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

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Abstract: *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.*

I.   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.

II.   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. (Figure 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.

III.   Result

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. (Figure 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)

IV.   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 askes … "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. Heiddeger, 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?" (Nietzche 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. (Figure 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, Ryounkaku, 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)

Figure 1: How mental homogeneity conflicted with Japanese social changes during Westernization
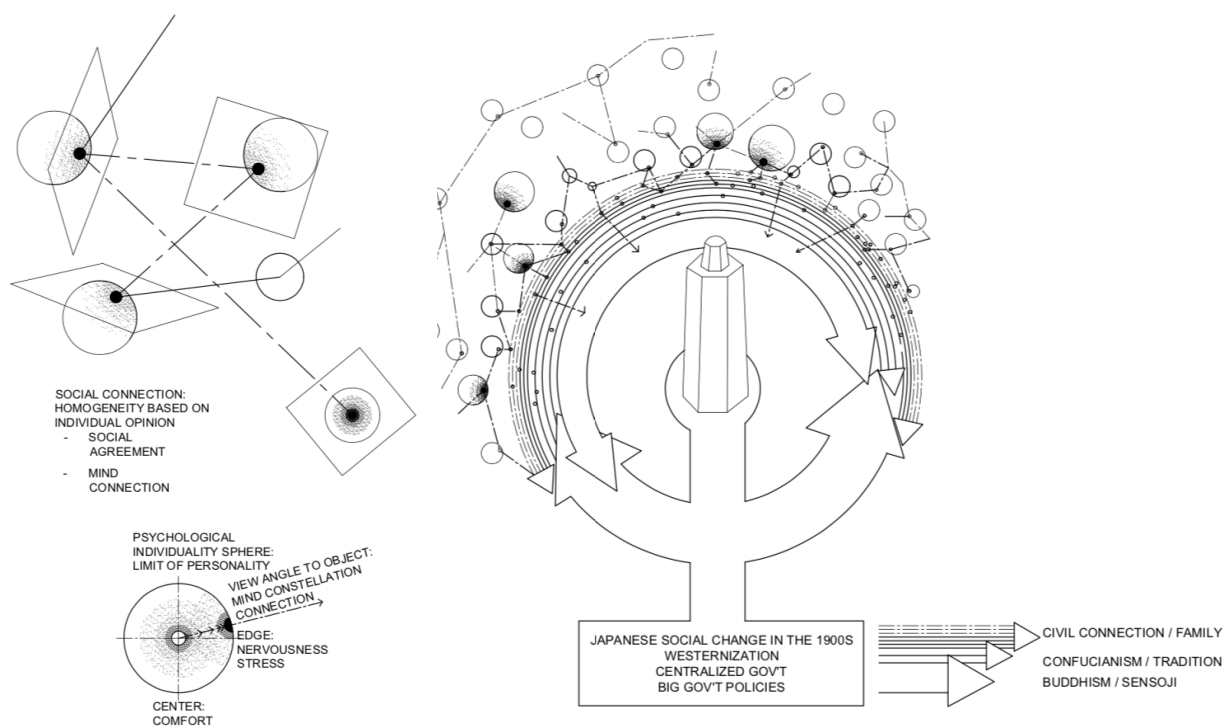
Since the 19th century, modern Western societies, including the United States, have been striving to achieve social development through their own philosophical standards and have massively produced and announced political philosophies that covered the measurability of human beings. The concept of the 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 supernatural 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 pyramidic 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 incidery 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 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; Fedman and Karacas, 2012; 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 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 inceptive 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 inceptive point of Time 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 2

Figure 3

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 homosexualism, 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 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.
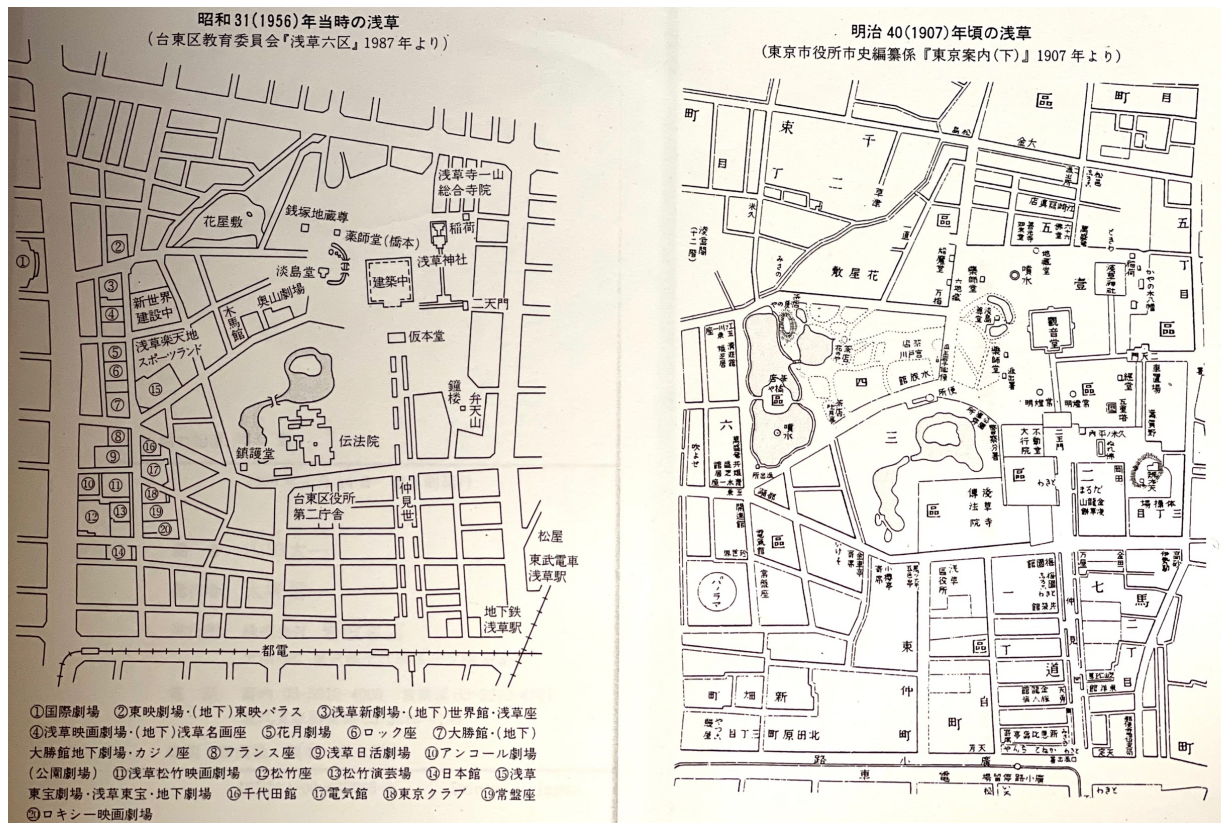
Figure 4: Tokyo Street Map in 1907 (left) and in 1950 (right)

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 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. 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

Figure 5

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; timessquarenyc.org; NYC planning)

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 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 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 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
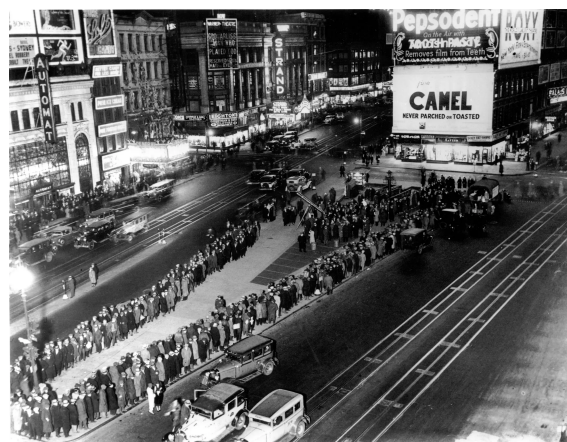

Figure 6

Figure 7

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 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；雑喉 潤, 1984; Figure 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.

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.
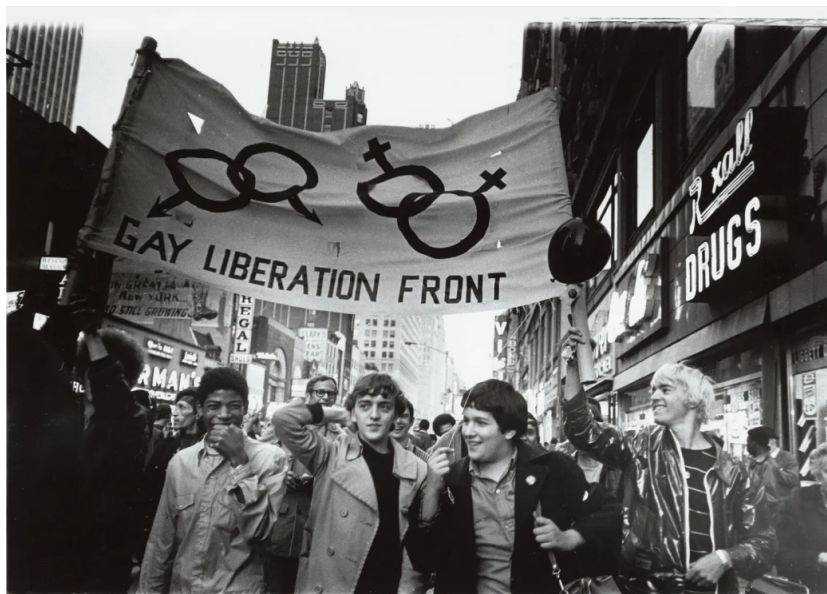

Figure 8

Figure 9

Figure 10

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 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, traditional urban characters were restored, and Asakusa became a model for successful regional development. The influence of Senso-ji, which manages the jurisdiction with local religion and public sentiment, rather than the influence of the government, was greater, and today's Asakusa is distinguished from the development of modern Tokyo, which is placed along its west-side developments and successfully intensifies international tourists in Asakusa. (Moreno and Ortiz) The development of Times Square, the center of New York, the most socio-economically developed in the United States, took place only after the 1980s, and after the Great Depression, social problems centered by ignored communities and social crime hindered regional development. (nytimes.com; CHRONOPOULOS 2011) The issue of human rights equality yearned for the co-existence under equal privilege had been actively demonstrated in Times Square, but the politicians of New York City kept declining to accept the homosexual communities as their normally privileged communities in the city. Then it led to significant crashes in the heterogenic society in New York City; the Stonewall movement happened in Greenwich Village in 1969. (Delany, 1999) And pre-existed theater communities in Times Square opposed the large-scale developments, which had the plan to push them out of their development sites by lawsuits in the 1980s.

What Stages Social Conflicts

From the stage of occurrence to mediation, social conflict proceeds through the systems prepared by each society. The study must focus on what media is institutionally recognized in democracy and how it operates to resolve the social conflict between Japan and the United States.

In a democratic society, politics is an institution that influences social outcomes. Politics in the national scaled turmoil influence society before people realize its change. Before the war in 1939, the central government was reviewing to vend public properties, including the Shinto-ism temples; legal conflicts arose between the religious institutions and the related bureaucracy of the central government. (竹内 康博, 2012) In 1947 (Showa 22), based on the political decisions leaned toward the religious institution, Rokku Street, the Asakusa's Broadway, became the property back of Asakusa Park, which belonged to Senso-ji and Asakusa jinja, the Shinto-ism temple, and accelerated its formal theater businesses before the war. (竹内 康博, 2012) Architectural restoration of the Asakusa Park, including Senso-ji, held until the mid-1950s and confronted the problem of securing the financial budget for construction. Senso-ji started vending the on-business theaters at that time, rapidly changed its business occupants with the "Eros and Strips" and the cabarets that replaced the theaters along the Rokku Street, and the traditional theatrical businesses replaced the modern recreation centers such as New World Complex, 新世界. (読売新聞, Yomiuri, 1959)

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 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 11) Even before the inceptive point of the development of Asakusa, the social response to the 12th-floor building, Ryounkaku, which was held by the literature writers was strongly proactively conducted until its collapse by the Kanto Great Earthquake. (田中 聡、1999; Figure 13) Even after the inceptive 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 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)

| Figure 11 | Figure 12 |

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. (Figure 1) 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.

Figure 13 (Top left) / Figure 14 (Top right) / Figure 15 (Bot. left) / Figure 16 (Bot. right)

V. Conclusion

Around 1900, modernism in each country brought socially developed results in urbanization. At that time, there was a misunderstanding about Westernization and modernism in Japan. Westernization was an act of cultural, political, and social mimicry in which Japan favored the external administrative consequences of the West. However, modernism was a human-centered development idea chronologically after the Enlightenment that began in Europe and an ideology aimed at benefiting people. The Westernization of the 12-story building and Nakamise-dori Street in Asakusa caused casual oppositions from artists and writers because the Meiji government tried to test it on its own country after succeeding in centralizing power because it was Westernization, instead of modernism led for humans. This question of modernism also arose in New York and Times Square, New York's busiest street after the 1930s economic recession; it aroused a backlash against the political discrimination of certain social classes seeking coexistence for commercial purposes. The social conflict between the two regions originated from the contradictory thinking of modernism and extreme political activities that the civil society could not easily control, and religious groups

and civic groups clashed with the government during the 30-year development history after the inceptive points of both regions were evoked. Instead, Japan, which had been rendered in Confucian conservatism 250 years prior to the Meiji era, embraced "Eros and Strips" businesses to contribute positively to Asakusa's local economic situation after the war, creating an environment for economic development without discrimination against social classes. However, Times Square in New York, which was the most liberal even in the United States, was established under the liberal constitution, equality for social classes was politically interfered, and it became a stage where conflicts became visible. Human dignity is impossible to be found in the socially systematic environment but in habitats, understandings, and romance of humanism.

Under the liberal constitution of these countries, Japan and the United States, freedom is defined as the social liberty for individuals and ensures the acquisition and accumulation of property. What causes the most severe social conflict in regional development is group change and gentrification of each region. Social inequality refuses one community that represents unconventionality against the conservatism of an area that may disgust the society by a conflict—based on Martin Heidegger's ontology applied to underprivileged communities yearning to be accepted by society in the most progressive cities in the world. Their social conflict was intense as to pronounce their existence and identities were necessary. Amid the genocide bombing of the war and the government's abrupt westernizing, the process to tow recovery and the occupants' lives in Asakusa simultaneously raised the socio-economic settling activities to be out of the epoch pain rather than claiming the privilege. Eventually, it became successful as Nietzsche's humanistic perspective. Thus, researching the social conflict is critically important to reveal the human dignity that varied by the unilateral governmental policies and to carefully determine the justification of subjects conducting the architectural activities in these two developmental areas.

Social conflict with existing occupants is inevitable in new programs and regional development. Negative views that originate from consciousness or awkwardness from individual conservatism, or groups' circumstances that seek to secure a social existence are visualized as conflict through the socially authorized stages with the consent of the public. Impacts of scales such as the Great Depression or the World Wars deserve national attention and governmental support for the developmental area. As the community's voice grows, the architectural subjects must consider more serious considerations and apply them to the design. In other words, the size of the social conflict becomes the unit to determine the size of the architectural activity. The commonality of social conflict between Asakusa and Times Square was that there was a difference between the local community and the government. The authoritarians' disorderly pressing execution that ignores the local occupants will lose its intended consequence and delays local progress. The essence of regional development is to center the regional existences for new developmental conducts to pronounce their characters. The sequel of this journal enlists the specific cases of the social conflicts that translate these cases after the inceptive points during the development history of both districts.

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