capitalist culture, exemplified this kaleidoscopic "chaos" and diverse local experiences through the coexistence of multiple systems, landscapes, and crowds. This "chaos" or anti-structural nature differs from both the spatial rules of traditional Chinese cities, such as "markets behind and ancestors to the side of the imperial palace" and "axial symmetry," and some local cultural and historical enthusiasts' viewpoints. "Instinctively, spontaneous individuals transform the environment through a top-down approach, which differs from the programmed procedures of designers. The transformations of spontaneous individuals are random, nonlinear, self-organizing, and thus more flexible and adaptable to environmental changes." The so-called "spontaneous architecture" generally refers to the post-liberation redistribution of old houses by the state, where new residents, due to limited living space, spontaneously build, expand, or renovate from private spaces into public and semi-public spaces, such as building attics on roofs, constructing simple toilets in courtyards, enclosing courtyards, building simple kitchens in hallways, and building sheds the walls of houses in courtyards to create partitions within the internal space. This phenomenon peaked during the Cultural Revolution and continued to be prohibited by the government in the 1990s, although it still persists. According to the viewpoint of Wu Tian, the owner of a famous literary and artistic coffee shop, from an aesthetic perspective, "spontaneous architecture is in

a constant state of construction and modification, growing slowly like a plant based on the demands of life... Only a chaotic city does not exclude any kind of fragrance, and this diverse city also provides a fertile ground for spontaneous architecture to grow." The elegant concession old houses and the dilapidated spontaneous architecture create an urban spectacle that is a mix of elegance and commonness, arrogance and humility in the eyes of outsiders. Young Ms. Zhang is a graduate student who has lived in Wuchang District since she was a child. Her parents both came from neighboring provinces to develop and are considered new Wuhanese. When talking about her impressions of Hankou and the Hankou concession, she says she never liked Hankou people because they are more shrewd, cunning, and sometimes difficult to deal with compared to Wuchang people. In her view, children growing up in the concession area and adjacent old neighborhoods like Hanzheng Street are true "street kids" who use vulgar language and have lower qualities. When she was in middle school, many of her classmates came from these old neighborhoods, so she was familiar with "that type of person." (When I asked if there was a specific term to describe the opposite of "street kids," she said there was. She had heard adults use the term "yard kids" - children who live in research institutes, cadre compounds, or university campuses tend to have good upbringing. (Parents who can become researchers, cadres, or university teachers often have good educations.)) However, she also feels a certain inexplicable charm about the concession. She describes the Bagong House on Lihuangpei Road as follows: "The architecture is beautiful and exotic, but there is also a sense of decaying decadence and noisy commonness, creating a place that evokes romantic yet dangerous associations." When I asked, "Would you want to live in a place like that?" She replied, "No, it's nice to visit occasionally, but I wouldn't want to live there." In Zhang's narrative, the concession architecture gives her an "uncanny" aesthetic experience. As defined by VidleC, this experience is a "sinister, troubling, suspicious, and strange" feeling, a "fundamental sense of insecurity caused by a lack of guidance." For Zhang, the traditional aesthetic experience brought by colonial architecture is disrupted and interfered with by elements such as dirty walls, randomly built toilets, and small-town folk, making the meaning ambiguous and unclassifiable, and thus creating a sense of danger. One slips

With the acceleration of globalization and the rapid development of cities, nostalgic space, as a cultural phenomenon, has been gradually paid attention to and sought after by people. In the Hankou Concession area, some historical buildings and old houses have become popular objects of nostalgic space consumption. The old houses in the Hankou Concession bear witness to China's modern history and are the witnesses of the Chinese people's colonial aggression and struggle. These buildings are not just piles of brick and wood, but also important carriers of the collective memory of the Chinese people. They record the sufferings of the Chinese people, the spirit of resistance and patriotic feelings, and have become the spiritual symbol of the Chinese people.

Nostalgic space consumption is a cultural phenomenon, which refers to people's emotional identification and cultural memory of historical buildings and old houses, as well as the consumption of the history and culture represented by these buildings. In Hankou Concession area, the consumption of nostalgic space has become a popular cultural phenomenon. More and more people choose to visit these historic buildings and old houses, sightseeing, photography and experience, in order to find the traces of history and the roots of culture.

The old houses in Hankou Concession have important value of local identity. These buildings represent the historical and cultural characteristics of the Hankou area, and are an important source of cultural identity and belonging for local people to their own region. Through the protection and utilization of these old houses, local people can enhance their cultural self-confidence and identity of their own region, and also promote the development of local cultural tourism industry.

There is a mutually promoting relationship between nostalgic space consumption and local economic development. On the one hand, the consumption of nostalgic space can promote the development of local cultural tourism industry, increase local employment opportunities and economic income; On the other hand, the local government's protection and renovation of old houses can also attract more tourists and investors, promoting the development of the local economy. Therefore, protecting and utilizing old houses and promoting the development of nostalgic space consumption can not only enhance the cultural self-confidence and sense of identity of local people, but also promote local economic prosperity and development.

Through the study of the nostalgic space consumption of houses in the collective memory and local identity of Hankou Concession, the following conclusions are drawn: the old houses in Hankou Concession are an important carrier of collective memory, the nostalgic space consumption is a cultural phenomenon, the old houses in Hankou Concession have an important value of local identity, and the nostalgic space consumption and local economic development promote each other. Therefore, we should strengthen the protection and utilization of these old houses, promote the development of nostalgic space consumption, enhance local people's cultural self-confidence and sense of identity, and promote local economic prosperity and development. At the same time, we should also pay attention to the excavation and inheritance of the historical and cultural values of these old houses, so that these buildings can become an important carrier for our inheritance of history and culture.

1.4 To study take Jiangnan Museum as an example under the interpretation of collective memory of local identity

Jiangnan Museum: A Time Tunnel of Old Hankou Nostalgia The Jiangnan Museum is an immersive experiential space that carries the stories, sentiments, and activities of Old Hankou during the semi-colonial and semi-feudal period from 1840 to 1918. Stepping into it is like traveling through time, back to an era filled with the charm of the Republic of China. On both sides of the street, landscapes such as iron gates, fences, shops, and docks are presented, and 特色 modes of transportation like rickshaws, trams, and bicycles make one feel as if they are in the bustling and noisy era. Participatory activities such as tasting time-honored snacks and watching cheongsam shows not only satisfy visitors' taste buds and visual senses but also evoke infinite nostalgia for the past. This carefully crafted space is not just a scene with historical and cultural atmospheres; it is also a nostalgic atmosphere that can trigger visitors' nostalgic feelings. The nostalgic architectural landscapes, nostalgic objects, symbolic elements, and retro decorations jointly create a time-space atmosphere of Old Hankou during the Republic of China era, allowing visitors to recall the past while generating strong emotional resonance. There are mainly three types of nostalgic spatial experience scenes in the Jiangnan Museum: historical scene nostalgia, media scene nostalgia, and interactive scene nostalgia. Historical scene nostalgia allows visitors to relive the historical years of the past through the restoration of Old

Hankou's architecture, objects, and environmental atmosphere. Media scene nostalgia stimulates visitors' imagination and nostalgic feelings about past scenes through the scenes described by writers and those in film and television dramas. Interactive scene nostalgia triggers visitors' past experiences and imagination through their interaction with the landscapes or characters within the space. In the Jiangnan Museum, the generation of nostalgic feelings not only depends on the nostalgic sentiments that visitors have in their hearts but also needs to rely on the creation of a nostalgic atmosphere. Objects, as one of the important elements of the nostalgic atmosphere, include old items with historical or urban memories. These objects are constructed based on the historical context from 1840 to the present, adhering to the principle of high restoration. They include not only special transportation objects such as boats, rickshaws, Republic of China trams, and old bicycles but also items that were common in the past and have special meanings to people, such as old gramophones, vinyl records, and old cameras. These objects guide visitors to imagine the past era with visual impact and stimulate consumers' nostalgic imagination and emotions.

In addition to objects, the consumption of activities in the Jiangnan Museum is also an essential part of creating a nostalgic atmosphere. Food and beverage consumption and interactive consumption, as one of the important ways of leisure and recreation, have been carefully designed and presented in the Jiangnan Museum. The merchants who have settled in are all time-honored food brands that can be combined with nostalgic culture, such as Cai Lin Ji Food, Lao Sheng Jian Bao, Hu Bu Xiang Tang Bao, and Pork Ribs and Lotus Root Soup, allowing visitors to taste the delicious food while feeling the unique charm of the nostalgic space. In addition, interactive consumption such as cheongsam shows and other participatory activities allows visitors to experience the style of the past era through interaction. The Jiangnan Museum has successfully created a nostalgic atmosphere with historical and cultural atmospheres through carefully crafted spatial scenes, objects, and consumption of activities. This atmosphere not only allows visitors to generate strong emotional resonance while recalling the past but also deepens the emotional connection with the audience through immersive experiences. In this space filled with nostalgic atmospheres, commercial entities are no longer cold architectural structures but communicate with the audience participating in the scene and interpret new values

and emotions.

Jiangnan Museum, as an important cultural landmark in Jiangnan region, carries rich and diverse historical and cultural heritage, and becomes a place for local residents and tourists to trace history and experience culture. Jiangnan Museum provides a common cultural space for local residents and visitors by collecting, protecting and displaying the historical relics and cultural heritage of the Jiangnan region. In this space, people can come into contact with past historical events, cultural traditions and social changes, thus forming a collective memory of the place. This collective memory is not only the memory of the past, but also the cognition of the present and the expectation of the future. By displaying the historical and cultural characteristics of the Jiangnan region, the Jiangnan Museum provides local residents with an important source of cultural identity and belonging to their own region. This local identity is not only a confirmation of personal identity, but also an identification of shared cultural values. In the Jiangnan Museum, people can feel the unique charm and cultural value of the Jiangnan area, thereby enhancing the sense of belonging and pride of the place.

Through different exhibition methods and technical means, Jiangnan Museum presents collective memory to the public in various forms. For example, through cultural relics display, photo exhibition, video playback and interactive experience, the public can have a more intuitive understanding of the history and culture of Jiangnan region. This diversified presentation can not only attract more audiences, but also allow the audience to better understand and experience the collective memory of the Jiangnan area. As an important carrier of cultural inheritance, Jiangnan Museum undertakes the important mission of inheriting and developing the collective memory of Jiangnan region. By constantly collecting, protecting and displaying new artifacts and cultural heritage, Jiangnan Museum can continuously enrich and renew the content of collective memory, making it more in line with the needs and values of contemporary society. At the same time, through cooperation with schools, communities and other cultural institutions, Jiangnan Museum can pass on the collective memory to more young generations, thus realizing the inheritance and development of collective memory.

Through the study of the collective memory of Jiangnan Museum and local

identity, we can draw the following conclusions: Jiangnan Museum is an important place for the formation of collective memory and the construction of local identity; Jiangnan Museum attracts the audience to understand and experience collective memory through various ways of presentation; Jiangnan Museum undertakes the important mission of inheriting and developing collective memory. Therefore, we should strengthen the support and investment to Jiangnan Museum, improve its cultural influence and social benefits; At the same time, we should also pay attention to protecting and inheriting the cultural heritage and collective memory of Jiangnan region, so that these precious historical and cultural resources can be better used and developed.

Discussion

Previous studies can be roughly divided into two categories: the first is the study of the cultural development of the Hankou concession based on text; the second mainly studies the aesthetic characteristics of the Hankou concession architecture from the perspective of art decoration. Few researchers have studied and analyzed the Hankou concession from the perspectives of anthropology, sociology, and spatial science. This study utilizes the three research concepts of "collective memory," "nostalgic space," and "Contemporary" to divide it into three distinct historical periods and conduct an academic discourse on the "old houses in the Hankou concession" in Hankou, Wuhan, Hubei Province. Simultaneously, from the perspectives of contemporary, collective memory, and nostalgic space, it fills the gap in previous in-depth studies of the culture of old houses in the Hankou concession. Additionally, it provides a theoretical basis for future governments or researchers to define the collective memory, function, and significance of old houses in the Hankou concession. This will aid in the protection and continuation of old houses in the Hankou concession. Through research, we can understand the changes in the function and spatial transformation of the existing old houses in the Hankou concession, analyze the reasons for these changes, and elicit the collective memory and nostalgic space associated with them. Finally, from an anthropological perspective, this paper explores new directions of development, which are conducive to promoting the protection of historical heritage, enhancing people's awareness of old houses in the Hankou concession, and playing a role in their protection and inheritance.

Suggestion

As an important carrier of collective memory, nostalgic space consumption and local identity under the background of modern society, the old houses in Hankou have triggered extensive research and discussion. However, these studies also inevitably have some limitations that limit our in-depth understanding and analysis of this topic.

First of all, the historical and cultural background of the old houses in Hankou Concession is complex, involving the interweaving of multiple periods and different cultural groups. This makes it difficult to study their collective memory and local identity. Current research tends to focus on memory and identity in a particular period or cultural group, while ignoring the effects of other periods and cultural groups. This one-sided study cannot fully reflect the diversity and complexity of the collective memory and local identity of the Hankou Concession.

Secondly, as a new research field, the research methods and theoretical framework of nostalgic spatial consumption are not mature and perfect. At present, the methods of qualitative description and case analysis are often used in the research, and there is a lack of systematic empirical research and quantitative analysis. This makes our understanding of the role and influence of nostalgic space consumption in the old houses of Hankou Concession not deep and comprehensive, and also limits the credibility and popularization of relevant studies.

In addition, the protection and utilization of the old houses in Hankou Concession are also subject to some practical limitations and challenges. For example, lack of funds, technical difficulties, conflicts of interest and other problems have restricted the renovation and development of old houses. At the same time, the public's awareness and awareness of the protection and utilization of historical and cultural heritage also need to be improved. These limitations and challenges make it difficult for us to carry out in-depth research on the collective memory and local identity of the old houses in Hankou Concession, and also affect the effective implementation of relevant protection and utilization.

Finally, as a historical and cultural heritage, the protection and utilization of the old houses in Hankou Concession involves the distribution of rights and interests among multiple stakeholders. Current research often ignores the complex relationship

and interaction mechanism among these stakeholders, leading to the unsatisfactory implementation of relevant policies and measures. This kind of research ignoring the perspective of stakeholders limits our deep understanding and analysis of the collective memory and local identity of the Hankou Concession.

Therefore, future research needs to adopt diversified research methods and theoretical framework on the basis of comprehensively combing the historical and cultural background of the old houses in Hankou Concession, and deeply explore their diversity and complexity in collective memory, nostalgic space consumption and local identity. At the same time, it is also necessary to strengthen empirical research and quantitative analysis to improve the credibility and popularization of research. In addition, it is also necessary to pay attention to the practical limitations and challenges in the protection and utilization of old houses in the Hankou Concession, as well as the complex relationships and interaction mechanisms among stakeholders, so as to provide scientific basis and reference for the formulation and implementation of relevant policies and measures.

Strengthening interdisciplinary research: Since the old houses in Hankou Concession involve many fields such as history, culture and sociology, future research needs to strengthen cross-cooperation between different disciplines. By introducing multiple perspectives such as history, sociology and geography, we can understand the diversity and complexity of collective memory and local identity in Hankou.

Deepening the research on nostalgic space consumption: At present, as a new field, the research methods and theoretical framework of nostalgic space consumption need to be improved. It is suggested to strengthen the theoretical discussion and empirical research of nostalgic space consumption, and to deeply study the role and influence of nostalgic space consumption in the old houses of Hankou Concession through quantitative and qualitative methods, so as to provide scientific guidance for relevant practice.

Strengthening public participation and education: Raising public awareness and awareness of the preservation and use of historical and cultural heritage is essential. The government and social organizations should strengthen the publicity and education of the old houses in the Hankou Concession, enhance the public's understanding of the history and value of the old houses, and stimulate their

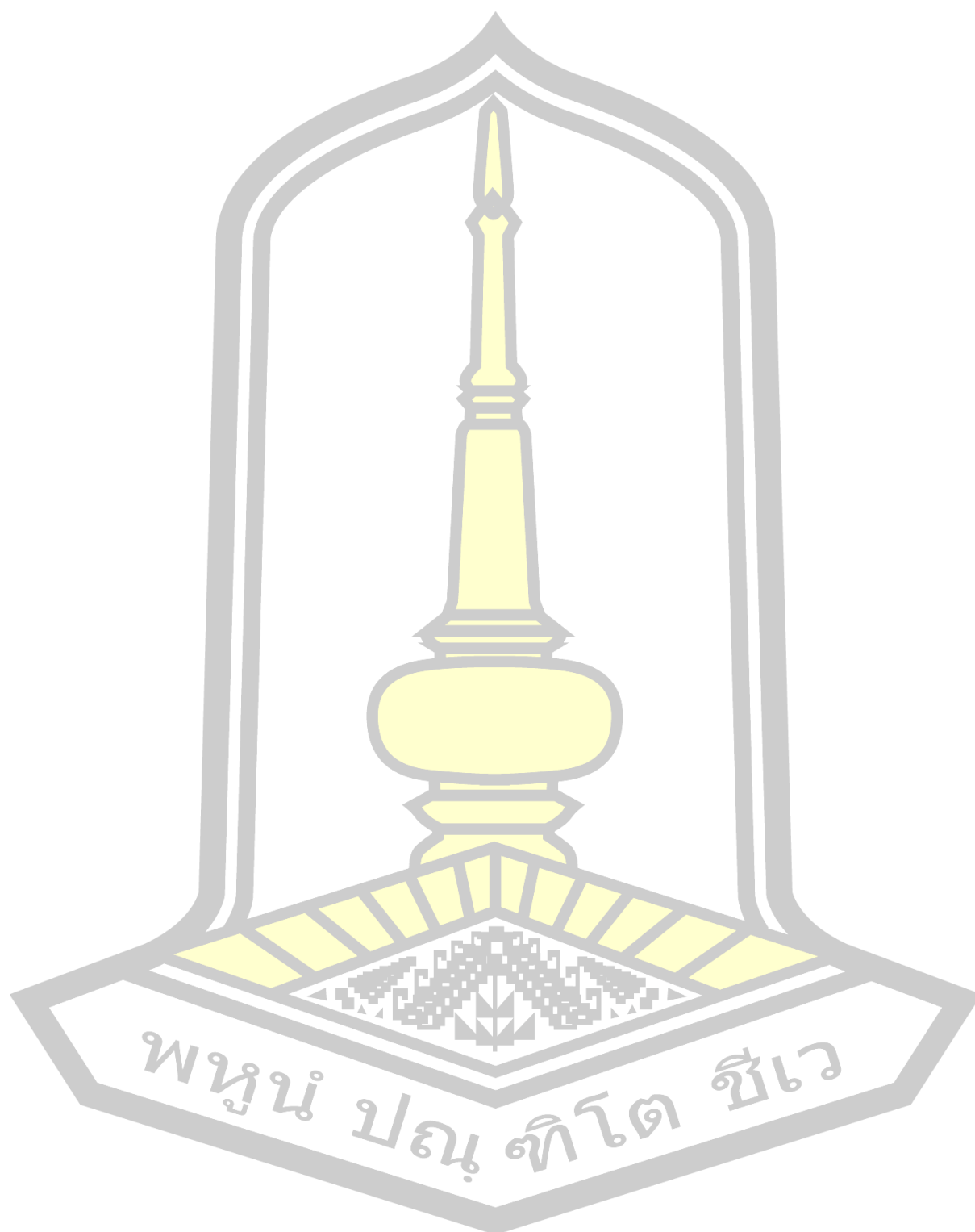
enthusiasm to participate in the protection and utilization through holding lectures, exhibitions and community activities.

Increase investment in capital and technology: The protection and utilization of old houses in Hankou Concession need sufficient capital and technical support. The government and all sectors of society should jointly invest to strengthen the repair and development of old houses, introduce advanced technical means and management experience, and ensure the effective protection and sustainable use of old houses.

Pay attention to the demands of stakeholders: The protection and utilization of the old houses in Hankou Concession involves the rights and interests distribution among multiple stakeholders. When formulating relevant policies and measures, the demands and interests of all stakeholders should be fully considered, and a fair and reasonable benefit distribution mechanism should be established to ensure that all parties participate in and support the protection and utilization of old buildings.

Promote international exchanges and cooperation: As a historical and cultural heritage with international influence, the Hankou Concession Old House should actively carry out international exchanges and cooperation. Through cooperation with international organizations and other countries, advanced protection concepts and technical means can be introduced to improve the level of protection and utilization of old houses, and also help to enhance the international visibility and influence of Hankou Concession old houses.

In view of the limitations of the research on collective memory, nostalgic space consumption and local identity of the old houses in Hankou Concession in the context of modern society, we need to start from the aspects of multi-disciplinary research, deepening the research on nostalgic space consumption, strengthening public participation and education, increasing capital and technology investment, paying attention to the demands of stakeholders, and promoting international exchanges and cooperation. To comprehensively improve the level and quality of relevant research, and provide scientific basis and guidance for the protection and utilization of old houses in Hankou Concession.

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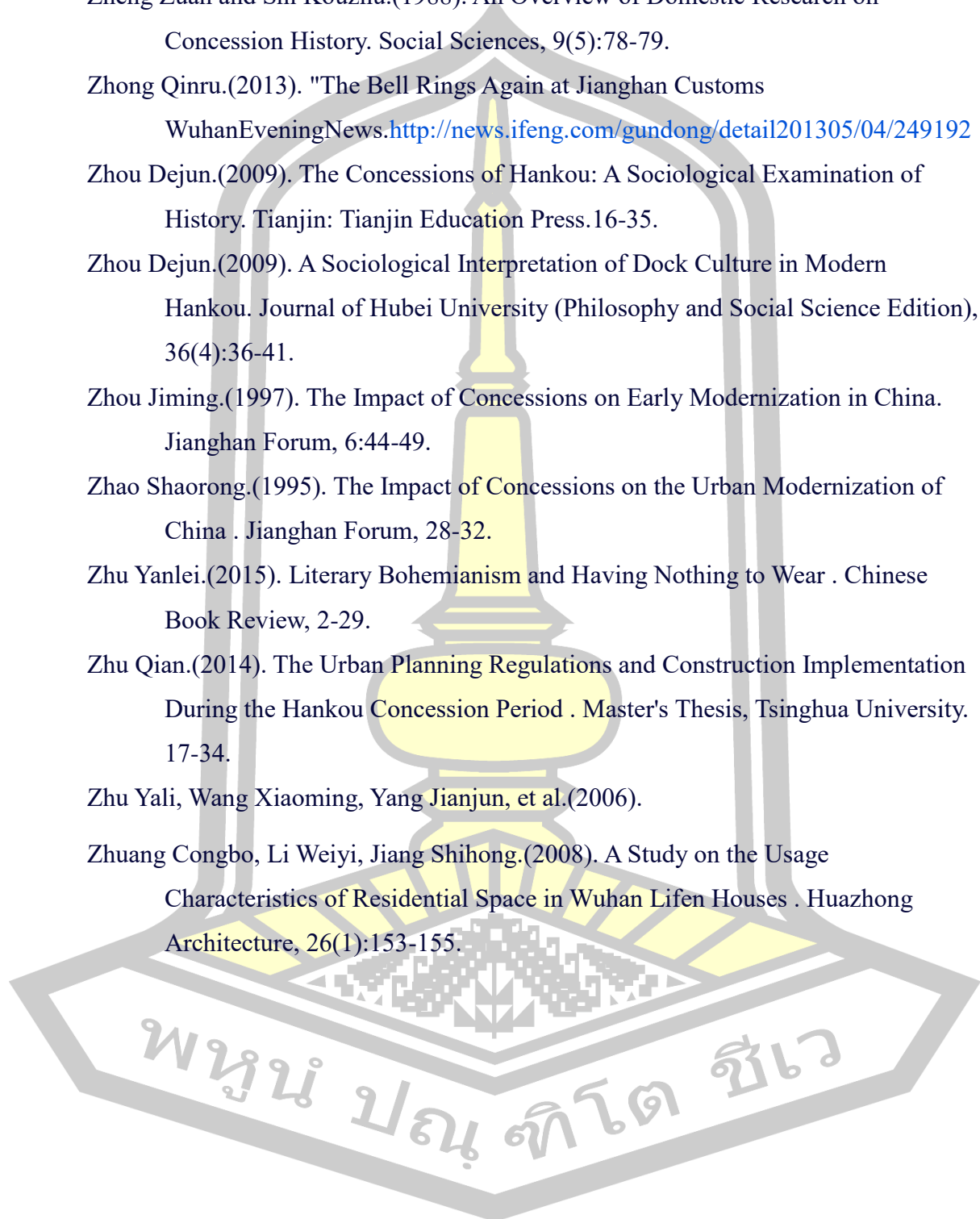
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