



The Comparison Case Study of Entertainment Districts : Times Square, Middletown Manhattan and Asakusa, Taito Ward, Tokyo Metropolitan Since Inceptive Points

Seung Oh

Graduate School of Science and Engineering, Chiba University.

Abstract: This thesis was written for the Ph.D. program at the Graduate School of Engineering, Chiba University, to examine human-centered development by exploring social conflicts through the case of neighborhood development in Times Square, New York City and Asakusa, Tokyo. As cities evolve over time, conflicts arise between street occupants, business stakeholders, and social groups seeking shared interests. The conflict on a scale bolsters their presence against the uncomfortable situation derived from executed social changes by development agents and municipality in subject area. In particular, the development of entertainment districts is an example of materialistically biased neighborhood development only for the economic benefits, less counting the spiritual health of its residential life or education in the subject area. Therefore, it can be logically shown that the social conflict that arose during the development of the entertainment district was the result of considering only the excessive satisfaction of local commercial districts in the process of pursuing economic growth that conflicted with the existing society. Thus, this research was conducted in existential presence of local communities responded to social changes in conflict forms to find out their distinctive value in polarized developments of Times Square, which exemplifies progressive development through solidarity with business, political, and community interests, and Asakusa, which uses religion and history to extend the value for local economic development based on conservatism, by overcoming social conflicts in their respective histories.¹

Today's development on a scale to derive the social changes impacting the existing sociality and local characters relies on the unilateral procedure of treating the public opinions against the subject developments as lighter than the consequence of economic profit, hospitality, and population influx; so, defined as the development with "Amplifying Profits." (Gleaser, 2013) This profit-driven development has resulted in a consistent homogenization of local character, as buildings are built vertically with disrespecting the existing urban context of the area. Both Times Square and Asakusa demonstrate that overcoming conflicts and disagreements from the outset of development can lead to progressive urban transformation with character, maintaining local conservatism, and successful local development of various sized businesses. Chapter 1 discussed the social significance of the thesis and the research methodology. Chapter 2 analyzed and evaluated the progressive development of Times Square after the Great Depression. Chapter 3 analyzed the social activities of Senso-Ji to pronounce the local conservatism of the Asakusa district in the midst of Tokyo's progressive development. Chapter 4 discussed social conflicts from the perspective of human dignity as manifested through Times Square and Asakusa. In Chapter 5,

¹ As the author of the thesis who chose for the research site, I have resided in New York City and have seen development of Times Square for 25 years since the Mayor Giuliani's policy to clean the streets from crimes of New York City. Eventually that investment from corporate business was promoted for progressive developments. The Japan's top tourist destination in Tokyo, Asakusa was the contrast characters which I had not been familiar with and the research intensively contained the historical background that suggested the religious institution's sociality and the commercials on the traditional streets. In these two particular places, in comparison to analyze the social progressions for keeping each intrinsic character of district will be interesting and contributed to other developments as a key reference. It also expands the understanding the world in differences with different people's interest and sociality to develop urban environment.

the cases of social conflicts in these two districts were taken as models and interpreted through three social matters: politics, economics, and religion, in an attempt to make reference to other developments.

By this case study of these two districts, it bolsters the idea that successful development is one that overcomes the social conflicts caused by the involvement of various communities to find a common value that satisfies the local; that was the primary consideration of this study. What is humanistic development? To respond this question, ethics and balance for local development are found to be major challenges in both district cases. Moreover, it is difficult to apply this essence as a positive reference for the other developments aiming for similar urban consequences to Times Square and Asakusa unless being analyzed the urban dynamics revealed in the form of conflicts. This comparative case study of Times Square and Asakusa demonstrates the need for further local development, which contributes to the reorganization of local history in centering development, to the investigation of human dignity to respect humanistic activities for the common positivity, and to the evaluation of urban development based on social science with epistemology and logic of the researcher. Analyzing Times Square and Asakusa through a social science approach provides insight into the success of these developments. One is a case of progressive development embellishing urban character, the other is a case of conservatism in which religious institutions stood in solidarity with local communities to regulate the precincts and the use of social conflict as a means of communication serves as a reference for other similar developments.

Chapter 1 Introduction and Research Methodology

Introduction

The benefit of researching social conflict in development is that it enables reading the causes and processes of social changes throughout local development history and learning about humanity from a social science perspective. The study identified the sociality involved in local development, including national risk events challenging society and social conflicts over developmental interests amidst changing social trends. As social beings, human individuals organize their feelings and thoughts, react to social changes with anxiety, and persuade, point out, and criticize with their opinions. At this level, it's just a personal opinion without sociality. (Oh, 2023) In democratic societies, social institutions such as governments, city halls, and municipalities publicly express the opinions of individuals and groups, and promote them through the media. The media, supported by democratic societies, has allowed individual opinions to be refined into public opinion, jeopardizing the authoritative figures to drive change. Moreover, the role of government has expanded by affecting the financial situation of the private sector, and businesses have become conscious of the politics of setting national budgets, social agendas, and the size of the currency. Profit-oriented business interests embraced newly developed business forms in response to more progressive conditions after wars or the Great Depression. While these social advances were developing, the activities of social groups organizing collective resistance to express their support or opposition to changes affecting their livelihoods became of interest.

The examples of social conflict seen in Times Square and Asakusa have led to serious consideration among administrative actors who advocate for local developments on behalf of common interests of community. In particular, urban development, population influx, conflicting interests of different individuals and groups, and socioeconomic needs and changes have led to inevitable conflicts; This proves that the local development and architectural activities in scales cannot avoid sociality to accommodate their needs. The success of development measures the intensity of social conflicts that assert rationality, social resistance to political challenges to ensure livelihood and humanity, and the urban nature for preservation. The purpose of this comparison case study between these two districts in polarizing characteristics is to understand the developments flown in different histories and sociality, based on the human behavior reacted to the socio-environmental changes since the Inceptive Point, to develop the area in common interests of society and to contribute to help the other developments setting the directions of development with providing the solutions of social conflicts in similarity.

In 1928, the Great Depression caused economic hardship across the country of America. While cities and municipalities attempted to address social issues such as unemployment, stock market crashes, and local bank runs, marginalized people increased their activity on the streets, and newly developed and underprivileged communities emerged in neighborhoods. Times Square, known for its mixed-use and as a predominantly active neighborhood even before the Depression, had been the place for demonstrating the business trends and social challenges. In response to the economic downturn, New York City's infrastructure projects and developments in support of politics, finance, and labor unions embodied the existing urban environment of Times Square, which served to attract local and international tourists, while newly developed business groups demanded urban efficiencies for the enormous concentration of the street, disappointing symbolic programs like the local theater that had long occupied the area. Underprivileged groups such as homosexuals and sex business holders faced the political dare by being designated as hotbeds of crime or as groups disqualifying the areas for local progression. Since the Great Depression, Times Square has broadly embodied the social conflicts that demanded change, and it wasn't until the 1980s that meaningful social adjustments were made to accommodate progressive developments and corporate business to create a striking social environment.

War is the most inhumane event that results in genocide, destruction, and loss of assets, and the catastrophic situation in an area causes the loss of infrastructure and stifles the activities of people who rely on politics to meet all their life needs. In areas where life has been most vulnerable due to war, political support and public interest convey development to revitalize the condition. Japan suffered the loss of 40% of the country's land area, including Tokyo, one of the most concentrated cities in the country, pounding existing structures to ground zero and killing people outnumbered. Asakusa, which was extensively destroyed by the air-raids in 1945 (昭和 20), was rebuilt by respecting the Japanese Buddhism tradition, memory of people's activities on streets and pre-existing street characteristics, even though the government had the right to replan the devastated area until it returned property rights to Senso-Ji in 1951. Senso-Ji and civic organizations in Asakusa spoke their voices for their mutual interests in commerce and preservation of traditional characters. Local business revenues were boosted as domestic and international tourists eager for traditional Japanese streets filled Nakamise-dori, Kaminarimon-dori, and Rokku street. The balanced performance of conservative development with success of local business, regulated by the religious institution Senso-Ji, maximized the perception that Asakusa's recovery overcoming social conflicts after the bombing was the most humane local development, and has been a hallmark success to this day.

The Inceptive Point was set to investigate each district, the Great Depression in Times Square, and the Tokyo Air Raids in Asakusa, which represented the most critical conditions of the area and was the point where it initiated the meaningful changes for today's urban consequence. In the temporality set in history, social conflicts have arisen between communities for the benefit of residents, municipalities, and businesses to coexist in diversity and achieve common interests. Adjustments of conflicts derived from social claims and lawsuits were necessary for stable social conditions that motivate investments for tourism success in today's Times Square and Asakusa. Social conflict at the socially recognized level entails communication in pursuit of the right development to promote social interventions to curb rapid social change without discussion, abrupt development representative actions in solidarity with political unilaterality and large financial resources, and the expulsion of existing communities without social consent. This research about the narratives pronounced publicly along the social adjustment is necessary to form social consensus to invite humanistic development. Social actors in the subject area of urban change make their existential presence apparent by social conflicts.

From a social science perspective, urban research is essential to understanding human activity for consensus on the need for local development. By introducing the historical facts produced by media and found narratives of the subject neighborhood, the author's perspective, logic, and epistemology within temporality unfold insights that introduce the ideological progression of a developing society that can refer to different

neighborhoods in similarity. The study presents respondent examples at the individual, community, and government levels to promote social adjustment to development for common values as urban changes. After discussing Times Square and Asakusa as representative development cases, this thesis discusses why social conflict mediation is necessary for regional development. The two most thriving entertainment districts were chosen to examine the social conflicts that contributed to the polarized development outcomes of progressive and conservative, and will serve as a reference point to aid the socio-urban development process in other areas with social similarities.

Hypothesis: What has progressed cities?

Cities have accelerated their development by transforming urban context through the provision of innovative architectural activities by development actors, accompanied by radical social changes. The urban context of change or preservation shall be determined by the intentions of social actors to develop or oppose changes in the area. Neighborhoods can attempt to transform their cities by attracting project development and investment, which poses social challenges to existing residents. Preservationists in the community will attempt to curb changes in the neighborhoods where they have all coexisted for a long time. (Gratz, 1994) These social entities have influenced a variety of topics related to the development of neighborhoods for physical and metaphysical change, contributing to the development of social change and positive consequences. Undoubtedly, the design, construction, and maintenance of buildings, and services that affect the limited outcomes of urban activities can be a confined activity to foster the individuality of development entities. However, the urban development in a district and city scale has been progressed by the social activities to establish the socio-environment for development, including regulating social conditions, inviting the businesses, seeking social privileges, etc. Therefore, what mostly influence the urban consequence is social activities in a form of conflicts. Architectural activity invites urban change through the development of land by designers with professional services and craftsmanship to buildings; however, neither architects nor developers can avoid social responsibility for the evaluation of functionality, community review, and the general similarity of local existence, as in the case of Times Square and Asakusa.

Yet, what propelled a city to develop either in a progressive or conservative direction? What contributed most to the success of Times Square as a progressive development in a modern city and Asakusa as a conservative development? The cases of Times Square and Asakusa are presented in this thesis in the form of a comparison of human activities that raised social conflicts during the development history of each site and to explain the polarizing direction of development under different social conditions. It is important to know why social stability is necessary even after the Inceptive Point, a critical condition for development to be initiated, and how a society that respects diversity of opinion prospects social integrity. The study reveals why social conflict is necessary for the development and suggests the positive role of architects and development agents in social regulation.

Research Methodology

- **Social Conflicts, The Existential Value of Social Entities.**

This research for human activities of subject entertainment districts for urban development was conducted with reference to the publication of Martin Heidegger's *Time and Beings*, 1927. This research method is valid for studying the existence of communities of social significance and their activities in response to social changes that have occurred in the districts. The existential meaning of social existence lies in the act of speaking out against unbearable situations by changing social policies and urban contexts, breaking the rhythm of life, destroying and building structures, and exerting political pressure. The study confirmed that social conflict is mechanically manifested in a given geography and localized the subjectivity of development within its duration, or temporality. When studying a district or city-scale region from the perspective of social conflict, it is essential to understand the historical context of the study in order to limit the temporal scope of social conflict and understand the success of development within the temporality; This is the epistemology set by the logic for

reading the mechanism by social conflict. The social conflicts cited in this thesis represent factual histories that can be integrated and verified with socially announced events within temporality, and were addressed through architectural activity, a processual act in the history of development that resulted in socially acceptable logical successes and the dissemination of opinions. Although it was not possible to determine the preferred intensity of conflict during the research phase, it was intended that the research sources would include socially intensified issues, individuals openly opposing development, situations openly debated in the media, and controversies generated by scholars in this research. Therefore, this study utilizes the preferred cases of social conflict used to study Asakusa and Times Square and to be future reference for all other locations.

1. conflict of development rights among communities in subject district
2. conflicts in situations where political effects to control and regulate over the society
3. situations where issues in relation with basic human rights are raised by the community and the consent of the existing community is sought in order to affect politics
4. the passage of time and the existing societal context, culture, business trends, collide with each other

Nowadays, the development of New York and Tokyo since their respective Inceptive Points has been influenced by economies and municipalities that encourage immigration and embrace diversity on the path to progressive urban transformation. In Times Square and Asakusa, the primary concern was to facilitate a social environment for local businesses to thrive, and the intensity of the conflict grew as the diverse communities disagreed with each other. The process of accepting the opinions of diverse groups, publicizing their differences, and reaching consensus becomes more difficult and hinders advancement in society. Thus, the larger the size of the community and the scale of development, the greater the intensity of social conflict.

As a problem found in the process that precedes the architectural activity, this process can portray the disagreement of social actors and generate intense debates to remain a negative procedure as a preliminary design process of development. The architect in development is a problem solver who deals with this negativity in society and responds with intelligence and rationality. Furthermore, the role of the architect will extend to educating development parties and social interveners about the local conditions and social hierarchies in which conflicts arise, so that balanced development that respects the urban context and humanity is achieved. Architects and development agents can convince communities to shape the design process by recognizing precedent events that have occurred and been resolved in other similar developments. Social conflict is therefore a humanitarian way for individuals to have their ideas and opinions respected by the social infrastructure, and it is also a social check on the unilateralism of development actors who ignore community recognition and public opinion. The right way to resolve social conflicts can be a reciprocal process that ends with positive developments that respect human beings. Social conflict can be a way of communication in a society that involves change.

- **Inceptive Points (IP), Time When Insights Launch**

This study evaluated the actual development outcomes in each district based on the cases of social conflicts that occurred during the temporality set for the investigation. In other words, it is an existential study of the passage of time along with social activities in two neighborhoods, Times Square and Asakusa, by applying the criteria of existence and time described in Martin Heidegger's ontology, the Time and Beings. In terms of ontology, as defined in this study, social activities in various forms of social conflicts occur in the research area to provide a logical clue to the process and outcome of development. Time is an absolute that is limited by text, from decisions that involve architectural activities to the consequence of development. The Inceptive Point (IP) is a point at which development and influential activities in a subject area are initiated to make a socially meaningful leap forward with significant results. It is also the time when the researcher's insight is initiated when researching, interpreting and evaluating the development of a region. Based on the person's perspective of researching the area, the problem revealed at the IP is given to the architect who intends to solve the problem

with similar difficulties found locally and proposes the project's needs for design, and the research how the development results with the consequence by overcoming the conflicts. IP may be proposed as follows.

- 1 a national event or natural disaster motivates local development
- 2 the point at which a local development actor recognizes the need for a development project and publicly proposes it for the meaningful changes in urban characters and remarkable consequence
- 3 a point when the architect intellectually recognized the need to solve the problem publicly announced
- 4 a point in time when a researcher with the purpose of researching regional development recognizes it as the initiation of regional development and significant changes and sets it up for evaluation and insight

The reason for establishing the IP as certain periods as national events, or socially recognizable dates was to facilitate the collection of data for the research effectively and also for the understanding of the groups to whom the research is reported, as they may be socio-political groups that drive development in their communities. Researchers considering insightful assessments of locally valued development will need specific information about well-known events from the media or journalists, rather than the perspectives of other journalists. If the researcher's perceived IP resulted in improved local development, then establishing IP in historical events will be beneficial for gathering information about the omnipresent impact. The IP for Times Square and Asakusa are described in following chapters. (Oh and Satoshi, 2023, 2024)

Considerations for determining the IP should prioritize an objective understanding of the current successful development. Knowing the social positivity of recent successful developments can also help us infer the negative aspects of local conditions prior to the development. Especially in development societies, architects and planners have sought to implement social and regional development as a response to problems. Then, it becomes logical to understand why the development was necessary and what the social support and conflict points were. The IP is the most backward point before the most successful change, at the same time as the starting point of the social change that brought about the positivity.

It is essential to study the social perceptions and problems of the community that challenged the development of the IP, so it is necessary to research about historical background centered on the IP. In the other words, the social hierarchy changes which were resulted by the social changes and development is readable logically based on the IP. The examples of Times Square and Asakusa show that studying community interests related to the macrocultural and historical context of an area can have a significant impact on society. This research concludes that the region's problems and the national disasters are integrated. Furthermore, if the study is limited to a specific region or event, it is difficult to logically understand why existing residents responded to regional change by choosing to develop controversial urban qualities. The keywords study by generating the quantitative statistics have proved the different social hierarchies before and after the IPs of each district. (Figure1-1,2 and 1-3,4) Thus, the historical background of studying pre-existing urban conditions and social perceptions prior to IP helps us to better understand how people reacted to the social changes that accompanied urban transformation within the temporality of the study.

A district is the preferred scale for studying the development of a region through social conflict. (Lynch,1960) The reasons why people lived in a district are revealed through its history, and the activities of its inhabitants contribute to the character of the area. Districts embodies of the cultural interests of their inhabitants in a limited area, and as such, they are the unit at which instances of conflict with social regulations can be observed. When the local research unit is expanded to a larger region, the characteristics of the inhabitants are diluted to the scale of a borough or city, and the social issues under investigation are interpreted as diversity-oriented, making it difficult to capture local inherency. This study also examines how the macro-history and development of social conflicts responded in the context of residents and local development parties in the district. An author may be inspired by the implications of urban development on his research and intend

to claim different IP for the same research area. The perspective for studying regional development in Japan and the United States, which were undergoing changes driven by social trends and conflicts after the Great Depression and World War II (IP), had to be event-oriented, and only examples that reflect today's development successes were collected.

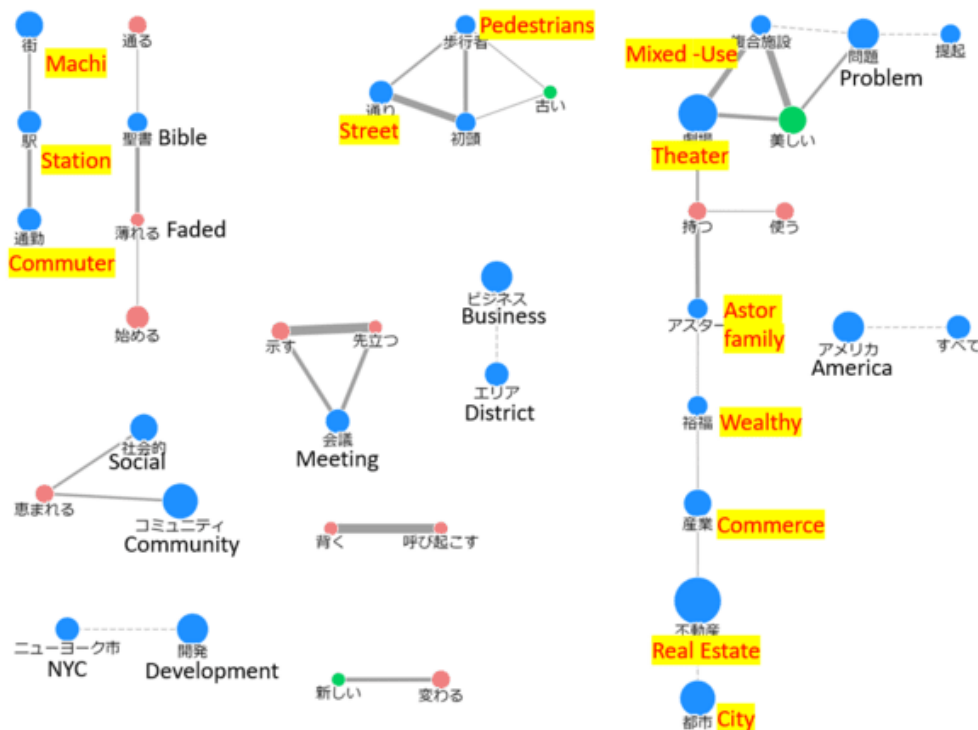


Figure 1-1 Times Square's Social Hierarchy before the Inceptive Point - Chapter 2 Historical Background

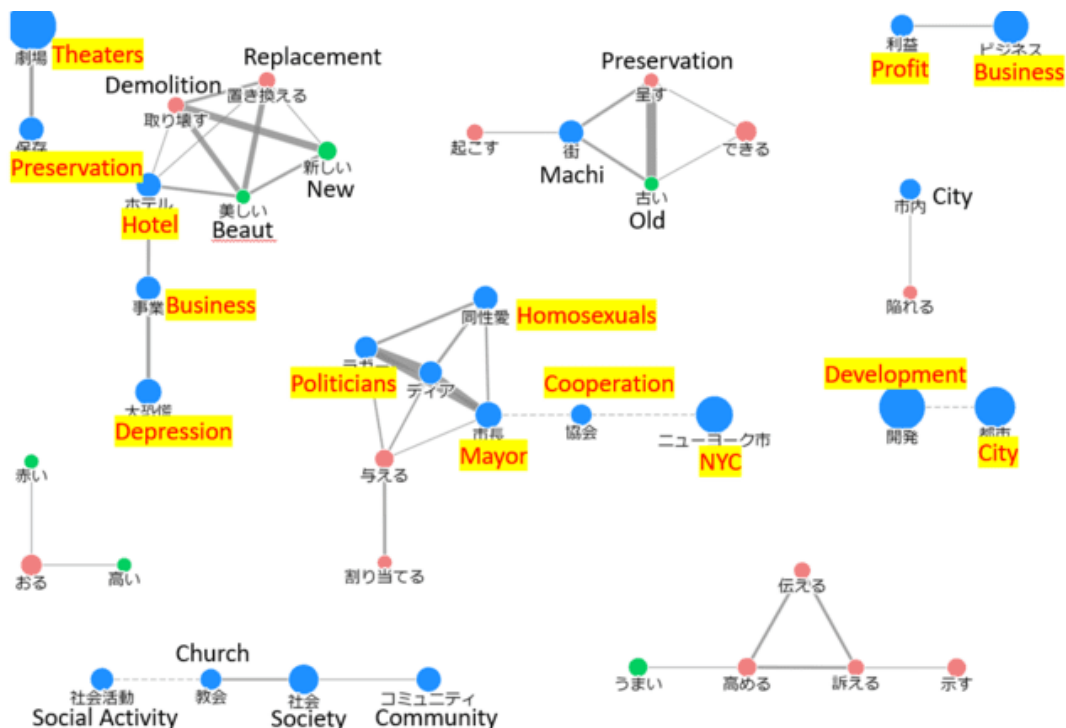
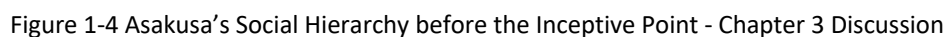
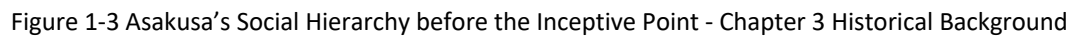


Figure 1-2 Times Square's Social Hierarchy after the Inceptive Point - Chapter 2 Social Conflicts



- **Times Square and Asakusa**

While the United States and Japan differ only in their governance structures and constitutions, they both experienced high economic growth in the post-IP era following the Great Depression and the defeat of World War II. Both countries achieved economic growth under free market competition with minimized market regulation, allowing private sector discretion to cultivate economic success. In both countries, finance volume loaded from central banks in solidarity with politics succeeded in revitalizing the economy after national disasters, the Great Depression in 1928, and the Tokyo Air Raid in 1945. Cultural trends in both regions have influenced social characteristics with the implementation of symbolic programs such as theater projects. Substandard communities around the IP also occupied both neighborhoods; however, they have been purged to make way for today's development in late to incorporate the corporate business on streets. In both areas, business holders are the primary stakeholders in the development of the neighborhoods, with Times Square being driven by project developments and corporate commerce and Asakusa being driven by the sales of small businesses primarily within the precincts.

Running diagonally from 42nd Street to 47th Street on Manhattan's West Side, Broadway in Times Square forms a geometric configuration at the intersection of 43rd Street and Seventh Avenue that naturally serves as a pedestrian thoroughfare for Uptown and Downtown. Within the open space formed by this junction of 7th Ave and Broadway, the programming at ground level is determined by the occupants; various social demonstrations, meeting places, and street vendors. The open space in Times Square continues crowded over time with pedestrians and visitors (150,000 daily, 2012) and communities worked for the efficiency to relieve the fully loaded streets. (Figure 1-5) Other areas also have billboards embellishing the street walls of buildings, but the continuation of the billboards 80 feet above the ground of the commercially intense streets, dominating the view in the middle of the city's flow in a straight line with the junction of Times Square, is spectacular in best; verticality and horizontal movement are architecturally harmonized in Times Square. Although mixed commercial and cultural activity predates the Times' presence in Long Acres Square in front of the media headquarters, the area has become known for its concentration of culture, entertainment, and media. While Times Square's local character and accessibility to multiple subway lines make it a popular tourist destination in Middletown and a representative tourist area in New York City; however, it is difficult to identify visitors, in exact number, who have authentically flocked to experience the particular character of Times Square because it is an area that exists in the flow of the city and is an anchor space for commuters passing through Uptown and Downtown due to the succession of retailers occupying the streets.

Located in the eastern part of Tokyo, where culture and commerce have flourished since the Edo period, Asakusa and Senso-Ji Temple which began in the Asuka period, have had a sense of place and history since the temple's inception. As Sadako Sawamura's book "My Asakusa" explains, the dynamic streets of Nakamise-dori and Rokku hold special memories for Tokyoites around the Meiji era. From the center of Senso-Ji, which represents religion and the conservatism of Asakusa, Asakusa was planned as an Oku (奥) and the Shitamachi (下町) concept to form a social hierarchy in the center of Japanese Buddhism. (Figure 1-6) The commercialized tribute path, Nakamise-dori, led faithful and visitors from the main entrance, Kaminari-mon, to the main hall of Senso-Ji. In contrast to Times Square, Asakusa's precincts are compartmentalized, and regardless of the flow of the city, the unique character of Asakusa and the business conducted within the precincts give visitors a clear purpose for coming into the precincts. Despite business concentration, Asakusa's urban inherency is maintained by the Senso-Ji and the traditional streets of the precincts. The main hall and pagoda, which are Buddhist architectural entities, took 20 years to restore after the air raids. In order to be invited onto the grounds, new businesses must adhere to the Asakusa Design Guidelines and be Senso-Ji conscious. In the case of Bandai Namco-operated Hanayashiki in the Asakusa precinct, land use fees are paid to Senso-Ji. Occupants' social activities are checked within the open space, which is inappropriate for social protests or vendor's commercial activities like, Times Square, in front of Hyotan Pond and Senso-Ji's main hall. Since IP, most of the specific business trends that involve a vertical structure have failed in that area. In contrast, the local traditional

characters and businesses at the street level attract visitors and have been successful by implying the Asakusa's inherent street character.

In recent years, the standardization of design and architecture in space and materials, driven by the globalization, has made it increasingly difficult to recognize and appreciate the unique character of a locality. However, this study found that the character of a neighborhood cannot be visibly judged by its development but is revealed by a logical study based on the history and human activities that caused the consequential form of the subject area. Times Square resulted in a progressive development in which politics, corporate business, and civic solidarity pertained to each other in a hierarchy of architectural height and business that addressed social issues on the ground. Asakusa succeeded the local economy attributed to small businesses and the conservatism allowed by Japanese perceptions, which recognized Senso-Ji as a respected religious institution and as the primary stakeholder of the local community in Asakusa with a historical connection to Japanese Buddhism. Therefore, the development examples of these two districts are the most practical references for developing their respective areas, aiming at tourism development that preserves local values of historical and religious significance and economic benefits through progressive project development. While there are similar developments around the world, Times Square and Asakusa were chosen for this study because of the detailed nature of the neighborhoods and the fact that they were developed in the early 20th century, as of the IP, a time of dramatic change in development history. Chapter 5 presented comparative case studies of these regions with polarized characteristics based on their most prominent social issues, politics, economics, and religion during the progression. The results of the comparative case study showed that it is possible to compare the humanistic activities demonstrated by sociality in different countries, rather than comparing the urban consequences in each area. The case studies of Times Square and Asakusa cover most of the social conflicts and adjustments as standards that can occur during the development process, with developers and local communities asserting their own interests and preferred outcomes.

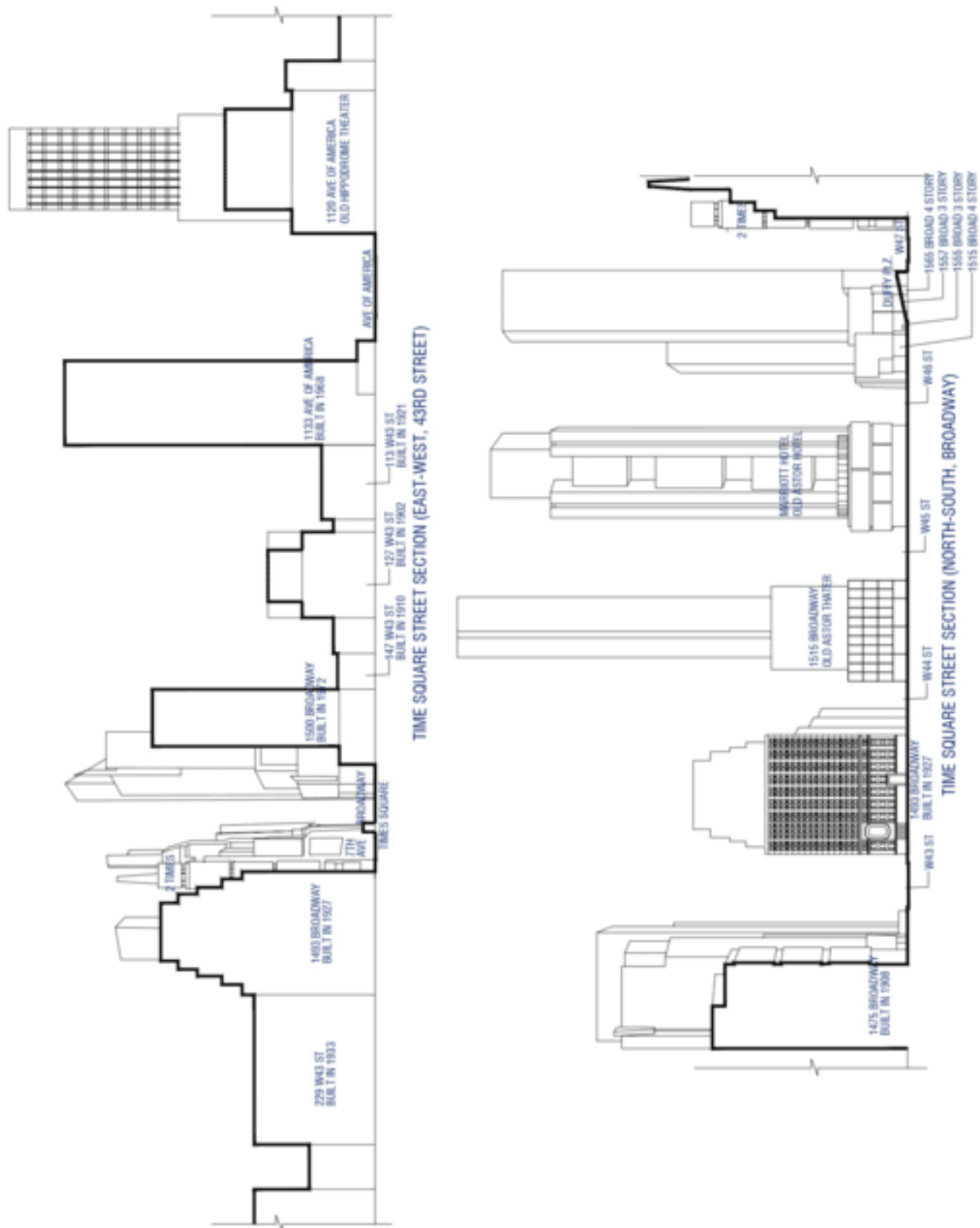


Figure 1-5 Street Sections of Times Square Area, New York, the United States

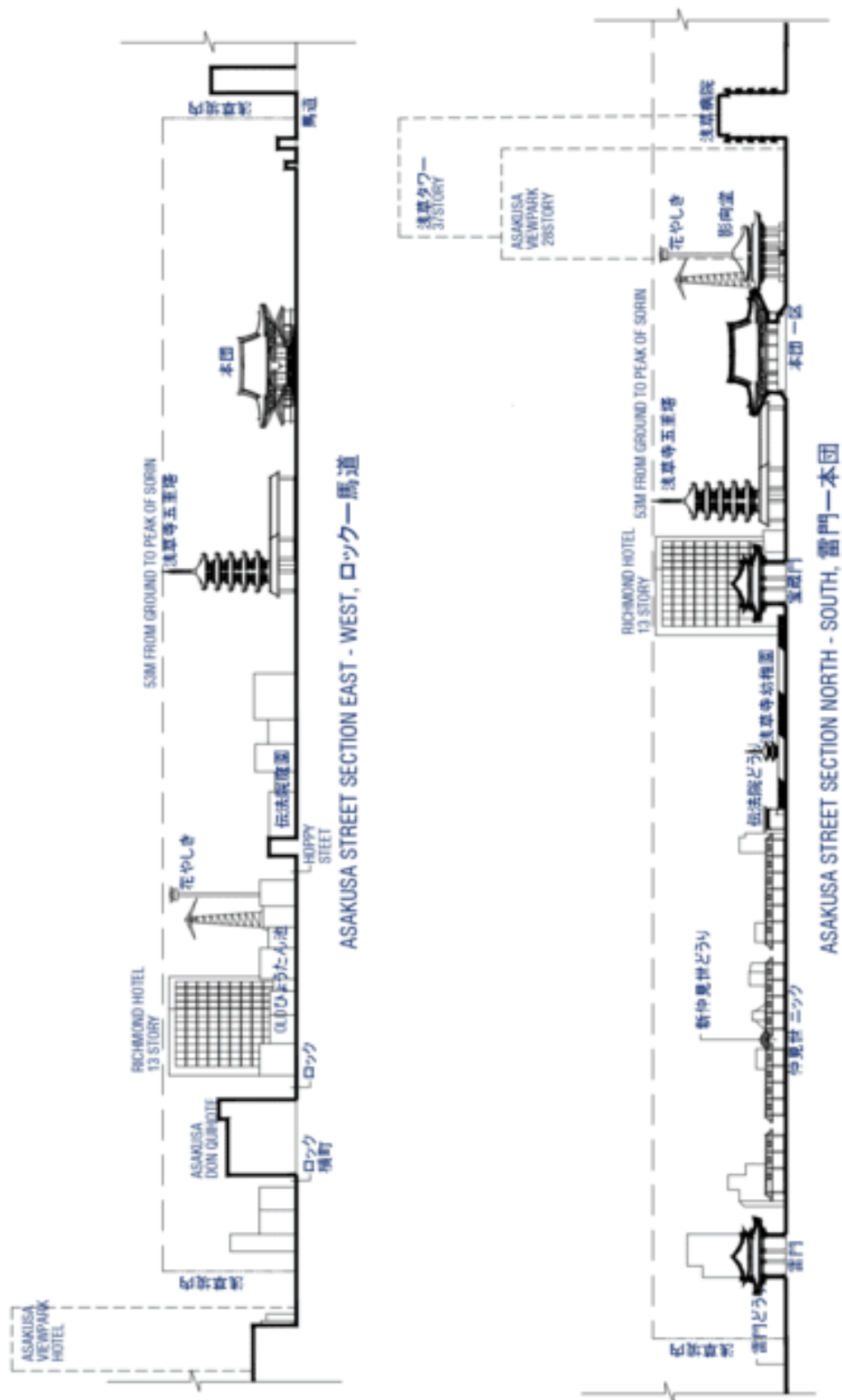


Figure 1-6 Street Sections of Asakusa Area, Tokyo Metropolitan, Japan

The Originality of Research; Human Activities Read by Urban Consequences

This research emphasizes the researcher's perspective in determining the originality of a study. The research hypothesis also noted that the most significant contribution to the urban progress was the social activity of the neighborhoods. The author's perspective, which begins with this hypothesis and research interest, specializes the research into topics, methodology, and conclusions. Following the similarity of this thesis, hundreds of researchers have examined the consequential evolution of neighborhoods over a period, looking at the residents, their changing interests, migration, commercialization, and development activity over time. In other words, other research interests may be focused on exploring the physical evolution of streets, their changing inhabitants, and urban outcomes over decades, as has traditionally been the case.

Edward Gleaser's "Triumph of Cities" and Roberta Brandes Gratz's review of the local changes of New York City, "Cities, Back from the Edge, New life for Downtown," respectfully cover that the urban revitalizing considers the social stabilities and the occupant's changes, and motivated for this paper to study the local changes of Times Square in New York City. Gratz's sociality associated interpretation and specific issues brought the local revitalization contain the dates and changes in explicit. On top of this motivation, this paper intensely covered the social issues by naming the social agents for argument, mediating and protesting for issues that potentially brought the substantial changes by development. Steven Chaikelson had discussed about the social implementation over the periods before and after the Great Depression in his publication, "42nd Street Development-Broadway's Longest-Running Farce," explicitly business and social changes including the theaters, sex business, crime rate in perspective of social science, but not dealt with the urban contexts and developments. Lynn Sagalyn ever issued the conference paper, "the Mediating Change: Symbolic Politics and the Transformation of Times Square," had discussed about the political involvement for establishing the tower projects for the 42nd Redevelopment plan and preserving the theaters of Times Square neighborhood. This dissertation had a unique temporality to deal with the social responding activities and conflicts against development agents which involved the politics aroused from the Depression era when the social agents more actively collided for their livelihoods and benefits.

The case study about the Asakusa's Rokku which has conducted to view the changes of various programs with declining theaters, "A Study on the History of Cinema-City" in Asakusa, Tokyo (Liotta and Miyawaki, 2009) focused on the evolutionary changes of Rokku from the traditional theater street to nowadays mixed-use street and concluded that it was caused by the media changes. Another evolutionary street changes over times in Taito including Asakusa precinct, "A Study on the Transition of Roads and Blocks and Temples in Taito City of Metropolitan Tokyo" (Kitaoka and Miyawaki, 2008), conducted the research of street changes with collating map reference changes over the historic events and the street changes were calculated in strategically. "The Japanese Modernization and Persecution of Buddhism" by C. Hotta discussed about the overall architectural changes and streets in relation to the Japanese Buddhism varied over periods. Carol Hein's journal, "Land Development and Planning Practice in the Early Modern Japanese Metropolis," has the modernizing Tokyo before and after the wartime in sequence of developments, embedded issues and consequential development of Tokyo. These are the research about the collections of the sequential streets and general urban changes of Tokyo in reflection of local and general history. My study demonstrates the programmatic and urban changes that explicitly entailed the social conflict cases which contributed to the urban changes of Asakusa. Especially, it highlighted the Sensoji's role as the landlord of the Asakusa Park area to influence the streetscapes and Asakusa's program more abducted. However, my research centers on the humanistic procedure of developments in temporality, taking the perspective of the social activities that triggered the conflict.

The study found that social activities throughout the development history contributed to the growth of Times Square and Asakusa as the neighborhoods today. The development actors that launched architectural activities also found motivation in the crisis situations of the regions in which they operated, such as the Great Depression and the devastation of war; Chapter 4 discusses the cohesiveness between sociality and development and architectural activities. Rather than being replaced by new occupants of the area, pre-existing

occupants proposed and resisted change in order to gain privileges, livelihoods, and social attention. From an epistemological research perspective, this research favors the knowledge narratives that respond to social problems. As mentioned in Chapter 2, the development of Times Square and Asakusa was carried out with respect for human dignity, and they became the center of sociality, facilitating rather than restricting human activity.

Nowadays, local historical records which embed the occupant's social activities are not treated with the respect they deserve, showing the change and development of a neighborhood. Because, the financial power behind local governments and development agencies are the aggressive figures pushing to change neighborhoods. In the case of the post-IP development of Times Square, politics is the ultimate figure that determines the local environment and legitimizes the community's social activities. The successful revitalization of Asakusa today is due to the long and steady social work done by religious institutions for the community, a phenomenon that is rare in other parts of the world. (Chapter 3) In terms of social activity in the form of conflict, this research compiles the human activities that have resulted in today's development and success for humanity.

Summary

This dissertation researched the selected development areas, two successful entertainment areas, Times Square, New York City, and Asakusa, Tokyo, based on the social perspectives based on the factual history depicted the social conflicts along their developmental history for social scientific evaluation whether it conferred the humanity. This research presents existential research based on Martin Heidegger's ontological reference, the Being and Time, the social activities of the existing communities and stakeholders responding to the development agents who want the changes in the area within a certain period of time set as the temporality of research from the Inceptive Point (IP) to the substantial development of the district. IP is the researcher's established point for temporality, where the insight is initiated by a historical event that caused urban development with remarkable social changes. The IP for Times Square was the Great Depression in 1928 when it invited the omnidirectional social changes to provoke the existing communities and urban conditions for today's Times Square. Asakusa maximized the meaning of the restoration to set their neighborhood characters with conservatism by rebuilding the precincts of Asakusa since the Tokyo Air Raid in 1945. The humanistic activities of social actors in the subject area bolster their existence to be existential and it is necessary to study their narratives for the conflicts against social changes for reference to other district developments in similarity.

Chapter 2 The Analysis of Times Square, Middletown Manhattan District Through Social Conflicts and District Development Evaluation

Research Motivation

This case study fosters the socio-environmental setting process of Times Square from the Great Depression, the Inceptive Point (IP) of Development, for the 42nd Street redevelopment based on the factual history that depicts social conflicts in the Middletown Manhattan district of New York City. (Oh, 2023) The Great Depression of 1928 impacted local communities by restructuring the financial system, forming labor unions, and changing local business types based on their profit-intensive interests during macroeconomic challenges. As a result, Times Square's local has resulted in urban conditions suitable for today's progress by de-localizing tourism, inviting project development, and calling for civic activism yearning for social balance within a society, all of which have developed gradually over time. However, the success of Times Square raises the question of whether the rapid development that relies on financing is sustainable for people's lives in the district. It still debates whether profit-intensive businesses that disrupt existing communities to promote corporate hierarchies and ignore urbanist ideals are developments to be preferred for other locales. It also includes discussing what it means to recognize a socially marginalized group as an accepted community officially. Times Square is an example of a successful development that embraced all the necessary entities for "amplified benefits." The paradox of development revealed in this assessment is whether the successful development of Times Square converges ethics and social balance.

Introduction

In his book "The Triumph of the City," Edward Glaeser depicts examples of successful development and emphasizes the "amplified benefits" of growing cities. A steady flow of people into a successfully developed city increases its economic size, spurring real estate and commercial value investment. However, it bends positivity as people's concentration loses balance; it causes people to struggle to live in dense areas because of social problems as criminal rates and high living costs. Glaeser discusses in his publication that the success of cities is derived from the concentration of population and the economic growth fulfilling social demands for occupants. As noted in Glaeser's publication, Times Square was determined to be the closest example of a prosperous district with amplified benefits. The journal aims to study how this was achieved and evaluate the development of Times Square through social happenings excerpted throughout history.

New York's Middletown Manhattan district has Times Square, the Theaters district, and Hell's Kitchen within its jurisdiction. Since the early 1900s, Times Square has been the anchor space between uptown and downtown New York City, attracting the city's largest concentration of visitors. (estimated 150,000 people per day, 2023) There are connections to Times Square for vehicular access directly through the Lincoln Tunnel, West Highway, and FDR driveway, with a significant number of subways in New York City settling in the Times Square station. Between 39th and 44th Streets on Broadway, commercial towers dominate the street, with billboard panels that rise 80 feet off the ground to embellish the street. Historic theaters have been preserved and lost over decades of development. Frictions among occupants and multiple transportations on streets has occurred since the beginning of the 1900s. Amidst the gradual growth, civic organizations successfully preserved the theater buildings. (Gratz, 1998) In the 1990s, increased crime enforcement led to social stability, and Times Square evolved with a focus on efficiency and investment.

The Great Depression of 1929, the Inceptive Point (IP) for the development of Times Square, implemented socio-political conditions. The New Deal de-localized tourism through the Lincoln Tunnel and LaGuardia Airport; workers became organized and politically powerful, becoming political supporters of New York City Mayor LaGuardia; and homosexuals claimed that their rights as a disadvantaged community were politically threatened. (The Wyandotte Herald, 1941) Robert F. Wagner established the Landmarks Preservation Commission, which the theaters later were filed to be preserved in 1965 (nyc.gov). Times Square's sex and peepshow businesses

occupied streets to exist and function as a business community until full-scale investment was made and 42nd Street Development (42DP) was approved during the 1980s by Mayor Ed Koch. (edc.nyc)

Today's Times Square is not just the result of the professional services of architects to build skyscrapers, but also the result of social dynamics that affect individuals and communities in the form of conflicts with the entities of development. The journal aggregates the idea that historical context influences social perceptions that read in locale and existing urban conditions and examines how macro-social change manifests itself depending on the IP. The study explored how people were frustrated with the social changes in their communities, how they reacted to society at the time, and how they expected ethics and balance to evolve in Times Square until significant changes happened in the area. In examining the communities that have occupied, operated, disappeared, and entered Times Square, presence and performance have been paramount. These beings, the existing occupants and the development agents driving change, have been in constant conflict. In the Times Square case study, it is paramount to research the development outcomes resulting from unraveling these conflicts. Moreover, archives list instances of social conflict with historical contexts reflected in Times Square today and evaluate them thematically using salient criteria.

Research Methodology (DIAGRAM 1)

This case study unfolded to prove rationally that overcoming social conflicts was more favorable for procedure and consequence of developments by involving the social interveners and demonstrating their opinions for their significant issues. It started with the *historical backgrounds* before the Inceptive Points (IP), which reflected the social fluctuations in Times Square until the 42DP approval by setting up the suitable socio-environment. From a researcher's perspective, this study validates the research on consequential events and outcomes through the social negativity raised by the macro-scaled changes reflecting the historical context of Times Square and the social conflicts that occurred after the IP. (Diagram 1)

The cases of *social conflict* in these developments include historical records of the pervasive social changes in the existing urban environment that were negatively impacted during the study period after the IP of Times Square. Investigating the disappearance of pre-existing urban entities was the main challenge of this research. Investigating the social conflicts flown through the media took the significant charge for this journal that the publicized conflicts from the individual's understanding and awkwardness to intend the public attention for review; It became valuable to raise the voices against the developments unilaterally conducted by the government and the agents of the developments. The sources of social conflict from the publications, such as digital archives, classic journals, and photographs of pre-existing site conditions, proved the local conditions before the IP and the precedented insights cited for this journal.

The social conflicts to document the historical facts are plugged into the IP for the temporal scale of this journal. IP is the historical moment of recognition of pervasive development by the social changes for progression; Times Square's societal changes for the development happened omnidirectionally by the Great Depression, which invited change of business, thriving and oppressed communities, infrastructural projects to delocalize the visitors and the emergence of towers in the intensified district.

The *Discussion* part's structure began with district's *historical background* to demonstrate macro influences reflected the social conflicts and the locally pronounced outcomes after resolving the problems to contribute to the development. For example, since the birth of central bank in 1913, the U.S. Federal Reserve (FRB) has taken seriously the influence of private companies that rely on the financial system, and that influence has intensified at the regional level since IP. Politics finalizes expelling or respecting the existence of urban communities and preserving the historical urban entities. Religious institution, amid the changes from the national aggressiveness, kept their existence by adjusting the scale of influence in Times Square.

The social conflicts were collected regarding historical backgrounds and the development outcomes to evaluate with insightful perspectives and listed by media archives, making today's Times Square the most successful tourism district. Moreover, the evaluation finalized this journal for the results of the analysis. The evaluation of local development incurred the conflicts over the period conducted based on the co-related arguments from these prominent publications: *Vitruvius's The Ten Books of Architecture*, *Andrew Jackson's presidential speech in 1836*, *Edward Glaeser's The Triumph of the Cities*, *Le Corbusier's perspective of the Modernism City*.

As an analysis of the factual research, the development was the consequential human activities of continuation as the time and beings flown in the cities as the urban existence. While it is difficult to categorize each of the social sessions, the implications for progress were drawn: solidarity with finance, favoring efficiency for economic interests over ideology, and depending on the law. For example, the FRB was not the only national institution that influenced the currency fluidity and the interest rates. This politics included considerations of the national debt and the value of the dollar, and was tied to governors who declared that local banks would fund urban development that private companies bid on. The advantage of a heterogeneous community is that it can balance community influence in the society and provide a check on the unilateral execution of urban development. It came up with insightful perspectives to evaluate the districts in four subjects: *Rapid Development in Solidarity with Finance*, *Symbolic Architecture*, *Business Intensity and Street Efficiency*, and *Respect in Fidelity of Laws*. Rather than rapid development for the sake of urban advancement, development that leans into the heterogeneity of a balanced community will be more valuable. Architectural design respects social perceptions by allowing residents to choose between change and preservation for the symbolism of their community. The laws that justify Times Square's local heterogeneity are valued for their development. Practicality has bolstered market activity, and the overall growth of the local economy and culture has triumphed over the ideology of development.

Discussion

• Historical Backgrounds Reflected Today's Development

After the Civil War finished in 1865, transportation advanced its technology for continental connection to western America which newly merged states in federal government. (Dome, 1974); The nation-scaled infrastructural connections by railroads and automobile highways throughout the country enhanced city interconnections. The abolition derived the migrations of African Americans to the major cities of Northern America, settled their lives by the constitutional opportunities to find their jobs, and the influx of the population brought the market growth of all industries, the real estate value increase, and social problems in these major cities of America. (Arenson, 2013) The liberal Constitution of America guarantees all races and genders their existence until the Justice Department of exceptional cases such as accusations, interrogations, and drafts in national crisis to intimidate the individualities of citizens under any case: the Sovereignty of People. (Vanburg, 2011) However, when the officials grip the political power, they influence the lives of all societal levels. Substandard communities such as homosexual communities, sex businesses, and other minorities checked from the opportunities were segregated and designated as socially barred underprivileged communities.

The second charter of the Bank of the United States was established to resolve the debt caused by the war for the American Revolution in 1816. (<https://www.britannica.com/event/Bank-War>) It became concern of expanding the role for benefits to the designated business holders, currency outflows to foreign countries, and collusion with politics. The seventh president of America, Andrew Jackson, raised this problem and objected to the necessity of the central bank in America. (<https://www.federalreservehistory.org>)

The period of the American wealth, which invited significant social changes, named the Gilded Age from 1875, it aroused criticisms of humanity defected by the idea of capitalism. (Sutch, 2016) After the Civil War, the wealthy American family who had the romance of growing private profits from their focused industries including

Astor's family, which had owned numerous properties including the Astor Hotel, the Knickerbocker Hotel, and the Astor Theater in Times Square, New York City, had shown up to surge the developments and commercial variables implemented the city lives. (The New York Herald, 1922) The common criticisms of this wealthy family business stemmed from high-key issues like low-wage labor, monopolies, and collusion with politics. These wealthy individuals menaced the markets in particular industries, engulfed the capitals by monopolizing related industries, and reproduced the wealth by investing in stocks and real estate.

The religious ceremonies preceding the social meetings, such as town halls, congressional hearings, and presidential inaugurations, demonstrate the community's interest in the meetings and the respect demonstrated by the meetings held for the majority of the society. Then, the specific religious people who intended to resolve the issues raised by the meeting had to come out of the majority in the area; media publications involved to write about the Christian meetings in January 1860 at the Cooper Institute, where social opinion leaders gathered to discuss the Sunday-school and annual Sabbath in New York City followed by the Christian worship service. (NY Times, 1860) Christians who investigated their communal scriptures reacted against the co-existence with long-period biblically misinterpreted groups, such as gays and porn producers, regarding their standards even if the social examination passes through.

Since the period of the 18th Century, the same area of today's Times Square had had the business occupants such as retailers, wholesalers, and light industries. (NY Tribune, 1921) Even before the 1900s, Times Square had the symbolic program of its cultural and entertainment business and interacting communities in the area from the Gray White Way. After the national crisis, business groups grew and welcomed the demand for various entertainment, the sex industry, erotic strip shows, and bars for homosexuals, despite the lack of civic recognition. Social conflicts among the pre-existed occupants gripped the ownerships facing the change of commerce after the Depression. Socially underprivileged communities cried for their right to exist as a part of the city; their social performance caused negative perceptions from society and struggled.

In the early 1900s, Long Acre Square, home to the One Times Building, was a vibrant street where various modes of transportation, streetcars, horse-drawn carriages, and automobiles blended harmoniously with pedestrians. (Figure 2-1) The media already started reporting on the efficiency of streets as early as the 1900s, with the temporary introduction of all kinds of transportation for daily activities in Times Square. (NYTimes, 1890) The transit system of New York City, even before the Great Depression, including the Times Square Station and the Grand Central Station, was crowded with commuters from the Upper East Side, the Bronx, to the Chamber of Commerce, the downtown New York City. The shuttle between the Grand Central and Times Square station stitched the 4th Ave train and 7th Ave lines. It was proposed as the 'H' transit plan in 1918. (Figure 2-2) The concentration of commuters in Times Square raised security concerns about bomb threats and vandalism, and led to calls to express the 7th Avenue subway line so that people could skip the Times Square station and travel up and down. (NY Tribune, 1908)

Before and after World War I and World War II, human societies used ideology to drive government and development, and conflicts between nations over ideologies such as modernism, liberalism, socialism, and capitalism intensified. (Vojtěchovský, 2023) The theologically intrinsic biblical activities began to fade out. Ideologies, raised by intellectuals, became the implemental direction for human society and had been metastasized to all societal, from politics to individuals, as the mainstream society accepted it. The Cold War was a conflict that lasted for decades among the states that represented different ideologies. After the Industrial Revolution, modernism achieved a milestone for development, and architecture became the reference for conceptualizing developments based on human scale. Le Corbusier's functionalism that emphasized human scale for space became an architectural reference for developments in dominance through various scales. (Corbusier, 1985) The streets of Times Square had conflicted because of the lack of open spaces as the developments in New York City went higher. (NY Times, 1973) At the beginning of the 1900s, the Street of The

Gray White Way, the old Times Square, and most parts of the city were packed with cable trains with rails on the street surfaces, vehicles, horse-riding carriages, and pedestrians. The municipalities started counting on the efficiency of transporting the commuters and streets rather than the ideology in which Le Corbusier ever emphasized open space corresponding to the high-rise structure. The anchor spaces of pedestrians connected the uptown and downtown, and the west and east of the city were already concentrated and boiled by the train stations of Times Square and the Grand Central.

Times Square is famed for its reputation as the severe business stage by legal suing against parties about the necessities of the properties for obtaining ownership and releasing conflicts. The Pabst Hotel, located at the junction of Broadway and 7th Ave by 42nd Street, at the Gray White Way, struggled to keep its ownership continuously pounded by the legal suitcases for issues of the illegal portico covered the sidewalk to pronounce the building's beauty and the basement commercial area penetrated the work area of underground tunnel. Eventually, the Pabst Hotel (Figure 2-3) was demolished three years after its completion, and it turned its ownership to the New York Times. (NY Times, 1996) The Hippodrome Theater (Figure 2-4), built with an extra-exquisite exterior designed by Fredrick Thompson and Jay Herbert Morgan, was the theatrical complex in the Times Square area, which held notable theatrical plays, musicals, opera, and the circus exposed the shows with elephants. As failed the box office of the plays turned to become social meeting places. As the circus moved to the Bronx, the beautiful theatrical complex was demolished and turned out to be the parking facility for resolving the proposal of the city issues, the lack of parking spaces on the street, before the mixed-use skyscraper of 1120 Ave of America was established. (NY Times, 1939) The Hammerstein's Olympia Theater (Figure 2-5), initially built in 1895 with an exquisite gray stone exterior 6 to 7-story theater complex, also failed to manage its business and was pounded with a debt problem with failing the box office. It implemented its original use with the Lowe's movie theater in 1915 but decided its demolition in 1935. (NY Times, 1995) The change of the society in Times Square implemented the ownership of the properties and repeatedly called out demolition and new completion of the same properties.

After New York's zoning was established and implemented in 1906, downtown New York already formed a hierarchy of skyscraper buildings that boasted the city's economic and social characteristics from capitalism. In addition to constructing commercial buildings as tall as lightning rods, the advanced materials and construction techniques used on the billboards represent the uniqueness of Times Square; It became the symbolistic entity of Times Square. The benefit of the district was the real estate business communities, which expected better deals with the property value growth after the city's higher building and hospitality intensified by the influx of commuters and tourists. Creating vibrant cities, especially in developed cities in any country in the world, encourages investors in the real estate business, which is now parallel to stock and bitcoin investing, by increasing the value of real estate in dollars per square foot and tax assessments, returning profits to investors. Today's project development executions require monetary support from the investors, bond purchasers, and governmental support.

- **Temporality of Research: Inceptive Points (IP)**

The inceptive point is the research referenced point to investigate the development case concerning the outcome with the historical procedure in time-constrained periods from the moment of degraded conditions to the point of thriving development. Researching the development history of Times Square must be remarkable because the central government aroused dominant policies to strive to recover the economic depressions by the central bank corresponding to the government's immense budget, which invited the infrastructural projects in local. The society of Times Square began changing omnidirectionally from the Great Depression. The meaningfulness is magnificently pronounced in today's local consequences after overcoming this struggling period, such as macro-scaled crises collapsing their wealth, properties, bank runs, and the overturning of the sincerity of religions throughout initiated modernism. Social conflicts followed by the IP of Times Square could be reflected in the aforementioned historical importance, and it derived its significant social adjustments. (Oh,

2023) Moreover, the IP of Times Square raised the question of how they standardize the communities in terms of humanity to contribute to the development of stable social conditions, raising the voice for preservation of urban existence and the growth of the economy.

The IP of Times Square's development history is that the economic recession caused by central banks aligned with national policy to encourage workers to build civil infrastructure and stimulate real estate investment to fund the private sector. The bank run led to the mergers of branches to size up the significant banks' multiple times bigger than before the Depression while losing the numerous local banks through massive withdrawals. Real estate values have appreciated as ownership of real estate has shifted from individuals to holding companies like limited liability companies, attracting investors and increasing fluidity. (FRB, Interest rate 2.00 in 1931 from 6.25 in 1929, FRB of St. Louis, 1965) Property management and investment marketing began changing from local to global markets. The President, Franklin Roosevelt, quenched the debt limit, in fact, by signing Executive Order 6102 to cancel the privatization of gold in 1933. The Central Bank of the United States, the Federal Reserve Board (FRB) began to increase the currency fluidity with yielding debt limits by the 6102 for the New Deal policy for infrastructure projects, increased employment, businesses relied on real estate investment, and issued bonds for the currency's trade value. (Philips, 1994) The FRB decides the interest rates for subsidized loans to regional and local banks under the FRB's supervision. It leads to solidarity with politics and influences the local enterprises counting on the capital from the banks. (Schramm, 2007) As the economic declination in 1930s, the occupants with streets became diversified, along with business competitors and customers in Times Square, by inviting more segmented businesses. (Chaikelson, 1990) Amid the turmoil of social changes, substandard businesses such as sex businesses and peepshows in Times Square were occupied and challenged livability with social instability; it delayed local investment for a long time after the Depression. (Gratz, 1998) Humanity has been plagued by social conflicts, with law enforcement in Times Square and around New York City's downtown cracking down on homosexual activities and substandard businesses. In 1961, The zoning amendment risked these communities' existence. It began purging them by assigning the permitted business uses and committing the administrative policy to oust their businesses. This study reports the social conflicts that developed the local environments to the point of the 42DP since the IP.

- **The 42nd Street Development Times Square**

In 1984, the 42DP was initiated by a project plan approved by inviting the architect Philip Johnson and the developer George Klein to upscale urban areas with towers, increasing commercial growth, job provisions, and mixed communities in Times Square. New York City Mayor Wagner (New York Times, 1963) proposed New York City Landmarks and Preservation as a city department, and Ed Koch supported the preservation of occupied theaters in the theater district after the civil rights movement. (NY Times, 1988) Still, protests were incurred by the plan to demolish the Morosco and the Helen Hayes Theaters with 1,000 protesters because of this development plan. (NYTimes, 1982) The media warned that the unilateral authorization of Urban Development Corporations hinders the essential development of local communities. Mayor Rudy Giuliani's administration successfully decreased the crime rate in the city and accepted homosexuals officially for his political activities in the 1990s. (NY Times, 1994) Times Square's amplified growth became its value, which is more significant than its ideology and Christian faith.

Since the IP of the district, it experienced social conflicts to adjust the social leverages among the existing communities and the macro-scaled changes bypassing the middle of the 1900s. After the 1980s, the media advanced to telecommunications and cable channels to cover most of the developing areas' occupants and successfully promoted civic movement more efficiently. Social stability settled at the level of inviting the corporation's businesses to build towers while occupying the commercial area at the street level. Thus, the social conflicts to investigate the period between the IP and the 42DP can be defined as the social adjustment period for today's Times Square. Since the approval of the 42DP, Times Square has witnessed steady progress in the district following these social adjustments.

Social Conflicts (DIAGRAM 2)

This part of the journal archives the social conflicts that co-occurred in politics, economics, and religion after the IP in Times Square of Middletown Manhattan District of New York City.

- i. At the beginning of the 1900s, New York's Times Square and Grand Central Station were filled with daily commuters. Times Square had also become a stage for social activities that received national attention through the media. Anti-fascism protests occurred in Times Square by the ideological activists, and enforcement conducted arrests. (Henderson Daily Dispatch, 1938) In the 1950s, a series of explosions occurred consecutively, mainly at the Times Square station and New York Public Library. It was during the Cold War that the media published these explosions and terrified the public with potential danger in the busiest area in the city. One of the explosions happened before Soviet Premier Nikita Khrushchev's visit in 1960. (The Nome Nugget, The Evening Star, 1960) Because the incident in Times Square received national attention, the general opinion leaders within the country used Times Square as a stage leading social change. Times Square was an intensified area for city dynamics to demonstrate their ideologies. The security of intensified neighbors became a severe issue for social stability.
- ii. New York Mayor Fiorello LaGuardia after IP implemented the labor market in solidarity with the federal government. (Willmington Morning Star, 1940) Due to the New Deal policy, LaGuardia Airport, the Tri-Borough Bridge and Lincoln Tunnel were built, and the agents were the New York State government, New York City, and the Works Progress Association (WPA), which was a part of the New Deal program that President Roosevelt established for promoting labor forces. Before LaGuardia Airport, tourists from other regions used Newark Airport, New Jersey, to visit New York. (The Evening Star, 1936) The complaint against the mayor shown by the President of Brooklyn, and he pointed out that consultation between boroughs was insufficient and complained about one-sidedness in city administration. When LaGuardia Airport was built, there were also complaints about aircraft noise from East Harlem and Queens residential areas. Although it was a protest by the community at the time, considering the quality of life, it should have been resolved politically in the city that needed to change. (The Automotive News, 1946) After LaGuardia Airport was built, flight traffic demand increased, and the airport alone could not cover all flight demands, leading to the additional construction of Idlewild Airport, now the John F. Kennedy Airport in Queens, NY. (The Wyandotte Herald, 1941) The Lincoln Midtown Tunnel led the vehicular access directly into Times Square, the center of New York, and successfully Times Square was connected by these infrastructure projects and delocalized tourism.
- iii. Mayor LaGuardia successfully cooperated with national policy by increasing labor and currency fluidity for financing to cover the economic recovery plan. LaGuardia administration had to resolve the high unemployment by developing the city with infrastructure projects. As labor power grew, the city development with local labor unions became the most active group as the substantial service provider with skills and organized power to build the iconic buildings in New York City. The electrical laborers protested by shutting off all lights of buildings in Times Square for 30 minutes for a complaint of arbitral distributing the local projects from ConEdison, the energy company, to different work groups. (Figure 2-8, NY Times, 1948) As the city development progressed with the labor unions in New York City, political adjustment with the labor unions became an issue for project commencement in the city.
- iv. Gay bars in Times Square were prosecuted for a criminal organization in solidarity with them, which gave rise to the perception that homosexuals were a hotbed of crime in New York; it gave nominal involvement to Mayor LaGuardia's office in reviewing criminalizing the locals at the juncture of the particular local business groups for the minorities of the district, the homosexuals. (Bullough, 1994) The Genovese clan formed the business with gay bar owners by sharing the profits and covering them from the charge by negotiating with the local officers. Matthew Ianniello of the Genovese had operated the gay bars in Times Square and was considered as the federal-level charge for a master-minded crime for the financial source

of organized crime families. (NY Times, 2012) LaGuardia's office assigned the authority of New York City's Liquor Association to review and supervise all alcohol distributed to each bar in the city, and gay bars were also searched through this association. (Bullough, 1994) At that time, through the irrational social activities of homosexuals, their presence in the city was suppressed. Since Mayor LaGuardia had the mainstream society of labor as his political support, he gained an advantageous position in extending his term and took a strong stance against homosexuals at the time, advocating for social justice. At the time, a burlesque comedian named Chauncey Miles went to trial against the mayor of LaGuardia, claiming the unfairness of homosexuals. The issue was the constitutional value of freedom of expression, which he found in his play, but his lawsuit failed. (Hornby, 2013) Besides the cooperation or distraction of the district's local businesses, the local governments implemented the social conditions based on the nominal subject of social stability and the protection of majorities by designating the disregarded communities. The homosexual groups were banned from opening their business and segregated by being designated as social problem motivators by the series of mayors since the Depression. (Delaney, 2001) Times Square's sex business faced social claims, declassing the city by exposing sexually raw boards on building elevations, slowing down the investment of the area for progressive developments with social problems that made the district less appropriate for tourism.

- v. Restrictions on building height and practical area were aimed at regulating the development rights of individual owners, which were decided under the leadership of New York City Planning and with the consent of the Council of New York City. (nyc.gov/planning) New York City and skyscraper building owners are the primary agents of visual changes in New York. The legitimate skyscraper favored zoning amendment had happened in 1961. Social conflicts arose in favor of project developments by pushing out the pre-existing occupants of New York Times Square, the theater owners, existing wholesale communities, automobile parts sales, and hotel owners. (NY Times, 1961) Moreover, the civic organizations also delivered the message that residents' lives were less cared about in these amendments, and the Queens Borough President had appealed its developmental favors in certain Middletown and Downtown districts for building higher and extending the value of the real estate in these areas. (NY Times, 1961) It delivered the change of ownership and the programs of the district's theaters, which long-time occupants provided the subjectivities of the cultural business in towns.
- vi. The abandonment of the ownerships delivered certain scaled developments in the Middletown district of New York City; The Astor family, as the world-widely renowned for real estate investment business, started selling off its properties, turned the developers yearned for the skyscraper development to gain profits from leasing the spaces. (Figure 2-6, New York Tribune, 1920) New York's Times Square became a stage where new business types of real estate companies were active. The Astor family was a wealthy family that conducted international trading business as the basis of the hotel business in Times Square and the Middletown District (across New York City), the Hotel Astor, the Knickerbocker Hotel, and the Waldorf-Astoria Hotel, and investment business through real estate assets. The Sheraton was founded by Ernest Henderson and Robert Moore, who met as classmates at Harvard University to specialize in hotel management. The profit from real estate business tended to be estimated by the property's value differences after the development, before the IP. The change in the market value and the enterprise aim was based on financing power. In other words, the credit of the business determines the business' profits by assessing real estate market investments in the region. (Brocker, 2012) Eventually, The Hotel Astor later merged with the Astor-Sheraton Hotel. (The Evening Star, 1957 / NY Times, 1961) It transfigured into a real estate business that relies on financing and investors from a family-centered business inherited from ancestors. Bypassing the 1960s, New York City was acclaimed as the most vital business competitive area to survive with profit-intensive ideas in pursuit of the materialistic consequences by conducting 'profit-oriented businesses.'

- vii. Another social impact of politics on the development was the municipal role in preserving the historical theater by assigning it to a preservation agency. Jack Goldstein, the executive director of "Save the Theaters," had actively protested accompanied with theater actors and actresses to preserve the theater district. (NY Times, 2023) The movement erupted the campaign against the demolition of the Morosco and the Helen Hayes Theaters, with thousands of civilians in historical theaters in New York City. His efforts resulted in 28 theaters being listed on the New York City Landmarks Preservation (LPD), and the movement received active support from Mayor Ed Koch in the 1980s. However, the Netherlanders and Schubert groups, owners of numerous theaters in the district at the time, insisted on yielding the preservation with modifications for business purposes. (NY Times, 1992) Thus, the 42DP, as the turning point of today's advanced society, proceeded with protecting the existing theaters even in subject areas for developing office towers with the solid political and economic power of redevelopment. Additionally, a prominent business such as the Walt Disney moved into the Amsterdam Theater with partial renovations. (Gratz, 1998) The old Olympia Theater Complex was demolished in 1935, but the Toys 'R' Us and the Roundabout Theater Company occupied in the newly built establishment. (NY Times, 2000) Politics had a role in approving the civic movements' desire for preservation. Thus, it successfully attracted development projects inviting prestigious business communities with a success of preserving the symbolic programs, theaters of Times Square.
- viii. The tall buildings of Times Square have caused street-level problems in the city due to the literal "concentration" of daily commuters. The street level of Times Square was filled with an influx of pedestrians, street cable cars, municipal buses, and automobiles, which was an issue that had to be considered for efficiency. (NY Times, 1929) Eventually, city administrators recognized the impossibility of expanding city streets, removed street cable cars and elevated train tracks from the city center, and replaced them with underground subways for efficiency on streets. The maintenance authority of the trains in New York City had changed along this procedure; The state legislature approved the private enterprise, the Interborough Rapid Transit Company (IRT), to invest in building the trains for private profits in 1904. After the IP, they promoted the 7,000 Irish laborers to build the subway under public and private joint financing. (Stern, 2008) The IRT and Brooklyn Rapid Transit Company (BRT), which controlled all the elevated trains, collaborated to respond to the city transportation in the Dual Systems for maintenance in 1913. The private companies operating the subway under financial difficulties were opposed politically, and then the Independent Operating System (IND) was established in political support. Respectively, the elevated lines, 2nd, 6th, 7th, and 9th Avenue, were removed from railroad history while the New York City Subway System (MTA) took control of operating the subway from 1940 to 1970. (Derrick, 2000) City streets respected automobiles, buses, and pedestrians, and the city more efficiently operated by overpopulation in Times Square.
- ix. The street development after the IP had counted the efficiency of the cityscape and accounted for the subway and automobile as the main transportation for commuting. The temporary influx of commuters and occupants on the streets of Times Square necessitated prominent open spaces. Times Square had already been in the most challenging part of the cities, with heterogenetic concentration among different types of intensity in social activities. Le Corbusier's modernist architecture was conflicted through overheated economic activities among the developers, who dreamed of towers for profits by leasing spaces in the area. As towers were built by financing and zoning, the open space decreased due to competition among city developers, raising a social problem. Le Corbusier's urban ideology clashed with the real business needs of urban development, with developers craving fully developed areas rather than the efficiency of streets. (See Figure2-7 NYTimes, 1973)
- x. Robert Moses' idea to specialize a part of Times Square, the Duffy's Plaza, specializing with a landscape idea around the Reverend Francis P. Duffy's memorial statue was opposed. (NY Times, 2006) The

Commissioner of the Park Department and the well-known infrastructure promoter in development society, Robert Moses' tree idea, was even opposed by the advertisers' communities. (NY Times, 1956) Recently, Duffy's Square in Times Square has been packed with various social activities, where the Broadway ticketing booth is located underneath the red-stepped Plaza. A casual knowledge of a city's situation is not enough to determine its development policy. Politicians shall accept the claimable idea from the researchers and occupants who experience the urban condition more precisely. Even though the one in a political position has the idea of the street in aestheticism, it cannot be directly applied to the street. Duffy's Plaza had established the statue of an honorable individual for his service during the war as a soldier and a priest. It introduced the endeavor to articulate it in the Plaza, which concentrated on pedestrians from the 1950s by planting trees with a person's height fence around the statue. (Figure 2-9) Times Square introduced the honor of an individual, Pastor Duffy, who presented a humanistic contribution to the war by establishing his sculpture. However, the city had concerned more seriously with street efficiency than symbolizing honor. (NYTimes, 1952) Times Square preferred the efficiency of street and longtime cultural programs more than the symbolic entities. However, the Duffy's statue still exists in the city.

It reported that the Mark Hellinger Theater had struggled with its financial problem with the box-office failure. Already in the middle of the 1930s, the associations of the theatrical theaters in Times Square recognized that their intended industry needed to be in better business shape. The demolition of the pre-existed hotels, theaters with exquisite exteriors such as the Hippodrome and the Olympia, and the Palladiotic private mansions happened after the IP, the Great Depression, to be replaced with new business and overturned the ownerships for these theaters continuously occurred until the 1980s of the 42DP. The Times Square Church had one ticket for existence in an economically imperial city with a collective boom in the business community, represented the oldest and most friendly religion in American society, and was able to preach the gospel to the city with a timid voice. (Millford Chronicle, 1957) Reverend David Wilkerson, a Pentecostal evangelist who began preaching at Philipsburg, PA, for his career established the Times Square Church by occupying the Mark Hellinger Theater. The urban mission was presumably understood as brutal to pay in the expensive leases for non-profit organizations and pay missionary staff; this was the conventional social impact for struggling missionaries in the urban center. (Newsday, 1989) Even though the social condition trended against Christianity, Times Square Church stood as one of the heterogeneous communities to perform the social activities for maintaining people-friendly with the Gospel. (NY Times, 2011) The religious institution reacted by legal suit against the commercial advertisement lease company, which promoted a personal hygiene product on a billboard on Broadway and 52nd Street. The legal standing point was that the product advertisement irritated and disrespected religious communities by inserting "...photographs of the nude back sides of several people." (Affidavit of Neil Rhodes, NYC, 2007) This legal activity sent the message of the existence of a religious community never being ignorant. The overall social activities of Times Square Church guarantee communion and healing by counting the social trends and occupants instead of a firm interpretation of the scripture in a divisive manner. Since its establishment, the Times Square Church has been an iconic landmark of Christianity in the world's most concentrated city, even in a city where the faith has become faded due to declining Christian numbers.

Evaluation

- **Rapid Developments through Solidarity with Finance**

Times Square had one successful outcome after the IP: the rapid extrication from the national emergency by financing infrastructure projects and developments of private sectors in the city. In common goals, the private and public sectors cooperated to support the unemployed and restore the sites by financing to markets. For the 42DP, Times Square took advantage of the Urban Development Corporation at the state's political support for publicizing the economic outcomes by the municipality and private enterprises involved with the FRB's financing. The influence of the FRB became overpowered omnidirectionally; It went against economic republicanism and resulted in materialistic, profit-driven, and overheated economic activity. This is

because, under this development environment, financial and political alliances benefit a limited community, while excluding the low-income communities and unnecessary for newly admitted businesses in the area.

In the national crisis, emergency stimulus packages were enacted to revive cities and towns to aid in the financial collapse. While the gathering of individual opinions and the mobilization of citizen movements were deemed less important, the government's unilateral actions resulted in policies to repair the damage and recover quickly. The FRB supported the fluidity of currencies regulated by politics and took the severe role of stimulus to state banks to finance local banks. The New Deal by the President of the United States, Franklin Roosevelt, proposed massive infrastructural projects that placed socio-cultural implementations with WPA, the national laborer's organization, to the states and municipal developments to fix unemployment amid the international turmoil of wars. The way democracy works in an emergency will be one-sided in favor of swift executions.

"It enjoys an exclusive privilege of banking under the authority of the General Government, a monopoly of its favor and support, ...almost a monopoly of the foreign and domestic exchange. The powers privileges,..., by increasing the value of the stock far above its par value, operated as a gratuity of many millions to the stockholders... those inheriting their rights as successors be established a privileged order, clothed both with great political power and enjoying immense pecuniary advantages from their connection with the Government... the Bank of the United States and have notes issued by the St. Louis branch, it can pay the debt with those notes, but if a merchant, mechanic, or other private citizen be in like circumstances he cannot by law pay his debt with those notes.." (Bank of Veto, The President of the U.S., Andrew Jackson, July 10, 1832)

The rapid development associated with the project development has created challenges for low-income communities due to increased density in the district, which benefits landlords by increasing property values. The cost of living in Middletown Manhattan has become unaffordable for low-income residents and religious institutions. Inflation became a never-ending problem, and Times Square, like other cities, became known for developing projects that relied on increased fluidity of currency. Increased fluidity of currency causes inflation. The intervention of the FRB extended even after the emergency with overpowering itself. It grew the solidarity of the central bank and the politics contributed to the economic progress for project developments of building towers in cities. By a report, the real estate value effected by the general concentration, the real estate enterprises became relied on the increase of the real estate value in the region instead of leasing spaces to fill with occupants for their profit. (Riccioli, 2021) The balance of importance between politics and civic organizations became uneven. Because politics has become a way to open the door for business community to appeals when social claim is found in a project through media.

New York City's rezoning procedure officially opens in nine months to approval by the Buildings and City Planning of New York City. All these reviewing procedures are confined to the agents of the urban design, but the general public's intervention is literally limited. For example, people who own small businesses and residents around the area may come to the attention of the Department of city planning after publicizing the rezoning of their area through websites and media; even though it effects in real estate value, potential leases increase and cause the influx of new occupants by purging pre-existing. Building skyscrapers by changing the zone from a lower to a higher capacity often involve massive street works for upsizing the utility lines under the driveways. Depending on the size and condition of the property owned by a single owner, a rezoning proposal submitted for approval within nine months is only possible with political allies. The scale of the project shows social impact in neighborhood and solid profits, which will prompt rezoning. Therefore, rezoning involves the partial change of the city for the benefits to limited business communities.

Andrew Jackson's statements raised alarms about the political involvement of finances, the benefits to the stakeholders who represented specific business, and the overflowed currency. The financing should not be executed to benefit a specific interest group from the central bank. This concerns the theory of economic

republicanism; (Casassas, 2016) This journal does support economic republicanism, but the one condition that does not support the pursuit of a socialist distribution of benefits to the lower classes through a stringent agenda that applies only to particular groups of society. The study found that banks have already been stressed by the burden of the central bank's governance and that the central bank's intervention in private banks has not been beneficial to the banks at the local level. (Burden, 1980) The current financial system lending to businesses and individuals is criticized for its 'moral hazards' of dragging the banks to risk-taking lending. (Goodfriend, 1999) During a national crisis, the central bank should provide funding in the form of loans in a bipartisan agreement and leave the economy and development, except for the remaining recovery issues, to be handled voluntarily by local governments. Once the National Assembly orders the state of emergency to be lifted, the central bank's role should be dissolved in the case, and the central bank should not affect the local economy afterwards. To this end, financial institutions in the form of credit unions should be established at the municipal level that can generate profits for interest groups and citizens and contribute to economic development. It recommends a district-sized local banking system parting in individual's collective interests and based on district-level banking. (Stewen, 2021) Networking finances among the cities in different states and countries is preferred to fundraise for the emergency aid: Mariupol of Ukraine reconstruction aided by Saint Petersburg, Russia (AP, 2024). The project development relied on financing for rapid development result will hurt the economy; the real estate development by growing debt is not sustainable. (Malaysiasun.com, 2024) Project development that proceeds at a coordinated pace can be more successful in terms of sharing opinions and affirming each other's existence among communities in the district of the socioeconomic system. Canceling the presence in the city, ignoring people's opinions, and disregarding civic organizations for the sake of materialistic development through financing is not desirable to meet ethics in such development.

According to the report, the central bank currently determines regional and personal economic volume through banks in each region. Even with similar jobs, the wages of people living in big and regional cities are different, the Federal Deposit Insurance Corporation (FDIC), as a federal agent, determines individual loan limits (<https://www.fdic.gov/>) and quality of life is determined by loan limits. (Fortune, 2023) Times Square has canceled many existences and communities in favor of rapid development that has relied on funding since the IP. Central bank influence, even after the financial crisis, changed the ownership of existing local banks and neighborhoods, driving low-income and religious institutions out of the neighborhoods. The lesson from the central bank in solidarity with politics is that it is better to limit their involvement in project development by promoting sociality involving the area change. It should also refrain from political expanding to determine market values of locale. The financing system after the IP, in which the financed capital from the central banks implemented in the city, had resulted against economic republicanism.

- **Symbolic Architecture**

Vitruvius' Ten Books of Architecture states that the function of the architectural activity is to record historical events through the design of symbolic entities. Like the method of celebrating the nation's glory, it could be done through documentary architecture in form of permanency by establishing the statues, pillars, and pediments shaped out a moment of historical facts, and wars hero figured colonnades on the building façade. This symbolic architecture is the architectural activity resonated with social perception. In other words, social perceptions among people incurred with the issues arise to nurture spirituality through memories, which turns out to be the symbol of history when built in district. (Burge, 1997) Symbolic architecture, then, is concerned with characterizing an area based on what kinds of civic actions people have historically resorted to and what they aspire to generalize about the future of that area. Also, it is the interconnectivity of memories and the recording of activities to construct the district's character. When the symbolic value of a disappeared object is socially recognized, and its historical value is acknowledged through social consensus, efforts to restore it will also gain public acceptance. As a landmark destination, areas designated as entertainment districts have more than memorial value due to their intrinsic qualities, and can be more successful if they celebrate their factual history and run profitable programming in the area. (Marie-Madeleine, 2021) For example, if economic hardship

hits a society or cultural trends change dramatically, a memorial hall or one-time event venue may lose its appeal. Symbolic architecture is also a clue to architectural activity based on history, and its beauty recognizes the spirituality of a society. The successful iconic architecture of Times Square drives the local economy and is valued not just as a district, but as New York City as a whole. International tourists flock to New York City's Times Square to find towers with commercial billboards that represent the advanced typology, diverse communities for social activities, and theaters that have been an emblematic part of Times Square since the 1900s. In value engineering, symbolic architecture determines the capacity of successful development in local.

Times Square's success story is a combination of New York City's socioeconomic status, its strategic location with the subway running through the heart of Manhattan, and the well-preserved cultural program. The most visibly groundbreaking change was lowering the crime rate, which had delayed investment for a long time, attracting real estate investment for 42DP starting in the 1980s. This social cleansing invited corporate retailers to occupy the ground floor by the fancy storefronts and Walt Disney cultural companies to invest in the New Amsterdam Theater. These changes have fostered cultural and economic development based on regional characteristics. (Gratz, 1998) Since Times Square's beginning, it has been already famous as the entertainment district, and the theaters are its symbolic programs. For the theater and the community, efforts prevented drastic architectural changes to the theater's exterior and preserved its symbolic programming, along with its success in attracting prestigious companies to Times Square. It's an example of balanced development that has succeeded in preserving alongside progressive changes in the city.

The electronic billboard panel that symbolizes Times Square, the center of communication, has become a contemporary symbol thanks to the advancements in technology since the IP. Two social entities were distributed to electrify the streets. One was zoning to preserve the way the commercial and pedestrian panels interacted as the most concentrated entertainment district in the history. The other was skilled laborers who became hardheaded stakeholders in development. After the IP, the skills of electricians, politicized through unions, lit up cities, and billboards became a symbol of communication, connecting the world to the beauty of the night with electrical technology; It refers to *Social Conflict #3*. Neighborhood development and labor unions have fostered symbols of the city's most progressive area.

The symbolic value of Times Square can be seen as successful in value engineering; Times Square is a symbol of innovative technology and the social and political success of modernized New York. In New York's Times Square, sustainable development depends on solving the regulatory challenges of a city filled with pedestrians and social protesters. It is not commemorative awareness, but progressive social perceptions based on diversity, the preservation of the theater as a historic program, and the economic benefits of building skyscrapers with billboards that have endorsed this progressive symbolism.

What is successful symbolic architecture? Even if it's already disappeared, a building that once symbolized a society succeeds when today's social media allows individuals to rekindle their memories and desire to revive them. Supporting this is the Hippodrome Theater in Times Square. The Hippodrome, which had lost its programmatic value and was used as a parking lot due to traffic concentration and social diversity on the streets, was demolished, but it once had a charm that will never be seen again in modern times. Rather than being remembered by the community, the memory of the disappeared building, which used to host circus performances featuring elephants, was brought back and recalled by the building's landlord. A photo of the Hippodrome hangs on the lobby wall of the Americas Commercial Building at 1120 Broadway, now owned by Hippodrome Realty. (Figure 2-10) It pronounced the memorial spirituality by recalling the disappeared. Symbolic buildings that are beloved in a region can be documented to motivate revitalization and restoration, and can be brought back to life with the consent of the community and become a representative value of the area.

- **Business Intensity and Street Efficiency**

Edward Glaeser, the economic analyst who published "The Triumph of the City," found "Amplified benefits" in the case of urban success: the influx of population stabilizes the local economy in terms of marketing, which ultimately grows the market for business, education, and cultural development, improving the social quality of life for residents. Positiveness is amplified in a thriving city. Le Corbusier also presented the concept of urban utopia as a proposal for the coming era, when markets would grow in size and inhabitants would be concentrated in "The Contemporary City of Three Million Inhabitants." It enlisted the necessities of a subway for separating people and automobiles, adequate green spaces and skyscrapers, thorough sun radial access, and reduced urban traffic. (Steemers, 2006). However, New York City's massive development does not resonate with the urbanism proposed by urban master planner Le Corbusier. (NYTimes, 1971)

In New York, the components of the city value assert the market and society, and Times Square has become a stage where amplified benefits are asserted rather than a society based on functionalism, a critical social ideology. As an intensifying city, the amplified benefits from New York's urban development predate IP: vigorous real estate investment turned the city's hierarchy into a skyscraper center, and property values in downtown Manhattan have increased since the early 1900s. The city was full, and open space was already hard to find on the ground level of Times Square in the 1900s. The municipal government had already approved a rooftop garden for the Times Tower building. (NYTimes, 1961) According to Le Corbusier's preferences, he proposed developing the towers for low-income urban workers while increasing density to occupy the streets more efficiently. Even before the IP, investments relied on the liquidity of currency due to low interest rates from banks. The New York Times Building and other buildings in the Middletown area were built during the period of high currency liquidity just before the IP. At the time, with the city's high development, street-level space was a significant concern. Because, the ownership of real estate in Times Square was affected by the rise of capitalist enterprises, where individuals secured investments through interest or loans and invested them in stocks or real estate investment companies for a share of the profits. See *Rapid Developments through Solidarity with Finance*. Elevated railways and cable cars built in the late 1800s were developed by private companies and replaced by subways, with maintenance organizations transitioning to public entities. According to Le Corbusier's urban theory, securing open space in proportion to the height of buildings and relieving traffic concentration became difficult in New York City. This theory clashed with the real estate business community, which craved skyscrapers in cities; it was a social conflict that pitted building developers against the ideology.; It refers to Social Conflict #9.

As discussed in amplified benefits, Times Square has benefited from urban concentration, but it may not be the best example of balanced development that can be applied to other cities in terms of intensity and efficiency. The development of Times Square should not serve as an appropriate example for development in less concentrated areas without similar opportunities for industrial, real estate, or cultural businesses. From the Times Square example, development focused on a neighborhood like Times Square should include some degree of groundbreaking development, including infrastructure connections to bolster the area. In an economy the size of Times Square, development intensity and street efficiency conflict with each other, as population growth, traffic growth, and demand for real estate projects are inevitable. In this case, Le Corbusier's theory and the economic growth of the region are in conflict.

- **Respect in Fidelity of Law**

Gentrification can only be socially justified if the intention to make society and the urban environment better is socially acceptable. It is difficult to forcibly push people out of an area if they are already there in some way, if they are historically valued, or if their contributions to society are perceived by the majority as acceptable. Jane Jacobs criticized the pushing of the pre-occupied industries in the city, which lost the chance of commerce and of wealthy people for the city in the 1950s through the 60s. (Schubert, 2014) The heterogenetic society was the outcome derived by the influx of the general population instead of purging the pre-existed occupants, and

it stabilized the balance of power by social conflicts counting on the stakeholders in district for development. Since the time of U.S. Secretary of the Treasury Alexander Hamilton (1789-1795), Times Square has been home to the horse industry, wholesale auto parts, and commerce, in addition to theaters and entertainment venues. Even afterward, Times Square attempted to push out the substandard communities such as homosexuals, sex and peep show business. However, it still avoided homogeneity through the efforts of diverse communities. There has been an ongoing debate about the legitimacy of existing communities as local neighborhoods are developed. Gentrification itself violates human dignity if it excludes existing communities for the sake of local development. If so, it is essential to know how socially accepted communities can be recognized and what has the most significant impact on the social perception of substandard communities.

In recent years, New York's society and politicians have come to recognize the existence of gays and lesbians and their activities. (Lawrence v. Texas, 2003) It took a long time for this to happen, not only in Times Square but throughout the United States, within the scope of the law under our liberal constitution. The reason it took so long was that the perception of acceptance of homosexuals changed before the constitutional ruling was changed. An incident in Times Square that contributed to negative perceptions of the homosexual community - the revelation of the gay bar business and its ties to the Genovese crime family - was publicized in the media, giving politicians with unfriendly perceptions of homosexual people a rationale for exclusionary policies to control them. See *Social Conflict #4*. Times Square also had to spend a long time clearing the streets from the vandalism and sex business to invite the 42DP; in the 1990s, the increasing number of cops on the street with its substantial commission functioned to squeal the street crimes and the crime organizations in New York City and the zoning amendments since the 1960s issued no permit for adultery and inappropriate business within the regular business operated commercial districts.

Eventually, the presence of homosexuals did not create opposition to the community, but rather their illegal activities were socially unpalatable and their activities were curbed through the use of enforcement. The case of the gay community in Times Square illustrates that it is the Constitution that legally guarantees the existence of a sub-standard community, and it is the enforcement that affects their activities. Eradicating illegal communities prosecuted by public authorities and abandoning them by mutual agreement under certain conditions ought not to be judged by conventional means of gentrification. Even in the case of currently existing religious organizations, their existence should not be judged by the public or politics if they are not violating the law even if their activities and influence have diminished due to a loss of local spirituality. The city of heterogeneity shall respect the urban existences and their performance under the constitution until the charges are made judicially. Politics became the party to set up the socio-environment for urban progress by distinguishing between accepting the existence of urban communities under the constitution and controlling the activities of the public. District communities and municipalities shall still have the right to pole out the illegal or society-disoriented communities for their intended society.

Summary

Times Square has the most successful outfigure of the urban development for "amplified-profit" that Edward Glaeser emphasized in his publications, the Triumph of the City. The area retains the highly estimated real estate value by concentration of business promotes the sales, investment and cultural interests as the urban center which successfully transformed the urban character with vertical developments with infrastructural connections for delocalizing the tourists by stabilizing the social negativities since the Great Depression in 1928 (the Inceptive Point.) The Inceptive Point of the area invited the omnidirectional changes of involving the social interveners for community interest, economic stakeholders and varying the urban contexts by executing the political decisions to invite the New Deals for organizing the laborers for the infrastructural projects, recentering the urban interests to economic benefits and stabilizing the social conditions in Times Square. However, while the urban transformation aroused by the economic interests and rapidly changed the area by raising the real estate value, the development relied upon the financing to cover the development costs along the local projects

in solidarity with politics and mass media erupts the questions for the sustainability as the national and business debt skyrocketed; it is hard to say the Times Square where has the project developments, overrated monthly rents for commercial spaces and street density to be a reference to other development areas aiming for sustainable development. On the other hand, symbolic architecture had sustained the urban context by implement the recent economic interests to the historic theaters and kept the nostalgic entities in the area while it progressed the streets in efficiency. Low-income communities, religious institutions and small business became declined with hardship derived by the inflation, expansive rents and sociality in the district varies. Times Square has achieved the local development with advanced typology shown along the streets with social stabilities in balanced between politics and civic movements for progression of social conditions and preservation of historic entities. Still, the view of ethics garners whether the development of overhanded finance and politics was a preferable development to other regions that aim for progressive development, such as Times Square which resulted unbalanced occupants.

Figure and Diagram

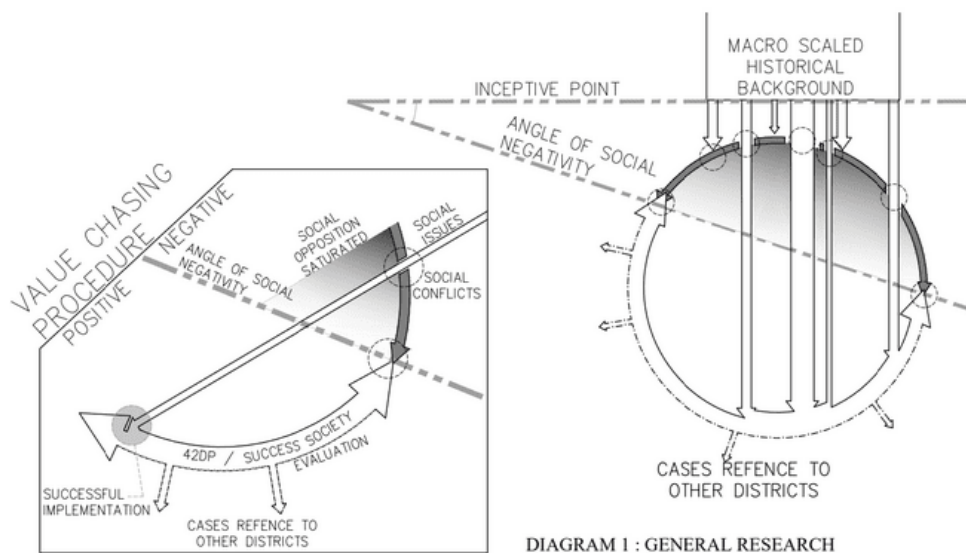


Figure 2- 1 Times Square 1921, the Getty Image



Figure 2- 2 'H' plan to connect East and West of City by Times Square and Grand Central, NY Tribune, August 2, 1918



Figure 2- 3 In 1900, The Pabst Hotel at the Same Site of One Time Building, Arthur Vitols, Byron Company (New York, N. Y.) - Museum of the City of New York



Figure 2-4 Hippodrome Theater (New York, N.Y.) Library of Congress



Figure 2-5 The Hammerstein's Olympia Theater at the Long Acre Square, 1895, Wondersofthebible.org

HOW ASTOR FORTUNE WAS FOUNDED AND GREW

First John Jacob Bought Farm Lands Now in Heart of the City.

\$20,000,000 BASE OF IT

Is Now \$100,000,000 at the Least and Will Be Three or Four Times That Soon.

The value of the estate of John Jacob Astor is estimated at anywhere from \$100,000,000 to \$200,000,000. For purposes of taxation the city assesses the holdings of John Jacob Astor at \$80,000,000. It represents the largest real estate fortune in the world. Within another generation or two the estate is likely to increase three or four times in value, since the largest holdings are in a section which has not yet had the benefit of settlement, while another large part of the estate on Manhattan Island is in a district which has been enhanced by many of the public improvements which have been planned by the city.

This estate has come down to the present head of the Astor family through several generations. It started in a comparatively small way and has grown through constant additions made by the successors of the original founders. The late John Jacob Astor added land to the

Times Square May Be Altered By Hotel Deal

NEW YORK, Dec. 4.—A plan to build a hotel on the site of the old Times Square, which would be the largest hotel in the world, is being considered by the city. The plan is to build a hotel on the site of the old Times Square, which would be the largest hotel in the world. The plan is to build a hotel on the site of the old Times Square, which would be the largest hotel in the world. The plan is to build a hotel on the site of the old Times Square, which would be the largest hotel in the world.

Overhead Sliced 60%, VA Says

The Veterans Administration and today is less than a 40 percent of its administrative cost in the last 10 years.

The agency said the cost of the Veterans Administration has been reduced by 60 percent, or from \$100 million in 1917 to \$40 million in 1927. It said the reduction in cost was due to the reduction in the number of employees, the reduction in the number of buildings, and the reduction in the number of other expenses.

Contact Lenses Old

LONDON.—The British Optical Association, by John Bennett, was the first person to suggest the use of contact lenses in 1827. The first contact lenses were made of glass and were used to correct nearsightedness.

Dollars Go to Belgium

BRUSSELS.—Dollars are being sent to Belgium to help the war-torn country. The United States has sent millions of dollars to Belgium to help the war-torn country.



Astors' Decision to Sell Eden Farm Is Lauded, for It Will Lift Barrier Across City From Broadway to Hudson River

Heirs of Late Henry Astor Will Give Public Opportunity to Buy Holdings Which Have Been Held by Family for 123 Years

The Astor family has decided to sell the Eden Farm, a large estate in the Hudson River valley. The sale is being lauded for it will lift a barrier across the city from Broadway to the Hudson River. The heirs of the late Henry Astor will give the public an opportunity to buy the holdings, which have been held by the family for 123 years.

Large Ownership and Policy of the Astors Prevented Full Development of Wide Strip of Realty From Times Square to River

The large ownership and policy of the Astors prevented the full development of a wide strip of realty from Times Square to the river. The sale of the Eden Farm will allow for the development of this area.

Activity Keeps

The sale of the Eden Farm is keeping activity in the real estate market. The public is showing interest in buying the holdings.

Figure 2-6 Upper-right John Jacob Astor IV (1912) Media Casted Astor's Properties Loaded to Market for Sale and Hotel Astor Deals, NYTribune in 1930

SECTION SIX EIGHTY PAGES THE NEW YORK HERALD

SOCIETY—NEWS AND PERSONAL NOTES
RESORTS—FASHION—AUTOMOBILES

NEW YORK, SUNDAY, NOVEMBER 5, 1932

Topics of the Day in Society

Suit Reveals Little Known Member of the Astor Family

Action in Behalf of John Jacob Astor, Jr., and His Half Sister, Alice Marcell Astor, Brings Armstrong Branch Into View.

Some of the Debutantes of the Season and a Bride of the Future

Miss Morris and Mr. Mills to Wed on Her Birthday

Other Important Marriages to Link Well Known New York Families.

The New York Herald features several articles on society and family matters. The main article is about a lawsuit involving John Jacob Astor, Jr. and his half sister, Alice Marcell Astor. The article mentions the Armstrong Branch and its involvement in the suit. Other articles mention debutantes and marriages, including the wedding of Miss Morris and Mr. Mills.

Declining Family Astor the Legal Suit against Armstrong, The New York Herald, 1932

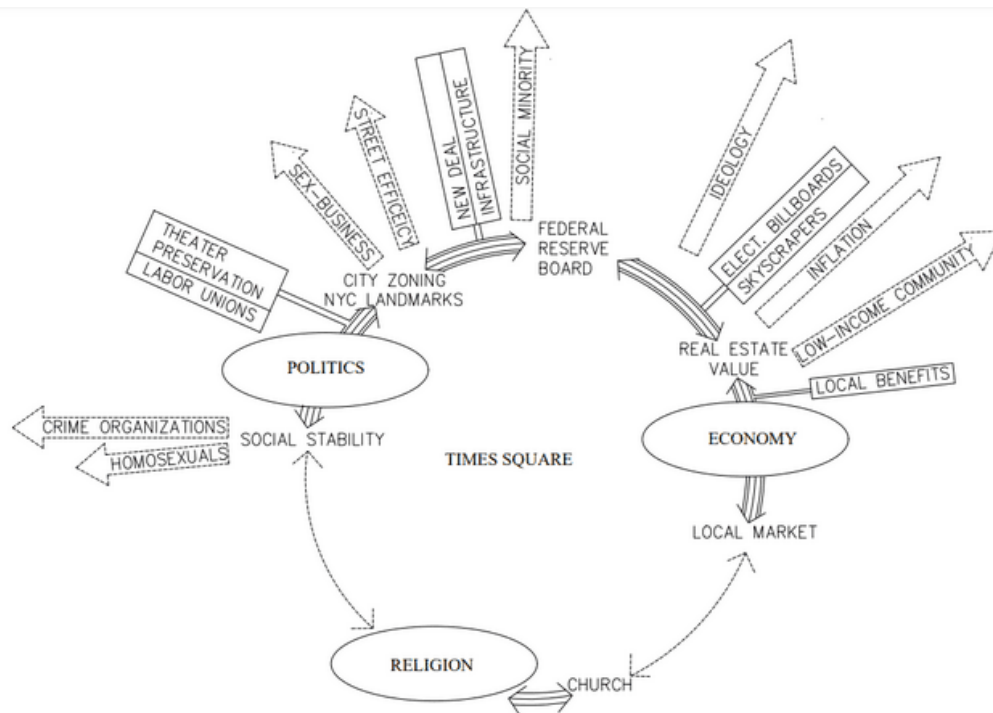


Diagram 1 - Social Conflicts of Times Square since the Inceptive Points/ the Solidarity of Politics, Economy and Religion in Existence and Activities and Consequential Declination



Figure 2-7, NY Times, 1973

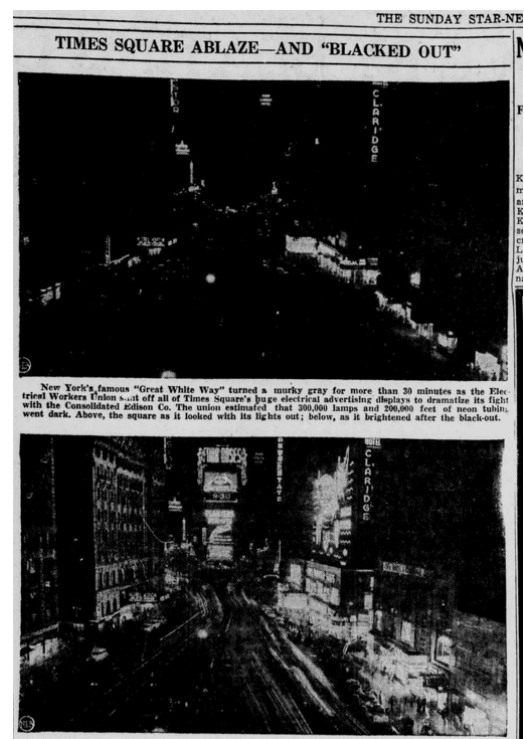


Figure 2-8 Electricity Labors' Strike against the ConEdison in 1948, the Sunday Star-News

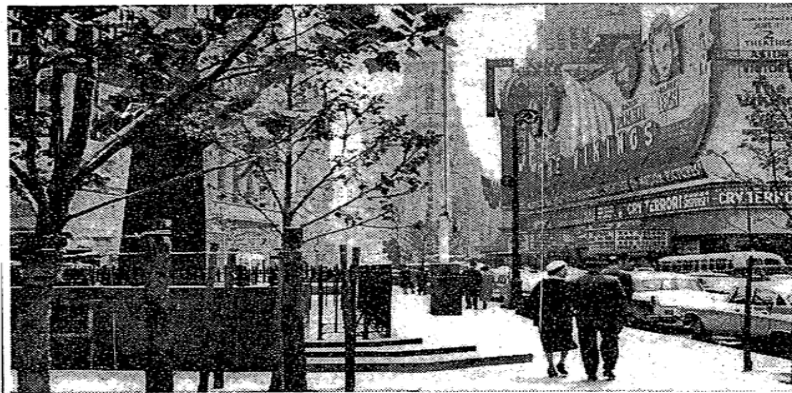
DUFFY SQUARE PLAN OF MOSES DISPUTED

Harry Brandt, motion-picture theatre operator, said yesterday that he liked trees and pigeons but did not believe either belonged in Times Square or Father Duffy Square directly north.

As chairman of the Committee to Improve Times Square, he explained a plan to improve Father Duffy Square also. The George M. Cohan Memorial Committee wants to erect a statue of the late actor-composer at the south end of Father Duffy Square. Robert Moses, Commissioner of Parks, has agreed and wants to beautify the area by planting trees there. Mr. Brandt's committee holds that trees merely hide eyesores and attract pigeons.

The plan advanced by Mr. Brandt's committee was designed by the architectural firm of A. Carl Stelling Associates. Its major features include enclosing most of Father Duffy Square

City to Prune Trees in a New Oasis in Duffy Square



A view of Duffy Square, looking south from Broadway and West Forty-seventh Street



Figure 2-9 Upper: City Argues Moses's Landscape concept/Lower: Today's Duffy Plaza, NY Times,1956,2006



Figure 2-10 The Hippodrome Theater at Lobby of 1120 Ave of Americas, The Hippodrome Realty

Chapter 3 The Analysis of the Revival in Asakusa, Taito Ward, Tokyo Metropolitan after the Wartime Through Social Conflicts

Research Motivation

Today, religious organizations that have long existed alongside local people are being challenged by social changes in the districts they control. The influence of religious organizations is declining everywhere as locals seeking diversity and economic benefits become more interested in developing projects that attract investors and increase market value instead of opting for conservation. Religions whose moral and philosophical stance rejects materialism have a limited capacity to act as agents of local development in modern society. However, in Tokyo, the city's oldest temple, Senso-Ji played a vital role in the local development of Asakusa, as an entertainment district while nevertheless retaining the area's traditional character, despite almost complete destruction caused by the Tokyo air raids. The temple played a vigorous role as a mediator between the community and the Tokyo Metropolitan Government as a spokesman for common interests. This research, therefore, examines the social conflicts that Senso-Ji has confronted with regard to the pressures of development of Asakusa on the one hand, and the legitimacy of perpetuating its traditional religious and cultural role in local society on the other. First, this article examines Senso-Ji's place in society based on its location in the history of Japanese Buddhism, which existed to offer spiritual and practical help to the ordinary people, and to investigate its social legitimacy as a local stakeholder and historical institution. Second, this paper considers the impact of the social changes that Asakusa had undergone during the Meiji and Taisho eras, by examining the social conflicts and changes in the Asakusa entertainment district, taking the Tokyo Air Raids as the Inceptive Point (IP). Third, it reconsiders how Senso-Ji responded to today's growth-oriented local developments, as proposed by Tokyo's Metropolitan planning authorities along lines commonly seen in all cities. Studying the role of Senso-Ji in the development of Asakusa can serve as a case study to justify the involvement of religious institutions in local issues and as a useful and practical example of progressive development which nevertheless permitted conservation of traditional features, as a result of pressure from social groups in a way that may be useful for other places facing similar problems.

Key words: Development, Buddhism, Conservatism, Social Change, Social Conflict, Humanity AIDS

Introduction

Today's growth-oriented development may conflict with religion and its institutions, which have predicated the conservatism of a region. Asakusa (浅草) is Tokyo's well-known entertainment district, with commercial programs and Tokyo's oldest Buddhist temple, where people constantly flock for consumption and rituals. It strives to anchor its urban character by fostering local markets and preserving traditional streets with religious ties. Furthermore, Tokyo has become one of the most progressive cities in the world but is losing its distinctive hierarchy from other cities. The city was recognized for the diversity of residents' culture and for building skyscrapers to address density and profit-intense development. Since the Tokyo Air Raids in 1945, it admits that social conflicts occurred throughout the societal changes in Tokyo while the Senso-Ji (浅草寺) garnered the active institution yearning for the conservative character of Asakusa in a most progressive city. (Oh, 2023)

Senso-Ji was first founded in 628 AD in a prominent land recorded the initiation of the temple by the aside of the Sumida River, and now is belonged to The Shou Kannon Shou 聖観音宗. (Kamimura, 1964) Buddhists has undergone resistance along the trend variations over the years; as Japanese Buddhism shifted its focus of worship from the Kannon to philosophy. (大竹憲治先生還暦記念論文集, 2011) Various sects of Buddhism also resisted feudal lords in arms to care for ordinary people, which was centered on their philosophy, during the Sengoku period (戦国時代). (Kim, 2019) During the Edo period, Senso-Ji was a thriving Buddhist temple and recreated Asakusa as a center of commerce and leisure that attracted people. During the Meiji era, the Asakusa's seven precincts were facilitated by Westernization and were partially reorganized under the directives of the government. (鈴木博之, 1990) Senso-Ji realized that the government had implemented

controversial policies, and since the wartime, it has been a passionate social activist representing the Asakusa community.

Throughout human history, there is no doubt that religion has contributed to cultural heritage through tradition and divinity, and is still practiced in local settings today. Asian countries, in particular, make substantial contributions to the region's traditional way of being through existing places of worship, pilgrimage activities that continue to this day, philosophies, educational institutions, and more. (大久保秀子, 2008) Buddhists intended to set village's identity, by establishing the O-teras (寺, -ji), which integrated horizontal and vertical structures with main halls (金堂) and pagodas (塔), representing the faithful's spirits. Furthermore, Japanese Buddhism had the peculiarity of finding the Buddha in nature to build the temple; religious practice was related to the folk life of local people. Due to the activities of the walking Buddha, Hijiri (ヒジリ), people and sacred activities of Buddhists were usually in close proximity. (伊藤唯真, 1984) Therefore, local Buddhist authority came from activities based on history and Buddhist philosophy that centered on village activities to care for people. Religious institutions became increasingly vocal in their efforts to make their presence felt in communities and influence their adherents over time. Governments attempted to weaken religious influence and interfere with faithful to facilitate governance. The Senso-Ji in Asakusa became a religious place of worship and a social contributor to the community throughout the local history to share common benefits.

Since the Taisho (大正) era, people have flocked to urban centers as cities industrialized, government policies increased fluidity of currency, and wars continued. Postwar Japan pushed for macroeconomic development that transformed local neighborhoods through the development of railroads, and the 1950s spurred the development of the "Tokaido metropolis," which dispersed residents and connected major cities by railroads to increase urban sprawl. (Pernice, 2013) Following the success of the 1964 Tokyo Olympics, Prime Minister Kakuei Tanaka (田中 角栄 1972-1974) also attempted to decentralize the population by developing transportation that allowed for "one-day connections" from Tokyo to anywhere, thus promoting balanced development throughout Japan. (田中 角栄, 2023) With the introduction of urban development to the west of Tokyo, including westward subway system, commercial and entertainment centers such as Nihonbashi, Shinjuku, and Shibuya have developed radically. In contrast, Asakusa, the most developed area in east Tokyo, earlier than westside, witnessed a creeping growth but spurred the restoration of destructed entities by air raids including the main hall and pagoda. While the rest parts of Tokyo conducted progressive development, Asakusa restored the Buddhist temple intact during the same period. It is an example of the polarization between urban progression by massive development projects in Tokyo and conservation in Asakusa by respecting social perceptions based on the historicity of Tokyo's oldest temple, Senso-Ji.

The presence of religious affiliations can be a hindrance to the economic development of the area and the diversity of the incoming population. Religious philosophies and the interests of modern society are hard to reconcile. However, Senso-Ji successfully exerts its influence in managing the Asakusa district to balance economic growth and preserve the established normality of the period. Despite the centralization of Buddhist activity as a philosophical practice over the years, the Asakusa Design Guidelines, which acknowledge Senso-Ji's religious affiliation, still regulate developers. Eventually, Japan's preservation of its traditions and historical sites has led to a tourism policy that capitalizes on its history. (Basic Law for Promotion Tourism Nation, Japan, 2007) Asakusa can serve as a model for all local developments where religious and historical organizations work with the local community to achieve successful development while respecting conservatism. In 1945, the bombing destroyed all of Asakusa, and instead of replanning the area, it was thoroughly restored. (Figure 3-1) The meaning of restoring the Asakusa precincts after the Inceptive Point (IP) is maximized by succeeding in finding common values between the community and Senso-ji Temple in one of the world's most progressively developed cities, Tokyo. By requiring preservation for development, Asakusa has achieved a progressive local economy and a vibrant society.

Research Methodology

This research aims to evaluate Asakusa's development by examining social conflicts centered on the Senso-Ji and Asakusa communities that emerged between the progressive society of Tokyo and local conservatism after wartime. For this purpose, it is important to identify today's Asakusa as a thriving entertainment district in Tokyo to distinguish the conflicts throughout history that contributed and reflected its success. Moreover, it is necessary to establish the temporality of the case study excerpts for the existential method of researching the factual history of the district in a limited period. Asakusa has overflowing social matters that are intimidated by government and societal tides while passing the periods of history. Among the significant issues that provoked Senso-Ji's changes in its history, this research initiated an insight from the Inceptive Point (IP) that inductively revealed Asakusa's success by overcoming social struggles: the Tokyo Air Raids in 1945, which affirmed the maximized meaning of restoration intact from pounding Asakusa ground as totally destructed area. Therefore, the most significant part of this research methodology is to determine the scale of the necessitated research background: confining the research area of the historical site, extracting conflict cases reflect today's Asakusa, and temporality set along the history of Senso-Ji to evaluate Asakusa's conservative activities amid the progressive socio-environment in Tokyo since IP.

Researching local history reveals the exclusive identity of the area that determines Asakusa as a thriving entertainment district, which distinguished from other districts. History is an important logical basis for establishing the research area of this thesis from the ontological perspective that communities respond to changes in government policy and relate to the social perspective of conservatism as presented by Senso-Ji. Asakusa precincts that the Meiji facilitated as the Asakusa Park with seven precincts included the Senso-Ji as the first precinct (Ikku, 一区), Nakamise-Dori (仲見世通り), the tribute path as the second (Nikku, 二区), Denbouin Garden (伝法院庭園) as the third (Sanku, 三区), Hyotan pond (瓢箪池) area as the fourth (Yonku, 四区), Hanyashiki (花やしき) the amusement park area as the fifth (Goku, 五区), the theater street as the sixth (Rokku, ロック, 六区) and the area for residents aside of the Rokku as the seventh precinct (Nanaku, 七区). (Liotta, 2009) Asakusa seven precincts were selected for this research area boundary based on their historical significance derived from disputes over property rights between Senso-Ji's history and Meiji's State Shinto facilitation and Westernization, which influenced the traditional local condition of the precincts. The Taisho's industrialization and the wartime for the Showa government affected the local community of Asakusa in solidarity with Senso-Ji amid the abruptly progressive changes in society after IP.

What is Asakusa's unique value among other historical districts? A historically remarkable Buddhist temple, Senso-Ji has a unique history since its founding, and in the midst of society, it has not been biased toward orthodox Buddhism, but rather has taken care of the ordinary people according to Buddhist philosophy, transforming its area into a leisure and commercial area to invite people in, and has historically opposed the government and leaned toward the general public. Rather than partially acknowledging these facts, it encompasses the entirety of historical facts drawn from Japanese Buddhism to determine Senso-Ji's unique identity. Obviously, the historical context of the district's case study is critical; in the case of Asakusa, the inherency of Asakusa is evidenced by its history before IP *See Discussion; Japanese Buddhism and its Sociality, Senso-Ji and Society*. The social influence of Senso-Ji's management in the precincts since the IP has been supported by the Asakusa community, which is evidenced by the sociality of temple and monks for local community and their extraordinary efforts to balance local economic growth with the maintenance of the conservative character of the city.

The Inceptive Point (IP) is the moment that initiates the researcher's insight into the social scientific research of subject development, to maximize the practical context and deliberation. IP is established after the

overall research for the subject area because it establishes a beginning point for research to gather historical clues that reflect the thriving consequences of the neighborhood. The researcher presents an evaluation of the subject area based on a factual history that shows social conflict and establishes the starting point of the history that led to the outcome. This is the procedure for presenting insights into this research. The IP of Asakusa for this case study is the Tokyo Air Raid in 1945. See *Inceptive Point (IP)*.

For this study, the scale of social conflict extracted from the entire history of Asakusa is the activity of socially pronounced debates and disagreements that were publicly presented for mediation and mitigation to render Asakusa a successful area. The Yomiuri Journal (読売新聞) is one of the most historical publications that has collected key social conflicts for this study. Asakusa's success can be attributed to the fact that the Asakusa Development Guidelines still regulate development in a way that respects the history and religiosity of Senso-Ji, and that it is an economic activity that respects the diversity that happens on the streets while adhering to a conservatism that contrasts with today's verticality-intense development.

In architectural activities, the scale of the project, which limits such the work area, scope of work, and punch list, is the most essential dimension for architects to solve problems and develop different forms of design. The challenge of this study was to understand the scale and temporality of the issues that have been raised between religious organizations, residents, and governments in the region for centuries. The setting temporality for the relentlessly passaged time allowed to find out the existential value of Senso-Ji and its influential region with its Buddhist history, because the region's uniqueness is found from its historicity. Moreover, the scale of the conflict shows the extent to which Senso-Ji's social activities were involved, especially in the postwar period. Today, the reaction of studying Asakusa's prosperity based on the social negativity found in local history has become a counterpoint to the conservative stance of Senso-Ji against the progressive social environment set by the government, which determined the scale of social change. It is the art of countervailing history with the negatives that have the progression. Despite Senso-Ji's stance against the General Headquarter (GHQ) and the Japanese government, the precincts of Senso-Ji and Asakusa were restored intact, with no replanning of the area. Restoring the neighborhood after the war, amidst the political turmoil of bombed-out areas, has given the community a reason to adhere to its conservative urban character.

Discussion

Historical Background

- **Japanese Buddhism and its Sociality**

Buddhism was introduced to Japan in 6th Century, earlier than the Nara (奈良) period, AD 710~794. (Das, 2020) Among the various theories about the introduction of Buddhism to Japan, it is believed that Kannon statues were brought to northern Kyushu by nobles and monks as part of the overall exchange between Baekje and Japan; this is the most likely explanation that friendly traded each other during the Japanese Asuka (飛鳥) period and the reign of King Muryeong of Baekje (LÁZÁR, 2021). Of course, Buddhism on the Baekje, the Korean peninsula was influenced by Chinese Buddhism, with these monks being sent to Japan to interact with Buddhist teachers and students of the Buddhist vows. By the Heian (平安) period, Heian-Kyo (平安京), now Kyoto, became the capital of country in tie between Buddhism and government of the Kammu Tenno (桓武天皇). (Britannica.com) The early Heian period has already witnessed the construction of numerous temples under Tenno's policies, including gateway and landmark temples designating the east and west sides of Heian-Kyo, To-Ji (東寺), and Sai-Ji (西寺). (Plutschow, 1979) Kyoto's famous temples, main halls, and pagodas, such as Todai-Ji (東大寺、738) and Byodo-In (平等院、1052), were built by aristocrats and monks during the same period. Initially, Buddhism was practiced by and centered on monks, local daimyos, and upper-class nobles. However, the faith spread among the people over time and influenced civilians in Japan. (Nishi and Hozumi, 1985)

Buddhist rituals began with worship centered around pagodas, sacred structures that housed the relics at the bottom of core pillar and symbolized ancient Buddhism. (Soper, 1940) The position of the Pagoda as a vertical representation of divinity and an object of Buddhist devotion changed over time. (小泉和子, 2019) The core pillar, the Shinbashira (心柱、Figure 3-2), connecting to the Sorin as the peak of the Pagoda, with perfect symmetry for all sides of the Pagoda, was the earlier Buddhist's structural concept to represent the grave of the Shakyamuni and his divinity. The Pagoda, where the image of Buddha or the relics was enshrined in the earlier periods, even invited people to worship closer instead of distancing people from the Buddha by the surrounding roof built later. The painting decoration and sculpture of Deity were articulating activities to express the Buddha's superiority and the monk's spirituality decorated inside of Pagoda. In Nara-era Buddhism, the interior space of a temple was not designed for people to enter, as the volume of space inside the hall was limited to the placement of Deities. (Figure 3-3) The Houryu-Ji (法隆寺), which was built in the Nara Period (710-794), was the first temple to be architecturally expressed with the main hall's significance levelized by the Pagoda (<https://www.horyuji.or.jp/en/garan/>, Inoue, 1985)². Later, the proportion of the main hall became almost square by placing the Deity of Buddha in the rear center for stronger symmetry of structure and to invite faithful under the structure. (Figure 3-4) As time passed, the object of worship shifted from the Pagoda to the doctrinal center, and in the case of Mahayana Buddhism in particular, to preach the six realms of Buddhist philosophy to the faithful. (大竹憲治, 2011) The shift from simple votive offerings in front of the Pagoda to philosophy-centered instruction has also led to skepticism about considering the Pagoda as an object of worship. In the case of Hongan-Ji (本願寺) in Kyoto, the size of the main hall overwhelmed both pagodas and ample space was created in the front center of the temple area so that the public could face the Buddha's Deity under the main hall structure. (Figure 3-5 小泉和子, 2019)

After the Heian period, the disruption of politics from Kamakura 鎌倉 and Muromachi 室町 shogunates tensed out the nation, then the Daimyos turmoiled the nation with civil war during the Sengoku Period (1454? ~1605). Japan's various Buddhist sects engaged in aggressive social activism, which led to disputes and dissonance overrule that demeaned the people. The ordinary people and local merchants, who had become economically enriched by commercial activities, rebelled against the actual ruling class in solidarity with the monks from various sects of Buddhism, which organized the military in the Etchu and Kaga regions, the Ikko-itki (一向一揆, Buddhist Militants). Oda Nobunaga became friendly with Western-style Catholic priests to adapt the force against these Buddhist militants and engaged the monks of the Lotus sect and the Pure Land sect in a doctrinal dispute in an attempt to thwart the Buddhist forces. This event, which ultimately led to the decline of the Lotus sect, is known as the Azuchi Sect Theory, 安土宗論. (Kim, 2019) This was a time in Japanese history when the conflict between the military force of Japanese lords and Buddhism was at its most intense, and Buddhism sided with the people.

Since ancient times, Buddhist places of worship have been found in nature, such as rivers and mountains, where statues of Kannon have been found, indicating the shaman who built the temples. (Yasumoto, 1962) The story depicts the building of Kannon statues and temples, the system of which is more friendly and in line with the ordinary people of the village, as opposed to the steady spread of Buddhism in Japan by the aristocracy as a ruling strategy. By looking at the interaction of Buddhism and ordinary village life, it is possible to understand how close Buddhist monks were to the people. In the case of Senso-Ji, the monks were scattered in villages outside the temple, living in close to the temple. (光井 渉, 2001, Figure 3-6) Monks and people shared

² The records of temple structures in the Houryu-Ji precinct before A.D. 670 was not apparently known. Followed official inventory found in 747.

beliefs and information at close range. The monks' devotion was inseparable from village life, and it's clear that monks and their followers tended to live in close proximity to one another. (鹿児島経済大学、1984) In addition, Hijiri's activities, which centered on Buddhism and approached the common people to serve as walking Buddha, broke down the boundaries between spiritual and secular, noble and commoner, and created a harmonious faith in the village. (伊藤唯真, 1984) Japanese Buddhism carried the spirituality based on Buddhist philosophy for caring for people in the turmoil of social implementation throughout periods since the Buddhist settlement in Japan, and common people rated Buddhism as the most likable religion in history.

- **Senso - Ji and Society**

The beginning of Senso-Ji is well-known to have been a folk activity based on existential Buddhism. The local setting, the Sumida River, flows a side of Senso-Ji to the east, and the activities and buildings on both sides of the river have been described by many writers and artists since the Edo period. The Kannon, the statue of Avalokitesvara Bodhisattva that fishermen caught and brought from the Sumida River and their reverence for it became the beginning of Senso-Ji, the center of Asakusa's religious and commercial district. (推古天皇 36 年 628, <https://www.senso-ji.jp/>) Unlike the conventional history of Buddhism in authority, which was spread through monks and aristocrats around the Heian-Kyo beginning in the Nara periods, Senso-Ji's beginnings are grounded in the locality of everyday life aforementioned the image of Buddha found by ordinates from the nature.

Essential objects of worship in Japanese Buddhism are represented architecturally: the pagoda, where monks store the relics left behind when their bodies are incinerated after death, and the image of Buddha from the earlier periods, and the main hall, which enshrines the original image of Kannon for later Buddhism and people's rituals. (Kamimura, 1964) Senso-Ji has these two essential structures to represent the divinity of Buddhists and is occupied with demonstrating its monasteries and inviting faithful. Actually, the towers of temples, visible from afar, represented the center of civilian life and the urban hierarchy and symbolized the town before modernization in Japan. (西田雅嗣, 2013) An important change in temple architecture occurred in the main hall, as the Buddhist doctrine preached to them became more critical than structures representing divinity. The main hall proportionally enlarged the frontage and rear side and, in almost 1:1 proportion, placed the Deity statue in the center, and the faithful and tourists occupied the interior for respect. (Figure 3-8) In this way, temple architecture incorporated with philosophy-oriented Buddhism has reconfigured the temple space as a religious significance; eclecticism has been applied to incorporate the divinity and the trends of the times.

Nakamise-Dori, the straight path from Kaminari-mon (雷門) built in 927 A.D. to the main hall of Senso-Ji Temple is called Tribute Road (工良路), and it was the way for worshippers to reach Kannon in the main hall (観音の本堂). Imbued with religious significance, many people walked to the main hall for dedication, and as a believer, it was a way to walk to the gods while refining their appearance and mind. (能地克宜, 2017) In the Christian faith, the road to God is often analogized to the life of a believer, and spirituality and secularity are interpreted to be separate, leading to the prohibition of commercial activities near church parishes. (Grierson, 1958) In contrast, in post-medieval Japanese Buddhism, the tribute path to Senso-Ji have been transformed for commercial and leisure use. Nakamise-dori and the Rokku was a path that expected commercial activities by flowing movement to the main hall instead of stagnant activity like plazas. Even in the medieval streets of Europe, stagnant movement was formed at the plaza as the intersection of paths, and the role of the plaza was a public space where meetings and leisure activities took place. (Kurokawa, 1991) The plaza's role was vital, as it opened to view activities from streets at the plaza where the streets intersected. From the Edo period onward, Hyotan Pond in Asakusa was an open space where religious activities leading up to Senso-Ji and the activities of Rokku and Hanayashiki could be seen at a glance. (Figure 5.3) As such, Asakusa's precincts were areas where straightly aligned street programs and park spaces were harmonized even before its modernization.

Since its initial establishment, the Asakusa with Senso-Ji has suffered extensive destruction through four wars and a series of disasters, with the Tokyo Air Raid of 1945 causing damage throughout all precincts of Asakusa Park. (能地克宜, 2017) Although the Japanese government had the role in charge of recovering the damages in a bigger role after the emergency case, most of Asakusa streets and the buildings of Nakamise were restored intact. By the Shinto Directive, 神道指令, the GHQ took an execution with the Showa government to eradicate the military and nationalism-politics from the Shinto. (Ikehata, 2013) The authority of Senso-Ji, which had transcended community politics and upheld historical conservatism, was not derived solely from doctrine or philosophy. People's reverence centered on the history of Senso-Ji and sociality representing community is the source of its authority. It is therefore essential to study the influence of Senso-Ji in Asakusa in the context of today's rapid development, with its growing political role and frictions to preserve conservatism in religious history.

- **Asakusa, Tokyo Metropolitan, Japan**

Japan's government system had long been the Shogunate feudalism, with one commander in charge of governance serving the Tenno (天皇) and people before the Meiji Restoration in 1868. During the Jomon 縄文 era, even earlier than Buddhism in Japan, Shinto was witnessed as the religion for serving their God, 神, primarily found in nature. The Shinto ritual site was developed throughout Japan and allowed people to serve Shintoism as their religion from that era. Nature organically resembled the architecture to build the Jinja, which was the language to express the beauty of its existence and god's notion. (Teeuwen, 2007) Since Meiji proclaimed the State Shinto of Japan, it led to the separation between Shinto and Buddhism 神仏分離. It confiscated all public properties, including the Buddhist temple's precinct areas, for being Japan under the Tenno-centered government. (Hotta, 2012) Moreover, it had also applied to all religious establishments with their properties until the Shinto directives by the end of the war.

During the Westernization, European architects participated in remodeling the city by visiting cities in Japan. They criticized the obscurity of building lines for distinguishing the interior and exterior, the difficulty of securing the private area, and shutting down the outdoor mechanism. (Hein, 2010) In response to the criticism, the city abruptly began to change the streets by building institutional buildings and cultural landmarks in Tokyo, with heavier materials than the Japanese long-time preferred indigenous architectural materials. These buildings were erected with bricks-veneer, stones, and vertical conveying technology for higher floors. In Asakusa, there had been western style entertainment buildings and institutions were built and changed the city scape. (藤森照信, 1999, Figure 3-10) Before the Meiji era, primary social programs and architectural entities that dominated the heights of human activity were castles 城 built for military and political purposes during the Sengoku period and Buddhist pagodas 塔. These expressed the authority of the ruler or religion, were objects of worship, and also represented the characteristic of the town and the objects of people's attention. A notable change in Westernization was the transformation of hierarchy in the city center: once, there were only Buddhist symbol spires, the Sorin of pagoda against the sky. Post-Meiji Tokyo has been forced to embrace the diversity of traditional and Western verticality. (鈴木博之, 1990) Commercial residents of Nakamise-dori were forced to move out in order to westernize the exterior with brick facades. Yoshiwara, a red-light district, was expelled from its long-occupied area to the northwest of Asakusa by government order to liquidate substandard businesses and implement some social westernization exercises. (読売新聞, 1875, 1948) Japanese society and its corresponding commerce and recreation activities had strived even before Westernization; the city activities were placed by the long-time occupants of the area based on their habitual interests. These streets were occupied by houses, stores, and religious institutions, destroyed by disasters and wartimes, and persistently restored. Also, the Senso-Ji in Asakusa existed after restorations over times of many natural disasters and wars to occupy with neighbors and the faithful. The vernacular materials for the Japanese traditional architecture, which had built Shinto Jinjas, Buddhist temples, and habitable units, intended the advantage of today's Japanese light constructions in the rapid restorations of the destructions during its geo-political matters over the periods.

The urban development by Westernization should have riveted with logic to persuade the occupants instead of the abrupt conduct of government.

In 1894, the Bank of Japan was established with the purpose of resetting the national economic systems after activating the new currency, the Japanese Yen (New Currency Act of Japan, 1871), and supporting the municipal government by overthrowing pre-existed government infrastructure 廃藩置県, to the prefectural municipalities which contained the adjustment of currency liquidity for finance and of market prices under the central government supervision. (Shizumi, 2017) The infrastructure projects incurred in the interior of the Honshu area were developed to transport the war supply along its directions. They implemented local public transportation to invite regional customers to Asakusa. (東京人, 2008) The Japanese war policy led to a consequence of financial and socio-economic changes and influenced private enterprises. (Noguchi, 1998) During Japan's war, the policy of forcibly relocating civilians was implemented, 強制疎開 in 1944, to select densely populated areas to avoid intensive bombardment. At this time, the Mitomo-Kan (三友館, Figure 3-9), located in the Rokku, Asakusa, was forced to close. (越澤 明, 1991) After the war, the France-za (フランス座), a cultural theater, opened on the same site. Definitely, the Japanese wars at the beginning of the 1900s influenced the private businesses in Asakusa and Japan. During wartime since westernization, the Japanese government exercised the political power to control the community and also affected the Asakusa entertainment district.

Inceptive Point (IP)

After the Meiji Restoration, Japan fought and won international expeditionary wars during Western expansion to the East (against the Qing Empire and Russia). From 1942 onward, the Pacific War directly hit Japan's mainland, and the country suffered heavy losses. In order to facilitate the transportation of war supplies, railroads and transportation in the Honshu region were developed, and reorganizing finance and businesses was made as the government's intention to finance the war budget and industrial development. (Noguchi, 1998) The attack on Pearl Harbor marked the entry of the United States into the war, directly hitting Japan's largest cities and destroying 40% of the country. The U.S. B-29s used incendiary palm bombs to attack Japan, a strategy of fire attack that targeted Japan's wooden construction. It swept the bombed area entirely. On the other hand, it took advantage of rebuilding the destroyed area quickly based on Japanese light construction and financial support from the government.

The controversial governance of Japan caused social conflicts with Senso-Ji of Asakusa. The Showa 昭和 government was criticized for dual rule by forming the GHQ in solidarity with the Americans who were bombing the country. The government established the brothels to fulfill the demands of American soldiers throughout Japan; ironically, it was ever ordered to purge the Yoshiwara from its area. Taxation increased after the war to pay for subway and housing construction with infrastructure rehabilitation. It caused inflation for prices to rise. (Shavell, 1948) However, the government's failed provision of sufficient housing and subsidizing daily necessities delayed the restoration of people's lives after the air raids, so massive housing was constructed by the private sector. (Ono, 2017) These contradictory government policies amid postwar restoration prompted Senso-Ji to protest against the Japanese government, which committed spoiled leadership in solidarity with the GHQ.

The bombing of Tokyo becomes the IP for Asakusa's local stance towards conservatism after the war. For the people who flocked to Asakusa in search of work, the tramps who lost their livelihoods, and the street vendors, these social problems and the government's response became pressing issues. Cultural businesses such as movies, Eros, and Strip Shows replaced traditional theaters in Asakusa and sought to capitalize on profits as the cultural trends changed, leading to Rokku Street's change. (読売新聞, 1946) The government's rationing of necessities, which needed to be funded by a modest tax increase, was supported by Machikai (町会) to help the community. (読売新聞, 1946) The war-destroyed Senso-Ji's main hall was left unrestored for six years. However,

the Senso-Ji exercised social influence against the government; it supported monks' resistance against the pro-American government and protected the interests of street vendors and tramps who flocked to Asakusa for their initial life support. The development of media and diversifying people's interests led Asakusa to introduce new cultural projects for Hyotan Pond. Senso-Ji and Pagoda, destroyed by the bombing in 1945, were reconstructed gradually during 1951 until 1973. As such, the post-war restoration of Asakusa succeeded in gaining the attention of the private sector as a religious institution in defiance of the government; this was not simply due to religious sentiment or tradition.

The reconstruction of cities entirely destroyed by war, the IP, has justified government intervention to bring in new infrastructure and to people's lives in social matters. Since no city was perfect, replanning for new social development after a war or significant disaster, where the previous condition was reconsidered and shortcomings were made up for, had been practiced throughout the ages. (Diefendorf, 2009) While the central government and Tokyo Metropolitan Government had legitimacy for re-facilitating the building of new structures in Asakusa, all areas were restored with respect to the existing program. The reconstruction of the pre-existing Asakusa after the war, designated as the IP in 1945, maximized its significance by restoring the authority of tradition and religion beyond the role of big government.

Turmoiled Society After the IP

Right after the war, Senso-Ji monks collided with the Japanese government by protesting against the American-established General Headquarters (GHQ, 連合軍最高司令部) for the occupation alliance, the formal opponent of the war that enraged the area with the massacre through air raids. (讀賣新聞, 1945) It was apparently rioted against the Japanese government that neglected to count Japanese victims and turned the stance to be dependent on the Americans. Before the modernized media broadcasted news, people relied upon the radio and the news flyers (チラシ) flowed on the street, but if the anti-America papers were found, they enforced the law a penalty. The Japanese government and the GHQ co-joined to exercise post-war governance with unilateral stance. Instead, Senso-Ji criticized the Japanese government for valuing its ties with the United States more than supporting its people. After the IP, the government's role in subsidizing local governments' massive budgets to support people in emergencies grew. However, the significance of Senso-Ji's protest during a period of American policy aimed at influencing the defeated nation of Japan was maximized because it occurred in the midst of people's total reliance on the government to help them cope with life after the war.

In 1946, the Yomiuri media raised the dispute over the origin of the Kannon and whether it still existed and was enshrined in Senso-Ji of Asakusa which belonged to the Shou-Kannon Sect; aforementioned, the dispute between the Lotus and Pure Land Buddhism, which Oda Nobunaga opened in similarity. (*See Discussion: Japanese Buddhism and its Sociality*) As the area of Asakusa had been disruptively demolished by the series of unfortunate events such as the Great Fire, earthquake, and Air Raid over its history, the dispute held by the several leading monks from Shinjuku Senso-Ji, Asakusa Senso-Ji, and historians raising the question if the Kannon of the Asakusa Senso-Ji was the original statue that the Senso-Ji had carried over 1,000 years.

Obviously, the divinity of ritual ceremony in Senso-Ji relied on this Kannon's origin. Three parties rose to dispute their idea about the origin of the Kannon in the Asakusa, Senso-Ji in Shinjuku, Senso-Ji of Asakusa, and a chief monk who represented the Imado campus. Initially, the Kannon was built as a gold statue of about 4 square centimeters, and its principal image has been preserved in Chosho-Ji in Imado Cho since the Nara period. However, a big fire about 200 years ago blew away the temples where the Kannon enshrined, and a monk transported the image of Kannon from the Rokugo clan of Akita Prefecture, which was rebuilt in 1930; Mr. Ichimaru Danjo (市丸団治) to represent the Shinjuku campus of Senso-Ji insisted. However, The Chief of Chosho-Ji, Imado's campus insisted that the Kannon in the Asakusa was the original Kannon, which was intact without any disturbance. The original Asakusa Temple (本家浅草寺) claimed the origin of the Kannon statue was found

in a wood-carved statue from the Beckjae dynasty, and during the fire, this original statue disappeared. Senso-Ji is a temple practicing traditional Buddhist rituals and is recognized for its religious and historical significance. The provenance of Kannon can be a sensitive issue for Senso-Ji. The orthodoxy of Senso-Ji Buddhism is based on the fact that Senso-Ji Temple in Asakusa is the oldest Buddhist temple in Tokyo, and has hosted Buddhists for over 1,000 years, emphasizing tradition and faith, and if the origins of Kannon are fabricated, the orthodoxy of Kannon will be devalued.

With advice from the GHQ, the Japanese government set an urgent policy for rebuilding three hundred thousand apartment units per year after the war but failed to provide sufficient numbered units. Even since the government armed the politics for recovery by lowering the interests to release the capital fluidity, the recovery had not satisfied reconditioning the ruins in budgets. So, private sectors took advantage of lower interest rates to provide numerous housing units for war recovery. The provision of daily necessities in emergencies failed until the recovery of logistic-infrastructure conditions after the war. The civic organizations called "Machikai, 町会" were actively performing social support to the civilians after the war to support them with the daily necessities and food that the National government could not fulfill the outnumbered demands. (読売新聞, 1946) The civic support on behalf of the Asakusa was pronounced with such organizations, the Women's Organization (浅草おかみさん会), which social networks for sharing ideas for raising their children and the social requests and reports for their husbands doing business in Asakusa's precinct area. (読売新聞, 1946, 1972) Also, the Asakusa organization (浅草会) attempted to elongate the Ginza subway Line (銀座線) to the Asakusa Station for more intensity in the Asakusa area. (読売新聞, 1973) The businesses of Asakusa began relying on the delocalized customers reached by the subways since the Ginza line, which connects Asakusa and Tokyo station, was established in 1927. (東京人, 2008) Even though these organizations' purposes were not entirely bound with what the Senso-Ji acclaimed for the opposition against the government, the civic organizations, Machikai, established their goodness as the purpose, found out the social grips, and garnered activities with the involvement of the local traditional festivals (お祭り), social networks of business and children education, and the urban planning reviews.

No sign showed that Asakusa had a chance of rebuilding all seven precincts in its jurisdiction in prior condition until the subway was restored. Transit laborers sparked the labor minimum wage increase through a series of strikes and cut the visitors in Asakusa; as in the similar case of disasters and depression in the United States in 1929, the laborers that organized their social power demonstrated benefits by social protest and overwhelmed the political grips manifested in their society. However, the union's protest to ease out for the approval as their requests sent to politicians had not been supported by the local business occupants and the Senso-Ji because it affected the business when they cut the area for their protests. The labor union activities leaned on politics, which had shown less interest to local people who struggled with their business and commuting. The labor unions' strike insisted on their favor, like raising the minimum wages, which had to move politics and intimidated Asakusa's local economy by cutting the subways' visiting customers. The subway laborers union's interests completely opposed the Asakusa communities and lost their support.

Around the Yoshiwara, a traditional red-light district since the Edo period, the Senso-Ji garnered policy that was possibly contrary to their belief in religion for accepting Yoshiwara at the northwest side of the Asakusa area; it left the area, which occupied for hundreds of years in the Edo period, due to the big fire in 1875. (読売新聞, 1875) The sincerity of Buddhism might challenge Tokyo's most prominent Buddhist institution, inviting substandard occupants to a side of it from a religious perspective and how the Buddhists would treat the red-light district. However, based on the philosophy, the six realms of Buddhism 六派哲學, which had turned to become the most teachable theory in Mahayana Buddhism 大勝仏教 to dominant faiths as passing the periods, the compassion among the principles dealt with people experiencing poverty and victims of hard times and accepted them in care. American soldiers became the demands of the sexual businesses in Rokku, including

Asakusa, where a series of strip performances took place. As aforementioned, the Japanese government ironically established official brothels for sexuality distribution to American Soldiers after purging Yoshiwara. (Kramm, 2017) During the war, the lost businesses around Asakusa had no choice but to invite customers in, even if they were sub-standard businesses like Eros and Strips, which occupied the Rokku; these businesses faced no opposition in Senso-Ji.

While the Japanese government's role in war reconstruction was growing, Senso-Ji's role was to accommodate businesses as much as possible on its grounds without exclusion; that also helped to finance Senso-Ji. Even though it challenged the orthodoxy of Senso-Ji as the religious center for Buddhism, the favor of Asakusa speculated the respect to Senso-Ji that conducted its social activities on behalf of people rather than its Buddhist sincerity on faith. Buddhism's emphasis on divine philosophy over religious ritual and practical civic activities ensured it could win the people's support amidst the post-war government's policy of controversy and unilaterality. The people's passion for Asakusa's development was articulated through the activities of residents' organizations, as shown in pushing forward the extension of the Ginza subway line to Asakusa. As such, Asakusa has been able to maintain its commercial and cultural intensity due to its respect for Senso-Ji Temple and the involvement of residents in social programs for the development of the area.

Senso-Ji and Business during the Modernization

Based on the six-fold philosophy, Buddhist activity practiced compassion, sympathy for ordinary people in hardship, and non-attachment to the wealthy greed. (Yeheisai, 2019) Supporting the faith through various activities in care and rituals and protesting against the government was the foundation of Japanese Buddhism for centuries, especially in disaster and war. (*See Discussion: Japanese Buddhism and its Sociality*) Therefore, it was not doctrinally easy for Buddhist institutions to engage directly in business or local development for profit. After the Shinto directive, ownership of the religious land was returned to its inherent owner. (Breen, 2010); Senso-Ji had retaken property ownership of Asakusa grounds by canceling the land designation of Asakusa Park in 1951. (See Reference 99) In 1951, Senso-Ji decided to divest some of the parcels of Hyotan pond (瓢箪池) area to local developers to cover the cost of restoring Asakusa's main hall, which had been destroyed in an air raid, and to develop the area as a business concentration and receive revenue from business owners. However, Senso-Ji experienced friction in selling his partial property, Hyotan pond, and exposed weaknesses in participating in actual business.

Senso-Ji finally decided to sell the partial area of Hyotan Pond, which had a direct view of the Rokku intensified by people enjoying cultural and commercial programs. (Figure 3-11) When Senso-Ji decided to sell this partial property, there was a conflict in the temple organization; 日比野繁雄 Hibino Shigeo, who took charge of selling the partial property, caused trouble in the brokerage. The deal that caused the problem was that Senso-Ji sold the property to Mr. Shigeo, known as a special faithful of Senso-Ji, for 300 million yen, and he took the procedure of hiring the real estate broker to deal with the development company for 450 million yen in differentiating the value of the deal. The Senso-Ji refused to yield the title of the subject area to the development company and accused Mr. Shigeo of being inappropriate in making the business out of the divine property. (読売新聞, 1951) Because, Senso-Ji realized that these two parties, Mr. Shigeo and the development company, were turning the temple's property into a business for private profit. Still, the Senso-Ji real estate selling case was closed by handing the title to the development company after the local court's legal settlement procedure. (読売新聞, 1951) A recreation center called the New World (新世界, Figure 3-12) was proposed in the subject area in 1959. This recreation center was expected to bring new economic revival and cultural vitality to Asakusa, which was stagnating as even Eros and Strip shows had lost popularity. However, surprisingly, the New World failed to gain popularity in a short period of operating its business, too. This groundbreaking project allowed people to enjoy various recreational activities and dining in a seven-story building. Unfortunately, the New World Recreation Center was socially defamed in the media for losing intensity and as the place where a few people committed suicide. According to the opinion, the spread of television led to the failure of the

entertainment business. The penetration rate of television in the 1960s and 70s skyrocketed (85% in 1965, Keiko, 2003), letting people enjoy their channels at home instead of visiting the cultural entertainment center. A new building for the Japan Racing Association (JRA, Figure 3-12) was built where the New World was demolished; it literally retreated to the government association for its program. An attempt to implement Senso-Ji Asakusa through newly proposed cultural projects such as the New World was unsuccessful due to a misreading of media trends.

Additionally, media developments, as televisions and movies, were diagnosed as the cause of Asakusa's Rokku district, the Theater District, losing its influence and subverting the character and intensity typical of its longtime cultural clientele. Starting in 1950, Japan's theatrical theaters were already experiencing a deficit. People diversified their interests in cultures that were becoming increasingly prominent internationally, as the war and postwar restoration caused inflation in various items, resulting in expensive theater tickets that were taxed. (読売新聞, 1957) In the five to six years after the war ended in 1945, Japan's entertainment business ever reached such a peak that Tokyo was called the city of theaters. Theatrical theaters developed programs that suited people's tastes, abandoning traditional plays such as Engeki and performing Western-style plays such as opera. After the war, Asakusa, which was managed by a religious institution representing Tokyo, was already experiencing the decadence of its theaters and caused a religious contradiction by allowing an Eros-Strip Show through business-oriented women for American soldiers. Later, the IP, commerce replaced the theaters to transform Rokku's street into a modern mixed-use street.

Tokyo's oldest amusement park, Hanayashiki 花やしき, was built in 1853, and since then a series of private companies have been invited to manage the park, with Sudacho Shokudo (須田町食堂) taking over in 1939. Due to the war and the government's evacuation 強制疎開 in 1944, the amusement park was not in a proper state to function and attract tourists. Under a national emergency, Hanayashiki was affected by government policy and was accused of being occupied without authorization under the evacuation order. (Historical chronology, hanayashiki.net) To reorganize the socio-economic setting in Japan, the GHQ and Japanese government called out the dissolution of the Japanese financial business to reorganize the Japanese enterprises and investments; businesses and the Bank of Japan were tied tighter than pre-war, management and ownership tended to be separated and unionizing the laborers preferred. (Haghirian, 2016) At the time of the war, all vacant lots and parks were owned by the prefectural government, but Hanayashiki partnered with private companies to restore them. Following BANPRESTO's business reorganization, the Bandai Namco, an entertainment company, has been in charge of restoration and management since 2008. (bandainamco.co.jp) Senso-Ji, which owns the land, charges the company a certain amount of land use fee each month.

The controversy and irony happened to the Asakusa area in a turbulent socio-environment after IP when Senso-Ji collided with the social trends in profit marketing and ownership trading. As mentioned, the Sensō-Ji protested to GHQ, basically turning against America, their enemy in the war. The GHQ has proposed the Shinto directives that would ultimately reserve the ownership of religious properties to the inherent owner in Japan. On the other hand, the fourth precinct area, Hyotan Pond, was eventually reoccupied by the government association, the JRA, by failing the business of the recreational center after the Shinto directives. After the IP, Japan encountered typical changes in cultural trends, industries, and customer favoritism, but the business community witnessed the changes more keenly than Senso-Ji, which housed a wide range of companies in precincts from holding companies to substandard business. Therefore, the religious institution's role for Asakusa was to invite the local businesses in its precinct area, let them work at their discretion, and collect the fee for land usage instead of conducting the actual business.

Asakusa along the Modern Trends

The decision to preserve local traditions and the orthodoxy of a particular religion, rather than pushing new programs and revamped urban design in existing urban areas, has resulted in neighborhoods that are

distinctly different in character from those that have developed more homogeneously in recent years. The scale of value gains through preservation by the homage it entails to the existing community and requires persuading new residents to have the patience to withhold the progressivity. Preservation also shows that an area has dedicated itself to preserving at least some of the character that has manifested throughout its development history before evaluating the economic and political consequences. Mobilizing investment to construct new buildings or market new businesses is at the discretion, outcome, and competence of the developer, whereas preservation is about protecting existing communities and their historic fabric, rather than transforming it, and is not easily assessed by the economic growth of the area. In the case of Asakusa, however, the results of the preservation of the conservative character that Senso-Ji inherited from the Edo period were publicly announced through various media to attract tourists, and its surrounded area socially mediated with local government, which forms the progressive development for the increased density of the area.

Pony Tower (ポニータワー, completed in 1967), a vertical structure built to attract tourists in Asakusa to the observation deck, became another failed venture following the twelve-story, Ryounkaku. In the area, it was difficult to find a sufficient space for a parking lot accessible to tour buses, and legal action was taken against the developer for protruding the structure beyond the lot line. Eventually, it was demolished at the same time when Senso-Ji's pagoda was restored in 1973. (読賣新聞、1973) The Pony Tower was located on the precincts of Asakusa, and despite significant investment from private companies, including the Fujifilm, it was a commercial failure. (president.jp, 2018) The other criticism was that the structure, incompatible with Asakusa's inherent character, led to unbearable awkwardness and failed to attract customers despite the city's numerous subway lines. Businesses that involved innovation with vertical structure in the Asakusa precincts, such as the Ryounkaku, The New World, and Poni Tower, mainly were unsuccessful.

In 1973, the bombing-torn pagoda of Asakusa Senso-Ji was completely restored. During restoration, controversy arose over using aluminum for the peak (Sorin) on top of the five-storied pagoda. (読売新聞、1973) The previous three and five leveled pagodas used mainly bronze for the Sorin, an essential part of purifying the monks' minds and symbolizing heaven for Buddhists. Of course, a temple might be able to find the best materials that resemble traditional temple techniques but are also waterproof or lightning-proof with advanced materials in budget. However, it was concerned about using aluminum for Senso-Ji, Tokyo's oldest temple. Aluminum is known for being an inexpensive and malleable metal that can be severely weathered, unlike bronze, the metal traditionally used for the most Buddhist significant parts of Senso-Ji's pagoda. (読売新聞、1973)

The goal of preserving Asakusa Rokku is to restore the Art Deco style popularly featured in characterizing modernism by Westernization when the street was most populated. Over time, Asakusa pushed for the revival of Asakusa with each new project, but most of them not succeeded, except for Rokku and Nakamise-dori in the Asakusa precincts. The current shopping malls at Rokku do not represent the cultural uniqueness of Asakusa; they merely exist as a commercial means to gain consumers on crowded streets. The early 1900s was a time of prosperity for Asakusa, when the commercial and cultural districts of Rokku were crowded with people who preferred its inherent characters and programs, and the city's architectural value is rooted in that era. In recent years, the direction of Rokku's preservation has been set toward reviving its most prosperous period, with a stringency on developer discretion under the Asakusa Design Guidelines. (浅草ロック地区、台東区、2019) Memories of Rokku's prosperous days helped create the preservative regulation that developers can refer to when reviving nostalgic characters from the pre-war era.

Recent regional developments have prioritized economic growth and a culturally changing society, and Tokyo and its surrounding neighborhoods, in particular, have partially facilitated attempts to change Asakusa's adherence to preservation, regardless of its size. However, Asakusa is changing to keep pace with modern

development trends, rather than relying solely on tradition. The changes mainly take place at the ground level; The commercial strip of the Kaminarimon-dori still encourages the continuity of sales areas in function indoors and outdoors but regulates the verticality in limit. Moreover, Orange Street (オレンジ通り) is reminiscent of Portugal's Pink Street (Rua Nova do Carvalho, Portugal). However, the fact that cars drive on roads painted orange reduces the practicality of the color design. Orange Street also has lighted bays to encourage nighttime activity, but unlike other parts of the Asakusa area, the retail shops mostly occupied on Orange Street close earlier than restaurants around the area. In the 1960s, Asakusa's cultural businesses failed as TV became more popular and cultural adaptation programs increased, but nowadays, comedy shows from Asakusa's France-za (フランス座) have begun to be broadcast on TV and social media. (Figure 3-13) Therefore, Asakusa has proven that no matter how preferred the spatial environment is for commerce, if business owners cannot adapt to the new commerce or are unprepared for change, they will fail. Asakusa's Senso-Ji Temple and the streets have promoted intense commerce and traditional culture to the Asakusa area as a value. Therefore, the decision to preserve the traditional commercial streets after the war, based on the opinions and concerns of the people's civic organizations, by an institution with a historical and religious authority, was a value that resulted in the actual progression of the area.

Senso-Ji with Today's Issues of City.

Modernization changed people's commercial and cultural tastes in Asakusa, and the market became as profit-oriented as any city. Religion, which had influenced people's consciousness and behavior for much longer than modern ideology and philosophical values, came into conflict with the modernization of this region. In particular, pre-Reformation Christianity rejected commerce as an unholy act and regarded private profit accumulation. However, Buddhism is said to have flourished in countries and regions that valued commerce, and the conversion of Nakamise-dori to commerce after the Edo period is a practical application of Buddhist philosophy that emphasized the importance of people's lives and compassion for the less fortunate. (島村美由紀, 2002) In the Asakusa precincts, including Nakamise-dori and Hanayashiki, merchants deal a certain amount of money to pay Senso-Ji for land usage, which also serves as a contribution to Senso-Ji's economic strength. As such, the Senso-Ji has been expected to protest and intervene in government policies that affect local merchants since the war. The Senso-Ji's authority derives from the respect it earns from its attention to the merchants in the precincts and its mediation with the city government, as well as the economic power by the local merchants contributes. The authority of the Senso-Ji was used to regulate conflicts with larger political forces and modern trends, and to coerce conservatism on the precincts for the benefit of the workers.

After the 2010 Fukushima earthquake, the number of international tourists to Japan plummeted. This issue was also discussed in Asakusa. With fewer foreign tourists in Asakusa, some merchants on Nakamise-dori went out of business, and shops selling souvenirs started selling rice to make ends meet. When natural disasters strike, people tend to rely on the government better than other social agents. This is because, in the aftermath of a disaster, there are often no professionals outside government departments who can provide solid solutions to primitive life issues for residents. Senso-Ji Temple, on the other hand, housed evacuees who were unable to return to their homes after the earthquake on its precincts, and local merchants in Nakamise-dori Street made their efforts to cope by installing translation dials and communication devices for foreign tourists. (読売新聞, 2011) Foreign tourists have become one of the most essential sources of income for the business communities of Asakusa, which boasts a traditional townscape built over 400 years ago since the beginning of the Edo Shogunate. When the worldwide lockdown for the COVID-19 pandemic began in 2020, dependency on the government increased due to the economic depression caused by the regulation for containing people's outdoor activities. Nonetheless, the Senso-Ji kept on the religious ceremony of lightning the Kaminari-mon, which had begun since the restoration of Kaminari-mon in 1968, for lightening by delivering the lights from Kyoto for its rituals during the lockdown. (読売新聞, 2011)

In response to modern trends in sustainable development, Senso-Ji's roof material has also changed: it is made of titanium. The 930 kilograms of earth and sand covering the entire main hall has been reduced to 180 kilograms. (読売新聞, 2011) While the faith of the Senso-Ji, which has withstood the test of time, is debatable, the development of the region and the nature of its religious authority has remained unchanged amidst modern trends. Architecturally, the authority of the temple was assured by the scale of the tiled roofs. Examples of the post-medieval design of the nave, which sheltered the vestry and the faithful together under one roof, were mentioned earlier. (*Discussion, Senso - Ji and Society*) Another example is the use of aluminum, a modern building material, for the Pagoda's Sorin. It has been argued that the religious significance implied by the Sorin and essentially the materials used is related to the orthodoxy of the faith. Nevertheless, the fifty-three meters height of the Pagoda from the ground level where the Sorin ends is currently established as the height regulation for new buildings in the current Asakusa Design Guidelines. (city.taito.lg.jp) In the Tokyo Metropolitan area, large-scale construction with total floor area of more than 10,000 square meters must be supervised by the Tokyo Metropolitan Government's construction department, which issues construction permits. (東京都都市整備局市街地建築部建築指導課) Suppose these conflicts with the Asakusa Guidelines, which Taito City recognizes. In that case, the Tokyo Metropolitan may be able to solidify with the developer that the latter's regulations are more flexible than the guidelines that limit development under the height of religious symbols at Senso-Ji. The Asakusa Mansion Tower, which was planned to be built outside the Senso-Ji Temple precincts, to the west of Asakusa, has been met with legal action by Senso-Ji and residents' organizations. (読売新聞, 2011) Eventually, after the Tokyo High Court arbitration, the tower which proposed 36th floors with 693 residential units was completed in 2012. Another skyscraper called Asakusa Residence (住友 マンション), proposed by the Sumitomo Development, is currently under construction in the southwestern part of the sharp outer Asakusa precincts. These two high-rise projects claim that the high-rise development introduces modern design and recognizes the excellence of the Asakusa's inheritance. (asakusa-tower.premium-mansion-selection.com/, sumitomo-rd-mansion.jp) However, the initiative of Senso-Ji Temple and residents' organizations favored development that acknowledged Asakusa's long-standing conservatism.

The current Asakusa precincts continue to adhere to the stance of low-height architecture, 下町. Even though Asakusa had not poled the high-rise developments, for its periods, its local economy with hospitality had benefited the conventional community allied with Senso-Ji because it satisfied them that the streets of Asakusa filled with the tourists who preferred the traditional scape in Tokyo. But it's important to look forward to vertical development that will allow you to see Tokyo's top landmarks and commute to Asakusa's public transportation. Whenever there is a clash between current developing trends and the existing society, residents' organizations offer cross-sharing opinions and countermeasures to ongoing local projects. Two organizations that contribute to the character of the Asakusa area are Senso-Ji and residents' organizations, and they have been active since the postwar period, the Inceptive Point, with the slogan of revitalizing Asakusa. Even amid the coronavirus pandemic, Asakusa has been holding the Kaminari-mon lighting ceremony, which has been going on since before the Meiji era, and is carrying out various activities to revive Asakusa's former glory. This regional development of Asakusa differs from today's, which relies on new construction and government-funded infrastructure. Senso-Ji's activities with residents' organizations confront the situation to welcome or contain the changes in the neighborhood's transformation.

Summary

Nowadays, the religious institution became the hinderance of the progressive development which attached the economic development involves the massive construction and social changes with complex society. Senso-Ji, a historical Buddhism temple existed for a longest period in Tokyo and witnessed its social activities on behalf of Japanese ordinary people and the occupants in Asakusa's precinct since the Edo period when the precinct of Asakusa turned to more commercializing itself. Senso-Ji has contributed as the significant social stakeholder of the local development of Asakusa neighborhood and as the mediator between the municipality's

progressive policies and the Asakusa community. The historicity and religious perception of Japanese people yielded the Senso-Ji's fame. After the Inceptive Point, the Tokyo Air Raid in 1945 the social trends and economic interests with progressive developments westwarded in Tokyo, Senso-Ji attempted to restore the destroyed religious entities and inviting the various commercial programs in the precincts; it concluded the commercializing Rokku from the theater street and the invitation of cultural business. Senso-Ji protested the Japanese government which conducted political controversies by being spoiled by the General Headquarters after the IP. Even though, the Senso-Ji was the historical and religious establishment to follow the social trends by imposing the advancement in building technology for religiously meaningful parts of its pagoda and the main hall, while it nurtures the care and compassion for victims of government's subtleness based on the Buddhist philosophy; It depicted the social conflicts drawn by Senso-Ji responded to various social problem for cultural trend varied and progressive changes of surroundings. Recently, the vertical developments around the precinct of Asakusa pressure the conservative context and inherent environment. However, the Senso-Ji has been successfully leading the Asakusa community by responding to the common goal for economic profit for small business sales by promoting the tourists saturate its precincts and keeping the conservative characters of Asakusa.



Figure 3-1: Tokyo Street Map in 1956 (left) and in 1907 (right) From 田中 聡、東京遺産

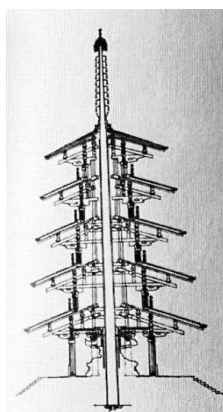


Figure 3-2: 心柱、Shinbashira, the Core Structure of Pagoda, 法隆寺 (Left)



Figure 3-3 興福寺の南門堂、Nan'en-dou of Kōfuku-Ji (Right) People began worship under structure.
From Inoue, Mitsuo, Space in Japanese Architecture

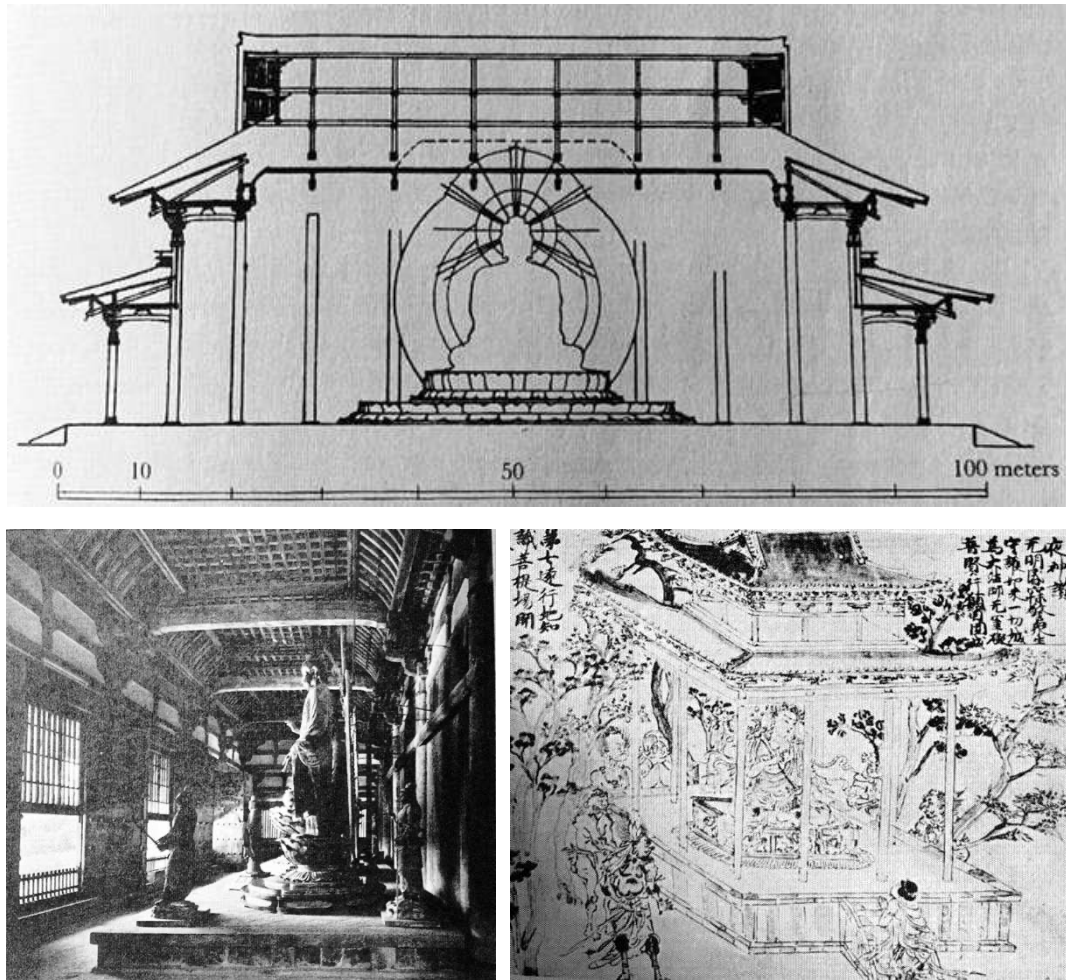


Figure 3-4: The Enshrined Deity related to the Size of Main Hall (Top)

Figure 3-5 唐招提寺、奈良 (Bottom Left)

Figure 3-6 Faithful worshipped Buddha by enshrining the Deity (Bottom Right)
From Inoue, Mitsuo, Space in Japanese Architecture



Figure 3-7: 東本願寺、京都 Higashi Honganji, Kyoto
From Author & The illuminating Engineering Institute of Japan

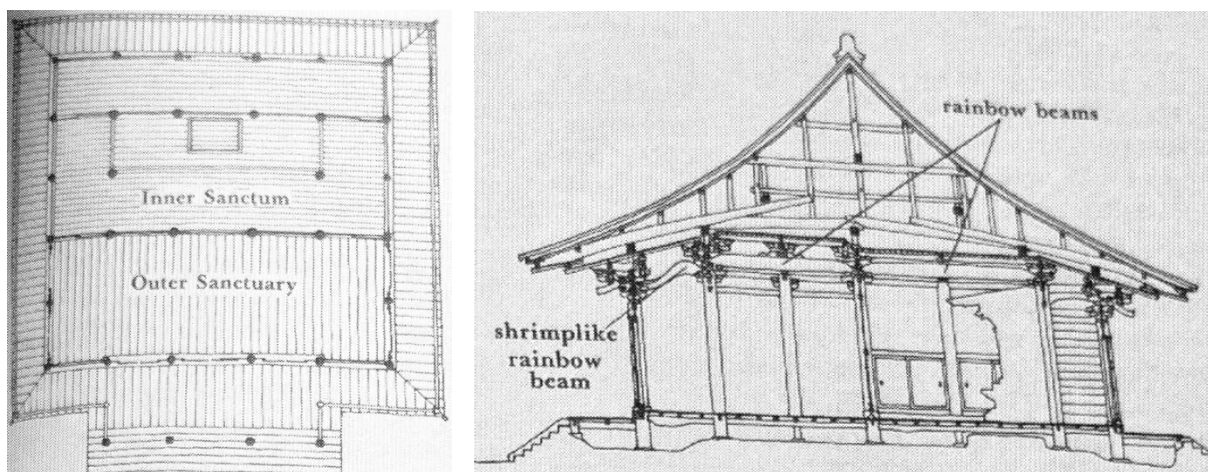


Figure 3-8: 長寿寺, Plan View of Choujyu-Ji (Left) & 鶴林寺 Kakurin-Ji (Right)
Main Halls to Bring People Inside the Main Hall for Celebration
From Kazuo Nishi, What is Japanese Architecture.

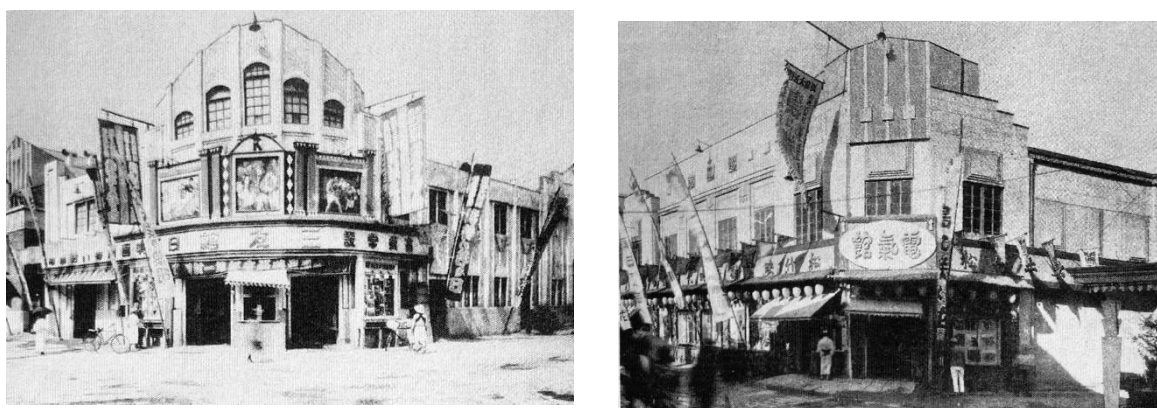


Figure 3-9: Theaters at Rokku (ロック、浅草) 三友館、San'yu Kan, Old France-za (フランス座)
Before the Evacuation Order from Government in 1944 (Left)
電気館 Denki-kan (Right) From 鈴木博之, 都市建築の明治

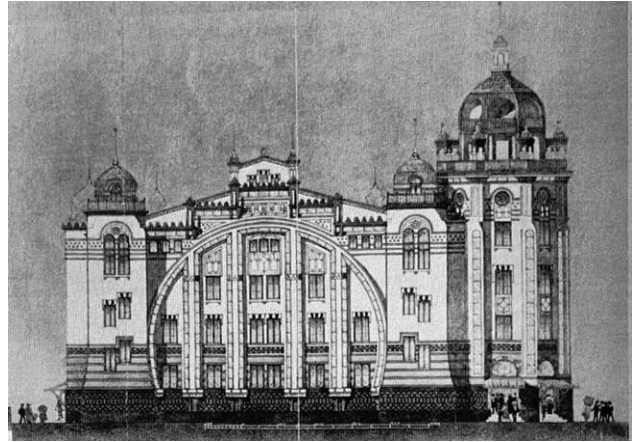
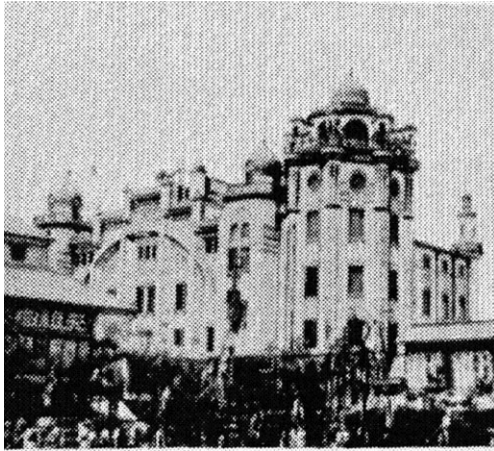


Figure 3-10: Westernized Verticality

Sumo Arena (ロック、浅草) From 鈴木博之, 都市建築の明治

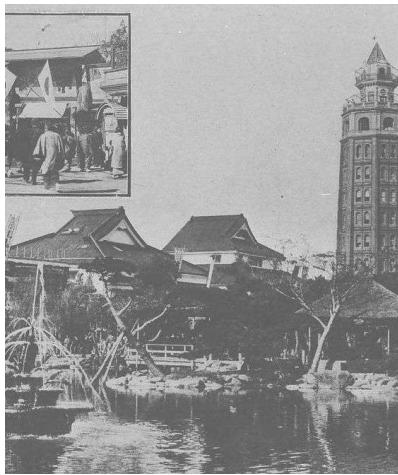


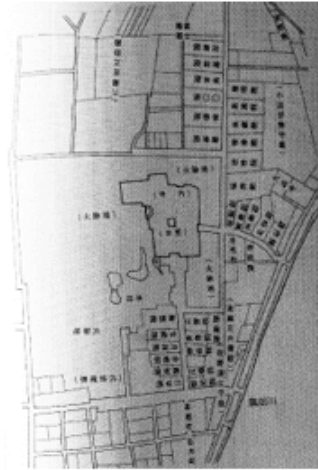
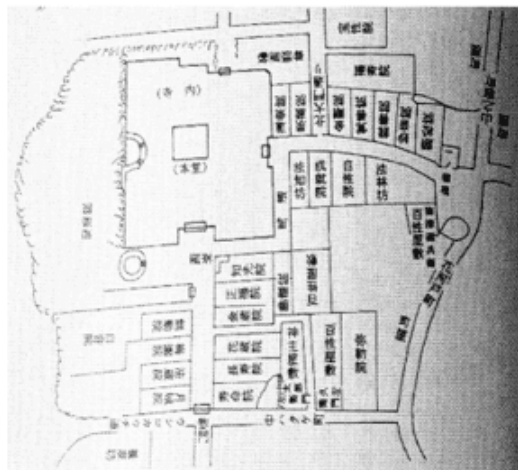
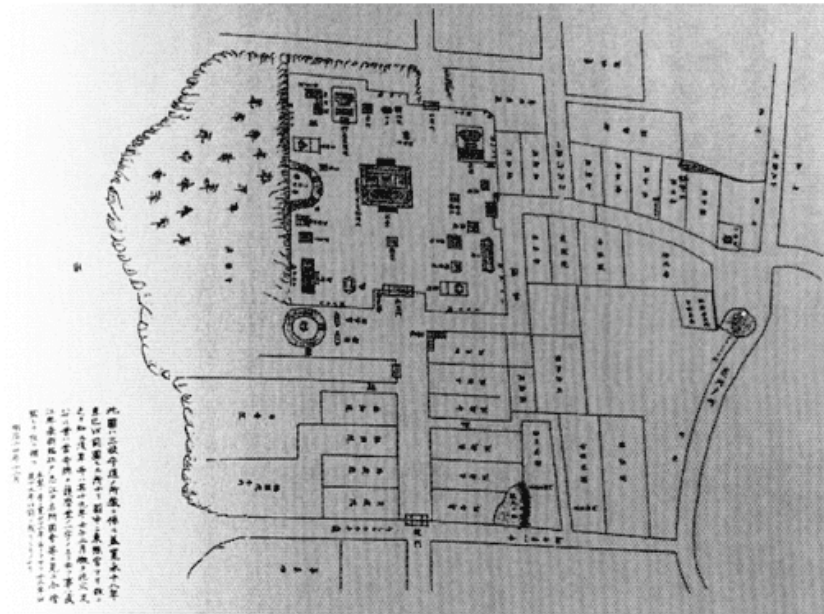
Figure 3-11: Rokku Street ロック、浅草 viewed from Hyotan Pond (瓢箪池)

From 浅草公園町会

Figure 3-12: The New World Recreation Center 新世界、浅草 (Left) From 読売新聞
& The Japan Racing Association JRA (Right) From Author



Figure 3-13: Chiba-TV-浅草お茶の間寄席

Figure 3-14: Asakusa Precincts before the Meiji
From 光井 渉、近世寺社境内とその建築

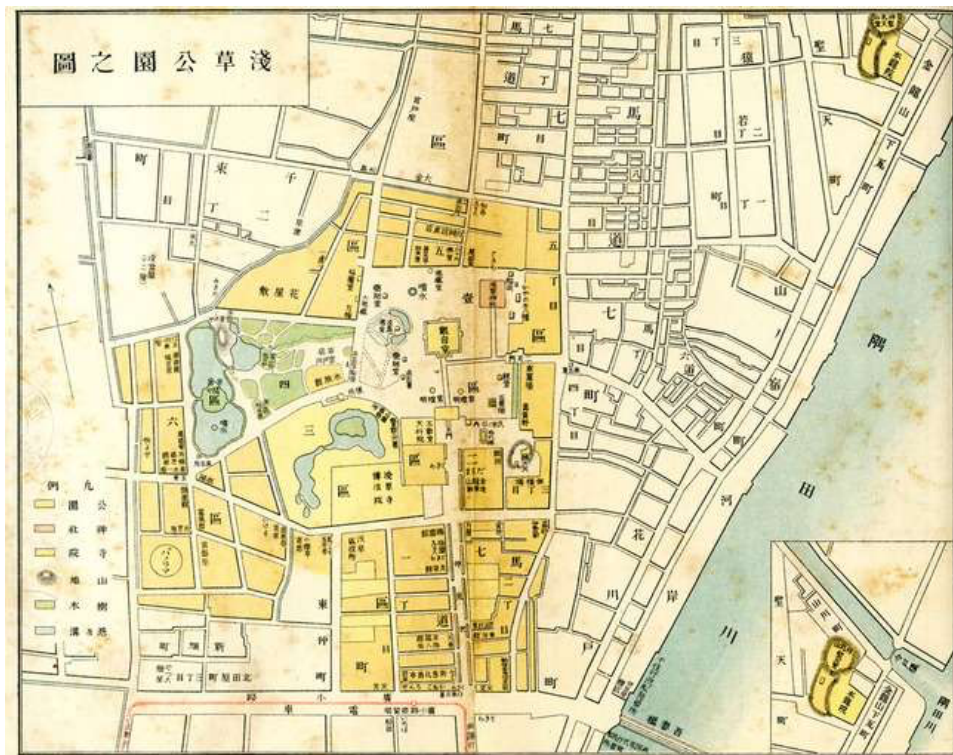
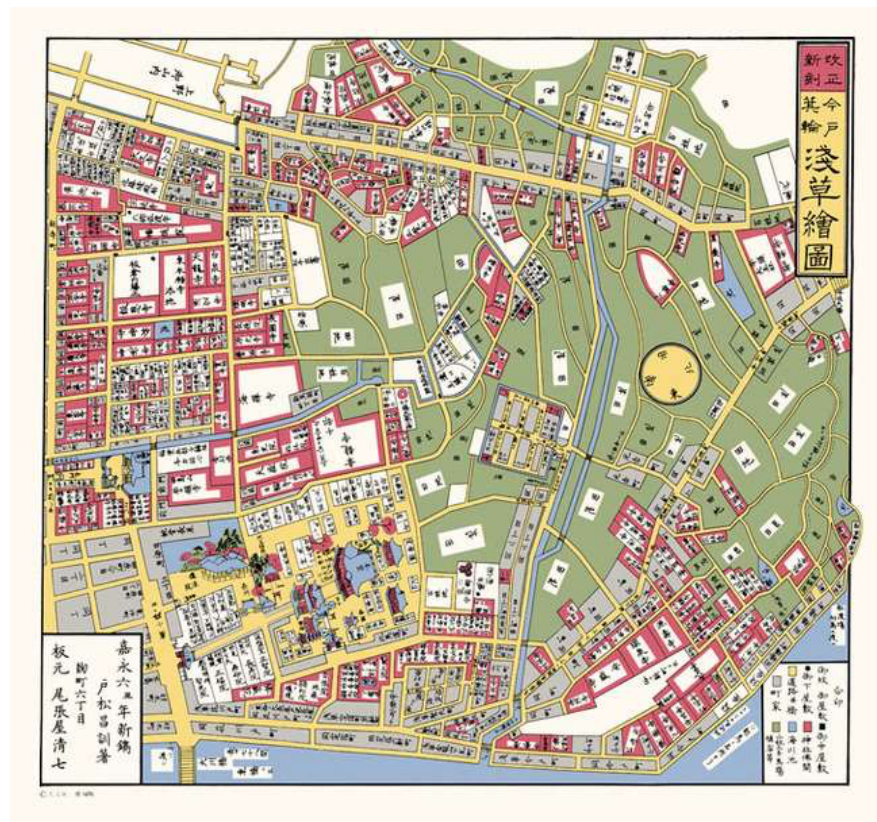


Figure 3-15 Senso-Ji and Asakusa Park Precinct area before & after the Meiji (1858, 1907)
From 浅草絵図（古地図ライブライ）、写真の中の明治 大正

Chapter 4 Title: Comparison of Social Progression Through Social Conflicts: The Juxtaposition of Two District Developments, Asakusa, Tokyo, and Times Square, New York City, During The 1900s

Research Motivation

This study is to compare and analyzes two district/neighbor scales of each city, Tokyo, Japan, and New York, NY investigating people's behavior reacting to the social conflicts for developmental events in the 1900s. This study examined the causes of conflicts stemming from human attributes and the social nature of those conflicts in the midst of abrupt social changes during the research period, the 1900s, based on a humanistic perspective. To study the connection between regional development and social conflict, it must investigate the justification for studying social conflicts along these two regions' developmental histories. In addition, in both Asakusa and Times Square, it was necessary to find out what the internal causes of human beings reacted to in the rapidly changing society of the 1900s and the procedure from the human internality to publicly raised conflicts. And what the inceptive point is in the historical timeline of the two regions, explains the humanistic paradox, how the conflicts in both districts are staged, and describes the general consequences of social conflict in Asakusa of Taito Ward and Times Square, Midtown Manhattan.

Introduction

The development of human history has relied on collisions. As Ian Morris explains in his book, it is quoted.

"Big government had won the war against Hitler, and now, perhaps, it could win wars against poverty and injustice ...voters started electing governments committed to national health services, social security, state-funded university educations... As empires went, most members of the American version concluded, this was not so bad." (Ian Morris, "War! What Is It Good For?", 2014, P278)

One grand nation in North America cheered the winning against the Nationalism triggered war from German. The turmoil from the worldwide scaled events affected human lives in the countries; all subsidies from the national taxes conducted by the Assembly grants and the executives of the nations to relieve the socio-economic damages of the municipalities such as cities and districts. During the insists on reviewing the approval process, the convergence itself was minimized before the vast implementations for recovery of the wars, which influenced all European nations with the Martial Plans and established NATO and the United Nations; the deficient social infrastructure in technology for converging was a reason before pummeling small voices until the 1960s. (Richard R. Nelson, 1991)

Eighteen years before this war that was ended by the atomic bombs in Japanese cities, another counterpunch delivered to the world scaled crisis was the Great Depression in 1927, which downturned all incurred numbers of price index, employment, and stocks of influenced countries. (Granados, Roux and Portes, 2009; David C Wheelock, 1989) The economy, however, had progressed since the Great Depression amid social complexity to many degrees. Accounting was not just the algebraic calculation but the livelihoods thinking and projections to seek the balance between expense and the needs of the accounting holders. (Park, 2004) And the business accounting department has faced more complications in implementing their business hoods, counting the central banks' interest determinations, currency ratio balance for international trading of their products, and expenses to cover the spending for social claims from the employee such as bonuses and retirement plans. (David C Wheelock, 1989) The importance of Macroeconomics arose, and especially in the United States, the currency rate system was changed from the gold standard currency to a flexible currency rate. (David C Wheelock, 1989)

The paradox of Ian Morris' war is that the history of war and the development of society went hand in hand. An interpretation of his writings is that human development has been passive rather than active. Human conservatism tends to be settled in social balance without changing until the limit in social acceptance when they feel secure. (Jost, Glaser, Kruglanski, and Sulloway 2003) Pain and conflict have dynamically changed

individuals and societies. In places devastated by war, there was restoration and recovery, and this was done with state-level support. Paradoxically, humans took advantage of the wars derived from the significant conflicts of human history among national territories during the process of its recovery. Although society bordered on its complexity, it still contributed to rebuilding its political infrastructure; it reformed the government support of the devastated lands around "big government." Also, diplomatically it designated German National Socialism and well-known Nazism as the inadmissible theories for governance and introduced the Freedom-based democracy to countries over the world. The scientists investigating the advanced bombing for the wars scattered to Russia and The United States contributed to the science to generate the advanced technology that applies to rocketing, uranium clean energy, and engine advancement. (Ian Morris, 2014) Brains of the economy and politicians during the wars and economic recessions realized the significance of central banking systems in their countries. Macroeconomics has been developed to bind international trading related to currency rates and interest rates adjusted by the central banking system with microeconomics like private consumption. While the US and Japan's GDP skyrocketed over the recovery period, the US dollar's value grew steadily, and the social changes to fix the local economy and restorative developments after wars began to affect their local municipalities through political policies. (Granados, Roux, and Portes, 2009; New Deal of the US and Labor Mobilization Plan of Japan, Bhuiyan, 2019)

As such, social conflicts in the development area were inevitable. Social conflict in architectural development is defined as the conflict arising from the architectural activities from the social environment, excluding architectural design and professional service. Social conflict refers to conflicts of opinion over the visible concept of architectural design and disputes that can affect metaphysical implementation in existing areas and spaces. This includes conflicts between communities that insist on changes in the region's architectural subjects or socio-economic activities.

To recover the devastated areas after the Tokyo Air Raid in 1945, Japan had reorganized the political infrastructure to finance the recovery of the subjective area, including Asakusa, Taito Ward, which was most severely pounded by bombing, with restructuring the construction and recovery bureaucracy to the national ministry; after the war Showa 22, in 1945, it established the post-war recovery bureaucracy 戦災復興院, and Showa 23 it merged the construction bureaucracy 建設院 and the Ministry of Land, Infrastructure and Transport 同省国土局, so it became the Ministry of Construction 建設省 for effective support in recovery finance, labor, and technical support. (公文類聚, 昭和二十三年, 1948) Although there were critics of the Japanese township from foreigners and international architects, Asakusa merely recovered its township by using the old main roads inherited from the era of the Shogunate. Times Square began to change its tone of space heavier than cultural and recreational purposes by leading social protests against the municipal government, claiming economic conditions and social privilege during the national turmoil. Politics became sharply logical and cunning to converge their supporters and to repeal the socially under-designated communities. Instead, the incompetent politics committed social segregation rather than mediating among the communities, and complete control over social crime delayed, for decades, district development in Times Square.

Research Methodology

In order for the research of architectural history to become a humanistic study for anthropological contribution, it is necessary to study the process in which human activities over regional changes lead to social conflict under a time constraint. Asakusa in Tokyo and Times Square in New York City are common cases of regional social influences along with the aforementioned national changes in the 1900s and are districts with the most successful tourist and commuter intensity to date. For this research to investigate the history of each district's development, the architectural activity's starting point is called the inceptive point (see the Inceptive Point), and time constraints are set from this point to the point that settles the developed condition that we realized as success. To establish an incentive point, it shall go over the most paradoxical point from the most successful part of each current region and examine it a priori. After the inceptive point, Asakusa in Tokyo had

the business communities and pre-occupants of the area grilled by Westernization upon its development led by the central government. Times Square in New York suffered social instabilities and rectified the development by politically rendered sociality. It is necessary to find the cause of the conflict in the individual who pre-existed in each district from humanistic references. It is helpful for a case study to know what general methods in social conflicts are staged and what methods were used in the social conflicts of Asakusa and Times Square in the 1900s. Then it pronouncedly reaches the reason why we investigate the social conflicts and what can be seen from Asakusa, Tokyo, and Times Square, New York City.

Even in pre-war periods, the civic movements in Japan and in the United States erupted the conflicts with the conservatism of each society. These two countries commonly had established the liberal constitution that covered the freedom of individual's human activity (the US Constitution, ratified in 1788; Japanese Constitution Amended in 1945). These were the cause of a conflict with the progressive society and individuals in Asakusa and Times Square. The reason why attention to the procedure of publicizing the conflicts in the developmental society is that an individual's intention psychologically and ideologically impacted has generated social conflict, and it is the procedure of leading the society respecting the human dignity. The ontological research of human activity is to scrutinize how individuals reacted to the rapidly developing area's lack of explanation. So, it raises nerves within them as they psychologically react to the social changes, and certain communities raise their voices against the subjectivities that conducted the developments. (Diagram 1)

Another important point in ontological research is that people's internal conflicts find friction expressed as social claims after gaining public consent. Asakusa and Times Square are the most socially developed areas in Asia and the United States, with sprawling habitual culture, literature, and philosophies. Individuals in these areas may have a different philosophical reference as the cause of the conflict from the individual's inherence. As an individual who observed the development activities centered on the central government, it had brought about the beginning of a conflict, and as a social being, it is necessary to know what was in the individual's conflict against the rejected community to find out their activities to lead out these conflicts to the social conflict against the social authorities.

In juxtaposition format for this research, specifying the social events that caused the social conflicts to appeal to the dissatisfaction with the abruptly driven developments and against the political stiffness by paragraphs presents the social perspectives revealed throughout the performing skills intended by the local occupants, people's interview through media and publications to view these conflicts. As aforementioned, the size of the events triggered their developments from the inceptive points, drew national attention to restore the area, and determined the size of the development corresponded to the victims of war and economic crisis. The greater the social conflict covered by civic movement, public response, and the involvement of religious institutions at the time, the greater it would have determined the scale of local development. Architectural entities must respond to people with meticulously prepared designs when a development project becomes a socially sensitive issue with being more cautious. This is the sociality of the architectural activities to be revealed in the two districts from this research.

The inceptive point has the following interpretation; historical, socio-economic events or national or regional supernatural or natural catastrophic events are inceptive points. Under these worst socio-economic conditions by these events, the need for urban development in concepts of restoration or replanning can most strongly be appealed to society, and it is to restore the city to go for development with architectural development. The development of Asakusa and Times Square falls under this category as the inceptive points of their developments. Another inceptive point is that local administrators or developers decide to develop the area under conceptual direction after announcing the purpose through ideas and social consent. There may be conflicts with existing occupants in the region over national support, and the record of in-depth opinions becomes a reference for other regions, including Las Vegas, NV, and Stanford, CA. (Gleaser, 2013)

This journal particularly would have the consequence of theoretical research of human societies that brought the successful developments of Asakusa and Times Square based on the socially proved facts of conflicts. The research also covered the progression against the conservatism that dominated each side, the district's main space to test the sociality and who occupied the space for their activities during the hard times, and the new communities to change the urban society. These were not just the history of the most desperate but also the communities who insisted on their desire publicly, and it scales correspondingly to the size of social change that implemented the districts.

So far, regional development and its evaluation have been centered on cities. Kevin Lynch's three cities investigation in his publication, the image of Cities, was derived from the fact that the optimal unit for architectural development and research is the city. (Kevin Lynch, 1960) However, the reason to pay attention to district development is that it is possible to closely study occupants or the individuals in the region centering on common interests or characters and to investigate habitual psychology according to common behavior in pursuit of socio-economic interests. The results of state-level or city-level development are expressed in figures such as regional economic prospects and population inflows. Still, district research can be a unit that can conduct human research in line with human behavioral characteristics. Asakusa and Times Square are areas less than 3 square kilometers, and the process of successful regional development can be inferred by examining changes in business and community. Social conflict is a problem revealed in the history of development, and an individual's opinion has appeared socially and institutionally with the consent of others. (Diagram 1)

An architect is not just a person who contributes to the physical work of raising buildings and constructing practical spaces inside and outside. Architectural design also refers to creating and explaining metaphysical phenomena that occur by considering them for designing a space. (Salama, 2021) The work of an architect as a problem solver cannot avoid social impact, and it is necessary to collect references that are helpful in solving problems, and help architects who face various social problems, excluding professional services of the architectural business, to help them achieving their goals. (MÜLLER and REICHMANN, 2018)

Discussion

• Humanistic Approach to Social Conflict

Humans, as beings, have conflicts. When those internal nerves are expressed externally to the subjects of the problem, it becomes a conflict. In Martin Heidegger's ontology, he tried to derive the value and role of existence by studying subjectivities centered on the attributes of existence. From the investigation of the 'Dasein', it is quoted,

"What is ontically nearest and familiar is ontological significance. Augustine asks ... "Assuredly I labor here and I labor withing myself... to myself a land of trouble and inordinate sweat"... holds true not only for the ontic an preontological opacity of Dasein but to a still higher degree for the ontological task of not only not failing to see this being..." . (Being and Time, M. Heidegger, SUNY, 2010, p44)

Being exists and presents its ontic by the subjectivities rather than by its pure existence. If it applies to humans and their existentiality, humans exist with their presentational works such as labor, talking, shaking, and rumoring themselves to reveal their measurability.

Nietzsche began to signify the beginning of suffering in himself, separating it from prejudice against sociality or groups.

"The discipline of suffering, of great suffering- do you not know that only this discipline has created all enhancements of man so far? That tension of the soul in unhappiness which cultivates its strength, its shudders face to face with great ruin, its inventiveness and courage in enduring, preserving, interpreting, and exploiting suffering, and whatever has been granted to it of profundity, secret, mask, spirit, cunning, greatness- was it not granted to it through suffering, through the discipline of great suffering?" (Nietzsche 1886,1990 p225)

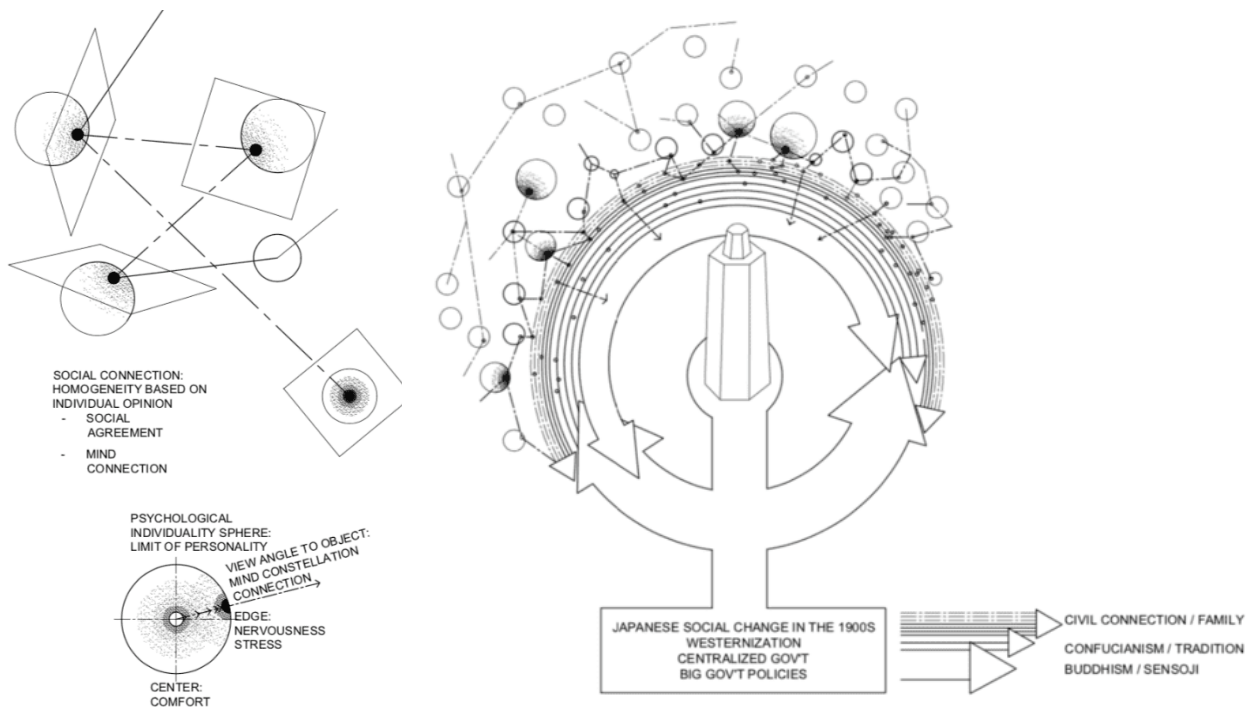
He states that the pain of conflict and suffering was a task given to oneself, a metaphysical existence to be solved, and a factor that determines a person's value overcoming meaningless. Nietzsche meant that man himself rose as a "Superman" in the state of overcoming suffering. That meant there was always a test bed called suffering for the individual himself, which values human existence. (Philip Klein, 2009) Individuality in society is weak with its existence. The one who is against society, if prefers avoiding the conflict, is the best to join the majority of the support. However, one will hardly find his dignity as an individual only to become a part of the majority for its contribution.

However, the constitutive condition of social conflict arises from the publicity by the friction of plurality. Even sadness, pain, and anguish from an individual's conscience, which is a psychological problem that exists inside an individual beyond the five senses, is the only negative that is confined in the individual and does not cause social friction before forming a social bond. (Michalis Lianos, 2019) Although the dignity of an individual's inherent emotions must be respected at a distance from society, society hardly comes to take on the individual's negativity directly.

- **Awkwardness and Confusion of Humanity**

The conservatism of Japanese people, who welcomed a new era after ending the 250-year Tokugawa shogunate, is seen in the conflict against the government's social policy to westernize the interior, even without considering conservatism for a long time. That Japanese conservatism collided with awkwardness. The basic environment in which conservatism and awkwardness collide together tends to be seen as time and place. Referring to Professor Nicolette Bragg's journal on awkwardness, awkwardness is not just a new order or feeling about an environment you have never felt before or a challenge to unfamiliarity but a wake-up call you can no longer tolerate, called a *limit*. (Bragg, Nicolette, 2016) The process by which human reacts to this awkwardness is read from an individual sight and to one's inner reaction. (Diagram 1) These social bases given by Buddhism, Shinto, and family are which influenced the Japanese behavioral set up and held its society in conservatism. (Benedict, 1946,1989) The awkwardness that had shaken the society of Asakusa contrasts with familiarity from the Buddhism-based social community and family. (Ienaga, 1965) Japanese had habituated their culture submerged in their lives during the Shogunates before the Meiji Restoration implemented Westernization in their society through a strong drive policy. (Figure 1) Asakusa had the most populated street filled with cultural and commercial programs at that time. Asakusa was the test center of social changes and the reactions from the occupants to Westernization. The Western-styled 12 stories building designed by a British architect, Ryouunkaku, built aside from the Asakusa Park, was verbally criticized by the occupants of the Asakusa streets over a period as long as its existence. (田中 聡、Tanaka Satoshi 1999), Nakamise-dori was renovated in the western style exterior, brick-faced, as executing the gentrifications of pre-existing occupants in 1885, and its main structure was replaced with reinforced concrete after the Great Earthquake in 1924. (浅草仲見世商店街振興組合, 2021)

Diagram 1: How mental homogeneity conflicted with Japanese social changes during Westernization By Author



Since the 19th century, modern Western societies, including the United States, have been striving to achieve social development through their own philosophical standards and have massively produced and announced political philosophies that covered the measurability of human beings. The concept of the Zeitgeist, the political philosophy referred to as the basis of the constitutions of each Western country, was developed as of the era's spiritual compositions until the middle of the 19th century. (Theo Jung, 2014) This was an attempt to subsume the majority by considering the category that would do politics through standards as the limit of the epoch of development of the era with a conservative perspective. In other words, it can be said to be an attempt to flexibly obtain a political cause and majority control without argument on ideologies by twisting or reinterpreting idealism in accordance with the social perspective. (Daniel Nexon, 2005) After modernism, humanism also reinterprets humans as 'one standing along with its own value', not respecting the creative order of the supernational relationship between God and humans. (The Pluralism Project, 2020) Samuel R. Delany, a social activist and the author of his publication "Times Square Red, Times Square Blue," ran after the humanistic authorizations from the American society that was cast by the conservativity before its social change. The first homosexual right was captured in America by the Supreme Court of Illinois, which repealed the Sodomy law in 1960. New York City had spent about 15 years after Illinois court cases to build the social environment to stake changes in accepting homosexuality in society. (Jordan Blair Woods, 2017) Samuel R. Delany researched the social conditions of Times Square from the humanistic perspective, the struggles of the homosexual community attacked by socially downgraded by classifying them as local criminal sources, and inhuman social viewpoints from the locals.

In the mid-1900s, social rhetoric changed domestic and diplomatic society on a variety of scales, especially in Japan and America. The common intention of societies that simply go beyond individuals and minorities politically and take control of local communities with the intention of the central government and erasing ideological limits through reinterpretation is to fade out social conflict. Asakusa and Times Square were models of stellar developed society in the later 1900s, of gathering places for people, and numerous stories existed. After 1960, when social media infrastructure involving the publications skills developed together, urban

occupants changed and claimed their demand for the progression of each district, and they were at odds with the existing community. (Michalis Lianos, 2019) The phenomenon appeared as development and demolition.

- **Social Conflicts from Different Sociologies and Their Stages**

The following is a case in which two scholars confronted each other over their views on social conflict before and after the 1900s. Karl Marx, who is well-known as the socialist's ideological leader in the early 1900s, argued that social conflict happened between social classes. (Reinhard Bendix, 1974) In particular, since it is a conflict against the majorities that ignore the minorities, the result must always be beneficial to the society that is dominated by the majority that used to represent the dominant numbers of the Assembly. The majority in the number of any society is most likely the proletarians, such as the laborers and social egos rather than the riches or socially acclaimed intellects, and it likely forms the social pyramidal structure of dominance. This contributed to the structural acceptance of socialism to stand by the majority. However, Max Weber, a social philosopher centered on Protestantism, said that social conflict is not just a conflict between social classes but a conflict between social interest groups, and a conflict should be an institutional and conscientious solution. (Reinhard Bendix, 1974) Under the modern democratic system, Karl Marx's social conflict is resolved by a majority vote after the exchange of opinions between interested parties, mainly in the assembly. (Czerwińska-Schupp, 2017) Max Weber's social conflict would instead be resolved by the intervention of judicial authority to mediate the problem.

In addition, the conflict itself is negative, so long as institutionally accommodated human societies do not favor the concentration of power; the tension of social conflict rises as the opportunities of speakers' hands to all social interveners regardless of the political condition. Modern society does not prefer to undergo, as maximizing the tension of a conflict, the destructive possibility of a side of conflict fails to balance, and we do not want the return of violence centered on war or destruction-oriented oppression. In order for the outcome of the conflict to be a positive contribution to human society, civil society must focus on democratic and judicial activities for fact-checking in pursuit of truth permitted by national and local institutions to cover the individuals raising the conflict for claim. It respects the dignity of even individuals raising voices of concerns and its society in truthful resolution by taking sufficient process to cover the origin and solution of conflicts rather than giving the unilateral benefits to the majority for, especially urban development.

Inceptive Point: A Catastrophic Conditions to Arise Development

In order to academically record the timing of development and consideration through social research on urban and district development, there must be a study for starting point when the development was decided to implement the site. The inceptive point is not simply the beginning of the commencement of development to discuss, but an environmental setup that models successful development from identifying critical conditions that were opposite to the results developed at present. This is because if there is a theorem on this inceptive point, Asakusa and Times Square, which have been successfully developed and represent each region, can be referenced for cities with similar inceptive points to be benchmarked.

Tokyo metropolitan area in World War II was devastated by the B29 bombs that swept around 41 square kilometers and killed 100,000 residents. The appearance of the city was flattened; the most dominant architectural materials used for construction of residential and commercial buildings in Japan were wood, and more than 300 US air strikers dropped the incendiary bombs to flame and flatten the entire operating area. The operational capacity of the region turned to zero. The ruins of Asakusa, which had a population of over 200,000 in 1945 before the air raid, and the disappearing theaters of Rokku remained as records. (能地克宜, 1945; 山田太一編, 2000; Figure 1-2) In the flattened city, Asakusa used the existing main street and block instead of replanning the entire area and developed it to restore the basic life of the people who were damaged. (Shinsousha.jp, 2005) The government's limited restoration budget could not cover the full restoration, so

residential areas and private businesses were restored at the private level. (<https://www.cnn.co.jp/world/35150514.html>; <https://www.city.taito.lg.jp>)

The financial crisis, named The Great Depression, began in 1929 as the stock market crashed by losing its value by 80 percent, about 7,000 local banks in the United States mourned, and lost labor force of almost 22.9 percent; the unemployment rate varies depending on the organization and timing of research. The prices of the daily products dropped, affected business companies losing their margins, and eventually boosted unemployment is higher. (Granados, Roux and Portes, 2009) People started withdrawing their deposits from the banks, and it delivered the "bank run". One of the largest investment companies in America, the Caldwell and Company, established in Nashville, Tennessee, had branches of the insurance, brokerage, and banks collapse, and its stock prices declined. In New York City the fourth biggest bank in New York City, the Bank of the United States, merged with another financial institution in 1931, the Superintendent of Banks, after closing its operation. The economic crisis called the Great Depression in 1929 roused up a series of chain reactions like this the banking suspension and the deflation, which brought the negligence of debt collecting, unemployment, and decreasing consumption all over the country. (Gary Richardson, 2007; Figure 1-3) The Great Depression was a worldwide event, but in Times Square, social crime, the scourge of the next 40 years or more, appeared. Prostitution facilities and adultery theaters appear in existing theater districts, which obscures the merit of the classes who want to lead development. The high unemployment rate and people's economic worries are visibly pronounced in Times Square with unstable social conditions. Even at that time, the full-scale development of Times Square, where the largest number of people gathered in New York, took place in the 1980s, and until a solution to these social crimes was found, Times Square had been a socially dark area. Asakusa, Tokyo's development direction from the inception point was urban physical recovery and restoration of habitual conditions substantially devastated after World War II's Great Tokyo Air Raid. On the other hand, from the inception point of Times Square had its development direction after the Great Depression for the stability of a heterogeneous society for developmental background by halting regressive social crime.



Figure 1-2 From Britannica.com



Figure 1-3 from the Gettys image

- **Why Investigate Social Conflicts in Asakusa and Times Square.**

Asakusa of Taito Ward in Tokyo is one of the most visited and intense areas in Tokyo, packed by a religious and cultural institution, the Seno-ji in Asakusa Park, which occupies the most dominant area of the district, inlets street sightseeing and commerce for local and international visitors (Liotta, Miyawaki, 2009) Before the Times building was built in Times Square, it was known, formally ever named as the Long Acre Square, as the place where dominated by theater businesses co-existed with the horse riding industries. In other words,

the area had been of culture, business and intensified by local interests. Asakusa, Taito City of Tokyo, and Times Square, Midtown Manhattan district of New York City, have their common socialites to conflict with stumbling incomings in the 1900s. Both had their conservatism to hold their societies tight against progression, unevenly conducted of social privilege, socio-economical progression on local business, and occupants of both cities establishing the urban development directions; the research will scrutinize these developments in three social dimensions; conservative spirituality and humanity by the major social events, change of socio-economy, and sociality on physiological urban development. (Taylor, 1991)

Human dignity and conflict coexist in proposing social solutions. Discussions about conflict resolution raise the question of how effectively the conflict was mitigated and the opinions of how many people respected to resolve all conflicts. In the process of confrontation over the overall administrative policy of the country, there is a tendency to ignore the opinions of the minority in the local community. (Fedman and Karacas, 2012) For the series of journals on this topic, the argument issues to appoint the materialistic view of developmental society, which seeks evaluation based on results rather than human dignity in modern society.

The rapid social change led by the Meiji government disrupted the individuals and social minorities that made up the society. At the end of the 19th century, prior to the arrival of the Meiji government, Japanese conservatives, as constituted by Confucianism and Buddhism, collided with Westernization. The site that most actively tested the Westernization at that time was Asakusa which had the biggest numbered gathering. Researching conflicts among the occupants of Asakusa reveals the situation, relations, and activities of the collided communities. Japanese people's conservatism was held in two social groups based on history and anthropology, the religious institution to regulate or to promote their local business activities and families. (Benedict, 1946,1989) Overall human society, it incurred artifacts and literature compositions to accommodate their nervousness from their conservativeness against developmental changes. And it represented the progressiveness of spirituality to accuse the central government's institutional containment rather than the physical recovery to retain their lost homes and living conditions instead of rebuilding the progressive township by executing replanning. (Benedict, 1946,1989; O'Brien, 2008)

With the advent of television broadcasting and mass media such as the New York Times, people are greatly affected not just by living activities in their area but by national crises. The appearance of the central banking system, the Federal Reserve System established in 1913, etc., in which the national budget must be prepared, gives priority to the authority of the majority over the opinion of the minority. Local banks suffered massive withdrawals during the Depression as the media had incited. The individual's businesses shut down in defiant sales conditions and without bank lending. The warning itself of a national crisis gave the cause to erase the dignity of individuals or minorities. As the Flatiron building was completed in 1902 and located on 23rd street by distancing 20 street blocks from Times Square and other skyscrapers were already built to shape the city at the beginning of 1900s, Time Square in the center of New York City was intensified as a vertically advanced place where the city with commercial districts and cultural programs concentrated in. Also, it became the demonstrating place for social communities to test their ideologies during the economic crisis and the testing place for the sociality of the city. The social problems, such as the adultery film industries, prostitution, and homosexuality, had been classified as the social crime source earlier than the 1970s, so the Mayoral campaign speech set up the agenda to wipe them out of the city. (Figure 15; Delany, 1999; www.nypost.com) This is how Time Square demonstrated sociality since the Great Depression in 1927 was brought into the area. Human activities held in Times Square varied post-Depression era; the unstable social conditions restrained the progressive development until the 1980s when the 42nd St redevelopment was officially executed, which contributed to the improvement of social conditions and the physiological development as the beginning of today's advanced district. (Opinion, www.nytimes.com; Figure 16)

- **Asakusa and Times Square**

Asakusa is a district of Taito City located in eastern Tokyo, with a residential population of 250,000 (as of 2022) and about 5 square kilometers. Kanarimon-Dori, facing the passageway of Hanazono-Dori in the north and Nakamise-Dori in the south, is a historical regional economic infrastructure that has been restored and used even after the Great Kanto Earthquake and the Great Tokyo Air Raid. (Figure 1-4) Tokyo's oldest Buddhist temple, Senso-ji, has the largest unit area in the district and repeatedly reconstructed for the series of destruction by disasters over its existence, Nakamise-Dori and Asakusa's theme park Hanayashiki, built in the Meiji period, and the Kappabash kitchenware street, opened in the early Taisho period, are still operating. Except for the Asakusa cultural tourist information center, an institution recently established in the region, major historical sites were to be rebuilt, almost all lost after the war. It is a successful restoration-oriented development model that is receiving attention from the world and the intensity of Japanese and international tourists today by restoring not only the simple residential environment and basic rights of residents but also the historicity of the region.

The Gray White Way in the early 1900s where intersected The Times One Building with 7th Ave and Broadway and had historically been a meeting place for culture and visitors. (Figure 1-5) The 41st to 47th streets of the Midtown Manhattan district in the heart of New York, USA are regarded as the limits of Times Square.



Figure 1-4: Tokyo Street Map in 1950 (left) and in 1907 (right)
from 山田太一編, 土地の記憶 浅草 (2000)

Times Square is a neighborhood area in terms of area and about 5,800 residential population (Total 52,000 households in Midtown Manhattan, NYC Planning) but it is the world's largest tourist destination with 170,000 people commuting through this area every day and over 50 million visitors a year. Times Square is an anchor place adjacent to Hell's Kitchen and to the Theater District, and to be flown over 50 theaters in these three districts. What happens 35 meters above street level is the series of illuminated billboards as the world-famous identity of Times Square. These billboards go beyond simple brand advertisements and play the role of local media such as news updates. Now, as community bulletin boards, social protesting activists are also given the opportunity to post billboards. As such, Times Square is the world's best commuting anchor place for commuters and international tourists in New York City. It has achieved architectural success, covering from

postmodernism to populism, vertically as a cultural business and transportation hub horizontally. (nyc.org; timesquarenyc.org; NYC planning)



Figure 1-5 photo by Brown Bros.

- **Sociality Contested in Asakusa and Times Square**

Asakusa was a dynamic events district where diverse activities were held, with mixed users of spaces for local commerce, religious institutions, traditional festivities, and cultural occupants. A former actress, Sadako Sawamura, published the essay based on her memoir of the activities of the subject district, "My Asakusa," contented all by events in her lifetime memories of Asakusa. Even though the Senso-ji is the largest religious institution that has conjuncture operated the seven wards around its establishments initially representing the Buddhist faith and the traditional markets, occupant's activities have developed in various programs to intensify the area in the heterogeneity. (Liotta, 2009) Around the Senso-ji wards, an architectural establishment happened with the Western culture, which applied advanced technology to cause awkwardness unintendedly to the people of Asakusa in the late 1800s. The building had a Western-style exterior, and brick-faced walls with motorized vertical transportation the building, to reach the top of the structure to view the town from a level that old Japanese people rarely experienced before. The establishment of a 12-story building opened in Asakusa in 1904 brought social reactions to its existence. There are records of gossiping about buildings with the sexual perception of the Japanese people at the time. It was a specialty of the Edo period, but the prostitutes of Yoshiwara, the declined red-light district, were also called 'women under the twelfth floor'. That 12-story building became a popular topic of literature, and poetries remained. (田中 聡, 1999) Later, an amusement facility called 'Shin-Sekai, 新世界' was built and opened in 1959 within the former park boundary of the Senso-ji. (朝日新聞、1972) However, it met a similar fate as what they called the "twelfth floor". The curiosity built at the beginning gets a boom in operation due to people's positive and negative views, but it did not last long. This 12-story establishment was named "Ryounkaku" and located in Taito Ward, Tokyo City, and it didn't come back after the Great Earthquake in Kanto in 1924. In reshaping Japan, after the collapse of the Tokugawa shogunate and the transfer of power to Emperor Meiji, the common people faced a unilateral government-led transformation that they could not resist. The Japanese government, under the strict policy of Westernization, was supposed to calculate its people's conservative that let the negativities out to make the social change successful. (Hazel J. Jones 1968) After the war ended in 1945, life for people in Asakusa became difficult economically. The Senso-ji, which had occupied its locations since its located in 1590 in the area and conjuncture operated the locality for a long time, had a challenge from the central government, which became the big government of its nation for wartime; the secular Buddhist Japanese people's most beloved religion by being against the regional governor's ruthlessness even for its beloved faithful people, even before the Meiji era. (Liotta, 2009; 山田太一編, 2000; 田中 聡, 1999; 雑喉 潤, 1984) The social challenge held in Asakusa was human's internal notions, such as the conservatism of individuals and religious faith against social impact during wartime.

In 1907, the first new year's ball was dropped officially to welcome the new year, and it was the ceremony documented in Times Square organized by Adolph Ochs, who was the publisher of the New York Times. (Potter, 2009) The media broadcast in radio and newspapers had delivered happenings in Times Square so the events in Times Square dragged people's interests; televisions had yet made its official debut until 1928



Figure 1-6 from the Times photo archives.

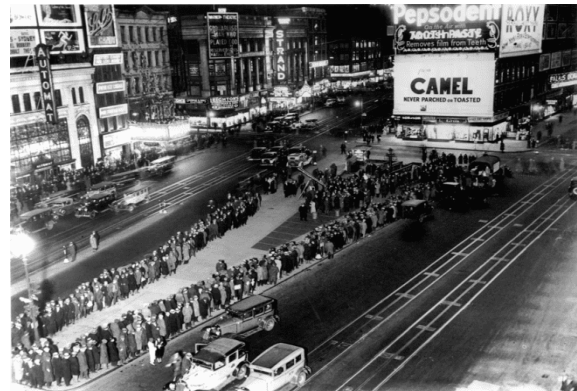


Figure 1-7 from AP photos

in the United States. People gathered in Times Square outnumbered at any other place or of the congregation with being influenced by the TV attributed as mass media. The place for pleasure, commerce, and culture had turned the color of the Gray White Way by the civic movement that ran through social absurdities among the social classes and civic groups insisting on their attention. (Chronopolous, 2011) And the population gathered in the Plaza of Times Square made their events effective in demonstrating their movement. Through media development such as papers, radio dominantly spread their news, people's social interests came into focus, and mobilizing people to the plaza became effective. Besides the New Year's ball drop, more than 10,000 people with leisure interests gathered for the boxing match-up progress and its result in Times Square even though the match-up of 'Jack Dempsey vs. George Carpentier' took place in Jersey City in 1921. (Figure 1-6) The Great Depression was declared in 1929, and the changed appearance before and after Times Square was relayed through the scenes of public sociality. The Breadline is an infamous picture of Times Square shot by an evening lining people up along the street from the origin of the line, not just a bakery store but from the non-profit organizations raised with their charitable mind to feed people, passing the Times Square Plaza as the Great Depression suppressed people's lives through unemployment and financial deficiency. (Pizer, 2007; Figure 1-7) The people along the Breadline who gathered on Broadway in front of The Times Building were not people to enjoy leisure, romance, or shopping as before, but people who gathered to appeal their life damages caused by the Great Depression. After the Great Depression, Times Square celebrated by a gathering of an incredible number of people for the victory of World War II and for returning soldiers by the Japanese Emperor's surrender in 1945. (Department of Defense, defense.gov) This became known through pictures and videos, and even people who had not been to Times Square paid attention to Times Square. Times Square became the testing place of sociality, and the media surged its power to drive people to dominate the plaza for social events. Times Square has become a place for a materialist society that demands quick, direct solutions to social problems. With about 40 acres of the plaza next to Duffy Plaza, Times Square became the biggest national commercial and social propagandistic advertisement area even at the beginning of the 1900s. (nyc.gov) After the wars, the media influence of the people, such as the radio and photo articles in the papers that reported it was greater than the religious institutions that highlighted politics and society in the existing American society. (Beers, 2007) The scripture-centered doctrine of churches near New York and Times Square gradually lost its power, and after the Great Depression, there was a conflict between newly emerging social forces, and its role changed socially.

- **New Businesses in the Economic Crisis**

The economic crisis and war in the mid-1900s brought changes to the economic model of each region, Asakusa and Times Square. Each regional economy is based on its social and cultural characteristics. (Fedman and Karacas, 2012) Before the war, Asakusa's Nakamise-dori had been doing business with visitors entering Kaminari-mon, the main gate of Sensoji Temple, as customers, and Asakusa's 6th Ward, the Rokku was home to play theaters run by traditional theatrical plays. Of course, it was devastated by the Tokyo air raid. (Liotta, 2009; 山田太一編, 2000; 雑喉 潤, 1984) The surplus currency account and increased money supply in the Showa era increased Japan's domestic economic growth and consumption. (Inoue, 1931) By the year of 1945, when World War II was finished and left the catastrophic urban conditions of Asakusa and Tokyo, the newly implanted program of the Rokku theaters street invigorated in Asakusa. Since the year 1945, Showa 20, Asakusa has been a place testing economic development through the influx of new entertainment along the culturally intensified street after struggling of war. It turned in the program in these theaters from traditional theatrical plays to the "Eros and Strips". Since the year 1947, Show 22, the year of "Eros and Strips" centered business had bloomed. (雑喉 潤, 1984; Figure 1-8) Kusano Inaho, the president who opened the Metropolitan Theater and ran the manufacturing company that distributed the aircraft parts in Utsonomiya, Tochigi, also established the centered-on "Eros and Strips" permanent hall in the Rokku Street, Asakusa by the business proposal from US military officers who remained at the time right after the war and achieved epoch-making business success. The Shintoism ceremony called Jichin-sai 地鎮祭 was conducted before constructing and opening Kusano's "Eros and Strips" bar named the Rokku Show, ロック座 in Showa 21, 1946. (平成 21 年度科学研究費補助金助成基盤研究; Figure 1-9) Right after the war, Senso-ji, which had jurisdiction over the seven districts of Asakusa including the Rokku, had been designated as the entertainment centered area with the new peculiar business communities that operated in this area without awkwardness. The faith of the Buddhist Kannon can challenge the epoch transition of the area in business.

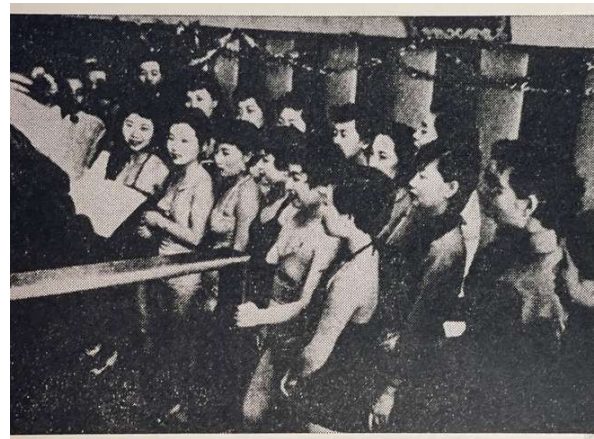
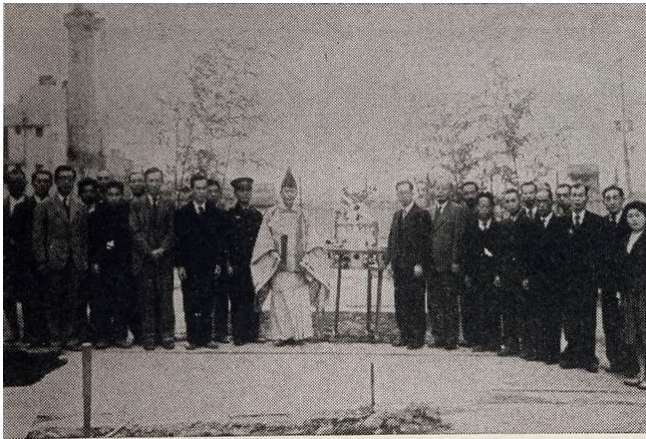


Figure 1-8 雑喉 潤、浅草六区はいつもモタンた った Figure 1-9 平成 21 年度科学研究費補助金助成基盤研究

Before the Great Depression, since the early 1900s, Times Square's theater community had also been centered on Broadway, and those theaters had evolved, by the effects of the Great Depression, architecturally and programmatically, from production-oriented theatrical theaters to motion picture theaters. Social conflicts challenged the survival of these live theater productions and collided with the massive cultural business blow nation-widely, expanding from Hollywood, which developed and produced motion pictures before the 1900s. (Vasey, 1997) In the 1970s, since the establishment of the Hollywood revolution in the technologically scenic and sound co-layered, it succeeded in business for promoting various customers successfully and in architectural modifications of the existing theaters in New York City; the business in New York City shown as the customers counted almost 20% of total motion picture customers in the United States. (Paul, 2016) Establishing the MPPDA: The Motion Picture Producers and Distributors of America, Inc to represent the Hollywood movie industry, including the distribution to the theater for raising the market, New York's Times Square, located opposite side of Hollywood, CA in the country, had the best pre-existing social and cultural background for Hollywood movie distribution pre and post-war times in the 1900s. (Vasey, 1997) Theatrical theaters that ran by the playing

productions in the district were especially live theater productions through the spotlight, and the film theater industry, which demanded changes in existing theaters, collided for the modification of the theatrical theaters. (Paul, 2016) In addition, Times Square had a social claim from homosexual groups to accept them as an equally privileged community in New York City. Times Square was the place to hold the demonstration of homosexual protesters for their social rights by opening their businesses and by roaring their voices to disengage themselves from being designated as city criminal sources. The social policies of the mayors after wartime designated homosexual groups as crime sponsors or criminals. Jimmy Walker, who ran the mayor office of New York City from 1926 to 1932 and executed most liberal social policies, had even distanced the homosexual groups by designating them social problem sources. (CHRONOPOULOS, 2011) After 30 years, according to New York City Mayor John Lindsey's report on the social condition of the city reported to the New York City Council at the time, massage parlors and gay bars were classified as the crime sources and reported the numbers of these businesses decreased and called out as a success of the mayor's social policy. Regarding the gay bar business, it was regulated and cracked down as a social crime place. (nytimes.com,1973) Equal right for homosexual claiming activities were pronounced in societies around the time of the Great Depression, and they were challenged for social recognition under the privilege. (Lukowski, 1999; Figure 10) The streets of Times Square were loitered by the extraordinary communities which commercialized sexualism, nudities, peep shows, and prostitution. (CHRONOPOULOS, 2011) These unstable social conditions with high crime rates took place in the most popularly intensified area at that time and held its progression without a new building established for 50 years.



Figure 1-10, from The New York Public Library

These social conflicts had socioeconomic impacts on each region during the 1900s. If social stability, such as decreasing crime rate or promoting cultural development, is not guaranteed, the subject area's population inflow and socioeconomic development will be halted. (Gleaser, 2013) The post-war upstart communities of Asakusa and Times Square revealed different consequences to the community of each area. Asakusa in Japan, where religious organizations accepted sex culture business as its coexisting community even though it challenged to conservatism based on the social conditions of the time, stimulated the industrial performance dynamically. (Ienaga, 1965; 雑喉 潤, 1984) On the other hand, Times Square in the United States, which guaranteed freedom and human rights based on the Constitution, was suppressing political society's progressiveness by policies branched from the conservatism and social preoccupation. (Figure 1-10)

- **Pursuit of human dignity during the progression**

Zoning resolution, which was amended in 1960 in New York City, had contributed to setting up the architectural characteristic of Times Square of today; the buildings were permitted to install illuminated billboard signages to advertise the commerce not larger than 500 SF. (nyc.gov/1960 zoning) New York enacted

zoning amendments, including the use group allowances, in 1968 by the majority consent of city councils, and it led to the gentrification of the red-light industries in the mid of 1970s. (Hae, 2012) The Times Square 42nd Street Redevelopment was a joint development project between the state-city government and private companies. Private enterprises are guaranteed to develop the area and conduct business, and social commodities are produced by the government or public corporations. The project allowed private companies to gain private benefits from the local economic development and public companies and the government to gain socially elevated status. Philip Johnson, a world-renowned architect, who led the design of 4-skyscrapers for the development, left criticisms by local architectural designers. (Lobenfeld, 1990; Chaikelson, 1990) The Marriott Hotel and the developing company, the Brandt, which yearned for skyscraper commercial business, suffered setbacks at the time by the claims from the adjacent theaters and business owners. Nevertheless, the development of Times Square, which was implemented, was praised by the media as successful a decade later as the beginning its development of the area with high-rise mixed-use structures that typically programmed skyscrapers in New York City. (Chaikelson, 1990) A characteristic feature of Times Square's skyscraper development in the 1980s was that mixed-use buildings began to be built, and experts criticized those simple office buildings. However, the voices of individuals and existing communities who had been marginalized due to development execution leading to the social changes remained unknown to existing occupants, and only the results had been acknowledged. This raises the question of human dignity.

After the war, Japan committed the policies to stimulate funds of about 800 million yen for the rebuilding of cities Tokyo, Hiroshima, and Nagasaki and planned to reconceptualize the infrastructures of these destroyed cities by establishing (帝都復興省) the Japanese City-rebuilding Council by 後藤新平, Koto Shinhei, the former chief of the Taiwanese General and had a great interest in the modernistic city planning. (Yomiuri.co.jp, 2022) On the other hand, the infrastructure and main streets of Asakusa District that existed before the war were reused as they were, prioritized restoration of basic living conditions, and focused on operating the business in a short time. After the war, about 1 square kilometer of Senso-ji Asakusa Park was turned into local street blocks and became the development site of cultural business centers, the New World Complex, 新世界 and France-za フランス座. (田中 聡、1999; Shinsousha.jp, 2005) It is necessary to investigate examples of conflicting developments between the authority of governments and religious organizations and what their concerns and solutions were. Even if it was the postwar period, the demands of such cultural, leisure, and recreational consumption operated the localities of Asakusa. However, Asakusa's new style of development at that time, including the New World Complex, did not succeed. In the 1960s, the western part of Tokyo began to be developed, but there is an evaluation that Asakusa's business did not surpass the new business such as Shibuya and Shinjuku. (Dobbins, 2003) And the appearance of the television was the cause of declining the theaters along Rokku Street, which produced the "Eros and Strips" performance. It incurred intensity of the modern media air-on recreation centers. (雑喉 潤、1984) However, so far, Asakusa is one of the most successful destinations for tourists seek for olden dates Tokyo to check out the oldest Buddhism Temple, traditionally shaded local stores, and experience cultural customs marinated by traditional principles. It is worth evaluating how differently applied Westernization to Asakusa, which the central government unilaterally conducted, and its major confrontation with modernization, which is called the man-centered ideology.

Common inceptive points in the development of Asakusa and Times Square were that they experienced national depressive events at the time and that the government's administrative commitment influenced regional changes. (See Inceptive Point) The central government's unilateral movement under the president's execution using the ambiguities of the Constitution and political calculation to implement the courts can take the grip of Congress. (M. MOE and HOWELL 1999). The municipal governments and relative bureaucracies for local developments can come into these actions to see the changes in a rapid time. Social conflicts in the humanities must be investigated to lead to more humanistic development led by the government. Even though progressive development was promoted through Westernization led by the government, after the war,

- **What Stages Social Conflicts**

Established as mayor of New York after the economic crisis, Fiorello LaGuardia is evaluated as a politician who had joined Franklin Roosevelt's political favors; Roosevelt was the president of the United States

after the Great Depression occurred. (Bayor, 2017) A sharp drop in unemployment led to pro-labor policies, and the United States passed a bill encouraging workers to join the Union through Congress with LaGuardia's involvement. (Yale Law J, 1960~1961) In the capitalist economic system, through the direction of the administrators of each company, the profits increase, and it is customary for administrators to take a greater portion of economic benefits than workers. However, since politicians need the number of votes necessary for elections, policies for the class that occupies the majority of society are needed. For LaGuardia, the pro-labor policy presumably guaranteed re-elected, and this number guaranteed a chance to override the other political competitors; it took the chance for ignoring the homosexual class because they were people who belonged to the minority at the time. (Democrats and Chronicles, 1937) LaGuardia is still one of the most outstanding mayors from the conservative Republican Party in the United States, and many conservative politicians from the later generations have benchmarked his policies. Politics could designate the class that existed in Times Square as an underprivileged group. Mayor LaGuardia had designated the Gay bars as the source of crime in the city. (Delany, 1999)

Asakusa and Times Square's common spatial activity is gathering people and informing them of their intentions. It is not just a commercial and cultural space but also a social conflict stage. Matsuri, a religious and cultural ritual in Asakusa, and Japanese traditional plays performed in Rokku Street have long been a cultural interest of ordinary people. (Sawamura, 2000) People who gathered for social conflict in Times Square demonstrated to show their purpose by indicative words written on the picket boards. (Figure 1-12) On the other hand, protesting Asakusa promoted artistic performance based on the conventional festivities or rituals implying their religious conservatism. Literature writers input the strongly postured meaning of negativities to fascinate readers to agree with the executive idea. (湯川説子(2015); 雑喉 潤、1984; 田中 聡、1999; Figure 1-11) Even before the inception point of the development of Asakusa, the social response to the 12th-floor building, Ryouunkaku, which was held by the literature writers was strongly proactively conducted until its collapse by the Kanto Great Earthquake. (田中 聡、1999; Figure 1-13) Even after the inception points, another modernistic building intended for recreational and leisure customers of Asakusa, the New World Complex, was demolished by reason of the failure to attract customers since the appearance of TV, the advanced medium which successfully changed the customers' interests. (雑喉 潤、1984; Figure 1-14) Asakusa had abandoned vertical development by the pre-existed occupants' claims in its district.

In social conflict, the court confronts with sincerity for the purpose of arbitration by a third party. This civic court judges with the absoluteness of law escapes from political and social forces, and fights based on sincerity. The civic court is the most relied method by ordinary people or minorities to mediate social conflicts in the balance of powers to raise social issues against development subjectivities. (Lobenfeld, 1990) When the Times Tower development project was announced in 1984, Times Square Preservationists and nearby theaters opened a lawsuit and fiercely opposed it. Efforts to protect existing business sites against the government and large development companies can only be made in court. (nytimes.com/2010)

As the city councils of New York City approved, zoning change in New York City in 1982 was enacted for this development to elevate the height of new structures up to 15 times the lot area in Times Square. (NYC.gov/820253). Based on the social condition improvement, the city remodeling projected to cover the futuristic advance by building taller, socializing the plaza by billboards, and raising the heterogenetic social groups under the equality, the cannon value of the US Constitution. Since the early 1900s, the passionate attitude of homosexual groups to reveal their existence was well displayed in Times Square at the time. Since the city officials with homosexual groups socialized and marched on the street of New York City in June of 1970, it was transformed into a celebration to commemorate their social success. (CNN.com, 2015)

- **The Social Conflicts and Architectural Activities**

Architectural activity is to solve the problem in design, and it never bypasses sociality. If these activities take a natural process, from thinking of the informal programming based on the owner's demands to the completion, it takes on examining, reviewing, and approval from the socially contracting groups. Never goes through satisfaction in the same as the artists do. Architectural design will be revealed to the public at some point by its medium. It depends on the scale of the projects, but the outcome run after the architectural review process disturbs the public's sensibility with awkwardness as of Asakusa's. Then, the architect and the subjects of the development will seek a solution to mediate the public's opinions by creating another stage for maintenance and assuring the project's sustainability. In this way, as seen from the perspective of Ian Morris, who judged historical facts, the war means not just tragedy but the motivated point of developmental success paradoxically. In all stages of development in the human realm, it must be accepted that socio-economic development has been proceeding in a passive form. If architectural activities cannot naturally escape sociality, developmental history conflicts were unavoidable and essential. The architectural activity of an architect who must prevent such conflict or prepare for the questions and opinions that arise from it is like fate. In the case of Asakusa, the awkwardness enunciated by the conservatism of an individual and unilaterally forceful changes conducted by the Japanese government appealed to the public for consent; people who agreed one's awkwardness collected social consent and gained the power to face the changes of the street of Asakusa. During the economic depression, driven heterogenetic changes into negativities such as rising social crime rate, depression of social mood, and obscuring social privilege in inequality since the economic recession event in Times Square affected the subjects of the developmental activities.

Summary

The social changes in recent era encountered the subject areas, Times Square and Asakusa, rapidly. Especially, both of these successful entertainment districts have implemented the pre-existing areas by purging the traditional entities, existing communities and the urban characters to benefit the newly incoming occupants and the social stakeholders. Times Square made the progression to contain the substandard community's activities while the presenting the plaza for social activities which draws conflicts. Asakusa had urban context changes since Westernization and programming changes along the cultural streets, Rokku after the IP. While the development sweeps the existing to transform the neighborhoods, the questions aroused whether the human dignity respected; the people collided with the strong-minded developers for economic interests and against the political decisions to contain the underprivileged in both districts. Individuals had a confusion, so called awkwardness from the living rhythm broke from the extrusion which never experienced in Asakusa before the Westernization which the governmental policy to change society unilaterally. Social implementation exposed by mass media amplified social issue resulted national attentions since the economic crisis in Times Square. Social conflict takes the procedure for collecting the agreements of individuals which react to the abrupt social changes and raise the objections to the social agents publicly. Moreover the architect must enhance the architectural technology to provide the most preferred resolution to the publicly raised problem for humanistic development in social consensus. Social conflict eventually is the procedure of respecting human dignity up to the individual level as the social existence reacts to social changes.

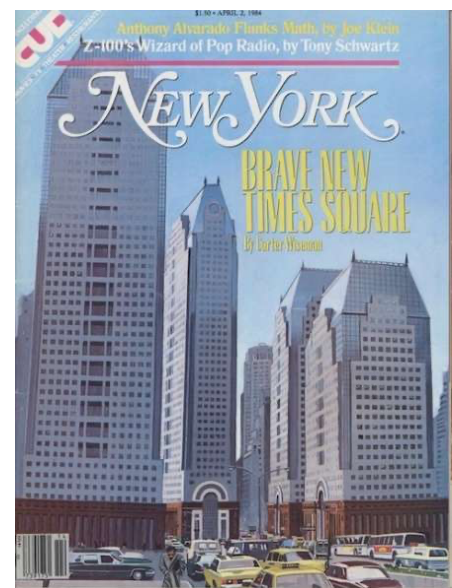


Figure 13 (Top left) by Corbis- Bettmann / Figure 14 (Top right) By Author/ Figure 15 (Bot. left) vintage.es/2020/01/times-square-70s-80s.html / Figure 16 (Bot. right) from NY Magazine

Chapter 5 Conclusionary Comparison Analysis of Times Square and Asakusa in Common Social Factors; Politics, Economy, Religion

What causes conflict in development?

Times Square and Asakusa have shown that conflicts arising from development on scales that impact existing urban society take many forms, including opinion-making, legislation, and litigation, as long as social arrangements and laws allow. The forms of social complaints and conflicts take their right forms with their demands of members of society and what is socially acceptable in culture. In fact, a primitive form of conflict on the streets, such as social protest that was widely taken place in Times Square, had allied with the mass media to amplify their interests. Advocating for human rights and theater preservation in Times Square has not only garnered social and political attention through street protests, but also in media publications such as news and daily newspapers. In the case of Asakusa, controversial government policies and community demands for social change were expressed through Senso-Ji's discretion and various forms of civic organization 町会 to express their opinions. In Asakusa, an event that tested social protest similar to that of Times Square was the subway union's wage strike, which affected the district but failed to have the support of the Asakusa community because it was a political affiliated issue but not in the mutual interests of the community and the workers. Senso-Ji was a religious institution that represented the Asakusa community in the face of urban change in the neighborhood, taking on the social challenge of maintaining the street of small business and social hierarchy in respect of religious conservatism.

If the stress had a psychological impact on the individual, the disruption of the homogeneous environment and rhythm of life that the occupants experienced during their occupation of the street activated the awkwardness in their minds; This was the case in Asakusa. The process of westernization raised suspicions that the motivation for these individuals' complaints about common thinking was that they were socially at odds with the activities of groups that shared their awkwardness. Examples of literary and religious figures joining citizens in opposing the Meiji government's westernization are evident in the modernized Nakamise-dori on Rokku Street and the transformation of Asakusa's precincts with Western-style vertical structures. It also noted the role that Senso-Ji, a religious organization, played in challenging the government, which had taken over key social hierarchies to restore the war-torn city with sympathizing people's hardships in the midst of social changes. The social movements and devotion of Japanese Buddhism have been practiced since the historical period of Japan, and were revitalized after the Tokyo bombings as a way to care for people. On the other hand, the motivations for the clashes in Times Square are more political than personally perceived sentiment in the form of competence on behalf of a socially organized group. Moreover, it relied heavily on the media to publicize cases and politicians to actually mediate and provoke them with social changes. Personal feelings pitted against politics and the pressures of life through mass media upset the social balance of Times Square. Intense community struggles, and the expulsion of businesses such as the Pabst Hotel, The Hippodrome, and Astor's ownerships were all a result of the perceived intimidation of post-IP politics and media. As real estate business interests became more important than religion and urban ideology in the Times Square and neighborhoods, the preservation of existing urban entities and the human rights of substandard communities received relatively late political backing. As the example of Times Square illustrates, politics has played an outsized role in resolving conflict and creating social stability in modern American society.

The enthusiasm and persistence to maintain social activity in the form of conflict increases the existential presence of the social subject, who reacts in proportion to the intensity of social change. The size of the conflict in each region is a measurement of the scale of development and change. In the case of Asakusa, it was proportional to the magnitude of the cultural changes that followed the economic upheaval of the postwar era. The magnitude of the social conflict is the intensity of the resistance of conservative social organizations with a religious affiliation in responding to the progressive social environment of Tokyo. While the social effects and urban transformation through conflict after the IP are contrasting in these neighborhoods, both have succeeded in revitalizing their local economies and turning their neighborhoods into iconic destinations of greater

jurisdictions. Asakusa was successful in its urban preservation thanks to the conservatism of the existing Buddhist institution and people respecting Senso-Ji's social activities for the community to pervade the outsized municipality. As Times Square has undergone sweeping social change since the Great Depression, the magnitude of the conflict has been driven by political influences that accommodate and regulate emerging and disappearing social classes (labor unions, newly emerged businesses for real estates and sex businesses). The power of media to publicize conflicts for politicians' attention also measured the magnitude of social conflict, and Times Square was the main stage for those conflicts. Times Square has seen a realignment of social hierarchies since the Great Depression, with political and economic interests adjudicating old and emerging communities.

Since the Inceptive Points, the National Emergencies

The national catastrophes that both regions experienced by the 1900s are events that profoundly changed the course of human history in a manner of urban society. As mentioned earlier, details of local changes at the neighborhood level affected by macro events were studied, based on the benefit of setting up the IP of each subject area. The prominent challenge of this thesis was to infer the IP in these districts while collecting documents, focusing on factual history related to the Great Depression and World War II.

The study of Times Square in particular revealed that the more significance of infrastructural development under the New Deal Program which contributed to the connections from delocalized area, by LaGuardia Airport and Tri-borough Bridge, to the urban centers such as Times Square than the spotted local economy centered on the investing programs which occupied at the existing commercial site. Real estate investments have also tended to attract investors interested in the project developments rather than the financial and management capabilities of the landlords, pushing conventional business parties such as wealthy families and local theatrical theaters out of the market. The owners' profit interests have driven these project developments by being supported by politics and financing. By the 1900s, America's metropolitan cities had transformed into profit-driven economies where values were set, religious and ethical teachings dictated social health, and laws and regulations determined the social environment. In infrastructure, workers organized unions that outnumbered corporate executives, making them a highly influential social group at the center of politics and economics, in dramatic contrast to IPs in the past. Social stability, which is achieved by regulating crime and substandard businesses by political decision, is integral to attracting investment, and so economic interests have increased their reliance on political institutions. Rising crime rates have deterred investment for periods of Times Square local development.

In 1945, the most significant event in world history for humanism ended with the surrender of Japan in the war. Japan eagerly accepted the new political order proposed by the United States and the Allied nations in the Potsdam Declaration, 1943. Before the Meiji government, Japanese history was a feudal era where human values were determined by social class and human behavior was administratively controlled. As a modern state, the Meiji era was an epoch of centralized politics of initiatives to compete with other nations and adopt Western-style technology and cultural rules in Japan, so the state executively measured humanity lower. Japan politicized religion by imposing the State Shinto and no other religion but only Shinto was constitutionally recognized. The history before IP helps us understand Japan's perception of Buddhism and how government abruptly changed Japanese streets with Westernization. After the war, Japan struggled to recover from the destruction of over 40% of its nation. As the Asakusa Park area was an administrative district of Tokyo Metropolitan since the State Shinto (Cabinet Decree in 1874), it was possible to re-facilitate the area by government after it was completely destroyed by the air raids. After the war, the stationed U.S. military became Rokku's main customer, and sub-standard business was conducted in their demands. People who lost property and street vendors flocked in Asakusa. Although the Senso-Ji had no administrative authority within the Asakusa precincts, people flocked to Asakusa to seek out the place of religious organization, which underscores the positive perception of the Senso-Ji as a religious institution.

Catastrophic situations caused by economic depression and destruction from bombings promoted collective leadership in politics and community interest to rearrange social infrastructure and existing neighborhoods. During national crises, development directions aimed at implementing neighborhoods with urban transformation and re-planning can be carried out without serious opposition. The restoration of districts, including religiously oriented institutions, that have suffered critical situations due to war, calls for social consent that denies the opportunity for re-planning. However, the government thoroughly restored the precincts as pre-existing. The IP in Times Square represents a society where the social classes and symbolic programs that previously represented American society have retreated and are replaced by emerging urban entities. The transformation of Times Square in later 1980s was inextricably linked to the broader societal changes followed since the nation's financial crisis, and laid the foundation for the progressive development of Times Square. Although heavily damaged by the air raids, the restoration of Asakusa Park and Senso-Ji Temple to honor the memory of local residents on their existing precincts took place 17 years after the IP. The Asakusa community respected Senso-Ji as the communal center for the development and restoration of the Asakusa area, a perception that stemmed from the history and order of existing Japanese society. After the war, despite rebelling against the General Headquarter (GHQ) and the Japanese government, the government returned ownership of the pre-Meiji Asakusa area by executing the Shinto-Shirei based on the GHQ's proposal in 1951. The significance of the restoration is maximized if the research timeframe of the Asakusa neighborhood begins at the Tokyo air raids, because the conservative development of the area is based on social perceptions generated by Japanese history and religion that remain impervious to air raids and have conveyed a conservative urban character to this day. The IP in both regions demonstrated the need to examine social perceptions based on the historical context leading up to the IP in order to understand responses to social change for local development.

Conclusionary Comparison of Districts:

- **Asakusa, Taito Ward, Tokyo and Times Square, Middletown Manhattan, New York City**

The objective of this doctoral thesis is to draw conclusions from the connections between urban development and the social issues to scrutinize these subject districts. In other words, this study is about historical factual data collection and logical insights based on human activities from each development history of Times Square and Asakusa, two of the most notable entertainment districts in recent years. The collected facts are based on social conflicts in both neighborhoods, indicating that politics, economics, and religion are the three most derivative factors for social progression during development. In the comparative analysis, a historical conflict from national disaster (IP) to regional development was identified and categorized into the above three factors to make a conclusive assessment. These two topic neighborhoods have different nature and characteristics of streets, community affairs, and economic magnitude; Critically contend with the possibility of a comparative case study of these developments. Even if the urban consequences and social conditions of the cities hardly contain the possibility of a comparative study, the humanistic activities in each neighborhood could be compared to convey different results on important social issues of today's development, politics, economics, and religion.

For modeling process, distinguished the stakeholders or social groups that generated social activities in the developmental transition in the two regions. (Figure 5-1) In addition, it lists the ways in which the conflict was mediated or resolved, and the conclusions reached by the parties in the form of development. The difficulty in creating figures for this study was that the humanistic research of the development history was performed as narratives, so it was not easily keyworded. Keywords provide no detail, so reference earlier parts of the paper. The socially contested events and the responding actors in these two regions were categorized into the social factors mostly affected: politics, economics, and religion to conclude the development and process from a social science perspective. The study will then be a more productive model for other developments experiencing with similar cases through these reference factors. Moreover, such a comparative study based on humanistic

activities will benefit from categorizing information about these social conflicts, storing it in a technical format, and effectively managing and distributing it to other developments that aspire to address similar conflicts.

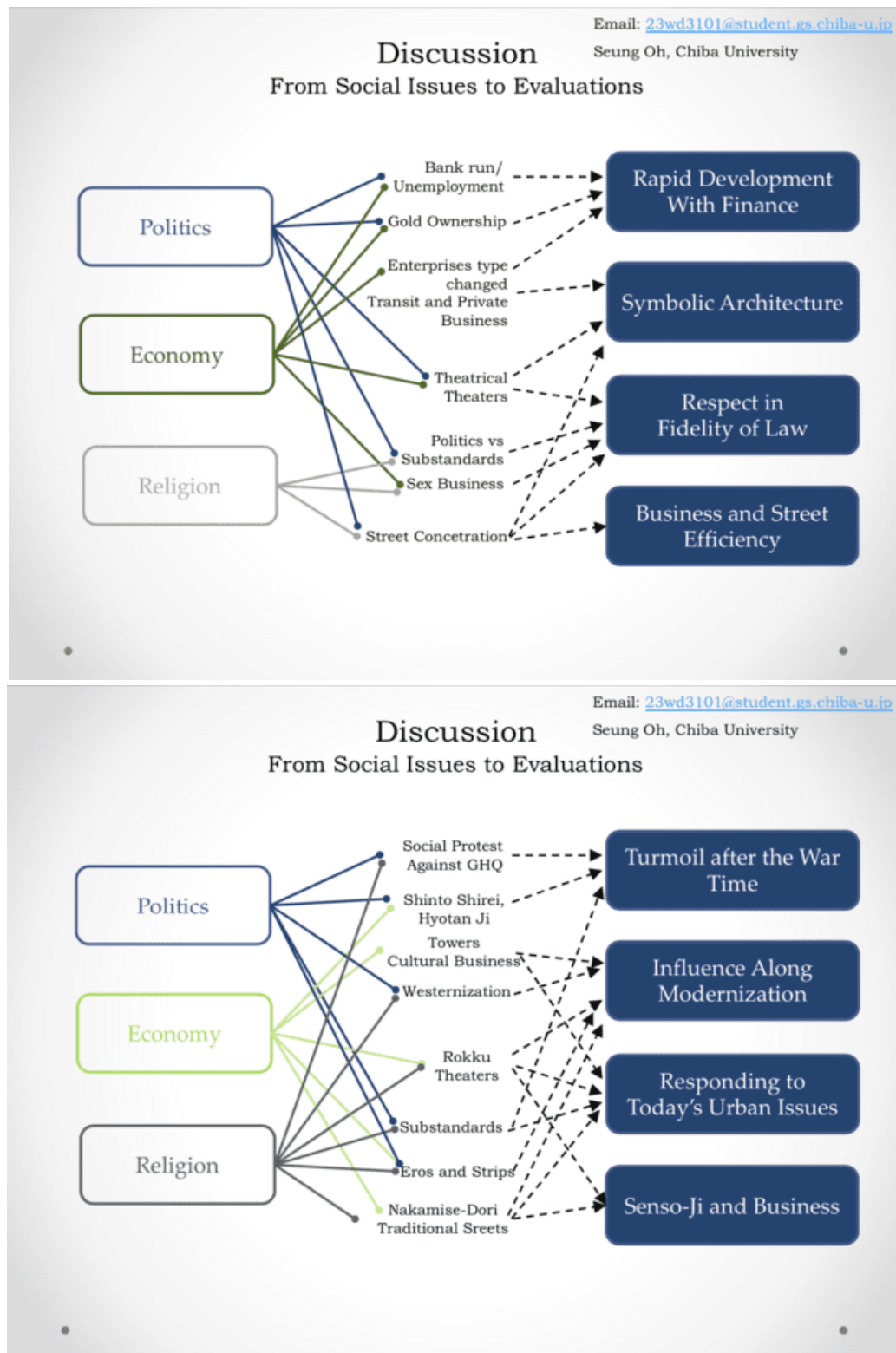


Figure 5-1 Social Conflicts Found from Factors, Politics, Economy, Religion
Times Square, Upper / Asakusa, Lowe (Based on Chapter 2 and 3)
(Presented at International Conference ISIT, Mashid, Iran, June 2024)

- **Politics**

The IPs of both neighborhoods are commonly designated as national disasters that have become the initiating point for the modern transitions of the region. The two regions of the country in a state of disaster have become dependent on the macroeconomy and politics affecting the recovery from the disaster emergency. The politics that emerged in the disaster countries of the two regions was characterized by a narrowing of the distance between people's lives and politics and a contraction of the freedom entrenched in the constitutions of both countries, and a reliance on political decisions and the reconfiguration of politics to affect local politics and society. In the other words, the role of politics has expanded with seemingly every disaster. The politics of both regions prolonged the impact of their growing roles in the disaster and beyond. To establish the direction of the development, for progressive development and preservation, politics exercised the social influence to support the groups of development participants and to converge the community's opinion since the IP. Politics have influenced the neighbors by estimating the intensity of business holders for profits, deciding preservation signaled by the historicity and inherent local characters, and upending the social stability with prosecution and enactment.

As the world's leading entertainment districts, international tourists become the dominant economic resource attributed to hospitality and consumption. Smaller retail businesses rely not on consumers who reside locally, but on hospitality consumers who come from out of town to appreciate the uniqueness of the local inherency in neighborhood. The unpleasant influences on small business are the glow real estate market and inflation: This issue is affected by the contrasting interests between landlords who own buildings and small business owners who rent the spaces in New York. New York's municipalities made a political decision to address a social issue in order to invite prestigious business holders to Time Square, to elevate the local intensity of the area and enacting the Middletown Manhattan Special District fluidizing the process of vertical development. (nyc.gov, MiD, 1982) The policy of politicians against substandard groups, an increase in the number of police and the economic growth in the 1990s to lessen the crime rate, and the zoning amendment to regulate the adultery business as a non-permitted use group in the district. (nber.org) There was a report demonstrated that Japan had a relatively low crime rate after the war compared to other aftermath cases from different countries. Building on this resilient national character, Japan accelerated its efforts to restore the city immediately after the war with social stability. Moreover, as a defeated nation, Japan accepted a General Headquarters (GHQ) for dual government, to stabilize society and rebuild local markets that were subject to macroeconomic influences based on political affiliation. The increase in currency volume has led to infrastructure projects across Japan, as well as the provision of apartments and the development of urban areas as a political decision. However, the impact between Japanese politics and Asakusa after the war defeat in 1945 was the check on the American government through the Senso-Ji and the return of Asakusa Park property rights to Senso-Ji from the government through the Shinto Directive.

As you can see in the hierarchical clustering diagram, the political influence between these neighborhoods is formed by a split between economic profit and conservation. (Figure 5-2) Politics, which laid out the resolute proposals to overcome the national catastrophic conditions, have supported or hindered progressive and conservative development in both districts since the IP. Times Square has been progressively developed since the 42 Redevelopment Plan approved in 1984 to create the business intensity that progressed Times Square what it is today. In the midst of that progressive development, New York City Mayor Ed Koch supported a civic organization that worked to preserve the existing theaters in the Times Square neighborhood and balance preservation of inherency in urban progression, and it was successful. From a political perspective, it is more difficult to support conservative local development than progressive development in order to create a positive social environment for the wellbeing of the community's future. Political support for preserving a community's old temples and historical landmarks requires logic and passion from organizations that advocate against emerging communities seeking "Amplified Profit" as value. The rationale for the preservation of the Senso-Ji in Asakusa has less relation to politics but more to historicity and religiosity. Advocating for the

preservation of the Asakusa neighborhood is warranted with its historicity linked with Japanese Buddhism and Senso-Ji's sociality and the memory of people from the activities of Rokku and Nakamise-dori prior to the IP. Even as Tokyo's hierarchy continues to evolve in a progressive, profit-driven direction, the Asakusa Design Guidelines still compromise with politics and demand the preservation of Asakusa's traditional streets. Asakusa, a traditionally affluent neighborhood with the highest concentration of subways and public transportation in eastern Tokyo, has become an attractive area with strong economic growth for the local community, led by the hospitality scene. The Basic Law for Promotion Tourism Nation 2007, which linked historical landmarks to tourism, provides a political cover to preserve the character of Senso-Ji and Asakusa for years to come and allows Senso-Ji to maintain a conservative stance on future development. Thus, politics and municipal governments contributed to setting the social environment for progressive development, with activists in New York's Times Square finding preservation justification for local programs. In contrast, Senso-Ji and the Asakusa Park area found inherent justification for preservation in local history: while Senso-Ji and civil organizations were social responders on behalf of Asakusa community to government's controversy and social change in the decades after IP, the politics of restoring war-torn areas became one of tourism and local business support for conservative areas of Asakusa.

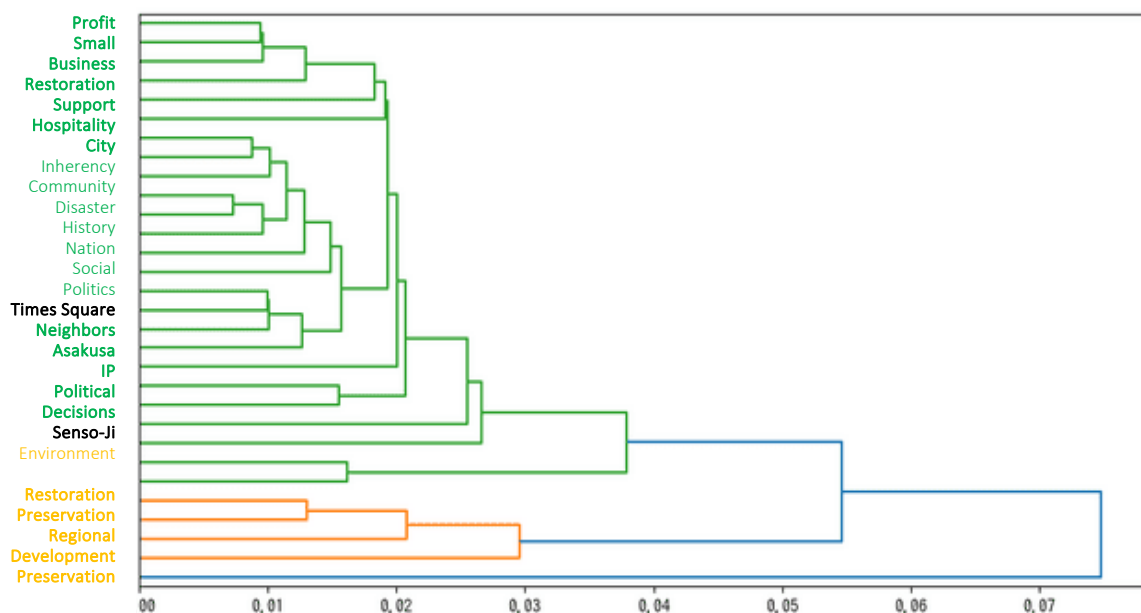


Figure 5-2 Times Square and Asakusa Development Comparison in Politics

- ### Economy

The specialty of an entertainment district is to develop the area solely for economic profit, minimizing consideration of the interests of the residents, education, public welfare, etc. In the case of Times Square, rising crime rates and substandard businesses lining the streets curtailed post-IP investment and constrained the development of Times Square. Changes in long-standing commercialized cultural trends have affected the local theater business since the beginning of Hollywood by shifting programming from theatrical to cinematic. The rise of Hollywood's movie business has influenced the ownerships, transformation of theatrical theaters into movie houses in Theater district, a neighbor of Times Square. After 42DP, increased levels of civil enforcement reduced the occupancy and crime rates of substandard businesses and encouraged corporate businesses to populate the streets of Times Square. The towers in the Times Square area created a progressive urban hierarchy, but they also created an environment that made it difficult for small businesses to grow due to unaffordable rents. Progressive urban entities such as towers and public transportation are developed absolutely by the funds raised for such projects from investors of the private sector and the official development aid which the government approved. Inflation, rising land costs, and project costs that are unaffordable for single entity

ownership have led to a relative decline in operating real estate businesses, theaters, and hotels in urban centers. For example, the Astor family declined by abandoning its hotel and theater businesses in Times Square since IP. Since the IP, the newly emerged holdings business contributed to the rapid urban transformation in Times Square in solidarity with politics and finance fundraising.

Senso-Ji also revitalized Asakusa's local economy by inviting various business holders to the precincts since the IP. What makes Times Square more inherent is the presence of Senso-Ji, a historic institution that is a primary stakeholder in the development of the area on behalf of the local business community. Local businesses pay land use fees on the precincts of Asakusa to economically support the Senso-Ji, which has contributed to the revitalization of local businesses since IP. Senso-Ji was a commercializing stage where various businesses were invited to support Senso-Ji's finances and people's livelihoods to overcome the critical situation derived from the war. Even after the war, substandard businesses were allowed to occupy Rokku, with no open opposition from Senso-Ji. Although there is not a major presence of local residents in the Asakusa precincts, their activities contribute to the economy of the precincts by organizing Machikai 町会 and strengthening their sociality in the face of social change. It is in the mutual interest of Senso-Ji and local merchants to stimulate profit-intensive businesses on the grounds. Currently in Asakusa, corporate business is also present, with Hanayashiki and Rokku streets, the Richmond Hotel, and the Don Quixote department store, but it certainly has not altered the long-standing conservative hierarchy of Asakusa centered on Senso-Ji. Because visitors in fluxing to Asakusa do not just come to shop. They come to explore Asakusa's conservative character and historic culture, and to honor the community that has preserved its unique urban character.

As a result, there is no doubt the local economy influences the development as the primary stakeholders for both entertainment districts. As you can see in the hierarchical clustering diagram, the economy of each entertainment district is most superficially cohesive with all the social issues in the development of Times Square and Asakusa. All of the keywords associated with those neighborhoods are related to each other in the economy. (Figure 5-3) Times Square's businesses have succeeded in developing the most progressive district by expanding their commercial capabilities with the character and culture of the city, and in developing a symbolic development that accommodates civil organizations' demands for theater preservation and street efficiency. Small businesses and New York's history, which arouses nostalgic memories, are comparatively not welcomed in Times Square, as decades of profit-intensive development have driven up property prices, consistent modifications of urban entities, and not affordable rents. Substandard businesses have noticeably disappeared from the Rokku since the Shinto Directive which yielded the discretion of the precinct development to Senso-Ji and the restoration of Senso-Ji and Pagoda. As the previous research has shown, either acceptance or not rejection of eros and the strip business in Buddhist scriptures is an important aspect of Buddhist philosophy, namely the importance of the Six Schools of Buddhism, which means an orthodoxy that accepts and cares for minorities who struggle in social issues. Senso-Ji has given direction to the Asakusa region's economy and empowered the business community to respond to various social trends that executed the surroundings of the precincts. The local economy still counters with intensified streets of tourists who benefit the small businesses in the traditional Asakusa precincts. Japanese society, including Asakusa, has a favorable perception of religious institutions representing Japanese Buddhism, such as Senso-Ji, for preserving the local economy and conservative society.

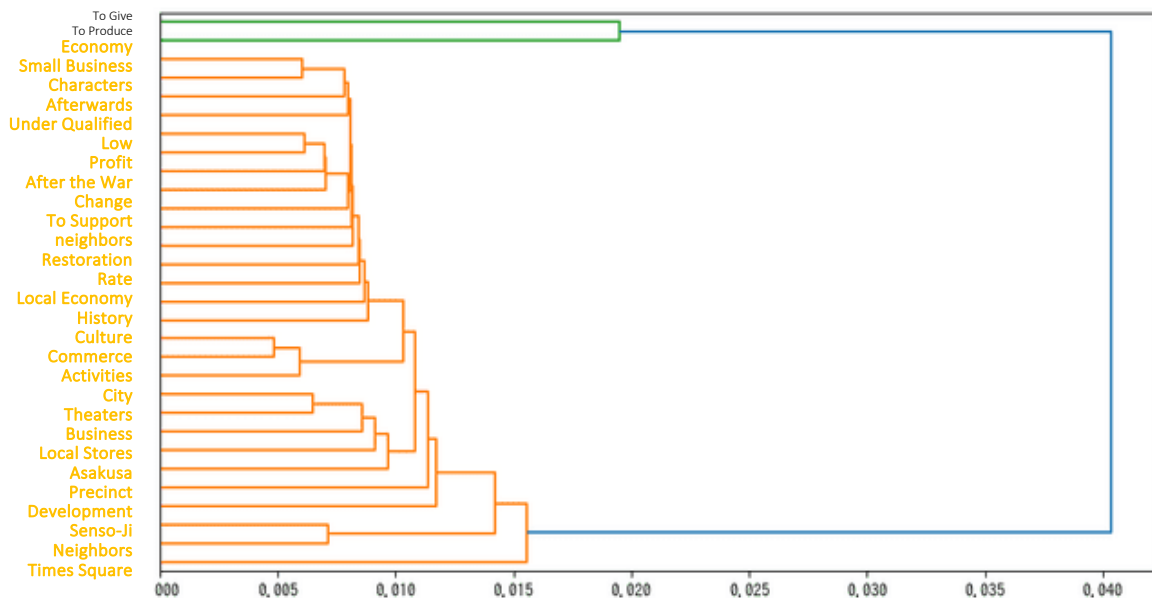


Figure 5-3 Times Square and Asakusa Development Comparison in Economy

• Religion

Religious institutions are the social entities most adverse to local economic development; they exist because their historical and religious traits manifest in the area where spirituality and social commitment meet. The most obvious representation of historicity in neighborhood character can be religious institutions that have a long time of interacting with people and participating in social activities. One of the reasons Japanese Buddhism has become so popular in modern times is because of its indigenous and social nature, which is reflected in its contribution to building temples and performing ceremonies to enshrine Kannon in temples. The beauty of the temples in harmony with the Buddha and nature could not divert people's attention from their religion, and it was characteristic of Senso-Ji and various Buddhists in particular to advocate for the interests of the people and express their political will throughout history. Christianity is also biblically based and emphasizes the mercy and love of Jesus. But today, in the economically developed metropolitan cities of the United States, Christianity is in steady decline in terms of the number of believers and churches. Christianity hardly exercises the efforts for local development as an economic stakeholder because no notions have been found in common between profit attachment and Christian orthodoxy. In a democratic society, the socialization of Christians who want to speak up for their communities is affiliated with institutional processes, unlike Senso-Ji protesting in their precinct against governments. Social street protests from the Christian community against the government do hardly have a solid impact on the city.

From the ritual-centered faith of pagoda worship, which is more prominent in Mahayana Buddhism, to the doctrine-centered faith of the Sixth School philosophy, it has been as influential as modern society has developed. Senso-Ji's history of rebelling against the government and his Buddhist faith reinforce each other. Community character and the Buddhism orthodoxy were incorporated into the Asakusa Design Guideline, which was developed as an urban development. In addition, the most prominent effect of Asakusa's entertainment is the romance and sentimentality of the town, which is unique to the Edo period and can be hardly found in other parts of Tokyo. Asakusa's success in Tokyo's increasingly progressive development economy can be maximized by asserting its conservatism. The development of the Times Square area with verticality may have been to address the business community's profit-making objectives and density. However, the publication "The Higher" introduces the spirituality of the owners of building skyscrapers that contributed to forming the city hierarchy, the dominant human activities with capitalism, of New York City in the early 1900s (Bascomb, 2004); it is not the same purpose as raising the spires of a Gothic church to reveal faith. The pure doctrines of Christianity cannot

stand alongside a city that has been rapidly built over the past 100 years through politics and finance. In a city that emphasizes the diversity of its occupants, the Times Square Church's faithfulness to biblical doctrine is under pressure. But the presence of the Times Square Church, the most prominent Christian establishment in Times Square, and the social programs it provides, demonstrates the importance of instilling faith in the community and preaching orthodox faith-based sermons, even if it doesn't exert socioeconomic influence in the area. The hierarchical clustering diagram also shows that Asakusa's Senso-Ji Temple shaped the neighborhood, and Buddhism had a cohesive impact on the neighborhood's character, although it shared economic and social influence. Christian orthodoxy, on the other hand, was also detached from economic interests. (Figure 5-4)

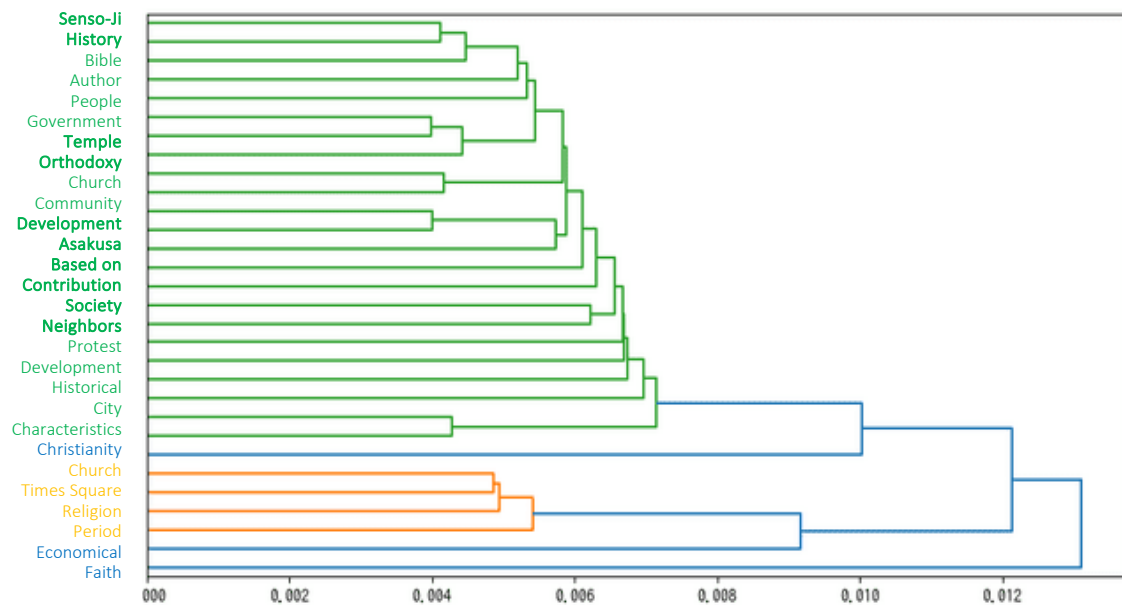


Figure 5-4 Times Square and Asakusa Development Comparison in Religion

- **As a Social Intervener, the Architect**

After studying these districts, it became clear that the problem with urban development from a social science perspective is a lack of tolerance among social groups and communication to resolve the problem as a society. As mentioned earlier, rapid development driven by finance, which has led to profit-oriented development of homogeneous areas, as in the case of Times Square, has pressured urban spaces to expand both horizontally and vertically at a distance to maximize profits. The real estate development business, funded by high-stakes investors, has created an urban hierarchy centered on verticality in maximizing the net square footage rather than preservation. Social balance and neighborhood participation considerably slow down the development of projects in cities that need to turn a profit quickly. As project development in solidarity with politics, it's about institutionalizing this set of social agreements on the agenda through elections or town halls, instead of opening up problems of social matters for developments and appealing to the public (Another case of the Battery Park City, New York City.) Politics and media influence, which also contribute significantly to the development of the region, are proportional to the magnitude of social conflict. The opposition to the project can be ignored because it doesn't attract attention on a political scale, and urban development officials minimize social attention in order to drive their intended urban outcomes.

Vitruvius' The Ten Books of Architecture emphasized the diversity of the architect's role. Based on the Ten Books of Architecture, architects must present architectural programming that is acceptable to society and are skilled in architectural techniques to express the human consensus in a permanent form. It is also important to be able to architecturally depict socially institutionalized activities, significant historical facts in social perception, and even musical considerations. Today, each district should have a number of architects proportional to its population in a town. Social conflicts over unreasonable situations arising from development can be effectively resolved by having architects work for the community as social interveners rather than

conventional building designers against the unilateral procedure performed by development agents in solidarity with politics and finance. (Siraj, 2018)

Nowadays, municipal activities that regulate local development in a district have been unilaterally affected by the policies of the greater municipality. Especially in New York City, zoning determines the urban context delineated by a zoning district, typically with the consent of city hall, to regulate uses and occupants and determine the scale of development. The urban contextual characteristic of Times Square, which does even not follow the typical zoning resolution, is honored by its designation as a special zoning district of the City of New York. (nyc.gov, MiD, 1982) The 42DP in Times Square was also architecturally distinguished by being designated as the Middletown Manhattan Special District, rather than following the city's conventional zoning: This requires the majority consent of the council members. The state senators from the State Legislatives supported this revitalization plan by the Urban Development Corporation (now the Empire State Development), which supports prominent urban projects financially. (Sagalyn, 2001) Politics also creates a social foundation that respects local distinctiveness by supporting the preservation, while investors reap the economic benefits. At this point, there is a disproportionate outcome from reducing public notice of the rezoning process beyond the city's business stakeholders.

In contrast, the activities of civil organizations have had a significant political and social impact in Asakusa. The result of social engagement and activism has been more efficient local development, compared to the conservatism of Senso-Ji, a Buddhist temple, and the massive social protests that Times Square has sparked. Asakusa's urban character is distinct from other Tokyo neighborhoods, and has been maintained through civil organizations and Senso-Ji's connections. (Chapter 3) In the court mediation case of the Asakusa Mansion, the Tokyo Metropolitan Government ignored Asakusa guidelines and approved a tower mansion project on one side of the district with a net development area of 10,000 square meters. (東京都都市整備局市街地建築部) As in other districts, where economic profit outweighs the conservative social values of Asakusa these days, Asakusa design guidelines may be ignored in favor of efficiency or economy. In the case of Asakusa, it would be a social challenge if the developer allied with politicians in the Tokyo Metropolitan area to develop that area abutted the Asakusa district.

In these development-driven societies and conservative neighborhoods, the role of the architect can serve as a social intervener who speaks up for preservation, examines developments for social convergence, and persuades change. In a society that aspires to humanistic urban development, architects must be educated, and socialized professionals who have honed their architectural skills and sustainable design, studied local and national history, and understood the economic and cultural trends to lead local towns. In this way, the architect as a social intervener will be respected by society as a representative of the community and as a social figure with professional representation and humanistic aptitude. Social science research about local development is valuable to architects and promises two positive outcomes with a role for architects; as humanistic professionals that have mastered architectural technology to make a change by participating in development in consideration of society based on philosophy, anthropology, and history and when there is a conflict between social change and existing conditions, architects can be expected to advocate for the inherency of locals.

- **Social Conflict as a Humanistic Tool for Urban Development**

In America, laborers involved in the city's post-Depression infrastructure projects solidified their socio-political position through their solidarity with politics. No longer the exploited class of pre-1900, the working class became a voting bloc for politicians and a social and political partner. The billboards and tall buildings that adorn Times Square were erected by workers and rational, investment-style business owners. Theaters that failed the box office rates for performance were either changed in programming or torn down. As Christianity has declined, the number of churches in Times Square has decreased, but the Affidavit case of the Times Square Church (Chapter 2) is positive as an example of a church not only existing as a religious institution, but also

addressing unfairness in society. (Affidavit of Neil Rhodes, New York, 2007) However, the sex business, which was created in response to the social negativity of the Depression, has been maintained in the name of business and voluntary participation of women, but has gradually disappeared from Times Square because it does not contribute to the social positivity of attracting investment from prestigious companies and developing a district with social stability. Homosexual groups have caused unfavorable treatment by society, as there have been accusations of ties between them and criminal organizations. Although their presence in the Times Square district was already guaranteed by the Constitution, it was their activities that deviated from their nature that provoked political control.

Senso-Ji gained a reputation as the organization most recognizable to social actors for speaking out on behalf of the Asakusa community, protesting the contradictory politics of the Japanese government and holding development regulation to a conservatism still derived from local history and the religiosity of Japanese Buddhism. The notion that small businesses flocked to the Asakusa district during the national crisis, with Senso-Ji shouting for street vendors not to be taxed, underscores the aforementioned idea. In Asakusa, indiscreet influence was contained by religious institutions in the most touristy mixed-use districts, and this was not possible without business community support for Senso-Ji. Asakusa is a development regulation derived from the religious nature of Senso-Ji that has been maintained since its inception and is also at work in recent neighborhood development. In the midst of progressive development around Asakusa, relying on the conservative nature that transcended from the Edo period, the place invited tourists, resulting in the distinction of an urban character inherent in the success of street vendors, including Nakamisedori and the Rokku. Eros and strip businesses, which were similar to Times Square, declined in the district, even though society accepted them as such in the district after the war. Recreational businesses that did not follow cultural trends declined, but Hanayashiki, which were managed by private companies in the district, succeeded. Businesses with high structures disappeared in Asakusa because they did not fit the character of the district.

After IP, social agents with pioneering sociality achieved social support for their existence and became the first stakeholders considered in growing local businesses when cultural trends, growing political and economic interests radically changed society. Politics has played a role in establishing the socio-political context in these regions to gather social opinion, promote social interests, and encourage activism. Substandard communities, including homosexual groups, have been fighting for equal rights for decades, but research has shown that it has taken time to shed the misunderstood negativity that stems from activities that are illegitimate as social actors. In the fierce competition of the free market, businesses that tap into the societal trend toward maximum profit have garnered more positive attention than private values based on traditional culture and social ideology. The examples of religious institutions in these neighborhoods were polarized in their social impact based on the scale of their social activity. Rather than modeling post-development urban outcomes, this study affirmed the need to examine narratives in social conflict along developing neighborhoods with social change to find cohesive values for shared claims based on popularity and intrinsic humanizing qualities. Thus, the validity of social institutions will be achieved through humanistic activities that read business trends to their benefit and positively influence social consensus³.

³ There must be social measurement to lead urban development to a consensus through a more humanistic procedure. I suggest social conflict as the humanistic tool for urban development. The architectural activities cannot avoid the sociality. Building a building invites the change which socially recognized its permanence. Even though the architectural activities are activated by an individual inspiration, that consequences socially with inviting the urban transformation, elevating the land values, and changing the occupants of subject area. We do need the scale of measuring the architectural activities and urban changes based on the human activities. Social conflict can be a mean for the communication demonstrating the changes and disagreements in urban development.

Conclusion

Times Square and Asakusa have become tourist destinations representative of their respective metropolitan area, achieving more than their local development by the most humanistic activities, social conflict. In the other words, the urban consequence of each neighborhood was achieved through a collision of the private business sector, civic organizations for common causes, and local politics, with each group recognizing the legitimacy of the others and providing social legitimacy through them. In these two districts, politics clashed with existing religious and civil organizations that preferred preservation and conservatism to create a socio-political environment that simultaneously invited local development with economic growth and social progression. Local businesses, as the most critical stakeholders in the socioeconomic development of Times Square, were the most threatening to the preservation of historicity in local development proportional to the scale of social conflict through their solidarity with politics. Senso-Ji, the religious institution of the precincts, has revealed the pre-existing conservative character of the area and has checked and supported their social activities for civil purposes, including Asakusa's community. By examining rising and declining communities in each neighborhood, trends in neighborhood change and the direction of development between progressive and conservative were assessed through the lens of social conflict. As a result, Times Square has developed as a center stage for social and cultural activities, surrounded by a high-rise urban and promoting the social activities of a diverse community. Asakusa has adhered to its hospitality development rationale with the success of small businesses of the precincts under Senso-Ji's conservative adherence amidst the pressure of progressive development in Tokyo. Ultimately, the legitimacy of the communities in both regions is validated by their human-caring activities and essential urban attributes for prosperity.

Even if there was a polarizing difference between urban characters and local business scales, case studies for these entertainment districts could be possible due to comparing social activities inferred to each urban consequence. This resulted in the significance of researching social conflicts for recognizing urban success from a humanistic perspective. Moreover, this research is an exemplary case study that demonstrates comparing social activities in any city would be possible regardless of the difference in business scale and urban characteristics. Regional development cannot be evaluated solely on the basis of visible built evidence resulting from the architect's professional services. To investigate the development process of a neighborhood, it is necessary to perceive the consequential success of the area, and to set up the Inceptive Point to deductively examine this development thrust, investigating the social conflicts and adjustment activities occurring along the way. Rejection and disagreements over the newly transforming space constitute moments of conflict with social perceptions, which can be studied from the historical background of the area. Urban research and social science are inextricably bound. Modeling only the results of local development and imposing them on other regions may result in development by materialism and social authoritarianisms; Times Square and Asakusa have positively checked this concern by social movements. By documenting the development process through conflict cases as a reference, other local organizations pursuing similar types of development can recognize the narratives of similar conflicts incurred in districts, to facilitate them more effectively. In the case of Times Square and Asakusa, conflicts exposed hidden agendas and disagreements and led to communication. Based on this research it proclaims that social conflict is communication as a means of humanistic development.

Chapter 6 Research Summary and Acknowledgement**Research Summary****Chapter 1**

This chapter describes the purpose of the research, acknowledging today's developments in the homogeneity of removing the local characters and disregarding the public opinions relied upon unilateral process, depicts the justification of investigation of social conflicts which incurred during the developments in the research area in order to make the development case the reference to other developments in similarity and the advantage from researching these two entertainment districts in polarizing urban characters chosen for the research.

Chapter 2

This chapter discussed the social conflicts depicted in the evaluation of local development and development with social progress in Times Square, a post-Great Depression entertainment district. It achieved a balanced development with advanced urban transformation and social movements for the common interest. Nevertheless, the ethics and balance of rapid development for urban progress in the case of Times Square warns of the significance of a more intense social review process for humanistic development.

Chapter 3

This chapter discussed the process of urban restoration in Asakusa after the 1945 bombing of Tokyo, which sustained local economic development in the face of various social trends that maintained local conservatism centered on Senso-ji Temple. The urban development surrounding Asakusa's precincts raises tensions with the potential conflict of locating vertical development in proximity to the precincts against the local conservatism embedded in Japanese Buddhism and local history.

Chapter 4

This chapter discussed the local developments that have been aligned with or disregarded human dignity since the Inceptive Points of the entertainment districts, Times Square and Asakusa, were depicted in history. Moreover, it contained the justification of this social scientific research, which scrutinizes the history of social conflicts and publicly pronounced narratives during social changes and urban transformation and the role of an architect for humanistic development, counting on problem-solving with convergence.

Chapter 5

This chapter summarizes the research information from the previous chapters to model the research, reinterpret the most common social factors, political, economic, and religious, that cause social conflicts, and make referential cases for other local developments in similarity. It also discussed the role of architects as social interveners, supporting local communities to raise their voices to demand responsible development from their agents, how social conflicts have arisen in their communities, and how to resolve them in a social manner to nurture humanity.

Reference

1. Rosenberg, Alexander, The Philosophy of Social Science, the 5th Edition, the Westview Press, 2016, Boulder, CO, Chapter 1, pp1~9
2. M. Heidegger, Being and Time, SUNY, 2010, p44
3. National Bureau of Economic Research <https://www.nber.org/digest/jan03/what-reduced-crime-new-york-city>.
4. Aki Roberts, Gary Lafree, Explaining Japan's Postwar Violent Crime Trends, Criminology, Volume 42, Number 1, 2004.
5. Neal Bascomb, Higher, A Historic Race to the Sky and the Making of a City, Crown, 2004, ISBN# 0767912683.
6. Suhailah Siraj, Alice Sabrina Ismail, The Role of the Architect as an Educator in Design Education Towards The Development of a Sustainable Society: A Case Study of Hajeedar, Advanced Science Letters, Vol. 24, 4546-4549, 2018.
7. <https://www.nyc.gov/site/planning/zoning/districts-tools/special-purpose-districts-manhattan.page>
8. Lynn Sagalyn, Mediating Change: Symbolic Politics and the Transformation of Times Square, Conference Paper, 2001.
9. Seung Oh, Satoshi Okada and Fabiola Chrisma Kirana Analisa, Cases of District Developments from Their Inceptive Points: The Juxtaposition of Two District Developments, Asakusa, Tokyo, and Times Square, New York City, During The 1900s, American Journal of Sciences and Engineering Research, Volume 6, Issue 4, 2023, E-ISSN -2348 – 703X.
10. Vitruvius, Ten Books on Architecture, The Project Gutenberg EBook of Ten Books on Architecture [EBook #20239], 2006, ISO-8859-1.
11. <https://millercenter.org/the-presidency/presidential-speeches/july-10-1832-bank-veto>, The Presidential Speeches, Transcript, July 10, 1836.
12. Michael Glaeser (2011), The Triumph of the City: How our greatest invention makes us richer, smarter, greener, healthier, and happier, The Penguin Press, New York, pp. 1~15.
13. REVIEW of FEDERAL RESERVE BANK OF ST. LOUIS, Fourth Quarter 2020 Volume 102 | Number 4.
14. Clifton B. Luttrell, FEDERAL RESERVE BANK OF ST. LOUIS, Interest Rates, 1914-1965, October 1965.
15. Inazu, John, COVID-19, Churches, and Culture Wars, Journals of University St. Louis 307, 2022 pp307 to 329.
16. Herbert Brucker and 18 others, Ukrainian Refugees in Germany: Evidence from a Large Representative Survey, Comparative Population Studies, Vol. 48 (2023): 395-424.
17. Schubert, Dirk, Contemporary Perspectives on Jane Jacobs Reassessing the Impacts of an Urban Visionary, HafenCity University Hamburg, Germany, 2014, Chapter 6 Jane Jacobs and Sharon Zukin: Gentrification and the Jacobs Legacy.
18. Peter Derrick, Evolution of Urban Railways: Development of the New York City Rail System, Japan Railway & Transport Review 23, 2000.
19. Reich AJ, Reconstructing Times Square: Politics and culture in urban development, University Press of Kansas, 1999, Chapter 2.
20. Roberta Brandes Gratz, Norman Mintz, Cities, Back from the Edge, New life for downtown, Preservation Press, John, Wiley & Son, Inc., Washington D.C., 1998, Chapter 3 Project Planning or Urban Husbandry the Choice.
21. Ito, H., & Kawabata, K. (2020). Changes in the Described Elements of Sensoji Temple following its Park Designation. Advances in Social Sciences Research Journal, Volumn 7, pp 641-650.
22. Richard Sutch, The Accumulation, Inheritance, and Concentration of Wealth during the Gilded Age: An Exception to Thomas Piketty's Analysis, 2016, The UCR Emeriti/ae Association Orbach Science Library, University of California, Riverside.
23. Steam Dome, A CIVIL WAR IRON CLAD CAR, Railway & Locomotive Historical Society (R&LHS), Spring 1974, No. 130, pp. 51-54.
24. Adam Arenson, Experience Rather than Imagination: Researching the Return Migration of African North Americans during the American Civil War and Reconstruction, Journal of American Ethnic History, University of Illinois Press on behalf of the Immigration & Ethnic History Society, Vol. 32, No. 2 (Winter 2013), pp. 73-77.
25. Vanberg, V.J. Liberal constitutionalism, constitutional liberalism and democracy. Const Polit Econ 22, (2011), pp 1–20.
26. Ondřej Vojtěchovský, Ido de Haan, and Laura Almagor, The European Experience, Unit 6, Ideologies in Contemporary History (c.1900–2000), 2023, pp. 747–756.

27. Kisho Kurosawa, *Intercultural Architecture/The Philosophy of Symbiosis*, Chapter 6 The Philosophy of Streets Intermediary Spaces, Academy Edition, London, 1991, pp 98~109.
28. David Casassas and Jurgen De Wispelaere, Republicanism and the political economy of democracy, *European Journal of Social Theory* Volume 19, Issue 2, 2016, Pages 283-300.
29. Steven Chaikelson, "42nd Street Development - Broadway's Longest-Running Farce," *Columbia-VLA Journal of Law & the Arts* 15, no. 4 (1990-1991): pp 567-606.
30. DENIS FOUGÉ'RE, RÉMYLECAT, SIMON RAY, Real Estate Prices and Corporate Investment: Theory and Evidence of Heterogeneous Effects across Firms, *Journal of Money, Credit and Banking*, Vol. 51, No. 6, The Ohio State University, 2019, pp 1504 ~1546.
31. Tyler Burge, Interlocution, Perception, and Memory Author, *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition*, 1997, Vol. 86, No. 1, 1997, pp. 21-47.
32. MARTINET Marie-Madeleine, Eighteenth-Century Visuality and Ambiguous Spaces of Sociability: Townscapes, Architecture and Entertainments, *Études anglaises*, 2021/3 (Vol. 74), p. 317-335.
33. John Stern, *The New York Subway: A Century, Aesthetic Realism Looks at New York City*, 2008.
34. Carl J. Schramm, *Economic Fluidity: A Crucial Dimension of Economic Freedom*, Economics, 2007.
35. Marvin Goodfriend and Jeffrey M. Lacker, Limited Commitment and Central Bank Lending, *Federal Reserve Bank of Richmond Working Paper* 99-2, January 26, 1999.
36. R. Alton Gilbert and Robert H. Rasche, Federal Reserve Bank Membership: Effects on Bank Profits, *Journal of Money, Credit and Banking*, Vol. 12, No. 3, 1980, pp. 448-461.
37. Ronnie J. Phillips, An End to Private Banking: Early New Deal Proposals to Alter the Role of the Federal Government in Credit Allocation, *Journal of Money, Credit and Banking*, Vol. 26, No. 3, Part 2: Federal Credit Allocation: Theory, Evidence, and History (Aug., 1994), pp. 552-568.
38. Aki Roberts and Gary Lafree, Explaining Japanese Post War Violent Crime Trends, *CRIMINOLOGY VOLUME 42 NUMBER 1*, 2004, pp 179.
39. RICHARD HORNBY, Notes on a Cowardly Lion by John Lahr, *The Hudson Review*, AUTUMN 2013, Vol. 66, No. 3, 2013, pp. 558-564.
40. Iryna Stewen, Growing Like Germany: Local Public Debt, Local Banks, Low Private Investment, *SSRN Electronic Journal*, 2021, See abstract for the local banks' successful case of adjusting the debts.
41. Eli B. Gottlieb (Associate) *Times Square Tower*, New York, NY, USA, *Structural Engineering International*, Vol 15, No.1, 2015.
42. Vern L. Bullough, Gay New York: Gender, Urban Culture, and the Making of the Gay Male World, 1890-1940, *The American Journal of Sociology*, Vol. 100, No. 6, 1995, pp1636~1637.
43. Irene Becci, Marian Burchardt, and Mariachiara Giorda, Religious super-diversity and spatial strategies in two European cities, *Current Sociology* 2017 65:1, 73-91.
44. <https://www.nytimes.com/2011/04/29/nyregion/rev-david-wilkerson-79-evangelist-dies-in-crash.html>, Rev. David Wilkerson Dies at 79; Started Times Square Church.
45. MILFORD CHRONICLE. MILFORD, DELAWARE. FRIDAY, NOVEMBER 8, 1957, Jack Wyrzten At Milford Church Nov. 10.
46. <https://edc.nyc/article/transforming-42nd-reversing-urban-decay-carl-weisbrod>
47. <https://www.nytimes.com/2005/05/22/realestate/from-a-palace-of-spectacles-to-an-edifice-of-offices.html> From a Palace of Spectacles to an Edifice of Offices.
48. <https://www.nytimes.com/2000/08/02/nyregion/toys-r-us-to-build-the-biggest-store-in-times-sq.html> Toys 'R' Us to Build the Biggest Store in Times Sq.
49. <https://www.nytimes.com/2023/07/06/nyregion/jack-goldstein-dead.html> Jack Goldstein, a Savior of Broadway Theaters, Dies at 74.
50. <https://www.nytimes.com/1992/05/27/nyregion/high-court-upholds-naming-of-22-theaters-as-landmarks.html> High Court Upholds Naming of 22 Theaters as Landmarks.
51. <https://www.nytimes.com/2012/08/23/nyregion/mafia-boss-matty-the-horse-ianniello-dies-at-92.html> Matthew Ianniello, the Mafia Boss Known as 'Matty the Horse,' Dies at 92.
52. *The Evening Star*, December 6, 1957, Times Square May Be Altered by Hotel Deal.
53. *New York Times*, October 20, 1954, Astor's Name Changed.
54. <https://www.nytimes.com/1956/12/20/archives/duffy-square-plan-of-moses-disputed.html> DUFFY SQUARE PLAN OF MOSES DISPUTED.
55. *New York Times*, January, 11, 1890, City Railroads-Form of the Rail.
56. *New York Times*, April 20, 1926, Want Private Cars in Mid-Manhattan.
57. *New York Times*, December 15, 1961, New Zoning Code Goes into Effect.

58. The Sun, February 2, 1919, Plan to End Crush in 42nd St. Shuttle.
59. Newsday (NewYork, NewYork)· February 9,1989, A Church to Occupy the Mark Hellinger Theater.
60. New York Tribune, February 22, 1920, Astor's Decision to Sell Eden Farm Is Lauded, It Will Lift Barrier Across City from Broadway to Hudson River.
61. New York Times, December 18, 1961, Zoning Changes Worry Village.
62. <https://www.nytimes.com/1996/12/01/realestate/a-small-hotel-a-mock-battleship-and-thetitanic.html>, A Small Hotel, a Mock Battleship and the Titanic.
63. New York Tribune, August 2, 1918, Father Knickerbocker Lost Times Square as New Subway Station Systme Goes in Operation.
64. Associated Press, September 1, 2023, Japan marks 100 years since the devastating Great Kanto Quake, with disaster drills nationwide.
65. The Nome Nugget, October 3, 1960, Mystery Bomb Explodes in Times Square, New York.
66. The Henderson, Daily Dispatch, March 22, 1938, Anti-Facsists Riot in New York's Times Square.
67. The Evening Star, October, 10, 1960, 'Sunday Bomber' Blast Shakes Public Library.
68. The Evening Star, September, 30, 1936, World Encircled on Travel Test.
69. The Automotive News, February 25, 1946, Can't Stand the Noise Airline Leader Says.
70. The Washington Times, July 28, 1936, N.Y, Solution Cited Here in Airport Puzzle.
71. The Wyandotte Herald, January 10, 1941, Construction Program at County Airport.
72. New York Tribune, January 9, 1921, The Judgement of Genius Has Stood a Test of Time.
73. New York Herald, November 5, 1922, Suit Reveal Little Known Member of the Astor Family.
74. <https://www.nytimes.com/1995/11/05/nyregion/looking-back-hammerstein-s-gamble.html>,LOOKING BACK; Hammerstein's Gamble.
75. <https://www.nytimes.com/1988/03/12/nyregion/28-theaters-are-approved-as-landmarks.html>,28 THEATERS ARE APPROVED AS LANDMARKS.
76. New York Times, June 18, 1994, At the Gay Games, Giuliani Takes Step to Forge New Ties.
77. New York Times, March 23, 1961, Clean-up Proposals for Times Square Outlined to Mayor.
78. New York Times, August 25, 1961, A Garden for Times Square.
79. New York Times, August 8, 1941, Electrician Strike Seem Nearing End.
80. New York Times, July 22, 1973, Le Corbusier Vision of a City Rejected in Zoning Plan.
81. BBC, February 6, 2024, Europe farmer's protests: EU scraps plans to halve pesticide use.
82. <https://digital.abcaudio.com/news/us-government-debt-top-54-trillion-next-decade-cbo-says>.
83. <https://www.themarshallproject.org/2024/02/17/new-york-texas-immigrants-crime-fears>.
84. <https://www.nytimes.com/2022/07/21/nyregion/penn-station-redevelopment.html>, The Penn Station \$7 Billion Fix-Up Moves Ahead: Here's What to Know.
85. <https://www.nytimes.com/1956/12/20/archives/duffy-square-plan-of-moses-disputed.html>DUFFY SQUARE PLAN OF MOSES DISPUTED.
86. <https://www.nyc.gov/site/lpc/about/about-lpc.page>
87. <https://www.nytimes.com/1982/03/23/nyregion/court-stay-lifted-and-demolition-begins-at-two-broadway-theaters.html> COURT STAY LIFTED AND DEMOLITION BEGINS AT TWO BROADWAY THEATERS
88. <https://www.malaysiasun.com/news/274137693/xi-isnt-destroying-chinas-economy-hes-changing-it> Xi isnt destroying China's economy he's changing it.<https://www.britannica.com/event/Bank-War>.
89. <https://www.federalreservehistory.org/essays/second-bank-of-the-us>.
90. Associated Press, 2024, Powell: Federal Reserve is on track to cut rates, though not likely for months.
91. <https://www.nar.realtor/commercial-real-estate-market-insights/december-2023-commercial-real-estate-market-insights>
92. 小泉和子、玉井哲雄、前瀧由美子、関川華、大野陽子、家具道具室内史学会、日本の住まいの歴史、鈴木一行 (2019)、東京、ゆまに書房、p26-52、II 現代の住まい、ISBN 978-4-8433-5487-2 C0639
93. 鈴木博之、初田亨、図面でみる 都市建築の明治・Urban Architecture in Meiji; A Visual Anthology, 渡辺週一、柏書房、東京(1990)、ISBN 4-7601-0565
94. 大竹憲治先生還暦記念論文集、施檀林の考古学、大竹憲治先生還暦記念論文集刊行、野坂知広、東京都、08/2011
95. 藤森照信、初田 亨、藤岡洋保、失われた帝都東京:大正 昭和の街と住い、Forgone days of the Imperial Capital, Tokyo. Towns and Dwellings, Taisho and Showa era, 渡辺周一、柏書房、東京 (1999) ISBN 4-7601-0650-2

96. 光井 渉、近世寺社境内とその建築、中央公論美術出版、松岳社、東京、平成十三年 (2001)、第一章 中世寺社境内の解体と近世寺社境内の出現、pp27-57、武蔵国豊島郡 浅草寺、ISBN4-8055-0403-X
97. 大久保秀子、「浅草寺社会事業」の歴史的展開、地域社会との関連で、ドメス出版、東京、2008、ISBN 978-4-8107-0711-3 C0036
98. 伊藤唯真、仏教と民俗宗教、佐藤今朝夫、国書刊行会、(1984)、東京、p1-43、第一部 日本仏教の民俗的基盤
99. 能地克宜、〈案内記〉から消えゆくもの、-昭和二〇年代の浅草と復興、昭和文学会編集委員会、2017 年 75 巻 p. 57-69, Online ISSN: 2436-1526
100. 西田雅嗣、矢ヶ崎善太郎、図説 建築の歴史、西洋・日本・近代、学芸出版社、京都、2013、P74~P81、ISBN978-4-7615-3027-9
101. 島 村 美由紀、都市観光と参道にき〇わい研究、「都市のにき〇わい」に関する考案、Utsonomiya Kyowa University, 2002 Volume 2 P 97-107
102. 田中 角栄、日本列島改造論、日本工業新聞社、東京、2023、ISBN 978-4-526-08270-2
103. 山口幸男、東京都における民間木造アパートの発達、1969 年 17 巻 3 号 pp 22~42
104. 広島経済大学研究論文、第 35 巻第 1 号 2012 年 6 月, pp61~ 73
105. 田中 聡、(1999)、東京遺産、祥伝社、東京都、pp.18~40.
106. Shinjo Kamimura, The Asakusa Kannon Temple, Contemporary Religions in Japan, Nanzan University, 1964, Vol. 5, No. 2 (Jun., 1964), pp. 155-173 https://doi.org/10.5996/newgeo.17.3_22
107. Kazuo Nishi, Kazuo Hozumi, What is Japanese Architecture, A survey of Traditional Japanese Architecture, 講談社, Tokyo, 1985, The Heijou and Heian Capital, pp 57~92, ISBN 978-4770012111
108. Kisho Kurokawa, Intercultural Architecture, The Philosophy of Symbiosis, Academy Editions, Academy Group Ltd and Kisho Kurokawa, 1991, pp. 99~109, ISBN 1-85490-047-1
109. Inoue, Mitsuo, Space in Japanese Architecture, (1985)
110. 鹿児島経済大学、創立五十周年記念論文集、大乘仏教展開の一断面六波羅蜜と法行、外園幸一、pp249~272、鹿児島経済大学、鹿児島市、1984
111. Mitsuya Keiko, The Future of Internet Use and Television Viewing: A Comparison of New and Established Media, NHK Broadcasting Studies, 2003 No.2
112. Salvator-John A. LIOTTA and Masaru MIYAWAKI, A STUDY ON THE HISTORY OF "CINEMA-CITY " IN ASAKUSA, TOKYO, 日本建築学会計画系論文集 第 74 巻 第 637 号, 617-625, 2009 年 3 月 J. Archit. Plann., AIJ, Vol. 74 No. 637, 617-625
113. Grierson P., Commerce in the Dark Ages: A Critique of the Evidence. Transactions of the Royal Historical Society. 1959, pp123-140. doi:10.2307/3678808
114. Tōru Yasumoto, Contemporary Religions in Japan, Nanzan University, Dec., 1962, Vol. 3, No. 4, pp. 291-313 Ronald Vogel, Rescaling the Japanese City: Urbanization and Governance, Woodlaw Wilson International Center for Scholar, Asian Program special report, 2007, No. 137
115. Marianna LÁZÁR, Ancient Chinese and Korean influences on Japanese Tomb Murals, IDB SCIPPIO ICI Journals Master List, 2021, pp 48~68, ISSN 2065 - 0868
116. Sudipta Das, Subhajit Chatterjee, Japan and Buddhism, IJRAR.org, July 2020, Volume 7, Issue 3, pp340~343, E-ISSN 2348-1269
117. R Kramm, Sanitized sex: regulating prostitution, venereal disease, and intimacy in occupied Japan, 1945 - 1952, University of California Press, (2017), ISBN 0520295978
118. Chikako Ikehata, Religious Reforms in Occupied Japan: GHQ's Struggle with the Principle of Religious Freedom, Doshisha University Academic Repository, 2013, <https://doshisha.repo.nii.ac.jp/record/22233/files/050000040003.pdf>
119. Herbert E. Plutschow, Introducing Kyoto ハードカバー, Kodansha Amer Inc, 1979/10/1, ISBN-10: 0870113844
120. Mark Teeuwen, Bulletin of the School of Oriental and African Studies, Volume 70, Issue 02, June 2007, pp 373 - 402
121. Ven. Dayweinda Yeehsai, A SOCIOLOGICAL APPROACH TO PERFECTION (PĀRAMĪ), FOCUSING ON MORALITY (SĪLAPĀRAMĪ) AS PRACTISED BY VENERABLE KHRUBA BOONCHUM IN SHAN SOCIETY, MYANMAR, A Dissertation Proposal Submitted in Partial Fulfilment of the Requirements for the Degree

- of DOCTOR OF PHILOSOPHY in Philosophy and Religion Graduate School of Human Sciences, ASSUMPTION UNIVERSITY OF THAILAND, 2019, pp 42~47
122. Alexander C. Soper, Japanese Evidence for the History of the Architecture and Iconography of Chinese Buddhism, *Monumenta Serica*, 1940, 4:2, 638-679, DOI: 10.1080/02549948.1940.11745114
 123. Chisato Hotta, Japanese Modernization and Persecution of Buddhism, 広島経済大学研究論集 第 35 巻第 1 号 2012 年 6 月
 124. Carola Hein, Shaping Tokyo: Land Development and Planning Practice in the Early Modern Japanese Metropolis, *Journal of Urban History* 36, no. 4, 2010, pp 447-484
 125. John Breen, CONVENTIONAL WISDOM" AND THE POLITICS OF SHINTO IN POSTWAR JAPAN, University of London, The International Research Centre for Japanese Studies, Kyoto, Japan., 2010, pp 68-82
 126. Raffaele Pernice, Post-war Japanese Urbanism: The Growth of the Megalopolis of Tokaido, INTER-UNIVERSITY SEMINAR ON ASIAN MEGACITIES: ASIAN URBANISM AND BEYOND 15-17 August 2013
 127. Parissa Haghirian, Routledge Handbook of Japanese Business and Management, Routledge, Abingdon, Oxon OX14 4RN, New York, 2. Japanese Management in the Twentieth Century, pp21~32, 2016, ISBN 978-0-415-73418-9
 128. Masato Shizume, A History of the Bank of Japan, 1882-2016, WINPEC Working Paper Series No. E1719 October 2017
 129. Kim, Shi-duk, The Story of Japanese; Wars and Sea, Medichi Media, Seoul, 2019, 'Buddhist Rebellions Ikko-Itki', pp156~163 ISBN 9791157061778
 130. Yukio Noguchi, The 1940 System: Japan under the Wartime Economy Author(s), The American Economic Review, Vol. 88, No. 2, Papers and Proceedings of the Hundred and Tenth Annual Meeting of the American Economic Association, May 1998, pp. 404-407
 131. Jeffery, M Diefendorf, Reconstructing Devastated Cities: Europe after World War II and New Orleans after Katrina. *Journal of Urban Design*, 14(3), 2009, pp 377-397. <https://doi.org/10.1080/13574800903056895>
 132. Henry Shavell, Postwar Taxation in Japan, *Journal of Political Economy*, 1948, 56:2, 124-137
 133. Hiroshi Ono, Housing Reconstruction in War-Damaged Cities: The Creation and Distribution of Living Spaces in the Late 1940s Under Postwar Governmental Controls, *Economic History of Cities and Housing*, 2017, ISBN : 978-981-10-4096-2
 134. 東京人、2 月 2008、特集 開通 80 年 地下鉄がつないだ、東京風景、no.250
 135. 越沢 明, 東京の都市計画, 新赤版, 1991, ISBN 9784004302001
 136. 読売新聞、1875 年(昭和 8 年) 12 月 13 日、吉原火災
 137. 読売新聞、1945 年(昭和 20 年) 6 月 9 日、-僧俗一貫撃敵の決意 浅草寺で祈祷会
 138. 読売新聞、1946 年(昭和 21 年)3 月 16 日 -急告！旧浅草区蔵前 2 丁目町会員に告ぐ／町会長・五十嵐藤吉
 139. 読売新聞、1946 年(昭和 21 年)4 月 29 日、-両区で食糧危機突破区民大会／東京都品川区、浅草区
 140. 朝日新聞、1945 年 7 月 10 日、日用品の配達制は、町会側の“腕”次第 総合配給所、活用が肝腎
 141. 読売新聞、1948 年(昭和 23 年) 6 月 3 日 -両団体に解散命令／戦災者厚生会・浅草更生寮
 142. 読売新聞、1948 年(昭和 23 年) 4 月 18 日 -吉原に取壊し旋風
 143. 読売新聞、1951 年(昭和 26 年) 12 月 1 日-肌寒しストリップ 日劇小劇場は健康なショウへ 浅草の小屋も続々転向
 144. 毎日新聞、1951 年、浅草公園、浅草寺へ、八十年ぶり
 145. 毎日新聞、1952 年、1 月 17 日、浅草六区：ストリップ肅正へー地元の批判に業者も自覚 (写真附)
 146. 読売新聞、1951 年(昭和 26 年) 12 月 6 日-“ひょうたん池”差押え 浅草寺 土地売買のもつれ
 147. 読売新聞、1951 年(昭和 26 年) 12 月 6 日-仮処分の解除手続 浅草ひょうたん池問題

148. 読売新聞、1952 年(昭和 27 年)6 月 11 日- [都民教室] = 8 浅草 6 区 昔の情緒今いずこ (連載)
149. 読売新聞、1951 年(昭和 26 年)12 月 12 日-浅草寺の法灯揺らぐひょうたん池騒動 寺側、無効の高札 土地部にも疑惑
150. 毎日新聞、1951 年、10 月 11 日-浅草六区：ひょうたん池埋立始る
151. 読売新聞、1951 年(昭和 26 年)12 月 6 日-ひょうたん池差押え
152. 毎日新聞、1951 年 12 月 1 日-浅草六区：ひょうたん池騒動の利権争いに寺側静観
153. 読売新聞、1957 年(昭和 32 年)12 月 17 日- [東京横丁] = 24 浅草 6 区 “呼び込み”とゲタの音 (連載)
154. 読売新聞、1959 年(昭和 34 年)11 月 2 日- [東京ニューフェース] = 11 浅草に昔の繁栄を (連載)
155. 読売新聞、1971 年(昭和 46 年)8 月 29 日- 阪急、また突き放す ロッテ、絶体絶命の 4・5 差 パシフィック・リーグ
156. 読売新聞、1950 年(昭和 25 年)2 月 1 日 - [希望探訪] 50 年後は“メトロ時代” / 東京の地下
157. 読売新聞、1949 年(昭和 24 年)12 月 10 日 - やわらかい“闘争” 国鉄サンドイッチマン
158. 読売新聞、1950 年(昭和 25 年)2 月 12 日 - 新名物“浮浪者集落” 流浪から定着へ 上野、浅草 ふえる小屋がけ
159. 毎日新聞、1953 年、3 月 3 日、鉄道・バス：近県から浅草へ長距離バス―地元で運動
160. 読売新聞、1970 年(昭和 45 年)10 月 20 日 - 浅草の“のれん”守ります 斜陽の町に「おかみさん会」 ダンナのあと押し
161. 朝日新聞、1970 年三月 13 日、浅草寺の五重塔再建へ 五月に着工__二十三特別区
162. 読売新聞、1971 年(昭和 46 年)7 月 22 日 - 馬にくわれる浅草シンボル 6 区の「新世界」 中央競馬会が全面引き継ぎ
163. 読売新聞、1971 年(昭和 46 年)10 月 11 日 - 奉納舞、待望の復活 浅草寺に保存会発足
164. 読売新聞、1971 年(昭和 46 年)5 月 2 日 - くやまれます“観光政策” 五重の塔再建しても ニョッキ展望台 浅草寺
165. 読売新聞、1972 年(昭和 45 年)12 月 28 日 - 浅草おかみさん会がんばる 従業員の結婚後の対策 私設保育所も超満員
166. 朝日新聞、1971 年 1 月分 7 日、浅草で慈善セール__会・催し
167. 読売新聞、1972 年(昭和 47 年)4 月 2 日 - 都の高層ビルも反対 台東区の住民「太陽奪われる」と
168. 読売新聞、1972 年(昭和 47 年)8 月 6 日 - アルミがわらのトップモード 浅草寺五重塔 一山あげて論争の末
169. 読売新聞、1972 年(昭和 47 年)10 月 30 日 - 雷門を照らし出す “暗い浅草”返上へ 商店街あげて照明作戦
170. 朝日新聞、1972 年、1 月 6 日、浅草に昔のにぎわい再び 雷門と六区に照明 商店街と区が計画進める__東京都
171. 朝日新聞、1972 年、6 月 7 日、さびれゆく浅草 名物「新世界」も変身__ニュース・グラフ
172. 読売新聞、1973 年(昭和 48 年)1 月 14 日 - 消える浅草“無粋の塔” ポニータワー 五重塔再建で 4 月末に解体
173. 読売新聞、1973 年(昭和 48 年)11 月 18 日 - 「銀座線 (地下鉄) 延長して」 “浅草再生”かけ商店主が猛運動

174. 読売新聞、1972 年(昭和 47 年)12 月 7 日 - 浄化へ合同水質調査 神田川の沿岸 6 区 説得力ある資料作る
175. 朝日新聞 (1972) ,1972 年 6 月 7 日東京夕刊 3 頁「<ニュース・グラフ>さびれゆく浅草 名物「新世界」も変身」
176. 読売新聞、1973 年(昭和 48 年)12 月 18 日 - 「区民劇場つくって」 浅草の会 区長と議長に請願
177. 読売新聞、1973 年(昭和 48 年)10 月 29 日 - 2 0 0 0 万円のジャンボ寄進 浅草寺に大灯ろう、魚河岸有志が五重塔再建記念に
178. 読売新聞、1973 年(昭和 48 年)10 月 28 日 - 浅草寺の五重塔完成 1 日から記念法要
179. 朝日新聞、1977 年 0 6 月 0 7 日、浅草六区に再び灯を 再開発準備組合を設立__都市計画
180. 朝日新聞、1 9 8 0 年 1 月 1 0 日、上野<→浅草再興の目玉に二階バス 台東区が費用負担 4 月から運行へ
181. 朝日新聞、1 9 8 1 年 5 月 5 日、神輿集合 浅草・深川・向島・千住... きょう錦糸町に__祭り・会・催し
182. 朝日新聞、1 9 8 3 年 3 月 2 日、浅草六区にコミュニティー道路 季節の「庭」四つ 曲がりくねり百十メートル
183. 朝日新聞、1985 年 8 月 19 日、仲見世の石畳 改修が終わる__東京都
184. 朝日新聞、1 9 8 5 年 10 月 16 日、浅草仲見世の歩み本に 観光連盟が経済活動中心に__出版
185. 朝日新聞、1 9 8 6 年 6 月 2 日、「六区」を再生 多面性生かす 浅草商店連モデル事業__都政
186. 朝日新聞、1 9 8 6 年 9 月 28 日、浅草寺心配ごと相談 面談 2 8 年 心のひだ 世相映す深い悩み__宗教
187. 朝日新聞、1 9 8 7 年 7 月 16 日、浅草六区消える面影 懐かしの映画館街 マンションの計画 最古・富士館も取り壊し__東京都
188. 朝日新聞、1 9 8 9 年 3 月 10 日、六区の灯「細腕で守るわ」「浅草おかみさん会」奮戦記__記・写・縦・横
189. 毎日新聞、1 9 9 9 年 5 月 19 日、[浅草寺・千年の物語] / 4 浅草商店連合会理事長・生井正一さん (6 5) / 東京
190. 読売新聞、2011 年(平成 23 年)4 月 17 日 - 原発 観光地も悲鳴 高山・鳥羽・浅草...外国人ばったり = 中部
191. 読売新聞、2011 年(平成 23 年)9 月 27 日 - 浅草 店に通訳コール 台東区が外国人接客支援 5 0 店利用 拡大目指す = 東京
192. 読売新聞、2011 年(平成 23 年)12 月 15 日 - マンション景観訴訟 浅草寺側の控訴棄却 東京高裁 = 東京
193. 読売新聞、2010 年(平成 22 年)5 月 26 日 - 百景を歩く] (4 0) 浅草寺雷門 再建の陰に「経営の神様」 (連載) = 東京
194. 読売新聞、2010 年(平成 22 年)2 月 13 日 - [時代の証言者] テレビドラマ・山田太一 (4) 浅草六区 幼少期の遊び場
195. 読売新聞、2010 年(平成 22 年)7 月 18 日 - 浅草寺 チタン瓦に衣替え 屋根軽くして耐震性向上 = 東京
196. 読売新聞、2010 年(平成 22 年)2 月 09 日 - 里帰り「大わらじ」供養 浅草寺に 1 0 年間奉納 村山で焚き上げ = 山形
197. 読売新聞、2012 年(平成 24 年)6 月 13 日 - 浅草寺と災害時協定 台東 = 東京
198. President Online, 浅草寺の瓦が"アルミ合金"である深い理由, 岡本 亮輔, <https://president.jp/articles/-/24781?page=3>, 2018
199. <https://www.senso-ji.jp/>
200. <https://www.britannica.com/art/Japanese-architecture/The-Heian-period>

201. <https://asakusa-tower.premium-mansion-selection.com/>
202. <https://www.horyuji.or.jp/en/garan/>
203. <http://www7.plala.or.jp/tower/lost/pony/ponytower.html>
204. sumitomo-rd-mansion.jp
205. <https://www.hanayashiki.net/english/>
206. <https://www.bandainamco.co.jp/cgi-bin/search/index.cgi/search/index>
207. <https://www.city.taito.lg.jp/kenchiku/toshikeikaku/keikaku/chikukeikaku/asakusarokku.files/asakusa-design-guideline.pdf>
208. <https://www.city.taito.lg.jp/kenchiku/toshikeikaku/keikaku/chikukeikaku/asakusarokku.files/rokkukeikakusho.pdf>
209. For Senso-Ji, the year of retaking the Asakusa precincts from the Meiji government happened later than the Shinto Directives in 1951, Showa 26 by cancelling the designation of the land as the Asakusa Park to Senso-Ji. (<https://www.syougai.metro.tokyo.lg.jp/bunkazai/heritagemap/asakusa/>) It found the conflict between two different of information designating the year of return: The Shinto Directive in 1945 after World War II, the Inceptive Point (IP) of journal executively performed all land of religious institution including Shinto, Buddhism was returned to its inherent owner. However, a media found contrasted the year of returning the land ownership of Asakusa precincts (not buildings) to Senso-Ji in 1911, Meiji 44. (<https://times.abema.tv/articles/-/3155202?page=1>)
210. Ian Morris (2014), *War! What Is It Good For?* Farrox, Straus, and Giroux, New York.
211. Richard R. Nelson, (1991) *Diffusion of Development: Post-World War II Convergence Among Advanced Industrial Nations*, *The American Economic Review*, Vol. 81, No. 2, Papers and Proceedings of the Hundred and Third Annual Meeting of the American Economic Association (May, 1991), pp. 271-275 (5 pages).
212. David C Wheelock, (1989) *The strategy, effectiveness, and consistency of Federal Reserve monetary policy 1924–1933*, *Explorations in Economic History*, Volume 26, Issue 4, 1989, pp. 453-476.
213. Sung Su, Park (2004), Translated to Korean *Max Weber's "Die Protestantische Ethik und der Geist des Kapitalismus"*, Moon Ye Publications, Seoul, South Korea.
214. Philip J. Klein, (2009) *Nietzsche and the Horror of Existence*, Lexington Books, 2009, pp. 27~29.
215. John T. Jost, Jack Glaser, (2003) Arie W. Kruglanski, Frank J. Sulloway, *Political Conservatism as Motivated Social Cognition*, *Psychological Bulletin* by the American Psychological Association, Inc. 2003, Vol. 129, No. 3, pp. 339–375.
216. Md Zafar Alam Bhuiyan (2019), *The Miracle of Japanese Economy after the Second World War*.
217. Kevin Lynch (1960), *Image of the city*, MIT Press, Cambridge Massachusetts and London, England, Three Cities pp.14~45.
218. Salama, Ashraf. (2021), *The Architect, the Profession, and Society*. 10.4324/9781003140047-3.
219. ANNA-LISA MÜLLER AND WERNER REICHMANN (2018), *Architecture, Sociality and the Production of Locality*, *Societas - Communitas*; 2 (2018), 26. - pp. 27-46.
220. Inoue, Junnoske, (1931) *Problems of the Japanese Exchange, 1914-1926.*, Survey of American Foreign Relations. by Charles P. Howland, *The Economic Journal*, Econ J, 1931, pp. 283-287.
221. Michalis Lianos, (2019) *Conflict and the Social Bond*, the Routledge, London, and New York, A turn in human sociality, pp. 121~130.
222. Bragg, Nicolette, (2016) *Introduction: The Responsibility of Awkwardness*, *Journal of French and Francophone Philosophy* 24.1: 1–8.
223. Ruth Benedict, (1946,1989) *The Chrysanthemum and the Sword*, Houghton Mifflin Company, Boston, Taking one's proper station, pp. 43~75.
224. Sadako Sawamura, (2000) *My Asakusa*, Charles E Tuttle Publishing Co., Boston, Vermont, Tokyo, pp. 9~24
225. 山田太一編, (2000) *土地の記憶 浅草*, 高見 須、岩波書店、東京都, pp.166~180.
226. 田中 聡、(1999), *東京遺産*、祥伝社、東京都、pp.18~40.
227. 雑喉 潤、(1984)、*浅草六区はいつもモダンだった*、朝日新聞社、東京都、pp.186~206.
228. 小木新造, (1980), *東京時代-江戸と東京の間で*、NHK ブックス、東京都、pp.80~90.
229. Theo Jung (2014), *The Politics of Time Zeitgeist in Early Nineteenth-Century Political Discourse*, *University of Freiburg, Contributions to the History of Concepts*, 9(1):24-49.
230. Daniel Nexon, (2005) *Zeitgeist? The New Idealism in the Study of International Change*, *Georgetown University, Review of International Political Economy*, Vol. 12, No. 4 (Oct., 2005), pp. 700-719.
231. Samuel R Delany, (1999) *Times Square Red / Times Square Blue*, New York University, New York and London pp. 92~108.

232. Saburō Ienaga (1965), *Japan's Modernization and Buddhism*, Nanzan University, Contemporary Religions in Japan, Mar. 1965, Vol. 6, No. 1 (Mar. 1965), pp. 1- 41.
233. The Pluralism Project, *Humanism as a belief system*, President and Fellows of Harvard College and the Pluralism Project at Harvard University, (617) 496-2481 or staff@pluralism.org.
234. Jordan Blair Woods, (2017) *LGBT Identity and Crime*, California Law Review, Vol. 105, No. 3 (June 2017), pp. 667-733.
235. Reinhard Bendix, (1974) *Inequality and Social Structure: A Comparison of Marx and Weber*, American Sociological Review, Apr. 1974, Vol. 39, No. 2 (Apr. 1974), pp. 149- 161.
236. David Feldman and Cary Karacas, (2012) *A cartographic fade to black: mapping the destruction of urban Japan during World War II*, Elsevier LTD. Journal of Historical Geography 38 pp. 306-328.
237. Sean Potter (2009) *retrospect: December 31, 1907: First New Year's Eve Ball Drop in Times Square*, Weatherwise, 62:6, 12-15.
238. <https://www.defense.gov/Multimedia/Photos/igphoto/2002177797/>.
239. Beers, Laura DuMond (2007), *Selling socialism": Labour, democracy and the mass media, 1900–1939*, Harvard University, ProQuest Dissertations Publishing, 3264911.
240. José A. Tapia Granados, Ana V. Diez Roux and Alejandro Portes, (2009) *Life and Death during the Great Depression*, Proceedings of the National Academy of Sciences of the United States of America, Oct. 13, 2009, Vol. 106, No. 41 (Oct. 13, 2009), pp. 17290-17295.
241. Gary Richardson, (2007) *Categories and causes of bank distress during the great depression, 1929–1933: The illiquidity versus insolvency debate revisited*, Department of Economics, National Bureau of Economic Research, University of California, Elsevier Inc., pp. 588~607.
242. Salvator-John A. LIOTTA, Masaru MIYAWAKI (2009), *A STUDY ON THE HISTORY OF "CINEMA-CITY" IN ASAKUSA, TOKYO*, J. Archit. Plann., AIJ, Vol. 74 No. 637, pp. 617-625.
243. William Taylor (1991), *Inventing Times Square: Commerce and culture at the crossroads of the world*, the Johns Hopkins University Press, Baltimore, and London, pp.16~35.
244. Edward Glaeser (2011), *The Triumph of the City: How our greatest invention makes us richer, smarter, greener, healthier, and happier*, The Penguin Press, New York, pp. 1~15.
245. Suzanne G. O'Brien (2008), *History and the Politics of Daily Life in Nineteenth-Century Japan*, Association for Asian Studies, The Journal of Asian Studies, Nov. 2008, Vol. 67, No. 4 (Nov. 2008), pp. 1309- 1339.
246. <https://nypost.com/2021/06/29/how-nycs-soaring-crime-is-bleeding-into-times-square/>.
247. <https://www.nytimes.com/1989/06/17/opinion/42d-street-landlords-greed-inc.html>.
248. <https://www.timessquarenyc.org/do-business/promote-partner/advertising-sponsorships/digital-screens-billboards>.
249. <https://www.nyc.gov/site/cecm/permitting/times-square.page>
250. [nyc.gov/planning](https://www.nyc.gov/planning), NYCPlanning:<https://experience.arcgis.com/experience/c625a78991d34ae59deb7a33806ac0d1/>.
251. 湯川説子 (2015), 東京都江戸東京博物館紀要 第5号 2015年3月 Bulletin of the Edo-Tokyo Museum, No. 5, P. 33-46, March, 2015
252. Yomiuri, 読売新聞, 朝刊 1959年10月25日 (東京版) 20面掲載の「新世界」広告
253. 能地克宜, (1945), (案内記) から消えゆくもの、昭和二〇年代の浅草と復興
254. Hazel J. Jones (1968), *The Formulation of the Meiji Government Policy Toward the Employment of Foreigners*, Sophia University, Monumenta Nipponica, Vol. 23, No. 1/2 (1968), pp. 9-30
255. THEMIS CHRONOPOULOS (2011), *MORALITY, SOCIAL DISORDER, AND THE WORKING CLASS IN TIMES SQUARE, 1892 – 1954*, Australia New Zealand American Studies Association, Australasian Journal of American Studies, July 2011, Vol. 30, No. 1 (July 2011), pp. 1-19.
256. Ewa Czerwińska-Schupp (2017), *Otto Bauer (1881-1938): Thinker and Politician*, Brill, CHAPTER 6 State, Democracy, Socialism, pp. 246-276.
257. <https://www.nytimes.com/1973/02/01/archives/mayor-says-times-sq-cleanup-makes-measurable-progress-positive.html>.
258. David M. Lugowski (1999), *Queering the (New) Deal: Lesbian and Gay Representation and the Depression-Era Cultural Politics of Hollywood's Production Code*, University of Texas Press on behalf of the Society for Cinema & Media Studies, Cinema Journal, Winter, 1999, Vol. 38, No. 2 (Winter, 1999), pp. 3-35.
259. Eric J. Lobenfeld (1990), *The 42nd Street Development Project: How Litigation Obstructs Public Goals*, 7 Pace Env'tl. L. Rev. 347.
260. 1960 NYC zoning resolution, https://www.nyc.gov/assets/planning/download/pdf/about/city-planning-history/1960_zoning_resolution.pdf.

261. Steven Chaikelson, (1990), 42nd Street Development-Broadway's Longest-Running Farce, Colum. -VLA JL & Arts, 15.
262. Pizer, D. (2007). *The Bread Line: An American Icon of Hard Times*. Studies in American Naturalism, 2(2), 103–128.
263. Laam Hae (2012), *The gentrification of nightlife and the right to the city; Regulating spaces of social dancing in New York*, Routledge Taylor and Francis, New York, and London, pp. 43-48, 49-69.
264. <https://www.yomiuri.co.jp/column/history/20221109-OYT8T50020/>.
265. Shinsousha.jp (2005), *東京時代 MAP*, Kyoto: Mitsumurasuikoshoin.
266. James Dobbins, John G. McGinn, Keith Crane, Seth G. Jones, Rollie Lal, Andrew Rathmell, Rachel Swanger and Anga Timilsina (2003), *America's Role in Nation-Building; From Germany to Iraq*, RAND Corporation, Chapter. Japan.
267. TERRY M. MOE, WILLIAM G. HOWELL (1999), *Presidential Studies Quarterly; Unilateral Action and Presidential Power: A Theory*, Stanford University, Vol. 29, No. 4 (Dec. 1999), pp. 850-872 (23 pages),
268. Nieves Moreno and Fernando Ortiz, *Mapping Tokyo's cinemas: Asakusa's urban development in Meiji Japan*.
269. Ruth Vasey (1997), *The World According to Hollywood, 1918-1939*, University of Wisconsin Press, pp. 3~15.
270. William Paul (2016), *When Morris were in Theaters*, Columbia Press, 3. Palatial Architecture and Democratized Audiences.
271. Ronald H Bayor (2017), *Fiorello La Guardia: Ethnicity, Reform, and Urban Development, 2nd Edition*, John Wiley & Sons, Inc., New York, pp. 185~193.
272. Yale Law Journal (1960~1961), *LABOR INJUNCTIONS AND JUDGE-MADE LABOR LAW: THE CONTEMPORARY ROLE OF NORRIS-LAGUARDIA**, Vol. 70.
273. Democrat and Chronicle (1937), Labor Pledged for LaGuardia, Rochester, New York • Sun, Jun 20, 1937, Page 5.
274. <https://edition.cnn.com/2015/06/19/us/lgbt-rights-milestones-fast-facts/index.html>.
275. <https://www.nyc.gov/assets/planning/download/pdf/about/cpc/820253.pdf>.
276. <https://www.nytimes.com/2010/12/04/nyregion/04square.html>.
277. 竹内 康博 (2012), *公有境内地と時効取得, 宗教法 = The Religious law : 宗教法学会誌 / 宗教法学会編* (31), 211-228, 宗教法学会, <https://cir.nii.ac.jp/crid/1520853832313558528>.
278. 公文類聚・第七十三編・昭和二十三年・第四十二卷・官規十六・官制十六・労働省～裁判所檢察庁【公開】本館-2A-010-01, <https://www.digital.archives.go.jp/file/3119248.html>.
279. 1890—1950 年代日本における《語り》についての学際的研究、成果論集、平成 21 年度科学研究費補助金助成基盤研究(B)(21320021)、研究代表者 伊藤 徹(京都工芸繊維大学教授)、2012 年 10 月

Acknowledgement

The project I was involved in as a project manager for GKAP Development Inc. was the rezoning of a 2,500-square-foot site on the East River in Queens, New York City, which was in the midst of a major development, but the project had not been approved by the City Council for nine years. The landowner runs a holdings business that invests in real estate in West Queens and Astoria, and dreams of developing the site into a mixed-use complex with 135 residential units, over 20,000 square feet of light industrial and commercial space, and 70 parking spaces. These challenges were compounded by the fact that the landowners initially envisioned rezoning from manufacturing to residential in the city plan, but the mayor of New York City has had troubles changing and mixing commercial and residential zoning and then changing it back to manufacturing and residential; this has frustrated the landowners time to time. Through this experience, I realized that the problems that architects have to solve arise from social conflicts between neighbors, community councils, and local governments, because in addition to their professional practice, they have to go through environmental and real estate interest assessment procedures to solve social problems and develop parts of the city. My colleagues at GKAP Development which encouraged me to leave them and come to Japan, where I continued this project for nine years until I earned my PhD at Chiba University.

I would like to express my sincere gratitude to my PhD advisor, Prof. Satoshi Okada, Faculty of Creative Engineering, Chiba University, for his advice on knowledge, procedural issues, and expertise in reviewing the paper. Professor Brian McGrath of Columbia University would also be pleased with my thesis. I would like to express special thanks to Professor Sumiko Ebara for introducing me to the history of Japan in architectural conservation. I would like to express my sincere and deepest respect to the other jurors who participated in judging my thesis, who took the time to review my 100-page thesis before it was approved by my advisor, and who gave me valuable advice.

The love and care of my father, mother, younger brother, and family have sustained me in spirit. Finally, my highest Glory, Path, Truth, and Life, Almighty Lord, Jesus Christ, you are the only helper of wisdom, and you will receive what you deserve to this moment. I love you for granting me the consciousness and passion to explore this topic and for giving me eternal life.