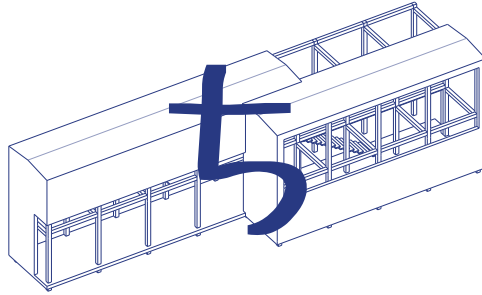
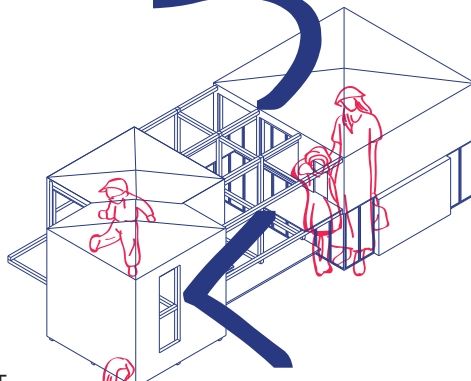


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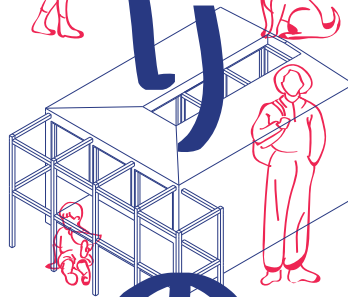


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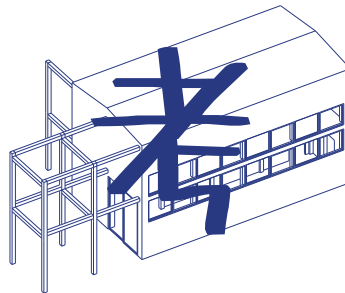
THINKING ABOUT MACHIZUKURI.
Case studies and a proposal
for Azabu-Juban, Tokyo



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Degree Thesis by:
LAURA PADRON RODRIGUEZ
STUDENT ID: 230788

Laura Padrón Rodríguez
Student

Enrico Moncalvo
Tutor

Lorena Alessio
co-tutor

謝

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Italian abstract

Materie di studio dell'urbanistica sono le riflessioni sulla realtà di ciò che accade nelle più grandi città del mondo. Lo sviluppo rapido della città moderna è inevitabile, in quanto è un modo per adattarsi a tutti i rapidi cambiamenti che la società umana sta affrontando. La crescita accelerata della popolazione e i progressi tecnologici aumentano la necessità di interventi rapidi. In alcuni casi, la soluzione più efficiente è di progettare la città da zero, ma per quanto riguarda città già esistenti, sono realizzati immensi Piani Regolatori: di conseguenza, le città stanno perdendo la dimensione umana e i cittadini si sentono generalmente meno legati ai luoghi in cui vivono. Da qui nasce il concetto di Machizukuri, un esempio di architettura che appare intorno agli anni '50 come potenziale alternativa per le Città Nuove: esso è un concetto urbano molto ampio che può essere definito come "un'urbanistica partecipativa". È molto interessante quanto sta accadendo in tutto il Giappone, anche a Tokyo, dove si concentra il lavoro di questa tesi.

L'idea preconcepita che molte persone hanno di Tokyo è quella di una enorme metropoli, qualcosa di simile a Manhattan. Tokyo è l'area metropolitana più popolata al mondo, con 38.241.000 abitanti e questo, dunque, aumenta questa convinzione. L'idea di ottenere la cooperazione della gente che lì risiede era molto difficile da concepire. Per capire meglio questo concetto e le ragioni che lo hanno reso possibile in una città come Tokyo, è stata effettuata una ricerca presso l'Università Waseda di Tokyo, nel laboratorio Ariga: la tesi segue tutti i passi eseguiti per sviluppare il progetto in Giappone.

Prima di tutto, è stato necessario capire meglio cos'è Machizukuri, da dove viene e come si

è sviluppato. Dopo diverse ricerche, è stato evidente che ciò che lo rende possibile è la particolarità delle comunità giapponesi e il loro livello di impegno per la città. Il passo successivo è stato conoscere le comunità giapponesi, le loro caratteristiche e cosa le rende differenti: ci si è concentrati molto sulle caratteristiche degli spazi che influenzano moltissimo i cittadini. Per avere una migliore comprensione delle comunità e dei diversi tipi di Machizukuri che si possono incontrare a Tokyo, sono stati selezionati quattro casi di studio: come il carattere del quartiere è influenzato dallo spazio urbano è stato il principale obiettivo di questa ricerca, che è stata svolta attraverso diverse attività e sondaggi. Dunque, è stato possibile definire quali fossero gli spazi positivi del quartiere e quelli che indeboliscono la comunità. Infine, uno dei quartieri dei precedenti casi di studio è stato selezionato per elaborare un progetto contenente tutti gli elementi precedentemente studiati. Il prescelto è Azabu-Juban, uno dei quartieri più ricchi di Tokyo, ubicato nel distretto di Minato. L'intervento cerca di far emergere gli aspetti storici del quartiere con interventi di ristrutturazione e nuovi edifici per fornire l'area di spazi comunitari che mancavano. Il progetto proposto risponde all'esigenza espressa dai residenti della zona. Machizukuri è un'alternativa molto interessante per le città che stanno crescendo, ma ha bisogno di un certo grado di consapevolezza dei cittadini per la propria città, che è fortemente correlata alla configurazione urbana di essa.

C'è ancora molto da capire su Machizukuri per fare ordine: ne esistono di molti tipi, la gente li conosce, ma, ancora, hanno bisogno di essere raccolti e meglio definiti. Questa potrebbe essere una proposta di ricerca interessante per il futuro.





序 文

Preface

The subjects of urbanism are a reflection of a reality that is happening in the biggest cities of the world. The steadfast growth of a modern city is inevitable, as a way to adapt to all the rapid changes that human society is facing. The accelerated growth of the population and the technological advances increase the need for fast interventions. The most efficient solution in some cases is to design the city from scratch, while in already existing cities big Masterplans are done. As a result, cities are losing the human scale, and citizens feel mostly, less connected to the places they live. While I was getting discouraged by this fact, I came across Machizukuri¹.

The first time I heard the concept of Machizukuri was during a workshop in collaboration with the Waseda University of Tokyo, organized by the professors ARIGA Takashi and ALESSIO Lorena. This is an urban concept born in Japan. Its basic idea is the participation of the citizens. Nowadays there are similar approaches around the world, but what interested me the most about Machizukuri was that it is realized in Tokyo, one of the biggest cities of the world.

The preconceived idea that most people have of Tokyo was that of a huge metropolis, something similar to Manhattan. Tokyo is the most populated metropolitan area in the world, with 38,241,000 habitants, this increases this belief. The idea of getting the cooperation of the people living there was very hard for me to conceive.

To understand what Machizukuri really was I went as a research intern at the University of Waseda, to the laboratory of urban design of the



The worldwide image of Tokyo. A big metropolis full of skyscrapers. A technological city with no space for humans. Image taken from Roppongi Hills.

professor ARIGA Takashi. This laboratory works Machizukuri through a series of projects where citizens and students work together. Students have the opportunity to organize meetings and workshops in order to understand the needs of the citizens of that area and realize real Machizukuri processes.

The experience in Tokyo and especially in Ariga's laboratory was very important for understanding the Japanese city and its citizens. At the same time, I had the opportunity to stay with a Japanese family, sharing their habits and culture. These two experiences were very important because when I reached Tokyo I found a different reality than what I expected. The image of the big metropolis of Tokyo that is sold to the world fits in some areas of the cities, but it doesn't represent the majority of the city.

During the first weeks in Tokyo, it was very hard for me to understand the city. At first sight, it looks like there are no rules. It is possible to find tiny houses of two floors next to a 10 floors block of apartments, both tangled with a high way in different levels. Some areas look like little towns inside the city while other looks like they come out from a science fiction film. The chaos present in Tokyo baffled me. However, this chaos was very comfortable. I was captivated by the contrast between the high-rise buildings and the small neighbourhoods surrounding them. It felt that in Tokyo there is space for everything.

I classified my work in Tokyo in several phases. Understanding the city was the first step, as it is the context of my thesis, the second one was to understand what is Machizukuri.

In the beginning, the focus of my thesis was Machizukuri itself. But after some preliminary research, I discovered that the concept of Machizukuri is very broad and that there is no precise definition for it. This fact gets reinforced by the writing of the same. As it doesn't use any Kanji and its interpretation is free. This allows using the term in many situations.

Most of English writers translate it as "city making" which is a direct translation, others translate it as "community making". Even though all writers express it in similar terms there is not a real consensus of what it really is. Due to the short time in Japan and the language barrier, it was nearly impossible to understand deeply what was Machizukuri, but still, I was interested in how was possible for it to take place in Tokyo, as said before, one of the biggest cities of the world.

While researching about Machizukuri I was concerned about how citizens got engaged with their cities, as for this they need to be concerned about the place where they live.

How, in one of the
densest cities in the
world, residents feel
belongingness to the
city?

This question was very crucial for the investigation. Trying to answer it I found out the concept of "community". It might seem obvious, but I didn't realize till I was there.

The strong sense of community that Japanese have amazed me. These communities are all around the city of Tokyo, they have different characteristics, different historical backgrounds and a different rate of participation. This creates a rich variety of environments throughout Tokyo. This diversity also influences the people that come to live in each area and therefore the type of Machizukuri that it's done. But how, after all the events that the city was exposed to and all the changes that have occurred, these communities are created? many authors justify them as a reaction to the many disasters, natural and bellicose, that the country has been exposed to. As in these type of events, a strong sense of community is



A common view in the residential neighbourhoods of Japan. The image was taken in Mukojima.

very important in order to help each other and mend the city. Even though this influences the community, I think that the attachment that people have to space cannot be only due to this. The configuration of the Japanese cities, the interactions and different uses of the space, as well as the historical evolution, reinforce this sense of community.

Reached to this point I decided to change the focus of my research. The concept of community is still a very broad concept, to define and understand it was necessary to create a base. Moreover, the understanding of what is a Japanese community, which are its historical and spatial characteristics, its configuration. Paying special attention to how the configuration and the interactions with space create a feeling of belongingness that gets reflected in the Machizukuri participation. I tried to leave behind all my previous knowledge regarding urban design and see the city from a Japanese point of view.

Once I got a basic understanding of the Japanese community I selected four case studies within the city of Tokyo. Each of these neighbourhoods has very different backgrounds as well as a type of community. This was made intentionally to understand the different types of Machizukuri that wouldn't have been possible to see in cases very similar to each other.

The reason for their different evolution was mainly historical. First was their location. In the city it is possible to find many topographical changes in a very small portion of land, this difference was used for enhancing the social differences in Edo period². Originally the city was divided into two areas. Yamanote³ 山の手, the high land and the lowlands, Shitamachi⁴ 下町.

This division helped to create a diversity of atmospheres between the high and the low land. Considering not only the natural diversity but also an architectural difference. The configuration of each

area was different.

Another of the crucial moments for the Tokyo city was the XX century. During this time the city was destroyed twice. First by the big Kanto earthquake in 1923 and second by the second world war fire raids in 1942-45. These events created a new division in the communities of the city. It was not highland and lowland anymore, it was the areas that survived



An evening in Starbucks, Ginza.

the events and the ones that didn't. Also, was very important the need for collaboration these events created. The city needed to be reconstructed as fast as possible, and each community had to find its own character. Nowadays it is very clear this difference, the neighbourhoods that survived the XX century have a more historical approach in their Machizukuri interventions. While the ones that got destroyed are more focus on an economic evolution.

The neighbourhoods I have selected as case studies are two from the highland, Arakicho and Azabujuban, and two of the lowlands, Yanaka and Ojima. These neighbourhoods also have different rates of participation in their Machizukuri activities. I tried to fully understand the characteristics of the community present in each neighbourhood, as well as the type of people living there. Beforehand I really



didn't know much of this neighbourhoods. The one I was more conscious about was Yanaka, this town survived the disasters of the XX century, so the people living in the area are very concerned about preserving the area and having a good atmosphere. Their community is one of the most actives in Tokyo. While searching for examples of Machizukuri, this neighbourhood will always come up. Ojima was also selected because the Ariga lab it's developing

a Machizukuri project in the area. I was able to participate in this project and understand better the community and how a Machizukuri process works.

For understanding this four neighbourhoods and their communities it was essential to get to know the people of each area. During my time in Tokyo, I was going every day to the areas. First of all to observe, to see how the spaces are used and how people interact with them. Secondly, I interviewed the people in the area. Even though the language was a big barrier I was able to survey many people thanks to the help of my lab fellows. I couldn't interview enough people to generalize in the area, but sufficient to get to know how each area works. Lastly, I participated in some community activities as well as a workshop organised by the Ariga lab.

This process of getting to know the community was very interesting. It took some time to find the right community groups, to understand the divisions and to really get inside the community.

This part was very useful to understand other ways to think about the city. Also to get new tools for establishing a stronger relationship between the city and its users.

Finally, I wanted to put into practice all the things I learned during the research. With this objective, one of the four neighbourhoods of the case studies was selected. This one is Azabu-Juban. It was selected because it was to possible to observe the lack of cohesion that the community presented. The interviews helped to individuate the reasons behind the problem. Having this in consideration, and using the results of the interviews where the residents expressed what they wished for their city, a project was designed. The objective of the project is to improve the community sense in the area, increasing the citizen's awareness of their city in order to have more citizens participation.





まちづくり

Machizukuri

The new urbanism concept in Japan

HISTORICAL EVOLUTION

During the past century and mostly after the 1990s the Japanese attitude towards the city started to change, these changes were partly because of the many crises that the city of Tokyo faced, which forced rapid modifications in the city. The old system which until that date assured a steady economic growth was not working anymore. In addition to this, the locals were starting to be concerned about their cities, the environment and the quality of life. They were not anymore identified with the places they were living in. The traditional essence of the city was dissipating. This new inquietudes of the locals allowed them to be conscious about the right they have to decide their own lifestyle.

It is important to know that during this period, the urban history of Japan was considerably new. The concept of urban planning was not always part of the Japanese vocabulary. The first attempts of an urban intervention were in 1872 when the Meiji⁵ government tried to do a fireproof city after the great Ginza fire. Even though this was the outset of an urban city in Japan, it wasn't a proper legislation. It wasn't until 1888 when the "Tokyo Urban Area Improvement law". The first planning system in Japan. This plan was exclusively for the city of Tokyo and it was focused on the improvement of the urban infrastructure. The local environments and the elements that affected directly the citizen's life were not contemplated. It is very interesting how from the language we are able to understand how was the Japanese awareness, on an urban level. During



this period, there were no words for planning, Shiku Kaisei was the term used at that time, which could be translated as urban area improvement (Watanabe 2007 p.54). From this term is very clear were the focus of the government was. The main role of the urban activities was the improvement of the area, in this case, Tokyo. Tokyo is a large area, which made impossible to think interventions for the small areas within the city.

In 1913, the word Toshi Keikaku⁶ was introduced by the professor Hajime Seki (Watanabe 1993: 90-91). This term directly translated is urban planning, and it is very similar to the understanding of the urban planning of Europe and America. This is known as the old term, even though it is still in force. This doesn't mean that it is not used anymore. It has the same principles that the shiku kaisei, but instead it uses the word Toshi, which means city. Still works on the big scale.

During a long period, this was the way of doing and understanding urban planning. The Area improvement law was extended to other cities in Japan in 1919 but still remained as the same concept. The centralization of the power and the only interest in the city infrastructure created discordance between the citizens. The lack of consensus resulted in neighbourhoods that were not offering the quality of life that the citizens expected or were used to.

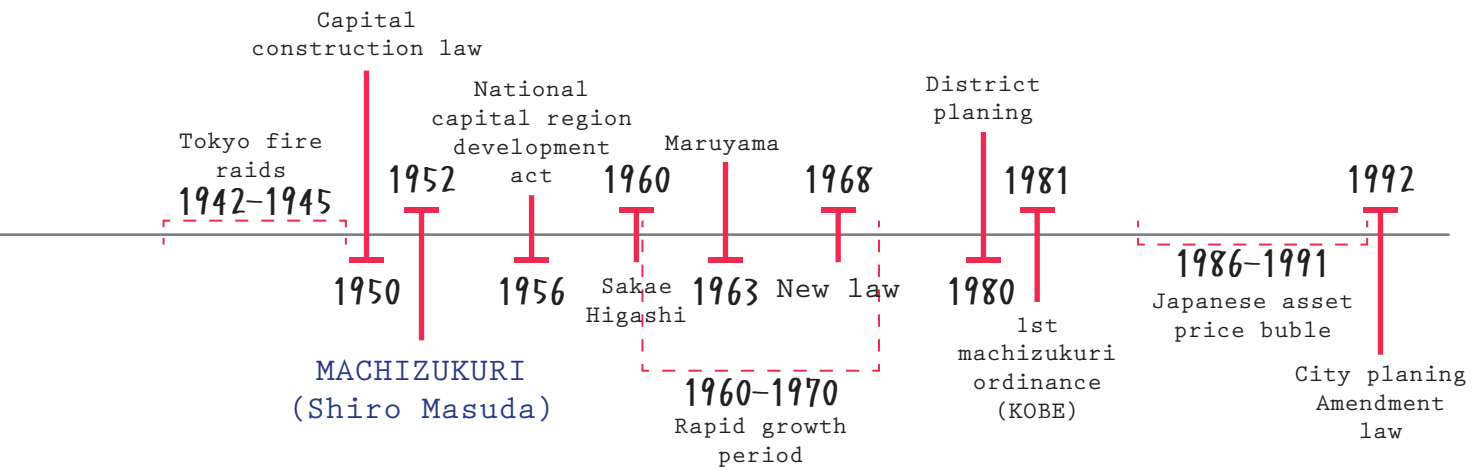
The inhabitants of these areas were increasingly

aware of the type of environment they wanted to live in. As a consequence strong communities started to get formed in order to express their opinions. This is when the Machizukuri activities started to appear. Of course, it was a continuous process at the time. Where through trial and error, the government and citizens started to understand each other.

In 1952 appeared the concept of Machizukuri, the central topic of this thesis. The term was coined by the professor Masuda, in the University of Kunitachi. At that moment, the town of Kunitachi was experimenting with an upheaval. The residents, together with the university, decided to fight to create a suitable area to live in.

Initially, the area was a small village located in the outskirts of Tokyo. The area started to be called as Kunitachi in 1926, and it kept growing under the influence of the Seibu Corporation Group, who had the intention to create a college town. The area was outside of the Tokyo city planning area, so there were no regulations or urban control in the area during this growth.

During the development of the area, essential services were not provided. Even though, the good atmosphere of the area and the presence of the university encouraged people to move in. This lack of services helped the residents to stand together and create a strong community. They created a neighbourhood association called Kunitachi-kai,



which worked almost like a local government. During all this time Kunitachi was a village, it wasn't till 1951 when it got the category of town.

The main reason for the start of the citizen movement was the apparition of the American soldiers in the area, bringing with them the adult entertainment business. The town wasn't a college town anymore, instead, it turned into a noisy town unpleasant to live in. This made the residents realize how should be a good place to live. The communities, that were previously created, were putting all their efforts to expel the undesirable business. This movement initiated by volunteers had some opposition from the owners of the business, but in the end, they were able to achieve the designation of the area as an Education district. This type of district was one of the districts specified in the city planning law (Toshi Keikaku) even though, as we said before, the area was not inside of the action area of the plan. This was the first area to be designated after the citizen's initiatives.

Shun-ichi J. Watanabe in the book *Living cities in Japan* emphasizes the fact that the movement, even though it was born by the initiative of the citizens, didn't really challenged the system. They reached a resolution that was inside the system framework, as a result, this machizukuri process was a punctual action that dissipated after the objective was achieved. (*Living cities in Japan* p.42). Nonetheless, this was

the first movement where the citizens expressed how they wanted their town to be. The movement made clear the grade of closeness of the people with the area where they live. Japanese people don't want to live just in a comfortable place, they want to live in a place they are attached to. Create emotional ties with the neighbours as well as with the physical space.

After the Kunitachi movement, there were many other punctual machizukuri activities. But it took some time until the machizukuri activities were included in the urban law. During this time there were also many self-proclaimed Machizukuri activities that in fact did not involve the citizens in their activities. This was because the term had great acceptance and it ensured the continuity of the activities.

In 1968 was established the new law, which was still a very general urban planning law, concerned about the big area of the city, and not about the small part of the same and the life of the citizens. This system was very productive during the economic growth, as it provided the city of Tokyo with most of the infrastructure that we see today. The main difference with the old law is that for the first time, the citizen's participation was implemented. Though it was not compulsory. The condition of this participation was that the prefectural or municipal authority had to decide if it was necessary. As a result, the voice of the citizens was not considered at the time of making the decisions, and if by any chance

they succeeded in expressing themselves it will pass as a mere suggestion.

One of the main fears of the government at the time of the urban participation was that if the power was decentralized, the landowners and local politicians will take decisions in their own benefit instead of looking for the global public interest. This system was very efficient for the large-scale project. But in the small scale of the city, the inhabitants were starting machizukuri processes in a try to improve their neighbourhoods.

Shun-ichi Watanabe differentiates three different ways in which Machizukuri and Toshi Keikaku met during the new law period. It must be pointed out that this relationship still exists nowadays, but the later organization of the citizens, which will be explained next, have improved the communication between the government and the citizens. The different ways he differentiates are (p.50)

-The government didn't agree with the ideas of the citizens.

As a result, the citizens would stand up against the government with protests. This was the most problematic way it could happen.

-The citizens and the government would agree with their Ideas.

This was happening mostly during the economic growth period. When the citizens were putting all their efforts in helping to create a powerful country. As the government activities were ensuring this growth most of the citizens did not oppose most of their activities.

-There were too many and complex initiatives for the government to realize them.

After the economic growth period, the government couldn't afford all the small interventions

along the city of Tokyo. In this case, the citizens, in partnership with the government, turned in the providers of the services they needed.

The citizen's participation was slowly getting more relevance in the urban activities, and the power was progressively getting decentralized. This got clear in 1980 with the introduction of the District planning system. Where the main focus was the small areas in order to create a suitable environment for living. This time, the citizen's participation was a must. Even though the name Machizukuri was not included in the law, the term helped growing awareness about the need for this new law.

The first ordinance in which Machizukuri appeared clearly was in Kobe in 1981. In the next year, it was included in the legislation of one of the wards of Tokyo. Finally, in 1992 with the "amendment law", Machizukuri was a reality in Tokyo, and every masterplan should be done through public participation.

DEFINITION

To this point it has been explained the origin of the term Machizukuri, as participatory urbanism, but what does participatory urbanism mean for the Japanese. As a strict definition of Machizukuri, we could say that it is a "method of inter-community dialogue and community-government engagement" (Fletcher 2016). But what makes it so interesting and so important to turn it into one of the pillars of the Japanese urban activities?

The objective of machizukuri is of public interest, understanding the community and the environment as a valuable local resource that should be revitalized. But what means "of public interest"? The flexible words that are used to describe machizukuri make it a very broad concept, hard to define. There is not a precise definition of it, as there is not one specific way to do it. That is why it is so important to get a better understanding of this concept before going further into this topic.

Seeing its etymology should help to understand better the meaning. The word is composed of two words, machi and zukuri. Machi, as well as toshi, if it is translated directly means city. So what is the difference between this two words?. Toshi, have a very specific meaning, city as the physical place of an urban space. While machi have a more affable meaning, as it is not only the physical space but also the community, the activities, the environment and everything within the urban space. Said by Watanabe: "the important point about the concept of machi is that it is not only about the scale of the space but also about the viewpoint". Referring to the viewpoint of the opinion of the residents. It is also important for the understanding of machizukuri to be clear about which part of the city, the physical part, machi refers. The kanji used for this word is 町, which could be translated as "town", neighbourhood or street. Contrary to the term toshi, machi involves the small physical areas of the city, a much more

human scale. In the case of the word machizukuri, The kanji characters are not used. This reinforces the ambiguity of the term, as it leaves the reader free interpretation of the machi.

The other part of the word is zukuri, the gerund of the verb to make. That is to say, it implies a process. But it doesn't mean to create something new, it is the enhancement of the elements that are already existing. So there should be a base to work with for making machizukuri. The important part of machizukuri is not only to reach an objective but how this one is achieved. The way to achieve these goals should be through a community that grows awareness of its own problems, and their capacity to solve them.

For the translation of Machizukuri, there are small discrepancies. Some authors translate it as city making, while others define it as community making. In this paper, the definition used would be community making. As the main aim of Machizukuri is the encouragement of the citizens to improve their communities

It is also important to know which activities can be considered as machizukuri activities. Of course, most physical interventions in the area, like parks, roads, renovations are machizukuri. But also festivals, disaster prevention activities, language lessons, streets cleaning, among others. Even if they might not seem relevant on an urban level, they are machizukuri, as they are part of the community. That is why there are many types of machizukuri which are very hard to classify.

HOW IS IT CARRIED OUT

As a foreigner, it is very easy to confuse toshi keikaku with machizukuri, as both of them are understood as city planning. Another common confusion is to think that the presence of machizukuri means the absence of toshi keikaku and vice versa. It is understandable as we have seen that historically, the initial relationship between this two methodologies was tense.

It is very important to understand that

nowadays these two systems coexist. In a city level (by city we are referring to the wards of Tokyo, not to the metropolitan area of Tokyo) the government develops a masterplan. This one includes all the objectives that the ward wants to achieve in a specific span of time. The masterplan is divided into two parts, the physical part, which is all the physical actions in the city, like roads, metro lines, among others, and the non-physical part that it is



accomplished through the urban interventions. This non-physical part is more related to public welfare. The masterplan, in general, has some strict elements, its basic infrastructure, and the rest is more flexible. Is in this flexible part where the machizukuri activities take place.

It is clear that this method creates an active dialogue between the communities and the government, but how and when this happen?. As we have seen, in the beginning, the machizukuri activities just happened in response to not satisfactory government plans. But now that it is collected in the

masterplan of each ward it is important to understand how it works.

The key for the proper realization of the Machizukuri is the community organization. These organizations occur in many different ways, mostly as neighbourhood associations. One of the most important improvements for machizukuri was the execution of the Non-profit organization in 1998. Which enable the NPO and gave them the legal foundation to be treated as equals with the government. From this point, the machizukuri activities had a legal way to proceed. But this is not

the only way. Inside the neighbourhood associations, there are several community groups, in which the machizukuri group is included. The participants are volunteers that encourage other residents to participate. These groups have many different tools to develop their activities, such as town meetings, workshops, long walks through the city...

Another of the important element for machizukuri, and maybe the one that has influenced the most are the university. They work in two different ways, as the precursor of the initiative or as a connection between a big company and the citizens. In this case, the university is contacted to carry out a project as the residents of the area are more willing to talk to young people rather than with businessmen. This is a very positive exchange. The students get to participate in a more realistic project while the citizens and the company are able to reach a consensus.

CONCLUSIONS, Communities as the base of Machizukuri

The definition of Machizukuri has been clarified, always having in mind the fact that is very broad. There are many factors that influence Machizukuri, and at the same time, there are different types of machizukuri. The types of Machizukuri are mostly influenced by the urban characteristics of an area. But at the same time, it was possible to realize the crucial role that the citizens have in the Machizukuri activities. While searching for the answer to the question "How is it possible to make Machizukuri in such a big city like Tokyo?" It came out the concept of community. Certainly, communities are not an exclusive element of Japan, but it was possible to see that these were stronger. And they are the main trigger of Machizukuri.

Japanese citizens had a stronger relationship with their cities, caring for them in the same grade they do for they own houses. At the same time, each neighbourhood had a group mind, where everybody realizes that their public spaces are not only of them but also of the rest of the residents, still feeling them as their own properties. This creates a stronger relationship between residents as they have the same objectives and worries regarding their city. The Machizukuri activities wouldn't be possible if the residents didn't have interest in improving their neighbourhoods. That is why it is so important to understand which are the peculiarities of these communities and which physical elements in the city create a bond with the citizens. Allowing them to perceive the public space as their own space





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Community

The engine of Machizukuri

“The people living in one particular area or people who are considered as a unit because of their common interests, social group, or nationality.”

This is the definition of community given by the Cambridge dictionary. The definition fits perfectly in the type of communities we are working with, but it is extremely general. This chapter tries to define the Japanese urban communities, understand them and find which are the differences with other types of communities.

The concept of community we are interested in is much more complex, as it is a very important element that has always been present in the Japanese culture. When we speak about "community" we are referring to “the people living in one particular place” as well as the people that pass by, even though these people are for a short time in the area, their interactions with space are sufficiently relevant to influence the direction the community takes. Workers or tourists create different reactions in the economy of the area, and therefore in its urban spaces. The people inside the community we are referring to may not have any common interest apart from the place they live. Hence what are the characteristics that make the Japanese community so different and active?

First of all, let's look at the etymology of the word in Japanese as we saw in the previous chapter how the writing of the word influentiates the meaning and shows the way of thinking behind each term. The case of the word community its very interesting because in the Japanese culture there are

no words for "community". Nowadays, the word used is "Komyuniti"(コミュニティ), which is a phonetical translation written in katakana, the alphabet used for foreign words. In the paper "A Study of Japanese Concepts of Community", the author, Setsu Inoue (2007) analyses two Japanese words that have a comparable meaning to the English word community. Shakai⁷ and Seken⁸. The first one is the most similar to the community we know, as it means literally society. Seken is much more complex as it has a very important component of collective awareness.

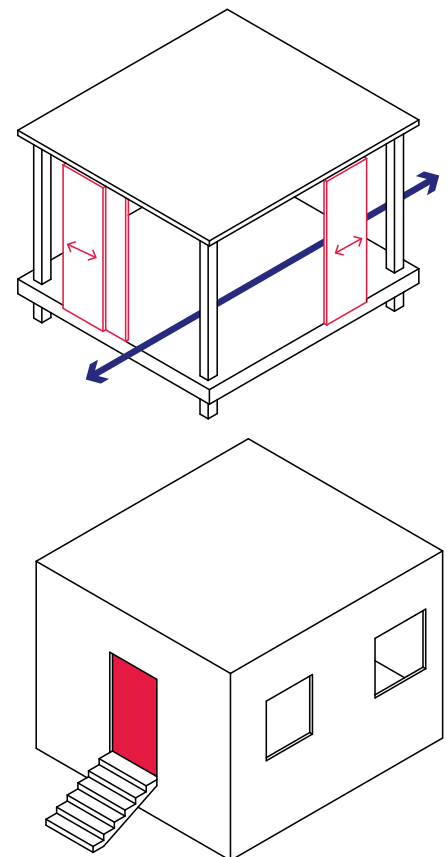
During the opening of the country to the western countries, the concept of improvement, power and economic growth, was strongly related to the western culture. With this objective, Japan adopted western-improvement policies, in this period the word shakai starts to appear. Japan tried to recreate the western society, which is composed of individuals that interact among themselves, but there is not a group conscience. This was opposite to the traditional society Japan was used to, where the word Seken takes its full meaning. The Japanese community its so difficult to understand because it is not composed of individuals, as each person of the seken has to contribute to a bigger purpose, that of the community. As a result, the opinions and characteristic of each of the individuals get diffused into the group, creating one single element (Inoue 2007). Nowadays the word Seken is not used at most but still represents better the complexity of the Japanese community, where the needs of the individuals are not so important, in order to contribute to a greater element which is the country. Inoue quotes an example of the same:

"However, for the last year or two, I also feel the sense of unknown liveliness in the midst of the miscellaneous duties and expectations publicly and privately put on me from the people around, even

though these do not exactly and directly match my self-realization. If I express this phenomenon in just one Japanese word, it could be "Ikasareteiru" [to be made to live by a greater purpose]".

Till here we have understood what is a Japanese community and which is the main difference with the concept we are used to. But the element that it is important for this research is the attachment these communities have with the urban space and their relationship with the same. Historically the Japanese understanding of the city was different from the European or American way. In Japan, the city was in a horizontal configuration, while in the west it was more a vertical approach (Shelton 2012 p.25).

These different configurations come out



The contrast between the Japanese sliding doors and the thick walls of the western architecture.

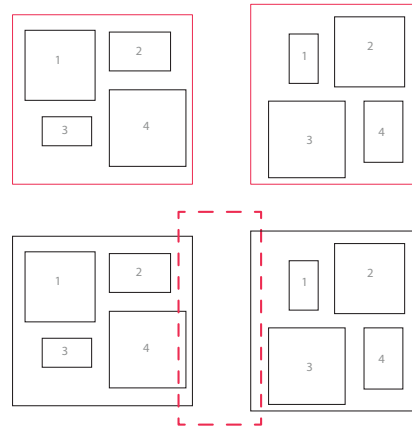
clearly when we observe the traditional architecture of each area. In Europe and America, the stone was the main material, strong to show power, the thick walls completely isolated the interiors, the house life, from the streets. At the same time, the Japanese were more flexible and in contact with nature. With this purpose, the walls were thin panels that could be completely removed to let the exterior come inside. there is a gradation between the inside and the outside. The immediate space after the door of a house is still part of the same, as a result, the owner feels the space as his own, caring of the street in the same level as he will do for his house. These streets would be shared by different households, if all of them have this type of interaction with the exterior, a stronger community would be created. The public space is perceived in a more private sense.

The next step is to understand how the community grows in Tokyo. This city is a peculiar city inside of Japan, due to its controversial history, there are very fewer traces of the past. Even though it is possible to find, this lack of roots makes harder to create stronger links with the residents. This has resulted in many types of communities and with different levels of participation. The clearest division we can make in the communities of Tokyo are those that are designated officially and those that grow naturally.

The city of Tokyo is too big so the government creates several divisions. Each one of them influences the type of community.

The first of the division consists in 23 wards (区 -ku⁹), 26 cities (市-shi), 5 towns (町 -chō or machi) and 8 villages (村-son or-mura). This first division already gives information about the type of community we could find in each area. The divisions are related to the size of the area and the activities carried out. The most important are the 23 special wards, which are considered the centre of Tokyo. In contrast with the

The block considered as a community versus the community that grows between the same.



26 cities, most of the residents of the cities work in the 23 wards special area, so they get empty during the day, having mostly leisure and family activities. At the same time, the wards are divided into neighbourhoods. Here is where the communities get formed. For having a more precise addressing system, the neighbourhoods are divided into blocks called chome. The streets don't have a name, so each of the blocks of a city are numbered, as well as each of the buildings. Each of the numbered blocks is considered a community in official terms but the real community grows in the borders of these blocks (figure x), where the buildings face each other

110-0001 Tōkyō-to, Taitō-ku, Yanaka, 7 Chome-5

The next of the divisions are the Chou Nai Kai 町内会 or Cho Kai 町会. These ones are more related to the community and they can be directly translated as "neighbourhood association". The chou Nai Kai are organized groups that are in charge of all the activities of the community of an area, they are very useful at the time of natural disaster prevention. Normally they have a president that stay in the charge for 2 years. Normally the heads are old men residents in the area, but it is something that is slowly changing.

ROJI

Roji¹⁰ are narrow alleyways that can be found in most of the residential areas of Tokyo. They have a human scale as cars are barely able to pass. Historically these alleyways were an essential part of the Japanese life. They were formed naturally inside the blocks, having a semi-public character. This allowed the landlords to have a closer relationship with the tenants. We can say that these places were the origin of the communities we are studying as it was the place for many neighbourhood activities. As Jinnai says, "In Edo, it was in such micro-spaces that a certain degree of self-government took shape; it was in these same back alleys that the foundation of stable society was laid."

Nowadays, even though they could be found in many places in Tokyo, few of them still transmit the feeling of the old Edo times. This is because of the diversity of opinions that exist about them. Japanese find very important these spaces for their lives, because of its intimate character they are very good places to make a stop in the crowded city of Tokyo, But they also are considered dangerous places in case of natural disaster, as they difficult the evacuation of the areas. In the high-rise building areas, these alleys have slowly disappeared, coinciding with the detachment of the citizens from the area.



Small Roji in the neighbourhood of Mukojima

SHRINE AND TEMPLE

Shintoism is the traditional religion of Japan. In this religion, the nature and the contact with the past is one of the bases. This has influenced in a very important way not only the culture but the architecture and its urban development. The first record of this religion was in the 8th century and it was the only religion in Japan till the year 552 when the Buddhism was introduced. It was during this period when they gave a name to the religion, after the need to distinguish their own belief from the new one. Currently, Buddhism and Shintoism are the major religions in Japan, and most of the Japanese practice both simultaneously. It is possible to find temples and shrines in the same streets, they coexist in a way that it is even possible to get confused between them. Nowadays Japanese are not practising, but still, these temples and shrines are an important element of the life. They have festivals and activities that occasionally attracts people from the area and some visitors. Or with occasional visits to the temples, these buildings have turned in very relevant spaces for the neighbourhoods. Not only for its activities but also for the history that is behind them.



Tsunokami Benzaiten 津の守弁財天, a Small shrine in the chore of Arakicho

RESTAURANTS , BARS AND SHOPS

Tokyo is full of restaurants, offering a surprising variety of them. These have turned into essential pillars in the Japanese communities. The food has been an important part of the Japanese culture, it reflects the different seasons and their likes for the simplicity. So it is not surprising how the food businesses have turned into such an important element in the communities.

The different types of restaurants and bars that could be found in Tokyo cover a large range of people and activities of the society. From the famous Izakaya bars, where the hard workers go to drink after work till the finest sushi restaurants. The type of restaurants and bars in each area influences the community, as they could be a focal point for the economic growth of the neighbourhood and influence the public spaces attached to them. Also, it affects the people that would go to the area, as we talked before the Izakaya is for adult users that want to relax after works. But there still lots of restaurants for the family, fast food, even cat cafes, where to spend a few hours with animals. Tokyo is aware of the big population and its foodservice reflects this fact.



Lunchtime in Ginza, queue in a Soba restaurant.

PUBLIC SPACES

The Japanese understanding of the public and open spaces differs from the thinking of Europeans and Americans. In the west, squares were the centres of the cities, and the cities grew having these squares as a reference point. In Japan, the cities grew around the castle, and later, with the introduction of the railway, around the train stations.

The main open spaces inside the communities are the Roji we studied before. The neighbour's activities, festivals, meeting place... takes place in these alleys. So which is the role of the parks and squares in Tokyo?. In Tokyo, there are very big parks which work as a connection with nature, an important element in the Japanese culture. The small squares that can be found along the city are more like functional spaces, with public toilets, space for smoking... but not really spaces for enjoying. In the Japanese case, the street has a bigger social relevance in comparison with the square. Also, given the irregular distribution of the Japanese streets, it is barely impossible to see where the streets are taking you, turning the activity of going on a walk on a discovery of hidden spaces.



evening at Cat street, Shibuya.

SENTO

Sentos¹¹ are the traditional public bath. They appeared in Japan during the Nara period and were more linked to religious purposes. With the time they were gradually being used by more people. They have turned into an essential part of the Japanese culture, even though, the introduction of the bath in the private houses is making these establishments disappear. Still many Japanese enjoy this activity. Many Japanese find this spaces relevant in social terms because of the intimacy of the place. It is a relaxed environment but at the same time very personal, allowing to create a stronger relationship with the people. Also, the exit has always been a meeting point, a place to chat relaxed after the bath and comment on the changes in the neighbourhood. Onsen¹² is the type of bath that has natural water from a hot spring. There are not many left in Tokyo, but still, they are very appreciated by the Japanese.



Old sento in the Edo Tokyo Tatemono, women's bath area.

COMMUNITY AND NEW SPACES

With the changes in society, the traditional spaces are gradually disappearing as they are not fitting for the needs anymore. As a result, new ones are appearing. These new spaces are more focused on being polyfunctional, so they can attract new people. To this new spaces have been added some of the community buildings. They have always been there, allowing the residents to use them if it was needed, for festivals, lectures...Recently these spaces are also rental spaces, so if in the area any of the residents want to show or sell their works they have the spaces provided by the community.

These buildings often are meeting places, and allow the residents to feel closer to the community.



Rental space for different neighbours activities in Uenosakuragi, Yanaka.





ケーススタディ

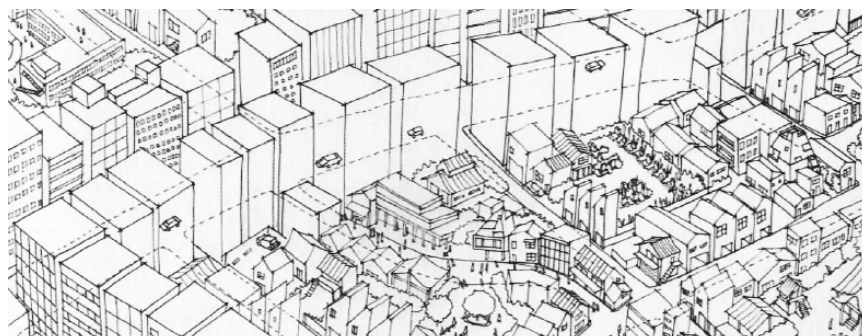
Case studies

For understanding better the concept of Machizukuri, 4 case studies within the city of Tokyo were selected. In order to achieve this, there are several aspects in which the research is centred. First of all, what is a community in the city of Tokyo? In the previous chapter, it was explained in detail the Japanese community from a theoretical point of view. In this chapter, we focus on the research carried out in Japan. This research was more practical, taking part in the communities and observing them.

During this study, special attention was paid to the relation with space. This is done to understand the relationship between these communities and space in order to find which urban elements are the ones that give its character to each community. This is to say how the community interacts and changes the urban space and vice versa.

Tokyo is famous for the rich variety of different environments it has. At the time of selecting the different neighbourhoods, it was decided to use this variety as an advantage. The neighbourhoods selected are located in the 23 special ward area of Tokyo. The first step was to understand which were the reasons for these differences. Doubtlessly, the reason that affected them the most was the historical development of each neighbourhood in combination with its geographical location. Tokyo has a very interesting profile since it is possible to find many topographical changes in small portions of land. This created a clear division in the city. The highland, called Yamanote 山の手, (mountain's hand), and the lowland, Shitamachi 下町 (under city). The lowlands were the areas for merchants

Schematic view of a principal disaster reduction network principal disaster reduction network next to a residential cluster. Image obtained from the book Tokyo metabolizing. Pg. 31



and commercial exchange due to its proximity to the river. While the houses of the Daimyo¹³ were in the highlands Even though these divisions were not clear, with the pass of the years they started to be more related to the social class than to its topographical characteristics. As a result, It is possible to find some areas with the feeling of the low land in the high land and the other way around.z

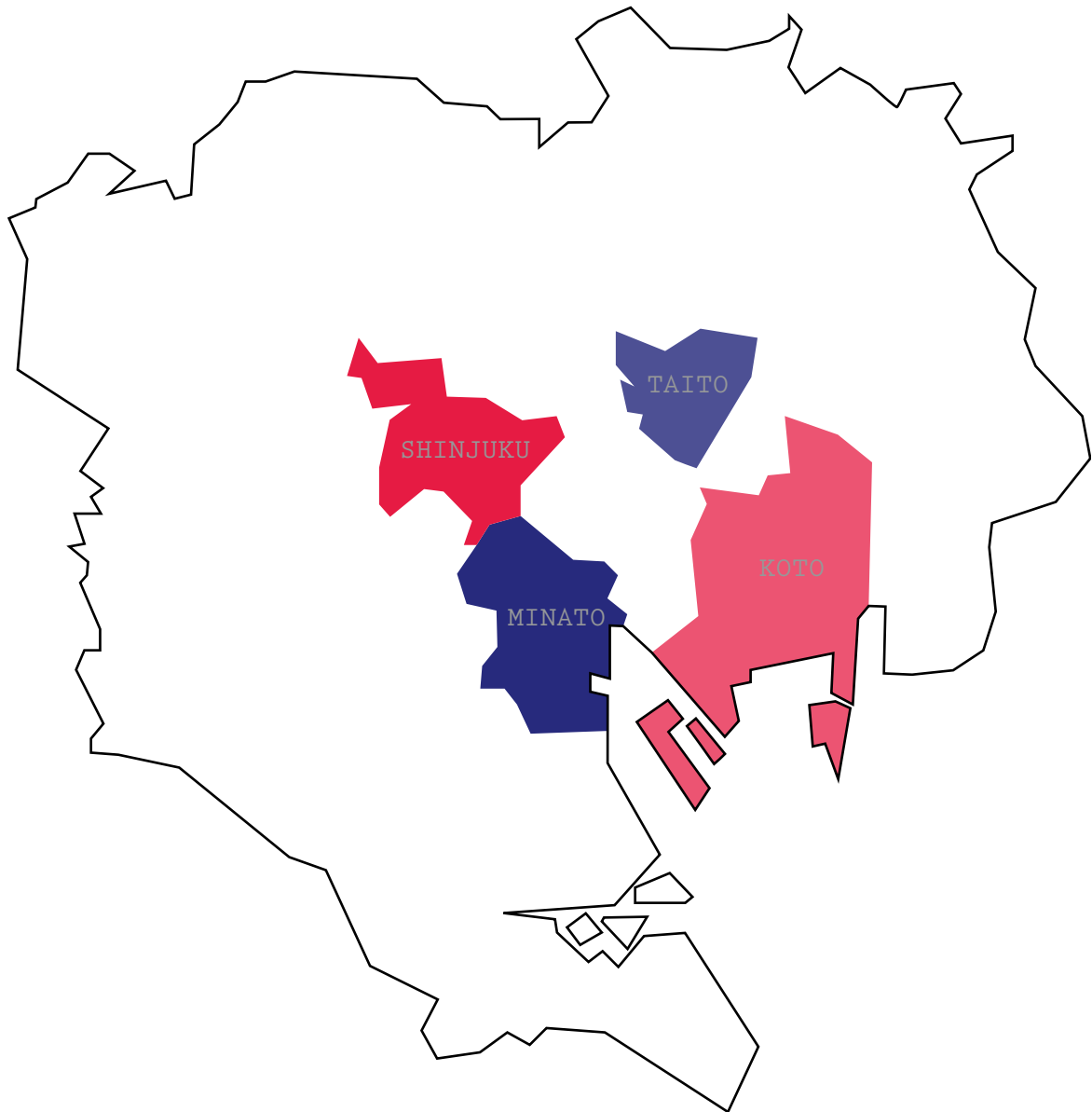
Another of the crucial events for the development of each of the areas were the Kanto earthquake from 1923 and the 2 world war fire raids from 1942 till 1945. These events meant the destruction of the city of Tokyo twice during a period of no more than 20 years. Therefore, finding traces of history have turned into a difficult task in the city of Tokyo. The neighbourhoods that survived the past century have turned into an attraction for tourist as well as for the same residents. While those that had to restart have become references of economic growth in the city. Another important reaction that these events had in the city of Tokyo was related to the urban configuration. During the earthquake, the main reason why the city was destroyed was the fire that came after. The small houses with wooden structures helped the fire to expand. As a preventive system, in the core of the city, high-capacity commercial areas were created,

these areas have been designated as “principal disaster reduction network”. The buildings in these areas are provided with fire-resistant structures and serve as an evacuation route for the residential areas surrounding them. (Tsukamoto 2010 p. 34) These big fireproof belts have partially isolated the residential areas, which have been clustered on the sides.

As a result, each of these clusters has developed their own character. The cases selected are very different from each other. From the Shitamachi we selected Ojima and Yanaka. The last one has a very historical character, having mostly preservation activities. It is one of the best examples of community in the city of Tokyo. Instead, the area of Ojima selected is quite a new residential area, many foreigners have moved there so the community is still not very relevant in the area.

From Yamanote, the Neighbourhoods are Arakicho and Azabu-Juban. They have a very different atmosphere, as Arakicho is very small and it has a very comfortable atmosphere, similar to a village. In contrast, Azabu-Juban is considerably big. There is no village atmosphere, it is a trendy neighbourhood for the high class. Next, The procedure of how the research was carried out in Japan, will be explained.

TOKYO
special 23 wards area



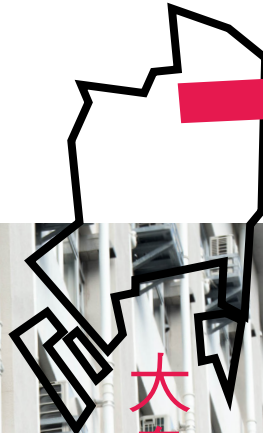
YAMANOTE
Shinjuku - Arakicho
Minato - Azabujuban

SHITAMACHI
Taito - Yanaka
Koto - Ojima





谷中



大島



1. Observation.

As the first step, in order to understand the Japanese space perception, a systematic and proactive observational study was conducted. There are almost no open spaces in the city, apart from the big parks. Unlike the European cities, there are few small squares in the city. This is because the relationship that Japanese have with the squares is very different from the European one. This lack of open spaces creates the need for using other spaces as a community focus. This made the preliminary observational analysis an essential need. Besides, it was advantageous to feel the atmosphere of each neighbourhood without any external influence. A detailed exploration of each area was carried out. Initially, the observations were made with no interactions with the area or the residents, in an attempt to comprehend the social situation and behaviour of the locals. Another issue was to find the areas of the city frequently used and the reasons behind it. The observation study was carried out during the whole research process, adding progressively the next steps in order to obtain more precise information.

2. Questionnaire.

After getting a better understanding of the Japanese communities, and more precisely about each neighbourhood, it was possible to design a questionnaire. This questionnaire was distributed to randomly selected citizens, always trying to comprise the major variety of people possible (age, occupation, family...). Even though the time and the language barrier didn't allow to take enough surveys to establish a clear pattern and generalize, they helped to get a basic idea of the community of the neighbourhood. The first point of the survey establishes a basic background of the person interviewed. This one in addition with the questions about the neighbourhood spaces was important to find the relation between the use of space and the characteristics of each citizen, searching how much the type of people present in an area influence the type and use of space. The last part regarded the community itself. This was the most complex part to answer as the questions had an open answer. This was done to not conditionate the answers.

3. Context definition.

Once the characteristics of each neighbourhood were clear, it was needed to find their context, their place in Tokyo. Firstly, a historical frame was done, searching for the periods that influenced the most each area. As we explained before, there are masterplans, toshi keikaku, defined by the wards inside which, the machizukuri activities take place. This plan is what we refer when we talk about context. It was important to understand how strict and which instructions had the masterplans in which the neighbourhoods develop. For this purpose, a data gathering was carried out in the library of each of the city town halls (Koto, Minato, Taito and Shinjuku). The visits to the offices were also very useful to find the specific data for each neighbourhood. Demography, community groups present in the area as well as the most active ones.

4. Community activities.

Lastly, it was necessary to participate in the community activities, as this is the best way to be able to understand them. This was only possible in two of the case studies. The first one, Yanaka, that has a very active community and many activities. This made possible the contact with the head of the community. The second one, Ojima, has some segregation problems in its community. Thanks to the project that the Ariga lab is now developing it was possible to hold a workshop with some of the citizens of the area. Even though the activities carried out were of two particular neighbourhoods, this experiences helped to understand deeper the structure of Japanese communities. Its strong points and the elements that weaken them.

2. English questionnaire sheet.

I am Laura Padrón Rodríguez, I came to Tokyo, to do my master thesis of architecture at the Waseda University. The topic is Machizukuri in Tokyo. Specifically, I am interested in communities and how these ones get formed and work.

For this purpose I have selected 5 neighbourhoods within the city of Tokyo, I will deeply study them and its inhabitants. I have prepared this interview to understand the individuals that shape the community. It would be very nice of you if you can answer the questionnaire as honest as possible. The interview is completely anonymous. Thank you very much

1. BASIC INFORMATION

The objective of this part is to establish the basic background of the person. So I can get the objective data of the community.

1.1 Gender Male ☐ Female ☐

1.2 Age 15-18 ☐ 19-30 ☐ 31-50 ☐ 51-60 ☐ 61-75 ☐ +75 ☐

1.3 Nationality*

1.4 Job*

1.5 Family Single ☐ Partner ☐ 1 children ☐ 2 + children ☐ Parents ☐
(Mark as much points as are needed. The objective of the question is to understand how is the evolution of the families)

2. IN RELATION WITH THE NEIGHBORHOOD

The objective of this part is to understand the relation between the individuals and the physical space of the neighbourhood.

2.1 How long have you been living in the neighbourhood (years)

2.2 Why did you decide to live here?

2.3 Which public spaces do you use more frequently? (If you select more than one, indicate the order of the most used ones. 1 the most used, 2 less...)

Neighbours association ... Shrine ... Temple .. Park ... Public baths ...
Others

2.4 Would you change anything of the neighbourhood? If yes, what? Yes ☐ No ☐

3. IN RELATION WITH THE COMMUNITY

The objective of this part is to understand if there is a real sense of community and participation.

3.1 How strong is your relationship with your neighbours? (1 being nothing and 2 meaning deeply)

3.2 Do you take part in the neighbourhood association? Yes ☐ No ☐

3.3 Have you ever participate in the events? Yes ☐ No ☐

3.4 Which initiatives of the community you find more important?

3.5 Which spaces in the neighbourhood do you think that helps to create a community?

The inquiry is over here, thank you very much for your collaboration.

*These questions are exclusively from the english questionnaire or have been modified.

Japanese questionnaire sheet.

イタリアのトリノ工科大学から来ましたラウラ・ロドリゲスと申します。早稲田大学で修士論文を書くために日本に来ております。私のテーマは東京のまちづくりで、コミュニティがどのように形成され、機能するのかを調査したいと考えております。

本調査では、東京の5つの地域を選定し、その土地と住民を調査対象としております。そのためにアンケート調査を行い、地域を形成する住民一人一人からコミュニティを把握したいと考えております。本調査で得た情報はこちらの情報把握のために利用するものですので、公開することはございません。可能な範囲で結構ですのでアンケート調査にご協力を得られましたら光栄です。

ご協力よろしくお願い致します。(英語で答えられるようでしたら是非英語でお願い致します)

1. 基本情報

この項目は住民の背景を把握することで対象地に対する客観的な知見を得るためのものです。

1.1 性別 男性 ☐ 女性 ☐

1.2 年齢 15-18才 ☐ 19-30才 ☐ 31-50才 ☐ 51-60才 ☐ 61-75才 ☐ 75才以上 ☐

1.3 ご職業 学生 ☐ 無職 ☐ 経営者 ☐ 会社員 ☐ 退職者 ☐ 主婦 ☐
その他.....。

1.4 同居する家族 独身 ☐ 既婚 ☐ 子どもが一人 ☐ 子どもが二人以上 ☐ 親・両親 ☐
(年齢と対応し、家族構成の変遷を把握するものです。複数回答可)

2. 地域と住民の関係性

この項目は住民と地域の空間との関連性を調査するためのものです。

2.1 あなたはこの地域にどれくらい住んでいますか。(年).....

2.2 この地域に住むこと選んだ利用は何ですか。

2.3 どの公共空間を最も利用しますか。(複数回答の場合、利用頻度の高い順に1から番号をふってください)

地域・自治会などの会館 神社 寺 公園 銭湯・温泉
その他.....。

2.4 地域で不満に思うことはありますか。また、それは何ですか。 はい ☐ いいえ ☐

3. コミュニティとの関係

この項目は地域のコミュニティの現状把握を行うためのものです。

3.1 隣人との人間関係について次の5段階でお答えください。

1 ☐ 全く知らない 2 ☐ よく知らない 3 ☐ どちらともいえない 4 ☐ よく知っている 5 ☐ とてもよく知っている

3.2 自治会や町内会などの会に参加していますか。 はい ☐ いいえ ☐

3.3 自治会や町内会のイベント、お祭りなどに参加していますか。 はい ☐ いいえ ☐

3.4 コミュニティの取り組みの中で重要だと思うのは何ですか。

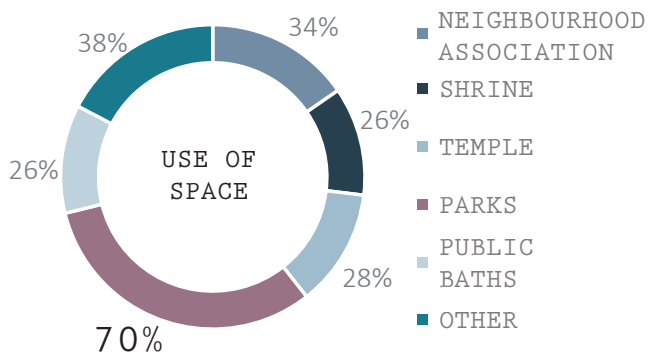
3.5 どういった場所があなたの地域のコミュニティ形成のために役立つと思いますか。
可能であれば、特定の場所をお示しください。

質問は以上となります。ご協力ありがとうございました。

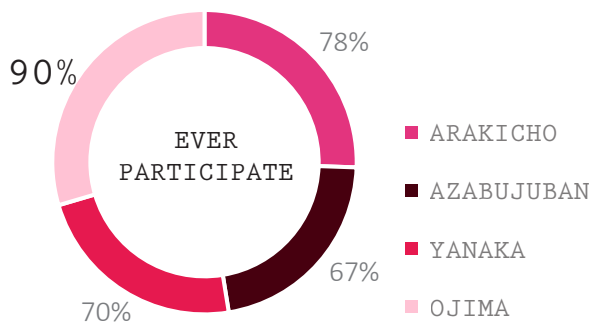


Neighbourhood activities in Nezu. Foto taken by Haruka Kuryu

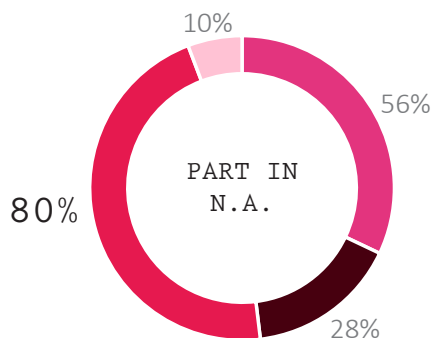
GENERAL SURVEY RESULTS



In general, the most used spaces were the parks and open spaces. Even though, after spending some time in each of the neighbourhoods it was not so obvious that these spaces were used. The differences in the use of space were related to the characteristics of the community.



The rates of participation in the activities are very high in all the communities, this is because the matsuris are an important part of the Japanese lives. There are many activities that don't require any type of compromise which makes the participation easier.



The rates of participation in the neighbourhood association are very low. Only in the neighbourhoods with a higher compromise with the area, there is a considerable amount of participation.



荒木町



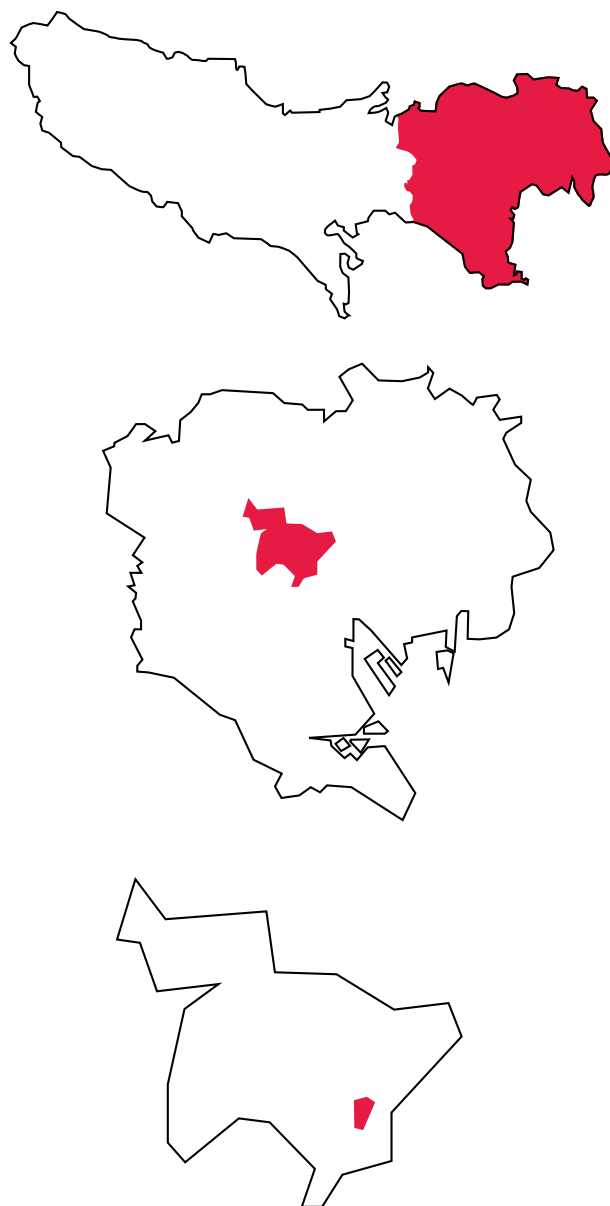
Arakicho

Arakicho is a modest neighbourhood located in the southeast part of the Shinjuku ward, next to Yotsuya Sancho station. This neighbourhood was one of our firsts contacts with the Japanese city and its contrasts. It is hard to predict that inside such a chaotic ward as Shinjuku, a place like Arakicho could be found. Several days were spent roaming in the area, in order to observe all the possible contrasts the city could show, among zones and daytimes. While walking inside it is possible to feel the sudden change of atmosphere in the city. The topography of Arakicho is very peculiar. It has a basin-like shape, emphasizing the detachment of the area from the rest of the city. Once you go down the stairs of the area, entering in the core of the neighbourhood, the noises of the city start to fade away. The irregularity of the streets and the level difference from the city, doesn't allow to pass the uproar of the city. The quarter is formed by low rise buildings and small alleys. This contrast with the high rise buildings present in the background, as if they were a frame, always reminding that you are in the city of Tokyo. One of the most interesting things about the area are the changes inside itself. Arakicho is known as a nightlife neighbourhood, that creates a diversity of atmospheres during daytime and night. If you stroll around during daytime it might feel that there is no life in the area. The small alleys, covered by informal vegetation, seem to be deserted. It is possible to see some old people going on a walk, stopping in the plant's other neighbours have grown with care. But nothing more so far. With the lunch break arrives one of the changes of Arakicho. Gradually the area starts to get filled by workers from

the surrounding companies, while some restaurants open their doors. The area starts to get lively, full of conversations and steps sounds. In the park in the centre, it is possible to see some workers that stopped to smoke. Once the lunchtime passes the area gets empty again. When this area is empty it is possible to feel an atmosphere of preparation, yet nobody is outside. the streets might be empty, but there is a lot of activity going on in the restaurants and bars. During the day we can see how the children return from school, and how vans and motorbikes come to provide materials to the restaurants. If we leave the restaurants in our back, entering the residential area, it is possible to feel a very intimate space. The small alleys provide a splendid place to rest, away from the



Ally at Arakicho. Tsuchiya Koitsu.



Special 23 wards area

2.188km²

9,273 million ha

Shinjuku ward

18,23km²

337.556ha

Arakicho

0,13km²

2,288ha

stress of the city.

Spending a whole day in Arakicho is a great experience. It's possible to see all the changes that such a small place can have. With the sunset, the lights start gradually to turn on, and with them, people start to come to the area. The day that is over in the offices of Tokyo is starting in the neighbourhood. Now Arakicho is fully working, all the lights are on and all the restaurants in their full activity. Even though it is a small neighbourhood its character has made it well known. But this character, even though it gets reinforced by the many offices surrounding the area, comes from its history. During the Edo period, Arakicho was the suburban residence of the lord MATSUDAIRA Yoshiyuki, lord of the Takasu clan. The residence occupied a large part of the area and it was favoured with a pond and a waterfall. These elements were not so common in the centre of the city. With the Meiji Restoration and the abolition of the clans, the residence was open to the public. The pond and its gardens became rapidly well known, creating a favourable scenery for commerce. The elegance of the place was very attractive. Many tea houses opened around the area, being known as the flower streets, this was the beginning of the geisha quarter. The peak of the area was during the Showa period, there were many traditional restaurants and music. But there is little left from that time. The reason for this was the system the restaurants used to have. Formerly, in order to go to one of the restaurants, you had to be invited by somebody already inside. This created a steady clientele and a more intimate atmosphere. This fact plus the disappearance of the geishas have made the place a shadow of its brightest days. This is the main reason why the younger generations of Tokyoites are not familiarized with the area. The old generations have started to change their minds, and while many traditional restaurants are disappearing, new bars and snack shops are starting in the area.

DIVISIONS

It was necessary to understand what are the limits of Araki-cho and its community. In the first place, I searched the boundaries of the “Chou Nai Kai”, that is to be the political division established by the ward. Next was the visit to the place, in order to see how is the real configuration of the community. Normally, the official boundary hardly meets the real one. It is very difficult to define the boundaries of a community as these ones are very blurry. After several visits to the area, It was very surprising how the area designed by the ward was strongly divided by a wide road. This division was also reinforced by the distribution of the uses. In the northern part, it is mainly residential, with a very calm environment. while in the south, the restaurants and bars are all over. In the southern part, there is a park. This one could be considered the centre of the area, as it is one of the most active places. This small park is rigged with some benches, public toilets, and a small shrine attached to it. Also, it is commonly used as a bicycle parking. This small square and the building that face it form the main image of Arakicho. This small park is the object of many different activities, but mostly transit. The first time in the area it was hard to say that the park was being used. After understanding the Japanese way of life and the types of interactions with space It was possible to see this park as the centre of the area. Once again comparing the political map and the area, it was confusing how the park that is considered the focal point is so far from the centre of the area designated by the ward. The park is a nucleus for the area with the major concentration of restaurants of the locality, like if it were a city itself. But what happens in the residential area in the north?. Searching on the website in Arakicho, which is organized by the shotengai¹⁵ community group, It was possible to see how the area shown on the website is very different from the official one. It could possibly be because the website is more focused on

the restaurants and events that take place in the area. Even though, this fact makes clear the division that there is in the Area. The southern part has a community of their own, more active than the one in the north. That is because as said before, the most active community is the shotengai group, while the Chou Nai Kai is in a second level. But still, they do activities, such as recollecting radishes or cleaning the streets. The south part could be the most active, not only for the park and the restaurants but also because of its closeness to the metro stop Yotsuya Sancho-me. The north part is next to the Akebonashi stop, which hosts the Shinjuku line, but the Marunouchi line that passes through Yotsuya Sancho-me goes around the centre of Tokyo, connecting the most important places of the city. Besides, it has an important road next to it, Shinjuku Dori. This explains why the fluxes of people in the southern part of the area are bigger than in the northern one. Making the south more suitable for commerce. This also may explain why, of the two parks that exist in Arakicho, just one is commonly used. The less used park, paradoxically, has the remains of the pond that was there in the Edo period, the place that once was a great spot for visitors. Nowadays, this feature is not enough to attract people. It is even noticeable by the aspect of it. While the one we have defined as the centre is clean, has pavement, and all the benches are new. The other one feels kind of abandoned. The floor is of gravel And the benches are old. It doesn't have a very welcoming feeling.

Official area of Arakicho



The area is next to two big streets, one of which separates the area in two. The area is very small so there is only one focal point.



In the area, there is only one Chou Nai Kai. But it is possible to see that the most active part of the area is the southern part.



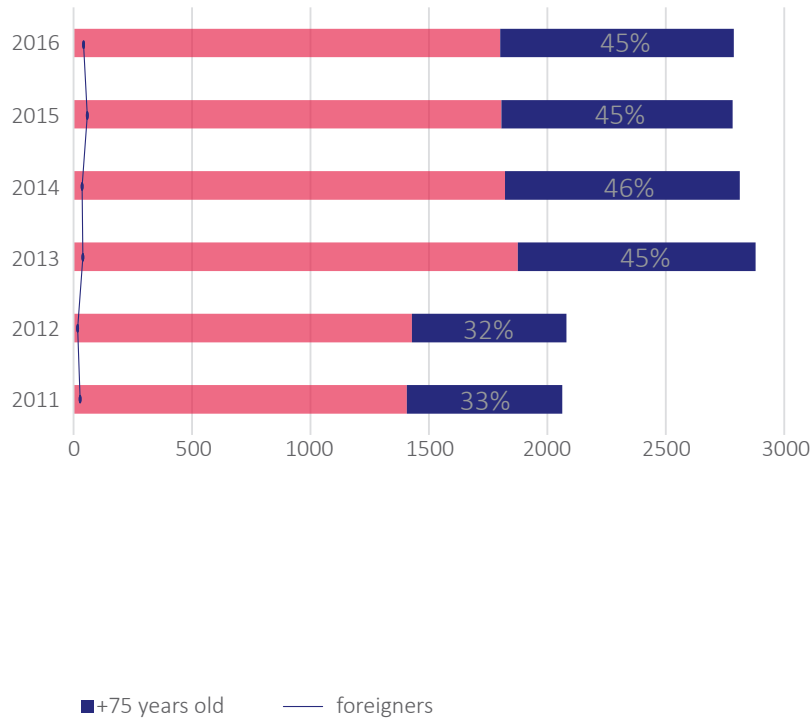




INTERVIEW RESULTS

It was only possible to interview 10 people in this area. This quantity doesn't provide a generic overview of the area, but it was very useful for understanding the basic characteristics of the community in Arakicho. This community is mainly divided between the senior residents, who take part in the Chou Nai Kai, and the younger people, who participate in the shotengai group (commercial community group). As we said in the introduction, Arakicho was historically a very lively place full of bars and geishas. Very few people from these times still remain. These people, the senior residents are the most interested in their community, but still with a traditional point of view. Even though they consider that youngsters are very good for the community, considering that their energy is positive for renovating the area, they differ in what are the best ways to improve the community. The elder residents care about the community through the activities. Having clean streets and educational activities for the residents is what they are searching for. Recently the nightlife in the area has increased, resulting in a noise increment during the night. While this has created an uncomfortable situation for the elderly of the area, the younger generations see in these businesses the future of the community. They don't see the need for participating in the Chou Nai Kai anymore. Even Though they are really interested in creating a strong community, they think the future of the area is in the bars and restaurants. After this, the Shotengai group have turned in the most active one in the area. Organizing activities and festivals to attract more people and to make Arakicho well-known the area. Even though the ageing of the population that is facing Japan is not clear in the neighbourhood, it hasn't affected in the implications of the youngsters in the area. These years new people are moving to the area to enjoy the energetic atmosphere of the area. Apart from this division of opinion, the residents are in general very satisfied with the area. Most of the

Population



interviewed won't change anything about the area they live in. The few changes that were proposed were more related to aesthetics. Like the electric wires that are all around the area, very characteristic of Tokyo, or better pavements.

It was very interesting understanding the different ways they use the space and the relations they have as a reaction to this. Because of the small scale of the houses, the relationship between the residents is closer. This is evident in the rental buildings. They are small buildings composed of 3 or 4 apartments. The landlord lives in one of these apartments, creating a stronger relationship between the landlord and the tenants. The spaces between houses, even though they are private, the residents feel free to go through them, stopping and

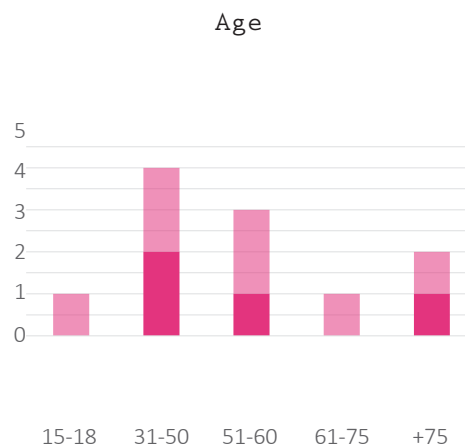
having a short conversation with the landlord. Also was very interesting the reaction of the citizens with the central park. The first time the area was studied, the knowledge of the Japanese cities was very low, as a result, it was not possible to see this park as a focus of actions for the area. After the interviews, it was evidenced how the residents feel this space as the centre of Araki-cho. All the festivals and big events take place here.

Rate of participation in the community

It was evidenced how almost all the residents like to take part in the activities and think the community is important. But Just half of the interviewed think that participating in the neighbourhood associations is important.

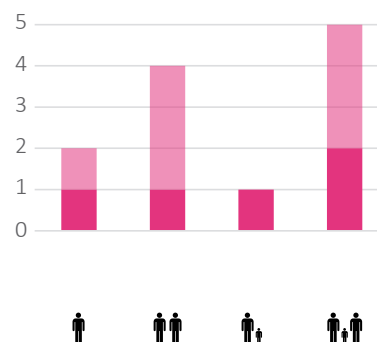
■ 1.Part of the neighbourhood association **56%**
■ 2.Participation in activities **78%**

Even though there were not enough people interviewed to be able to generalize. It was clear that the group of residents between 31 and 50 years old are more active in the community. Probably because they own a business in the area or because they are interested in the commercial activities of the area.

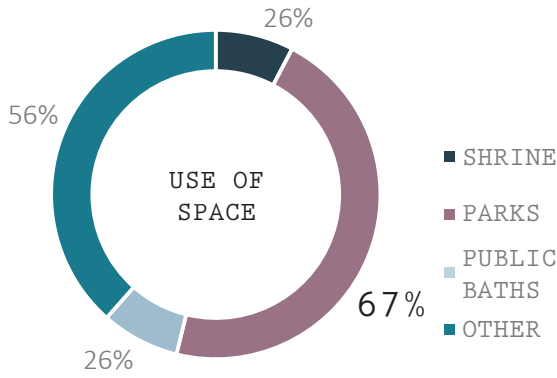


The participation in the associations doesn't change much in relation to the family composition. The most relevant change is the one regarding the participation in the activities. Couples and family ones are the most active ones.

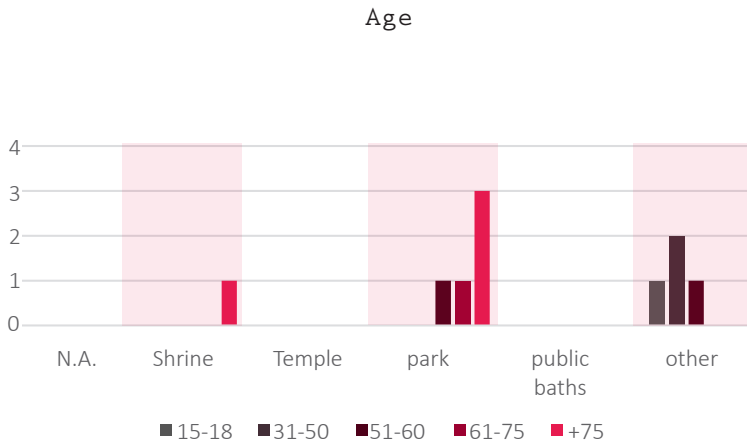
family composition



Rate of usage of the different areas

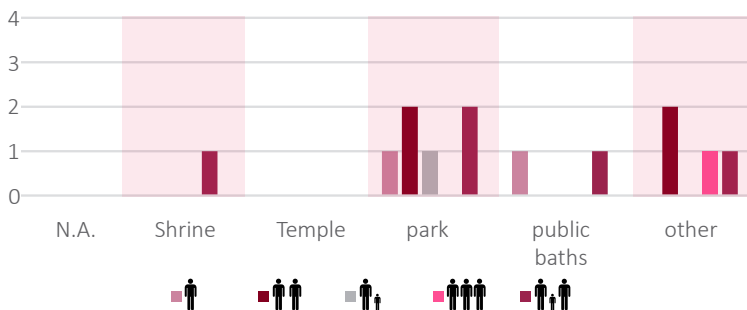


The most used space in the whole neighbourhood is the Araki Park. After the park, the next most important spaces are the restaurants and bars we have talked about. The bars are represented as “other” in the next graph.



The division in the community we were talking is clearer in this graph. The people between 15-60 use mostly other spaces, referred to restaurants and bars, while most people older than 75 years use the park.

family composition



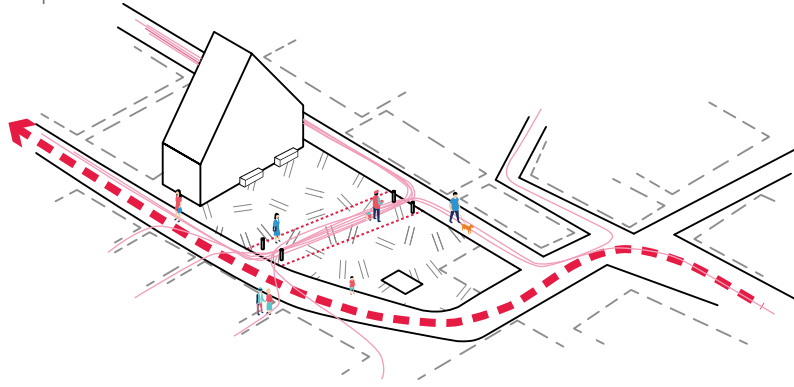
The family composition is not so relevant at the time of using the space. Still, the most used spaces are the restaurants and the park.

Use of the Space

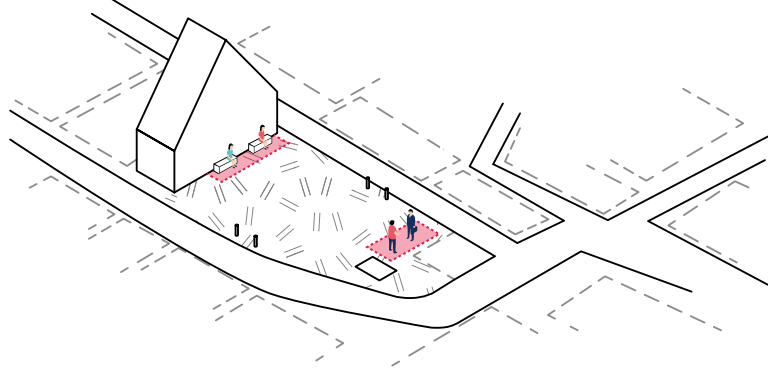
It was very difficult to understand how space is used in Arakicho. Most of the interactions are so minute or so short in time that it is needed to observe with special care. The research was focused in the park in the centre of the area, known as Araki park. It seemed to not be used at all, as normally it is empty. In the course of the lunchtime, during the weekdays, the neighbourhood is full of workers passing by, searching for a good place to eat. In rare occasions, these people will stop in the park to smoke or to go to the toilet. Due to the present restrictions in the city of Tokyo regarding the smokers, parks have turned in an indispensable place for smokers. These temporary users emphasize the character of transit that the park has. Turning it into a strategic spot, as said before, for smoking or going to the toilet. During the noon and afternoon, the area is completely empty, some residents, mostly old people, roam around doing house chores. Then is when it is possible to see how the streets turn to be an extension of the place where they are living. During the days spent in the area, it was possible to see many interactions with the park. The most surprising one was a lady who was living next to it, who was hanging her wet cloth in the fence of the park. This lady was born in the area, and have been living there all her life. Probably, the most interesting interactions with the park are from the older residents. After living all their lives in the area, the public space has turned out to be part of them. Another of the main uses of the park is parking. The city of Tokyo is very big, but driving is not the best way of transport due to its complexity. As a result, the bicycles have an important role in the city. The park serves as a strategic bicycle parking. But not only bicycles, also motorbikes use the space as a strategic spot to bring the commodities to the restaurants. During the afternoon it is possible to see how the park gets full of motorbikes. In a moment the area can turn into a lively trading place. This

park will turn once again into a useful tool for all the commerce in the area. This is one of the most active moments of the park. But with no doubt, the most important event that takes place in the area is the matsuri. These festivals reunite all the people of the area and some visitants who come to enjoy the jovial atmosphere during this festivity. Less common, but still possible, is to see people sitting in the park reading a book or listening to music, just relaxing in their free time after a hard day of work. It is very interesting the characteristics of the benches in Tokyo. It is very hard to find a place to seat in the city, as all the benches are concentrated in the parks. But there is another type of benches, and these ones are the private ones. In many restaurants or bars, there is a bench outside in case the establishment is full and its necessary to wait. During the opening hours of the restaurant, it has a very specific use, but what happens during the closing hours?. In Araki-cho is possible to find many of these benches because there is a great quantity of the restaurants mentioned before. The small alleys of the area create an intimate space that its very comfortable for sitting and relaxing, getting far from the chaos of the city.

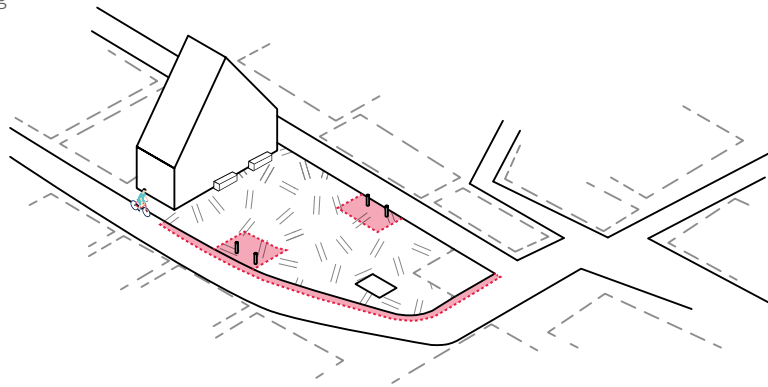
1- Transit space



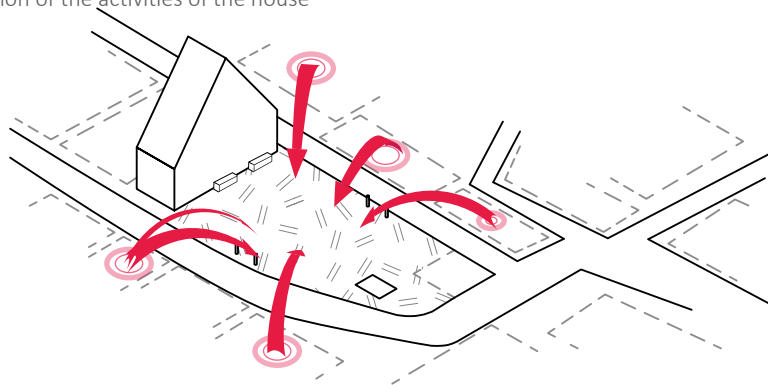
2- Relaxing space (smoking, reading...)



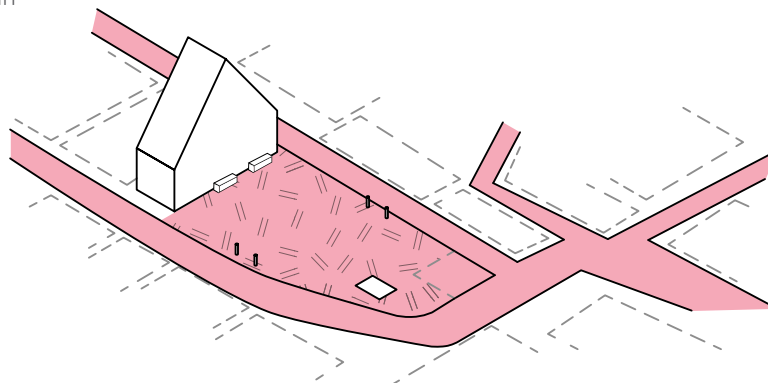
3- Parking



4- Extension of the activities of the house



5- Matsuri





麻布十番



Azabu-Juban

Azabujuban is a high-class neighbourhood located in the centre of the Minato ward. The Minato ward is divided into 4 districts. Azabu-Juban, as the name says, is part of the Azabu district and, at the same time, it is divided into 4 chome. The area is in a very favourable position as it is near to a popular district like Roppongi, one of the most fashionable areas in Tokyo. This in addition to the quietness of the place, makes it one of the first choices when looking for a place to live for the high economic class of Tokyo.

Reaching the area by metro is like travelling to another city. The nearest metro station has its name, Azabu-Juban. Coming out of the metro station, leaving behind the highway that is above the river allows the people to forget that this place is in the city of Tokyo. The streets are broad and are distributed in an orthogonal way. Having a square in the centre of the area, it almost looks like an European city. It is very hard to find the irregularity that is characteristic of most of the residential areas of Tokyo. Even though the buildings are considerably high, the area offers an interesting contrast with the characteristics of Minato ward. The neighbourhood is particularly quiet and has a very familiar atmosphere. Adding its slow-moving traffic, Azabu-Juban offers the intimate atmosphere that most of the Japanese tend to search for, at the time of moving to an area.

Minato it's in the Yamanote, Highland. This already sets the historical frame for its high economic class. However, Azabu-Juban is located in the lower lands of the wards. So still it was a commercial area, from which its lively character comes. Until the

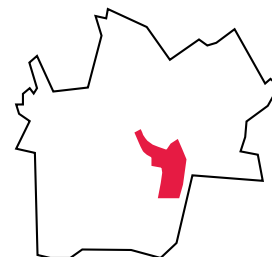
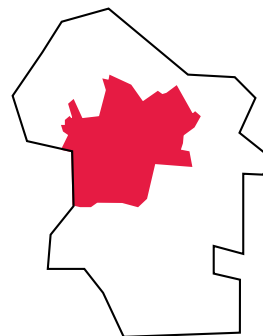
beginning of the Edo period, it was an agricultural area, and it wasn't urbanized till the 17th century. During many years it hosted the largest horse market in the Edo period.

From that time only the shotengai remains. Nowadays it is one of the main points of interest of the area, as it maintains many of the old commerce and stills gives that sensation of the old Edo villages. For many years it was also very famous for having the only natural onsen in the city of Tokyo. But it disappeared in 2008, turning into a car parking.



Azabu-Juban is famous for many of its traditional food shops and the Edo character it maintains.

In the recent years, many foreigners have moved to the area due to the many embassies that have been established in the surroundings of the area. This creates a very interesting and heterogeneous community. This settle community is in constant interaction with a more flexible group. The area attracts many people from the neighbouring areas. These people come to enjoy a relaxed walk in the centre of Tokyo. Also, many tourists appear in the area, there are mainly two types, the ones that come searching for the traces of the old Tokyo, visiting the



Special 23 wards area

2.188 km²

9.273 million ha

Minato ward

20,37km²

175.500ha

Azabu district

3,79km²

Azabu-Juban neighbourhood

4,77km²

6.197ha

shotengai and the temples, as Azabu-Juban have the second oldest temple in the city, Kenso-ji. Another type of tourists are the ones that come in search of the route of the famous comic character Sailor Moon, which in the history lived in the area. This groups mixed with the residents gives the area a very affable character.

While walking in the area it feels very familiar, during the daytime, there is a very familiar feeling. In the morning old people are walking, while housewives and tourist fill the streets. Shopping is the main activity during those hours. At the lunchtime, when the school hours are over, the area starts to get filled with children. They go mainly to the Amishiro park, located in the centre. For a few hours, the park is the activity focus of the neighbourhood, the rest of the streets seem empty in comparison. Old people going on long walks and commenting on the changes that the area have suffered is a constant. During the night the quantity of children starts to get reduced to make way for the people going to high-class restaurants and enjoying the evening in a relaxed environment.

There is another small square in the area next to the shotengai, it may look empty and lacking in activity, but if you ask, most of the residents feel identified with that one. This is because one of the most important matusuris in the area takes place there. .



The Shotengai during the daytime. Foto from realestate. <https://resources.realestate.co.jp/area-guide/azabu-juban-area-guide-living-azabu-juban/> (URL)

DIVISIONS

As said before, Azabujuban is separated into 4 Chome (blocks) and in 11 different Chou Nai Kai. Theoretically, these ones should work as individual communities, but the boundaries of the real community are diffuse. A clear example is the buildings that are after the main road, the block 4 chome. Having such a strong physical barrier as the road, this area is not perceived as part of Azabu-Juban. Still, the centre of Azabu-Juban is enough attractive for its activities and its shotengai to attract people from the neighbourhood areas. When we talk about the centre we are referring to the north area of Azabu-Juban, 1-chome and part of 2-chome. This part is being considered the centre as its concentration of activities it has, not only because of the shotengai but because of the presence of the small square Patio-Juban which have turned into a reference of the area since it hosts the Noryo matsuri, the most important festival in the area. In this northern area also is the Azabu Inari shrine, a small shrine. As we have explained before, the shrines are important

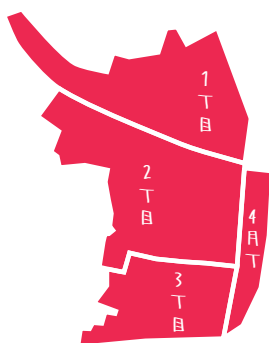
places for communities, as they have their festivals and work as meeting places. Even though this shrine is small, still is an important gathering place for the users.

The southern part of the area is mostly residential with small commerces spread around. The temple Zempuku-ji, which is the second oldest of Tokyo, attracts few tourists. Still, the area remains calm and peaceful.



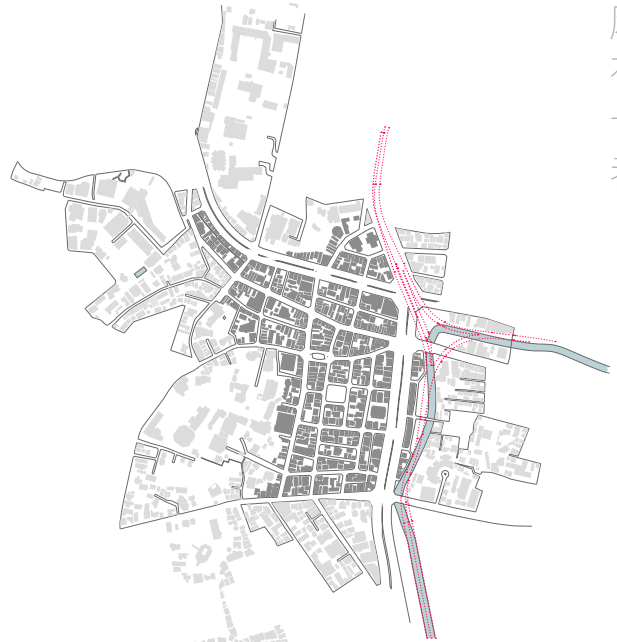
Azabu-Juban Patio, reference to the area because of the Noryo Matsuri which takes place here.

Chome divisions

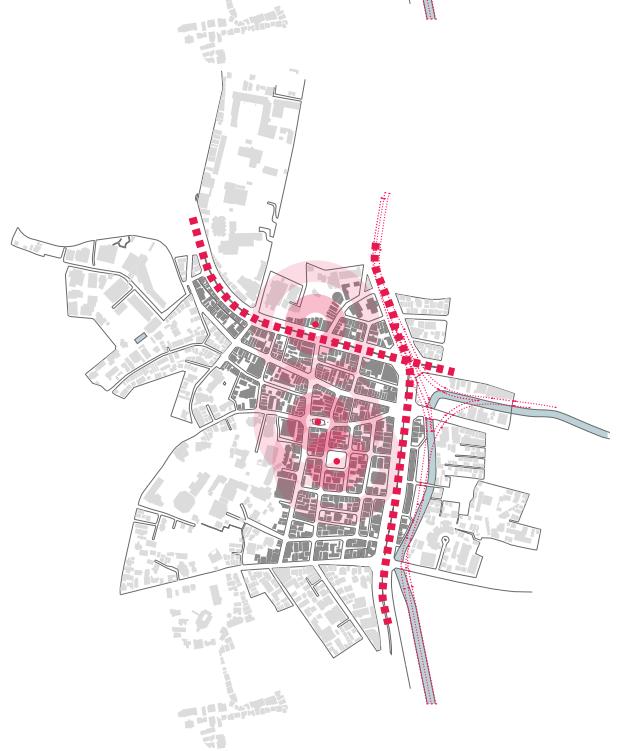


One of the focal points of activities in the area, which is very interesting from the point of view of the community, is the Amishiro Park. This one is at the border of what we are considering the commercial part and the residential one, and in the centre of Azabu-Juban. This park has turned in an important point for all the families with children. Because of the closeness of the school, in the afterschool hours, the park is filled with children, not only from Azabu-Juban but from the neighbourhood areas too. This created a relaxed environment that attracts people for sitting and taking a break in this park.

Official area of Azabu-Juban



The area have 3 important points, these ones are the center of most of the activities that take place in the area. There are two big roads that works as a physical barrier with the neighbour areas.



The division of Chou Nai Kai of the area, which are also designated by the government, includes inside the same block a portion of the neighbour areas.



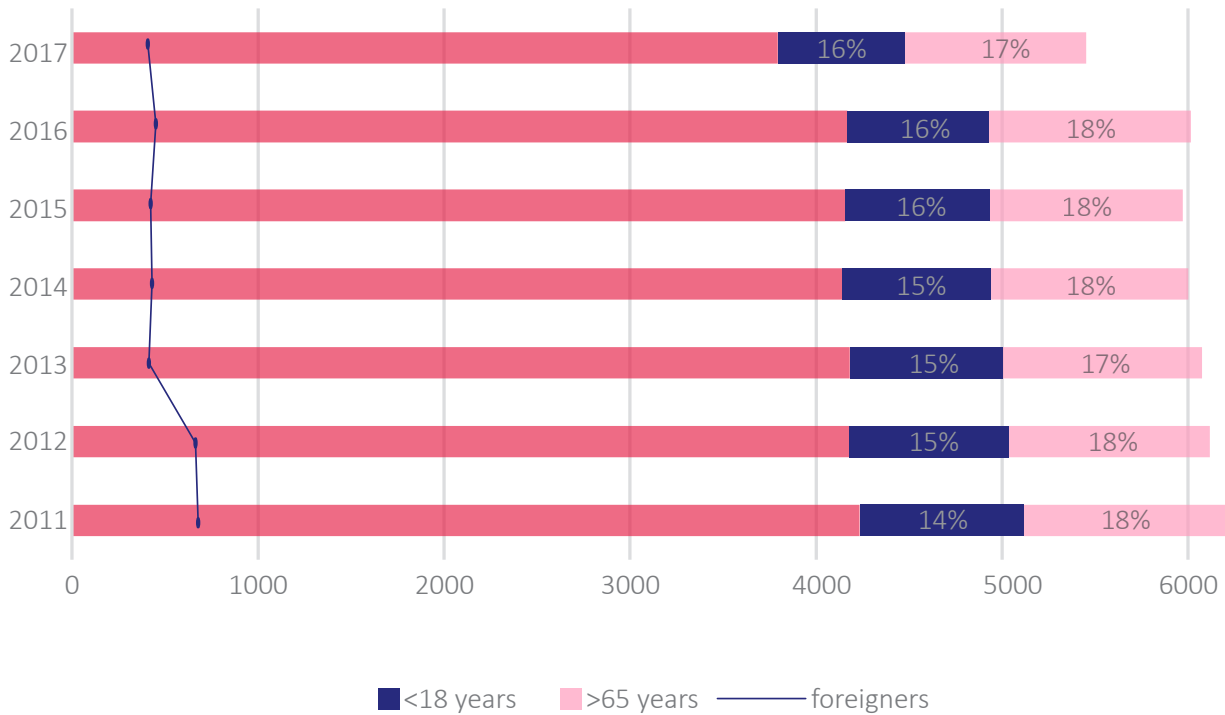




INTERVIEW RESULTS

It was very interesting how, even though it was the area where a major number of people were interviewed, it was very hard to find different types of people. Due to the high economic level of the residents, most of the women in the area doesn't work. They occupy their time in growing up their children, as this is the main reason they move to the area, a good environment for raising a family. The main meeting point for the mothers that have children between 3-10 years old is the Amishiro park. After the school, the park is full of activity for a few hours. This sector of the community is the most active one, as they are worried to create a safe and comfortable environment. They engage in many activities with this objective like festivals, collaborations with the library... But what happens when their children grow?. The area has focused mainly on their children, giving that group of the community some privileges, but when they grow up the housewives stop being part of that group. The link with the community gets lost, and they get isolated. During the interviews, this group showed a big interest to participate in the community and expressed the need of some physical spaces where they can do new activities that can make stronger the community. The community gets reinforced again in the older ages, the reason for this probably is the history they share in the neighbourhood. In fact, one of the objectives of the Minato ward for the area is the improvement of the lifestyle of the elderly. These seniors citizens who have seen the changes in the area, feel how, with the constant growth of the buildings, getting higher with the years, the community is getting weak, as the people don't know anymore who is living next to them. In addition, the distance between the living areas and the street have grown, resulting in the lack of the belonging feeling that had been so important for the Japanese. Another of the many reasons why the attachment of the citizens to their neighbourhood

Population



is the rental system. The owners of the houses tend to feel more connected to the area than the tenants. Also depends on the high of the size of the buildings. We had an example in the neighbourhood Arakicho. The building had 3 apartments, the landlord was living in one while the other two were rented. In this case, due to the scale, there is a stronger relationship between the landlord and the tenants as well as with the street. In the big housing blocks present in Azabu-Juban, the tenants very rarely see the landlord, and the feeling is of a temporary place, that could change at any moment.

Another relevant part of the community is the foreigner residents. Due to the great number of embassies, there are different nationalities cohabiting in the area. Most of these foreigners don't participate

in the community, even though they have been living for a long time in the area. The reason behind this is mainly because of the language barrier. It is not so common, but several foreigners that really wanted to participate were not able because they didn't know the language, which was, at the same time, because they didn't know local people who could help them. The other reason and the most common are those who don't relate with Japanese people. Having so many foreigners, it is not needed to establish relationships with the Japanese people. They have the same vision of the Japanese culture and the area than a mere tourist can have, not knowing properly the area and the different activities that are carried out.

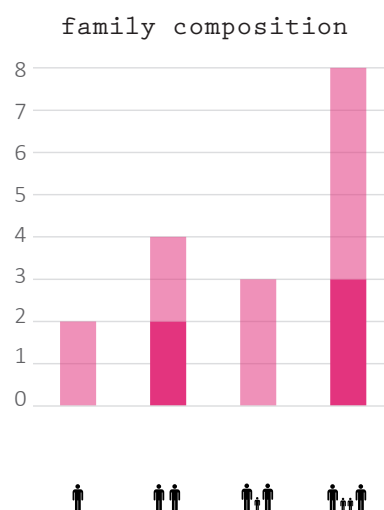
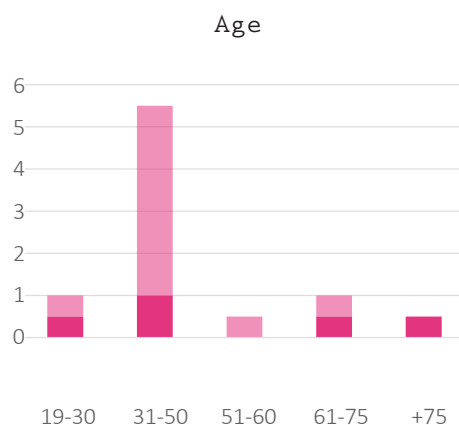
Rate of participation in the community

The participation in the neighbourhood association is very low, probably because the majority of the residents are families which are more focused on creating a good environment for the family rather organize activities for the whole community.

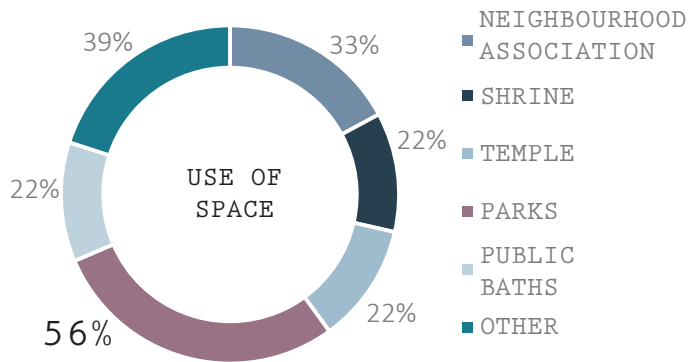
■ 1.Part of the neighbourhood association **28%**
■ 2.Participation in activities **67%**

The influence of the families in the activities is evident from these two graphs, as the people between 31-50 years old, whom we can consider in the range of age for growing up a family, participate the most in the activities of the community.

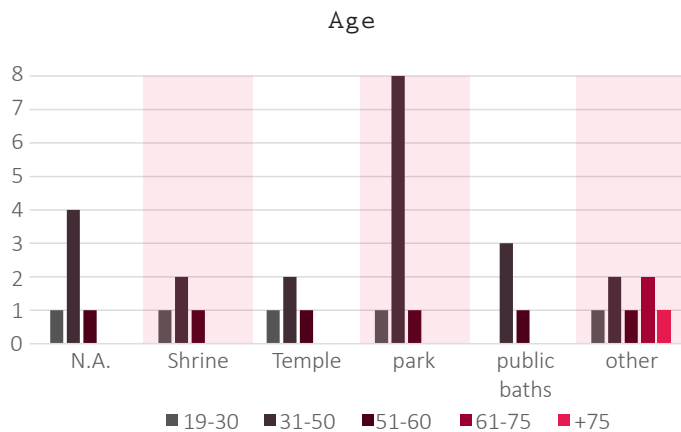
This theory gets confirmed in the next graph, as the families are the ones that have higher participation in the activities. Also, these families are the ones that enrol mainly in the neighbourhood associations.



Rate of usage of the different areas

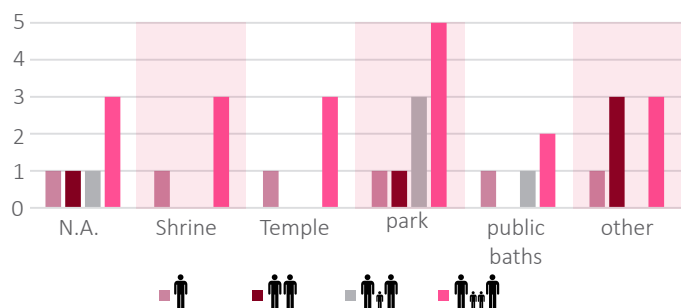


In general, the spaces are evenly used. The one that is used the most is the Amishiro Park, as we have explained before.



The people between 31-50 are the ones that use a bigger variety of spaces, being always the most important one, the park. The one used for all the ages ranges are others, probably because of the presence of restaurants and shops.

family composition



Once more the relevance of the families in the area come out. The families with two children or more are the biggest users of the spaces in the area.



The area is considered a comfortable zone for going on a walk and doing window shopping. People from the surrounding neighbourhoods also come here for this reason.

Children eating in the street during a festival.



USE OF SPACE

In the area, there are two important open spaces which have been named before, Azabu Juban patio 麻布十番パティオ and the Amishiro park 網代公園. The first one, even though it is one of the characteristic places in the area, is mainly a transit place. It has benches and trees that provide a nice shadow, but it is surrounded by the main access roads to the area. As a result, the environment of the patio is considerably noisy and lacks that intimate atmosphere, characteristic of the parks that welcome people to stay and relax for some time. During the interviews, most of the residents agreed that this patio was the most important place in the area, even though almost no actions were taking place there. This is because of the festival mentioned above, Azabu Juban Noryo Matsuri 麻布十番納涼まつり which takes place every year during summer, attracting a lot of people from the whole of Tokyo.

The next one, the Amishiro park, can be considered the geographical centre of the area. This park is more focused on children, as it has a playground which is perfect for them. Along the

day it is possible to see many people walking in and sitting. It is a very nice space as it is a void in the area, very similar to the Europeans squares, occupying a whole block. It has a regular shape, as the whole area of Azabu-Juban. This is a big contrast with the big irregular parks in the city. Most of the small parks in Tokyo are hidden, making them not so comfortable and even sometimes dark. The privileged location that it has in Azabu-Juban makes it the perfect place to take a rest in the area. During the lunchtime, it is very usual to see people who work in the surrounding areas taking their lunch in the park. Along the day the square is very active. It has been mentioned above the relevance of the families with children for the neighbourhood. It is possible to say that this park is the main meeting point for these families, as the children go mainly to this park after the school.

It is very interesting the secondary use that is given to the roads. During festivals, these are close for putting food stands and allowing the people to walk freely and enjoy. This is a usual practice done in the city of Tokyo.





谷中



Yanaka

During the research in Japan this was one of the keys neighbourhoods to understand the community activities and Machizukuri. This is one of the neighbourhoods with the stronger community in Tokyo, as a result many community and Machizukuri activities are carried out.

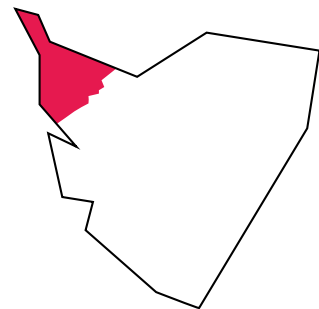
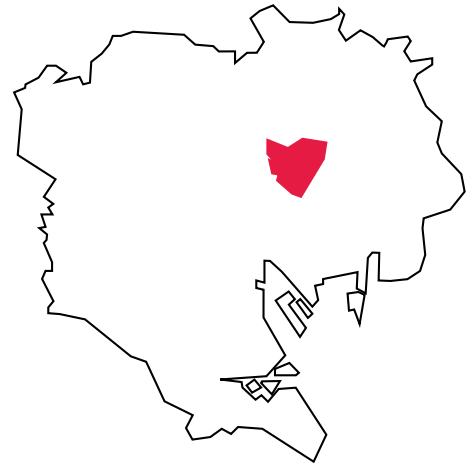
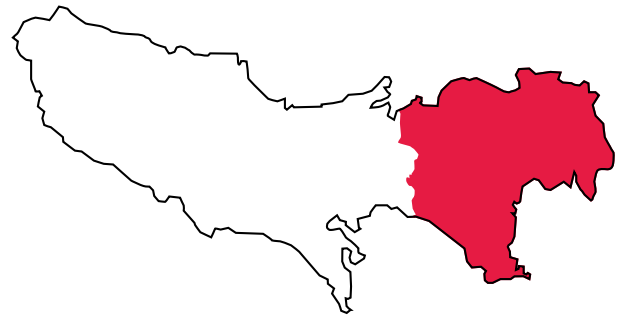
Yanaka is a quiet neighbourhood located in the northwest of the ward Taito. It is a very charming neighbourhood since it is one of the few district in Tokyo that still maintains its historical essence. Even Though it is hard to find the history of this neighbourhood, as in general there are very less information about the local history of Tokyo. The area is in the Ueno district of Taito, being mostly famous for the Ueno Park, it is home for Tokyo's finest cultural sites. As a result, the Taito ward have put all its efforts in increasing the cultural tourism in the area.

The access to the area by train is through the station Nippori, in the east of the area. It is also possible to reach through the station Nezu, which is in the neighbourhood area with the same name. Going out from the station the first place we see is Yanaka Ginza, the shotengai of the area. This one still have some traditional shops. It is one of the main attraction points of the area. Normally it is full with tourists but early in the day, during the weekdays, it is still possible to see the real use of the shotengai by the locals. The area surrounding the shotengai doesn't look so different from the other areas of Tokyo, but getting deeper in the neighbourhood, towards the south, it is possible to slowly see how the area turns into a traditional Edo neighbourhood. In the previous case studies it have been mentioned

the privilege that these have as they maintained the atmosphere of the Edo period. In Yanaka it is not only the atmosphere, but also the architecture, which survived the pass of time. Yanaka is a very fortunate neighbourhood in Tokyo, as there were almost no damages from the Kanto earthquake and the 2 world war fire raids. As a result it is one of the few areas in the whole city of Tokyo where it is still possible to find historical buildings that date from 1800. Among these historical buildings it is possible to find nearly hundred temples. This is because during the Tokugawa Shogunate, it was decided to relocate the temples from the downtown to the then rural area of Yanaka.

Another of its points of interest, which could sound quite strange, is its cemetery. It have become a point of interest mostly during the spring season, when its central street is covered by the cherry blossom, turning it in a nice place for going on a walk. This area is not only important for its beautiful street, but because it is where the last shogun Tokugawa Yoshinobu rest. Originally this cemetery belonged to A buddhist temple, and the cherry-blossom avenue was the main access road. In the middle of this road there was a five-storied pagoda that burned in 1957. Now the ruins have turned into a historical landmark.

Next to the park Uneo the Tokyo arts university is located. The presence of it was one of the main boosted for the community activities. In 1989 this university started a study on the area. The main focus of interest was the community that naturally appeared in the area. They wanted to understand why the area offered a comfortable environment, which motivated the residents to care of the area. In order to do this they created several groups that studied the different elements of the area. These elements were from physicals elements such as Rojis, greenery, historical houses, etc. till non-physical aspects like children playings, resident greetings, matsuris, etc.



Special 23 wards area
2.188km²
9,273 million ha

Taito ward
10.08km²
203.893ha

Yanaka
8.414ha

Five-store pagoda in the cherry blossom street. *Yanesen* n°7 pg. 4



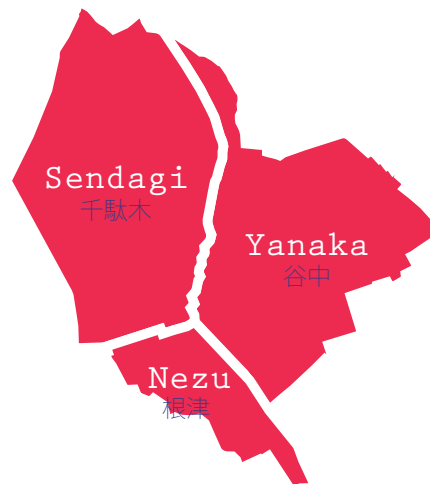
When these students graduated they decided to keep working on the project the Yanaka Gakko (谷中学校, Yanaka school) in 1989. Gakko could be translated to school. This association was in charge of different activities. Their main interest was to make known the area and create awareness of its historical relevance in order to improve the community.

From this initiatives many groups started to appear, and Yanaka was slowly consolidating its community. One of the most relevant groups was the magazine *Yanesen* which appeared in 1984. This one was referred to the neighborhoods Yanaka(谷中), Nezu(根津) and Sendagi(千駄木). This magazine was very popular. They use to explain the history of the area, and interviewing residents and local shops, the area started to grow famous. The relevance of the magazine was such that nowadays *Yanesen* is considered one area, and these three neighbourhoods have many activities in common.



DIVISIONS

The area of Yanaka is divided in 7-CHome, and 14 Chou Nai Kai. These official division does not affect much of the area. Because of their strong community, it is very hard to see divisions in the area. Even with the neighbourhood areas of Nezu and Sendagi. They work as one, having activities distributed through this three neighbourhoods. In the area, there are no strong physical barriers as we have seen in the previous case studies. One of the biggest roads in the area is the one that connects it with the Ueno Park. In comparison with the small of the neighbourhood, we can consider that it is a big street, but still not enough to disturb the calm walking of the pedestrians.



Official area of Yanaka



Because of the active community and the many historical buildings they have, there are many points of interest in the area of Yanaka. Some of them are outside of the official boundary, but it is still considered part of the area



The Chou Nai Kai division of the area. In this case mostly follow the borders of the area.







INTERVIEW RESULTS



Residents *Yanesen* nº13 pg. 6

As said before the community of Yanaka is very strong, and the residents are aware of the relevance of the area where they live. As a result, many people are actively involved in the community activities of the area. There are several community groups in the area, normally each resident will select which one they want to join to participate regularly. There are many types of groups, that at the same time are included in a bigger classification of groups, religious, NPO, educational, etc.

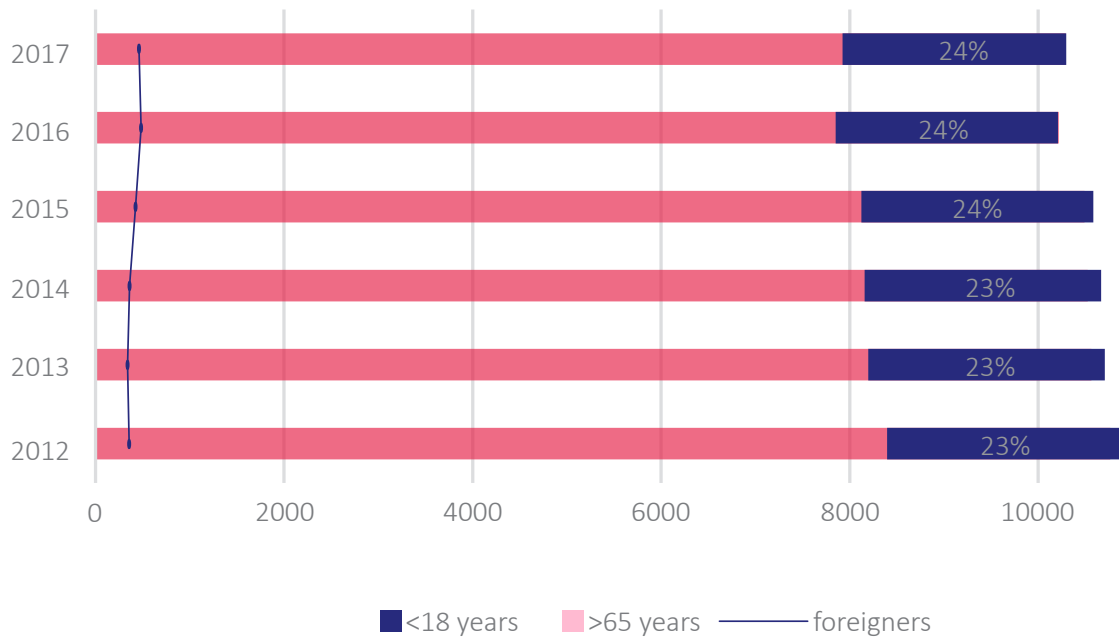
It was possible to talk with one of the students of the architectural department of the Waseda University whose lab made an exhibition for the Seoul Biennale of Architecture and Urbanism where they explained the community of Yanaka. The name of their project was Common matters, where they studied 21 community activities in the area of YaNeSen. They tried to embrace the major variety of community initiatives in the area. In the booklet, it is clear how many of the activities were born from an individual interest, either because some people saw that the area could be an interesting point for their business or because they felt there were something lacking and they wanted to fix it. The reality is that these small interventions and initiatives have created a much bigger group awareness.

At the time of the interviews, the residents of Yanaka were the ones that were more aware of their community system and initiatives. Paradoxically, many agreed that the Chou Nai Kai, which is supposed to be the neighbourhood association, was the less active and efficient of the area.

Still, these Cho Kai organize monthly meetings for the residents, even if they haven't joined any of the groups. The objective of these meetings is to inform the new residents of the association groups and to inform of all the activities and changes in the neighbourhood.

There are a lot of people that move in searching

Population



for this familiar environment. The residents agreed that it is a neighbourhood made for people, not like other areas of Tokyo. At the same time, there were people that had been living in the area during their whole life. These people never had the option to select another place to live. In these cases, they were the ones that decided to make their best effort to improve and care about their neighbourhood.

The residents of the area are very homogeneous. There are people in all the ranges of age, but regarding the community, they have a similar opinion. It gives the sensation that it is not possible to live in Yanaka if there is no interest for the community and the area.

Recently, the neighbourhood has increased its popularity, in addition to the publicity that Taito ward has given to the area. As a result day by day, it is possible to see more tourists in the area. Even though it gives an economic improvement to the area, many residents dislike the increase in the number of tourists. They consider that most of them are disrespectful to the area, breaking the peaceful environment and disturbing the community.

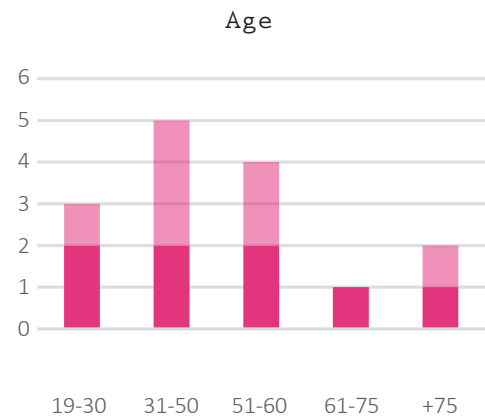
During the research, it was possible to Interview Shiihara Akiko, head of the NPO Taito Cultural & Historical Society. She explained in detail how the community works and the different activities that are being carried out these days.

Rate of participation in the community

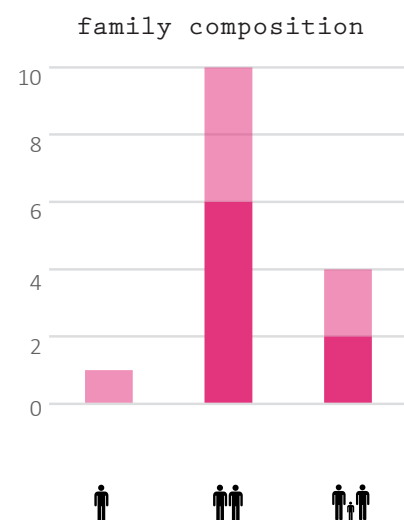
The rate of participation is very high in comparison with the other case studies. The surprising part is that, opposite to the other neighbourhoods, the participation in the neighbourhood association is higher than the participation in activities.

■ 1.Part of the neighbourhood association **80%**
■ 2.Participation in activities **70%**

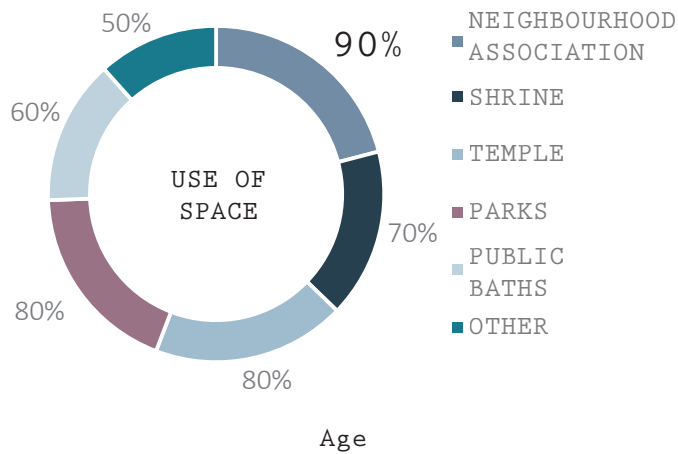
The participation is almost even in all the ranges of age. The bigger participation is the people of 21-50 years.



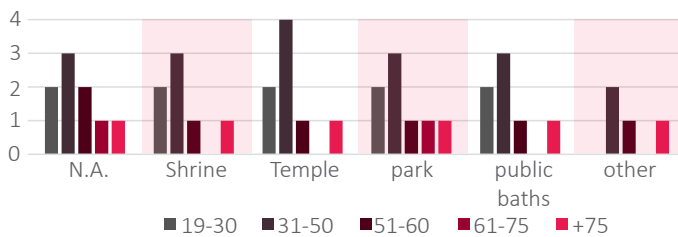
In the family composition, we can see major differences in the participation. The most active people in the neighbourhood association are the couples without children. Probably because they have more time to engage in the activities. Assuming more responsibilities inside the community.



Rate of usage of the different area

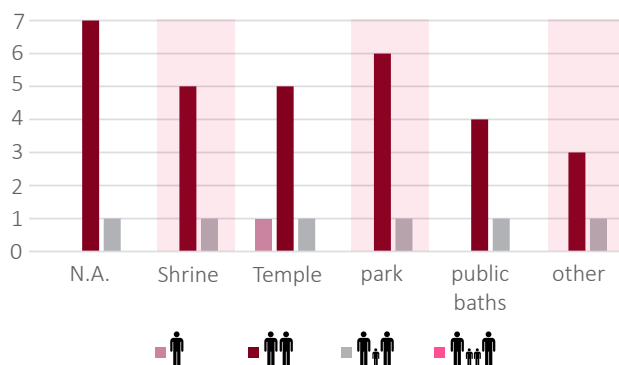


All the spaces are used evenly. The only exception is the neighbourhood association. This is the one used the most because it doesn't include only the Chou Nai Kai, but all the community groups in the area that we have mentioned above.



As said in the graph before, the spaces are evenly used. The bigger participation in the Neighbourhood association is also because all the range of ages participate in this one.

family composition



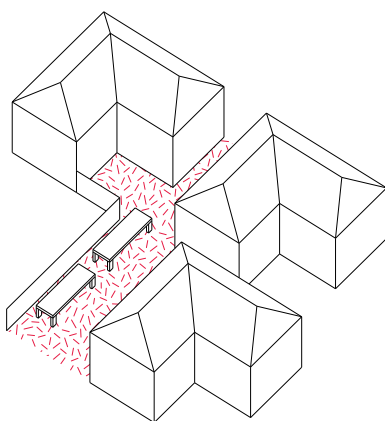
The influence of the family composition is very similar to the participation graph. The families with no children are the ones that use the most all the spaces.

USE OF SPACE

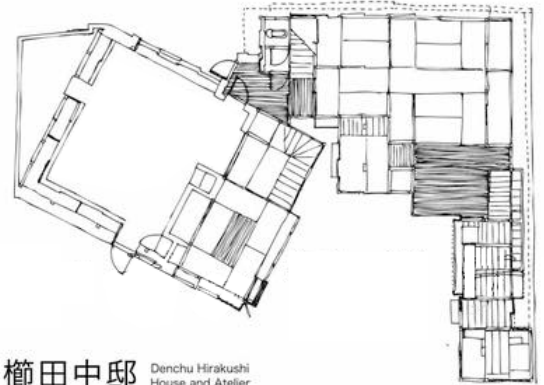
The experience in Yanaka was also very helpful to understand how is the use of space characteristic of Japan. During the whole research, it was very difficult to understand how the public spaces were used. In most of the areas, the parks were empty, so it was very hard to understand which were the gathering spaces for the residents. We have talked previously about the small alleys, Roji. It was clear that this was a very relevant space for the areas, but they were not the main gathering spaces.

Spending some time in Yanaka was very helpful to understand which characteristics are needed for a public space to turn into a meeting place. One of these characteristics is having a semi-public character.

In the area of Yanaka, there are small parks and spaces to stay. But most of them are empty. In contrast, it was possible to see a major concentration of people in the Ueno Sakuragi Atari. This is a complex composed of three buildings with a common courtyard. This courtyard is not private but it has the feeling of being it. In this three buildings, there can be found a bakery, a beer shop, an olive shop and a community building. The last one can be



The private feeling in the space enclosed by three buildings is the ideal gathering place.



旧平櫛田中邸 Denchu Hirakushi House and Atelier

Plan of the Denchu Hirakushi House and Atelier. A traditional house that works as an exhibition area.

image obtained from the

rented or used for several activities. The businesses have attracted too many people external to the community. In the beginning, the residents were quite reluctant to these businesses because of the noise they could bring. But the community buildings integrated them with the residents, creating a feeling of ownership in the residents.

The small courtyard that joins these three buildings hosts many activities. First of all, it works as an extension of the shops, as people can enjoy their drinks or eat peacefully in it. Apart from that, the little courtyard is used for many community activities.

During the weekends it is possible to see the locals to go and sit for a small chat in this courtyard. They usually don't buy anything in the shops. They

go there to spend an evening talking in a relaxed atmosphere.

From this, it was clear that for a space to be comfortable to be used it has to be associated or related to a specific use, in addition to an intimate atmosphere.

We have talked previously about how, for festivals, is common in Tokyo to close streets to allow the pedestrians to enjoy on a freeway. In certain areas of Yanesen (this time Nezu and Sendagi are included) once in a while, a street is closed to let the children play, to sit in the area, and in general, have a relaxed time. Even though this is a common practice in the city of Tokyo, in this area it feels more familiar.

The residents of Yanesen know perfectly each other and participate actively in these activities.

Lastly, we will talk about the historical buildings. Previously it has been mentioned the presence of old buildings in the area. Sometimes these houses are vacant. During the period of economic growth, many of these buildings disappeared. People started realizing the important heritage present in the area and started to take action. As a result, when the owner of a traditional house moves out or passes away, the house is bought by the community. Sometimes these houses are rented by a business like the case of Tokyo bike, or they are turned into buildings for the community. turn to be buildings for the community.



A closed street in the neighbourhood of Nezu. Foto taken by Haruka Kuryu

Machizukuri group in the neighbourhood association office.
Meeting held during a Sunday morning.



Market in . Ueno Sakuragi Atari.

ACTIVITIES

During the research in Yanaka, it was possible to participate in some of the community activities. The head of the Taito Cultural & historical society NPO, Shiihara Akiko is always welcoming people into the community. As she wants it to grow and be more well-known. She was one of the founders of the Yanaka Gakko and she has been involved in activities in the area since when she was a student. She invited us to participate into a local market held in the courtyard of Ueno Sakuragi Atari. We wanted to interview her, and in exchange she wanted us to participate actively selling vegetables and helping with the preparations. We spent the whole day there. It was very useful as it helped as a method to interact with the residents, to see the strong relationship that they have with each other, as well as talking with some tourists that were passing by. Without a doubt, the ambient was very comfortable. It was very interesting to find a very welcoming community, as in comparison with the other neighbourhoods the communications with the associations and with the locals were very hard. In this market, some residents and people from the area could expose and sell their works.

After this activity and the Interview with Shiihara-san, we got invited the next day to a Machizukuri meeting.

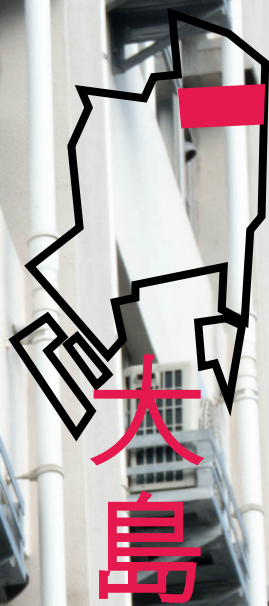
The group of machizukuri in the area of Yanaka is formed from volunteers of the community. Not all of them need to have knowledge of architecture or urban design. The main requisite is to be interested in the area and willing to improve it. In this Machizukuri activity in which we participated, an A3 sheet with photos of the streets selected was given. We were divided into two groups which walked the area sharing opinions and analysing each of the buildings and reads. The points where most attention was paid was the buildings with a commercial ground floor, this was considered a strong point for the community. Another beneficial point was the greenery. As

mentioned above, in the neighbourhoods of Tokyo there are very few parks, and therefore the greenery is scarce. As a result, the locals are the ones that should have the initiatives to add greenery to their cities. One of the important points was the height of the buildings as residents want to maintain the small scale of the neighbourhood.

After the stroll around the area, the participants met at the neighbourhood association office and discussed all the opinions. Revising for the weaknesses and strength of the area. These analyses may result in a proposal that would be presented in the town hall.



Market in . Ueno Sakuragi Atari.



大島

Ojima

Ojima is a neighbourhood located in the Northeast of the Koto ward. Koto is placed on the waterfront of the Tokyo Bay in the south, being delimited by the Sumida and the Arakawa river. This ward was the eastern part of Edo and it was the area where the landfill of the city started. Even though it is a lowland area, it maintains very less of its traditional character since it was one of the areas that suffered the most during the Kanto earthquake and the bombings of the second world war.

The landscape and the architecture present is mostly modern, as this was an emerging area that grows rapidly after the economic bubble. During the postwar period, around Japan appeared many blocks of apartments called Danchis. These were seen as the future. Since the Japanese population was growing very fast and these buildings were easy constructed and not so expensive, they were an efficient solution.

In this neighbourhood, we are focusing on the Danchis of 6-chome and 4-chome. The main access to the area of research is through the Ojima station, which hosts the Shinjuku metro line. These areas were selected for several reasons.

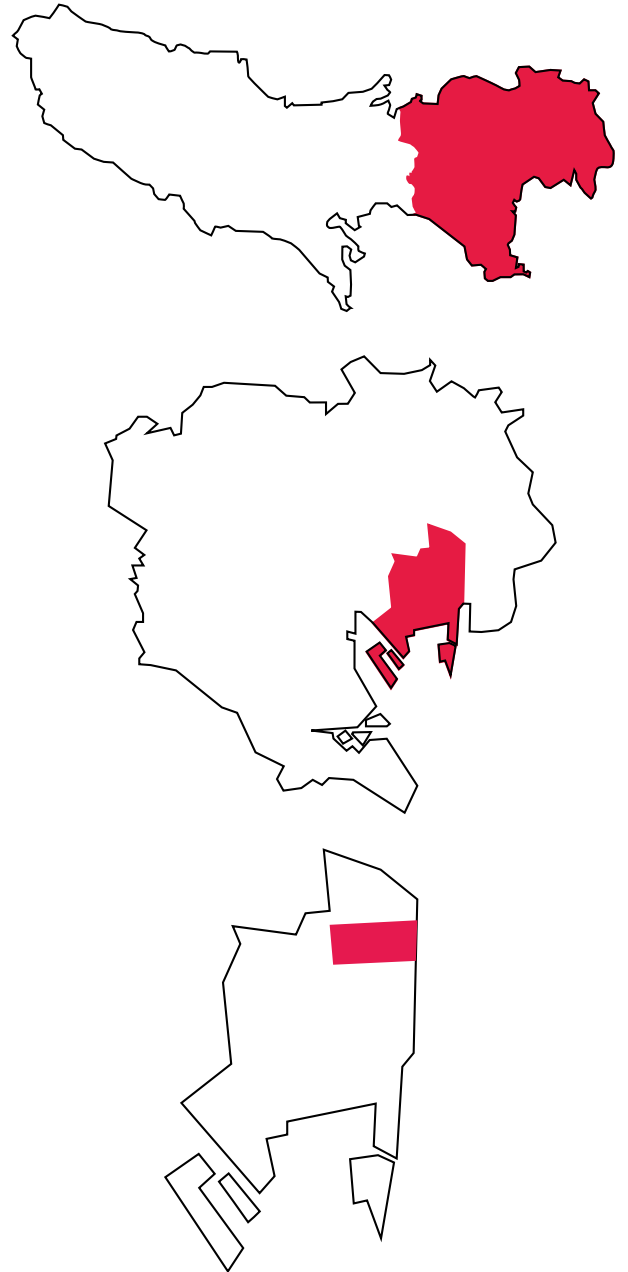
First of all is the role that the Danchis have exercised in the evolution of the Japanese communities. During the 50s these type of building were very important because of the rapid economic growth that Japan had. Also, they were considered a privilege. Each one of the buildings was a community by itself, having its own habits and relationships between the residents.

Secondly, It was the collaboration of the Ariga Lab with a Machizukuri project organized by the

Urban Renaissance Agency (UR). The UR is a semi-public Independent Administrative Institution. It is in charge of the public housing of Japan. Even though they are considered social housing, these ones are accessible to everybody. The only difference is the facilities at the time of renting, as there is no fee for the agency or for renewing the contract. In the document of the profile of UR, they introduce themselves with these words: “UR wants to build attractive cities that will lure people from all over the world. We want to create an environment that is gentle on the elderly, conducive to raising children and gives everyone peace of mind. There is a lot that Urban Renaissance Agency can do in aiming to build cities that let people shine.” (2016)

With this objective, they have started a project in the Danchis of Ojima. The reason behind this project is some community issues that have been arising over the years. In the surrounding area there is a great number of IT companies, as a result, many foreigners, mainly Indians, have moved to the Ojima Danchis. This wouldn't be a problem if it weren't because of the segregation that has happened in the area. Many of the Indians don't speak Japanese, even though they have been living in the area for many years. As a result, they have created their own community groups and they don't mix with the locals, having even an exclusive school for Indian people, where the Japanese language is not needed. As a result, there are many problems, as in the case of a natural disaster their communities would become isolated, which is one of the biggest problems in the area.

For solving this problem the UR contacted the Waseda University, as it is considered that the residents are more willing to participate when they are asked by younger people. The role of the Ariga lab in this project is to interview the residents and find the focus of the problem in order to propose a



Special 23 wards area
 2.188km²
 9,273 million ha

Koto ward
 18,23km²
 337.556ha

Ojima
 0,13km²
 2,288ha

possible solution afterwards.

If we observe the area is very different from what is normally found in Tokyo. These danchis are very big, separated by an open space as big as these buildings. There is a lot of greenery, but it looks desolate. The people get lost in the big scale of the area.

Next, to the Danchis there are low-rise residential areas. These are completely separated by the roads present in the area. So the Danchis creates a sort of isolated block, creating the division between the people inside and the people outside. In the ground floor of these buildings some shops are located, also they are provided with spaces that could be rented by the residents, but they are rarely used. Next, to the area, there is the Konaki River. This softens the sharp image of the area, providing a relaxed space to go on a walk.

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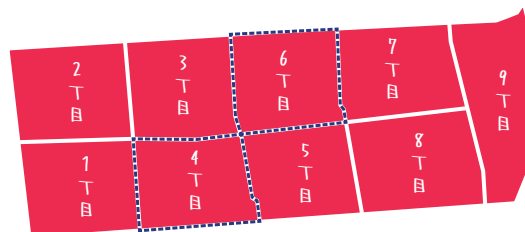
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DIVISIONS

The areas studied are Ojima 4-chome and 6-chome. These two were selected instead of the whole neighbourhood because of the community reasons mentioned above. Inside these blocks it is possible to see how the danchis are isolated from the rest of the block, making harder the creation of a solid community in the area. The reason behind this is probably their configuration, as the main facades are looking toward the interior parks, while at the back there are parking, creating a barrier from the rest of the city. At the same time, these blocks are divided by a road. In the south part of the 4-chome Danchi, we can find the river Konaki. Even Though this one is a clear physical division from the rest of the city, it is a very good place for the residents to walk and enjoying their free time. Even Though these two Danchis are separated as said before by a strong road they still are related. This is because, in the Danchi of 4-chome there is the most important spice shop in the area, which is an important meeting point. On the other hand, next to the Danchi of 6-chome it is the metro station Ojima.



Blocks of 4-Chome and 6-Chome



It is possible to see how the blocks are divided by some strong roads. At the same time, it is clear from the plan that the danchis have with the rest of the area, looking at the border of the same and how the scale is different







INTERVIEW RESULTS

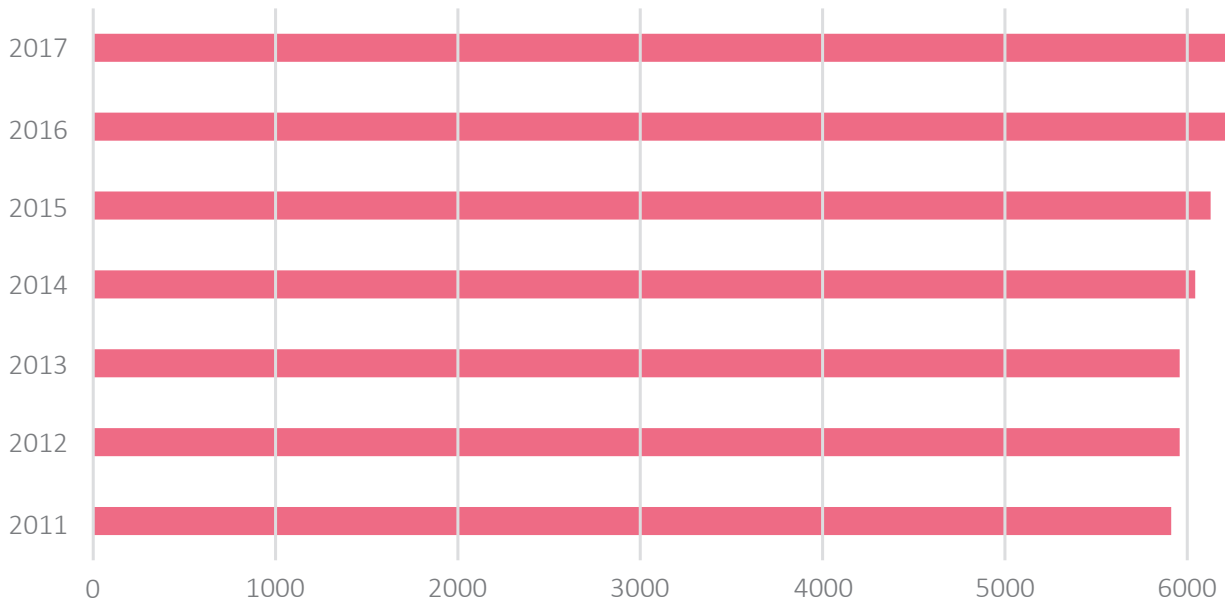
The results presented here are not only the ones done with the questionnaires, but also the results of the previous analysis done by the Ariga lab students, and the results of the workshop realized in December.

During the field research and the interviews, most of the residents expressed their satisfaction with the area, but going deeper into the research there were some issues. First of all the main reason why the Indians go to live in the area is the facilities that are given at the time of renting in addition to their low price. Even Though most of them are quite big families and the apartments are very small to live comfortable. Even though this aspect is more related to the architecture where they live than the relationship they have with space, it gives the premises of how do they feel about the area. Since they had to live in that place because they didn't have any election.

The Indians communities that have appeared over the years in the area are completely isolated. Most of the residents don't have contact with Japanese people or neither speak the language. This is a problem for them in terms of paperwork or health care, but at the same time create a division between the parents and their children, as the children that are born and raised in the area speak perfectly Japanese. This segregation also affects the opinion of the Japanese towards the foreigners, as they complain about noises and smells. Because their habits are different and they don't have contact with each other, the level of tolerance is getting lower, even though in an intercultural place like Ojima is it should be growing.

It was very interesting to discover that the divisions in the community are not only between Japanese and Indians but also between Indians. It is known that India is a big country composed of smaller areas that have their own characteristics, such as

Population*



* The data

language, festivals... Inside the Indian community of the Danchis, there are community groups depending on the area in India they come from. These groups are organized, with their WhatsApp and facebook group as well as their own activities.

On one hand it is a good thing because as well as a new Indian resident arrives at the area they are included in the community very fast, but on the other hand, it makes bigger the gap between communities existing in the area.

Regarding which spaces of the area they use and which are more useful for them their habits are very different to the other neighbourhoods. In the space between Danchis, there are big parks where children play. This is the only noticeable use of space we were able to see. These parks are very big, giving the feeling of desolation. Their scale is proportioned

to the ones of the Danchis, which is very big. At the time of asking them which spaces were better for the community or which ones they used more most of the agreed that all their activities are outside of Ojima, As a result, they consider the metro station as one of the most important places of the area.

Other spaces that help to create community are the spice shop in the 4-chome Danchi as it is the only one in the area, as well as the international Indian school.

As a leisure space, the only remarkable one was the riverside, as it is a good place to go on a walk and see the cherry blossom.

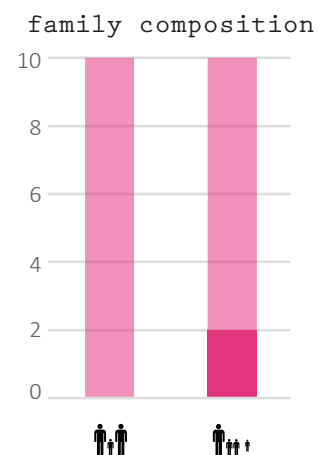
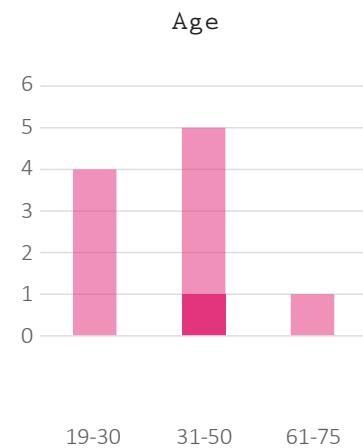
In this neighbourhood, there won't be a deeper analysis of the use of space as the majority of their interactions takes place out of the areas of Ojima 4-chome and 6-chome.

Rate of participation in the community

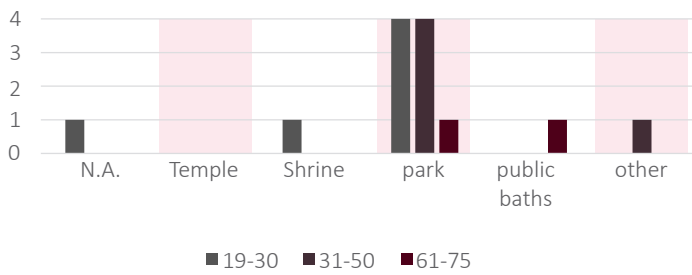
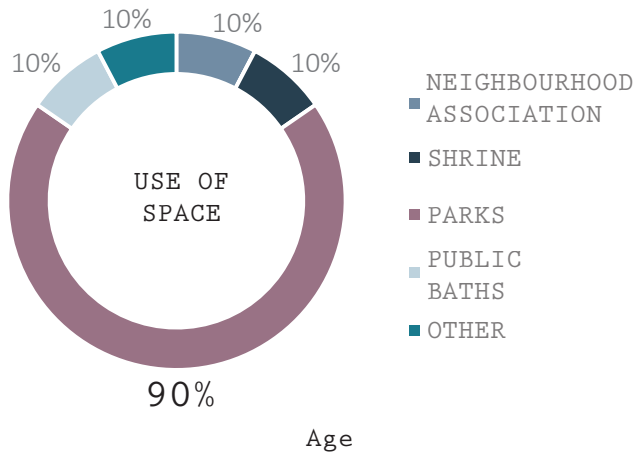
There is almost no participation in the neighbourhood association. The rate of participation in the activities is very high, but these ones refer to activities organized by the Indian community and not to the general activities.

■ 1.Part of the neighbourhood association **10%**
■ 2.Participation in activities **90%**

The people present in the area very homogeneous since they have come to the area for the same reasons. At the same time, the opinions about the community and the participation rates are very similar in all the residents.

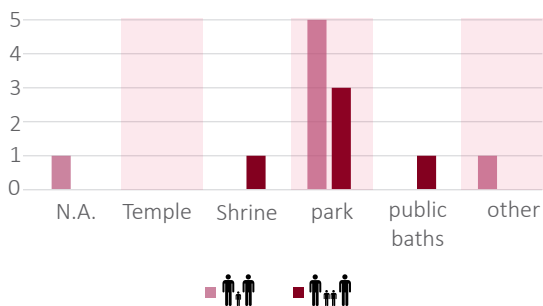


Rate of usage of the different areas



It is clear from the graph how the space more relevant in the area are the parks that are between the Danchis.

family composition



WORKSHOP

For the Machizukuri project that the Ariga lab is realizing in collaboration with the UR for the area, a workshop was organized. The objective was to understand in a deeper level the residents and their needs. This workshop was very useful not only from the point of view of the neighbourhood analysis but also because it lets us see this method, that is very common in Machizukuri activities, as it is an easy

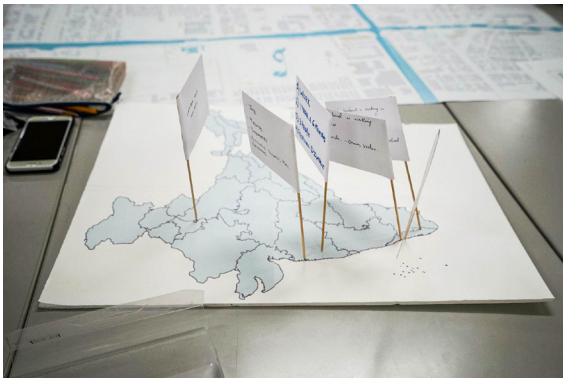
way to include all the residents in the decisions.

The Ariga Lab is still working on this project, and they will keep doing workshops. The one carried out in December 2017 was more focused on understanding the characteristics of the Indians, to be able to match them later with the Japanese ones. The organization of the workshop was:



-Part1. Getting to know the Indian Lifestyle.

In order to understand which type of space is the most suitable for the area, first, it is needed to know the type of users of these spaces. Basic background without going into much detail. Since it is the first meeting the questions cannot be very personal so they won't feel uncomfortable. With this purpose, though some activities with maps, we will get to know their city of origin, the reason why they moved to Japan, How long have they been living in the Danchis, How big is their family and the festivals they celebrate.



-Part1.2. Getting to know the Indian Lifestyle.

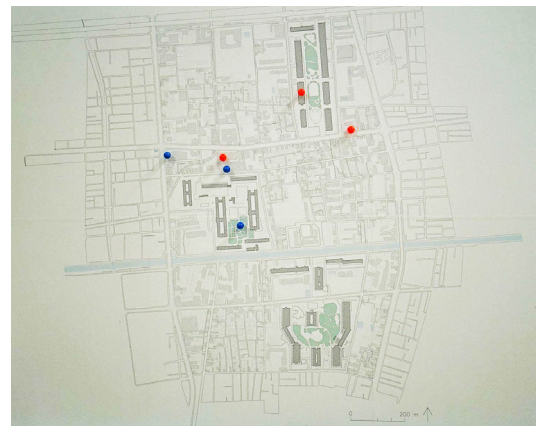
This part is a debate where we can get to know their different understandings of community. The questions presented are what do you think a community is?, Do you participate in the community?, Do you participate in any of the events of the community? would you like to have a stronger community?

-Part1.3. Getting to know the Indian Lifestyle

The apartments inside the Danchis are quite free at the time of organizing them, as the only fix part is the kitchen. In this section, we try to understand which is the internal organization of their apartments, as this will give an important information to understand how is their lifestyle

-Part2. Use of the space

To get to know better the areas they used the most, we provided the participants with some plans of the area so they could mark the areas they use the most.



-Part 3. Willingness to use the space

Probably this is the most important part of the workshop. The objective is to understand which is the type of space they want to live in, and how will they change the already existing spaces. This is the main part used to do the project.



Conclusions

After the analysis of the case studies in addition with the experience in Japan, it was possible to see a clear relationship between the strength of the community and the architecture surrounding it. In the neighbourhoods studied it was possible to see two of them, Yanaka and Arakicho, have strong communities, as well as machizukuri activities. The community in each of the cases was very different, but in both cases, the urban configuration of the neighbourhoods was similar. They maintained the traditional configuration with the city, with small alleys and low-rise buildings. Also, in both of the cases, the most used meeting spaces were not the public spaces, like the parks, but the spaces associated with some activities.

From these two examples, we could get that the presence of history, as well as the low-rise buildings, are an important factor at the time of creating a deeper relationship between the space and the residents. This theory was reinforced when we contrasted it with the other two neighbourhoods, Ojima and Azabu-Juban.

Ojima and Azabu-Juban have small issues in their communities. Even though there is still a small degree of citizen participation it is still not very defined and organized. In both cases, the scale of the buildings is bigger. In Azabu-Juban, the residents have expressed their concern about the height of the buildings, arguing that the community started to get diffused once the buildings started growing taller.





SNACK
4F 8.1

Love
3F

杉大門通り

設計・プロジェクト

Experimental part

Improving the sense of community in Azabu-Juban

After the research that was carried out in Ojima, it was possible to observe most of the differences that existed between the studied neighbourhoods. It was also possible to experiment with different types of community and understand some of the reasons that give them their character as a community. It was also noticeable that some of the neighbourhoods, observed in the case studies were not having a strong community.

For the experimental part, one of these communities was selected in order to analyse it, in more depth, and propose a project that would supply the community with what it was lacking. The selected one was Azabu-Juban. The other possible community was Ojima, but due to its big scale and the lack of a reasonably enough variety of interviews, proposing a project in the area wouldn't be feasible.

The idea is to design said project using as a guide the results of the interviews that were carried out in the area, in order to consider the citizen's participation as much as possible. We want the project results to be an answer to what the locals considered it was needed for the area, as we are studying Machizukuri and its different ways of intervention.

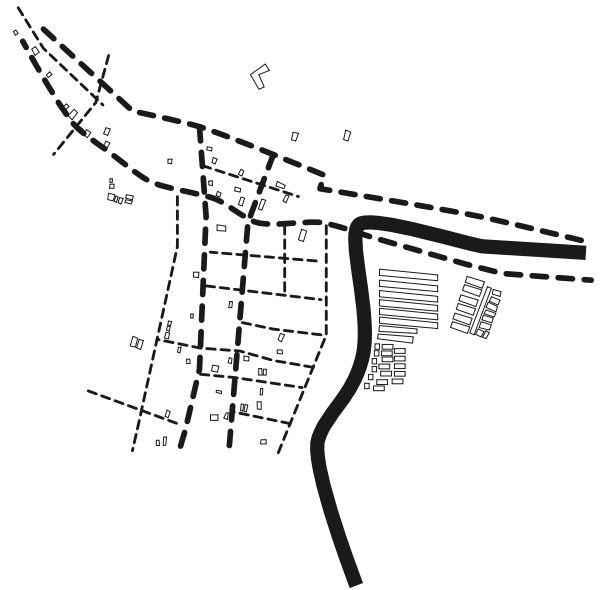
After obtaining the citizen's opinion on the area it was needed to do an extensive urban analysis. The configuration that is found in the Japanese cities is very different to the one observed in the European ones, so it was very important to understand its peculiarities as well as its evolution, as a way to find the reasons behind the actual configuration of the city. Next is the urban analysis, the plans show the historical evolution, the topography of the area with territorial sections, plans of the height, photos of the physical model realized and facades of the main street of the project.



1912 (Meiji)

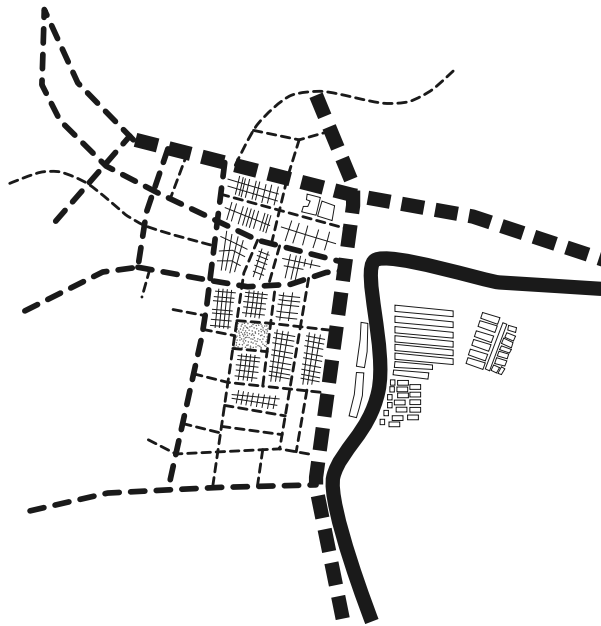
Searching in some historical maps was possible to see how in the Meiji period, a basic street network was defined. This network is still possible to find in the new streets of Azabu-Juban.

In this period, even though there were very few buildings, widespread around the city, it is possible to see how the bigger concentration of buildings is around the commercial streets. This is the shotengai that later would give its important character to the area of Azabu-Juban.



1945

This was the last year of the fire raids of the 2WW. It is possible to see that there were some urbanization intentions, but after the bombings, the area was almost completely destroyed. Some buildings remained, mostly the ones near the, nowadays famous, shotengai. The area on the other side of the river, as well as the surroundings of Azabu-Juban, survived the bombing.

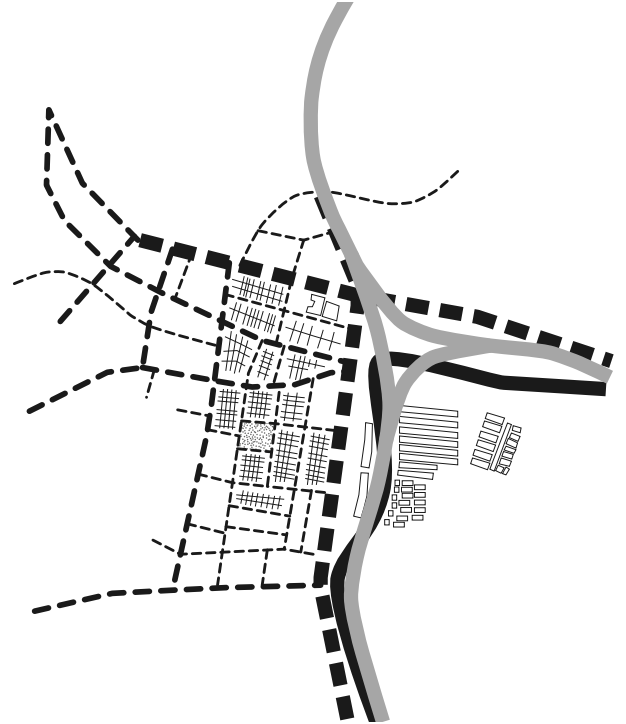


1963

It is possible to see how, with the passing of the years, new networks of streets are being added. Looking at this plan it is possible to see how the urban fabric hasn't changed since then.

The area has been filled with low-rise buildings. For the first time appears the squares that nowadays are the activity focus of the area.

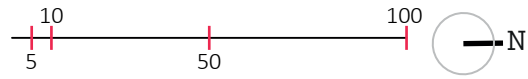
Also during these years, the main streets were decided and they were made broader at the same time that higher buildings started to appear next to them.



1975

This is the first map where we see the highway. At this point, the river turns into a secondary element. The buildings start to be higher. It is noticeable the increase in the number of buildings in the area.

MAP OF USES-GROUNDFLOOR

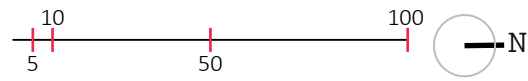


Beauty	Supermarket	Post office
Bank	Restaurants	Shrine
Education	Shops	Gas station
Office	Art gallety	
Medical facilities	Hotels	
Housing	Leisure	





MAP OF USES - 2nd FLOOR

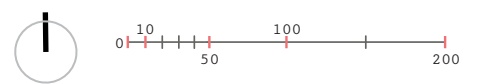
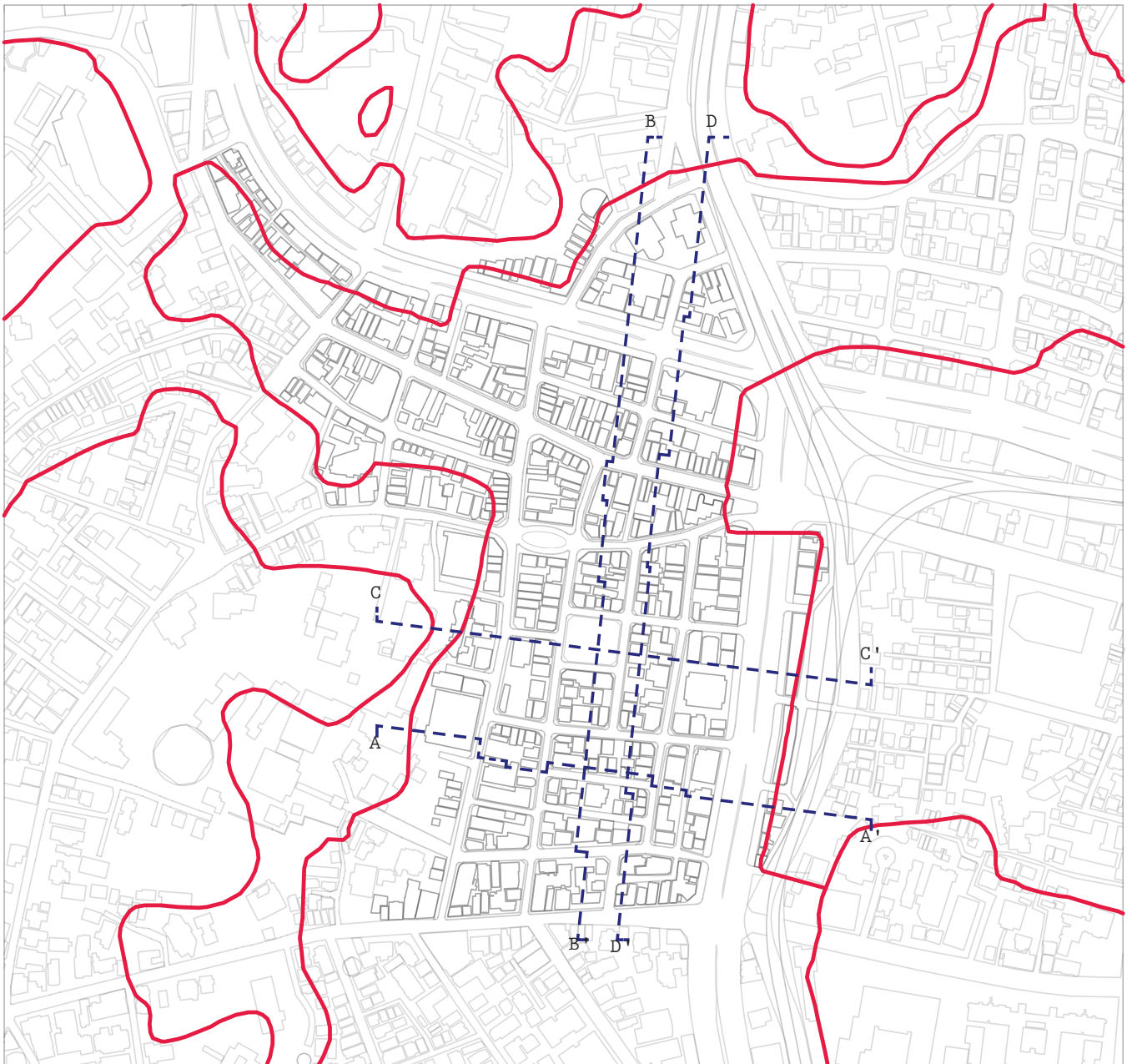


Beauty	Supermarket	Post office
Bank	Restaurants	Shrine
Education	Shops	Gas station
Office	Art gallety	
Medical facilities	Hotels	
Housing	Leisure	



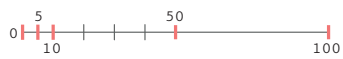
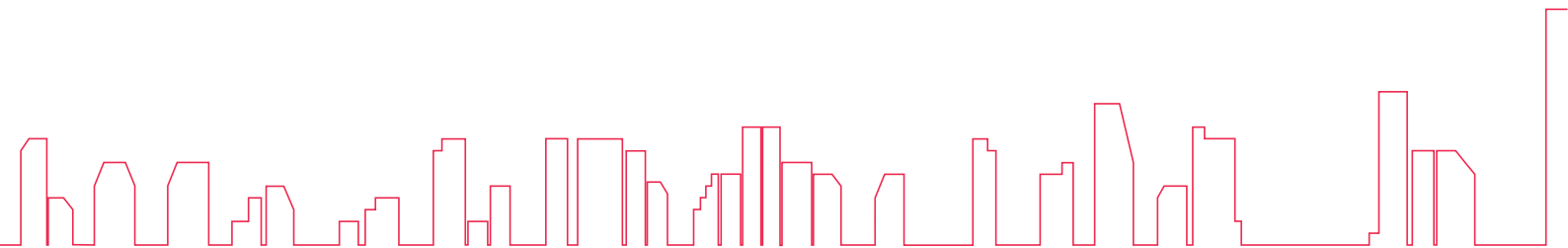
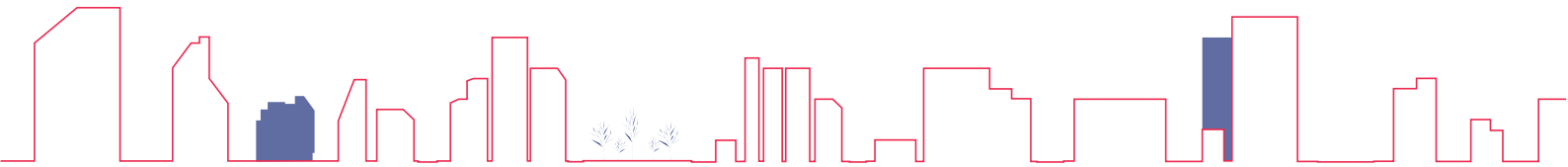
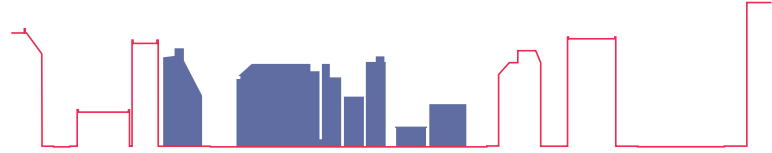


TOPOGRAPHIC CURVES

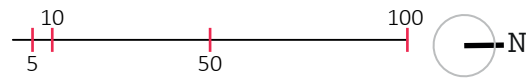


TERRITORIAL SECTIONS

In the city of Tokyo is very rare to find a flat area. In the case of Azabu-Juban, it is a big esplanade next to the river. This is very clear from the topographic map and the territorial sections.



MAP OF HEIGHT



1 2 3 4 5 6 7 8 9 10+ 20+ (floors)

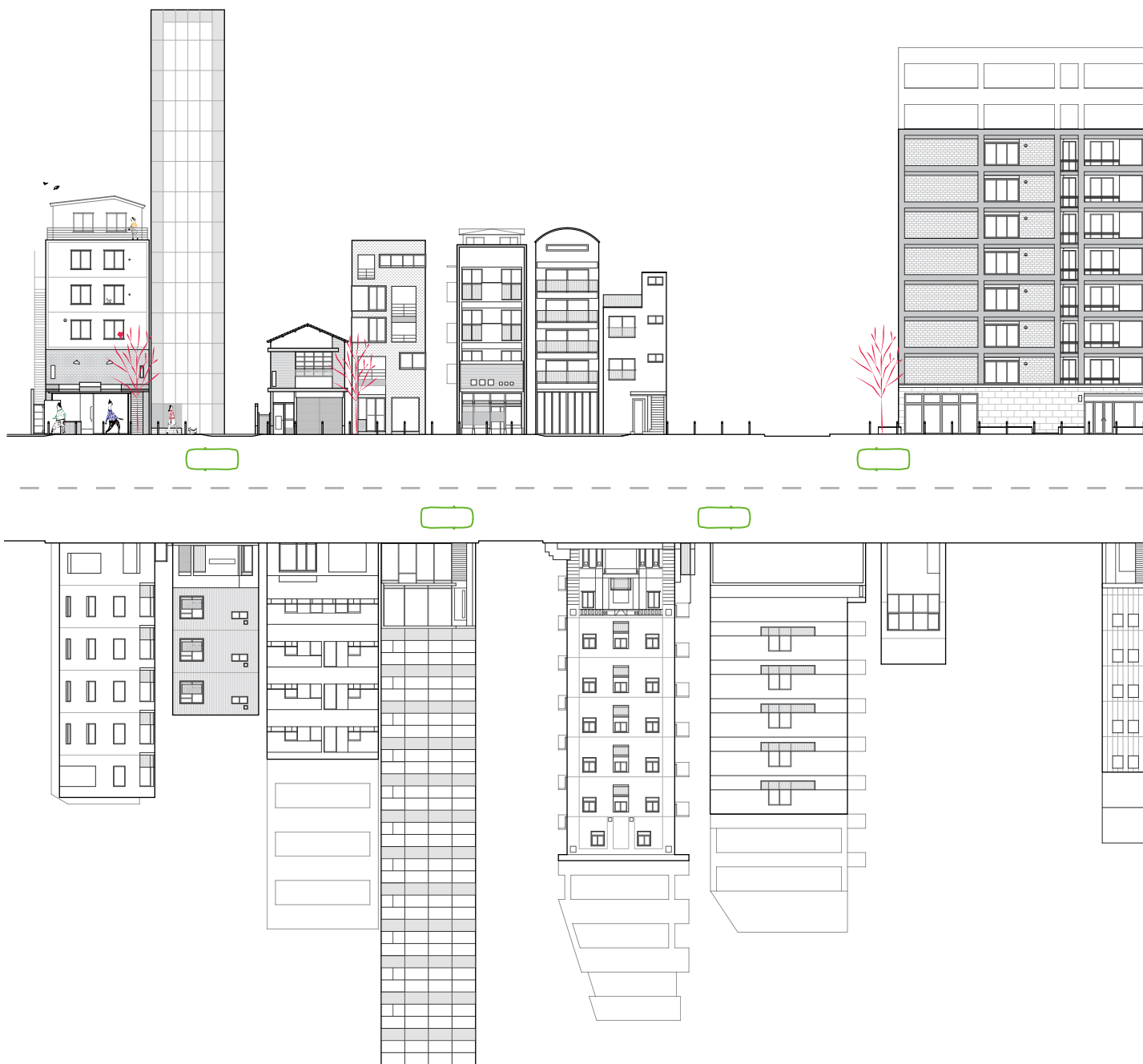






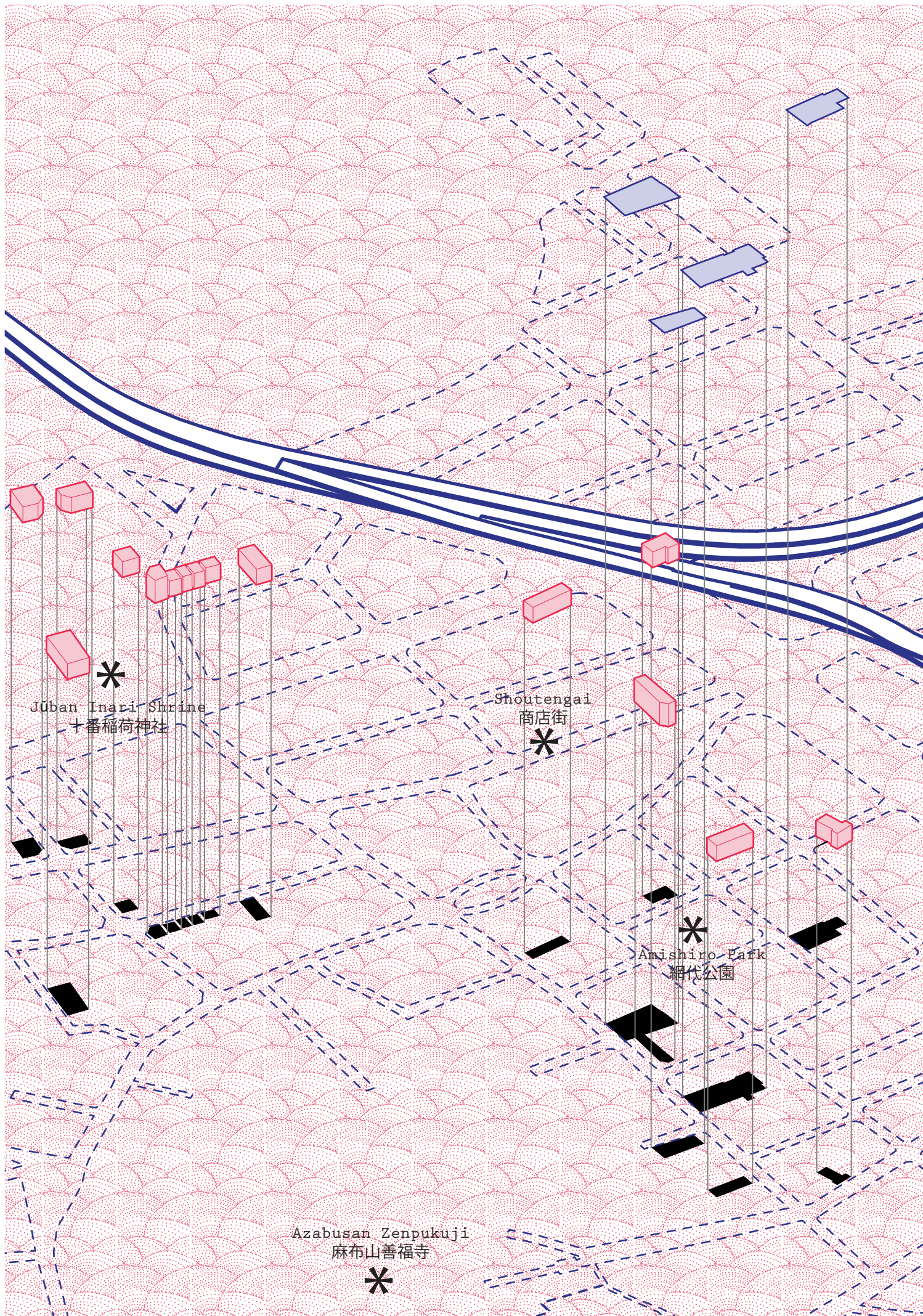


In order to have a better understanding of the area, since the configuration of the city of Tokyo is very different from the European one, a physical model of the area was done. It helped to understand the scale of the area in relation with its buildings.



In aesthetics term, it is very interesting how in the city is very hard to find homogeneity between the buildings. Each building follows its own design, not paying attention to the next one. This is also emphasized by the separation between buildings that the legislation stipulates.





Juban Inari Shrine
十番稲荷神社

Shoutengai
商店街

Amishiro Park
網代公園

Azabusan Zenpukuji
麻布山善福寺

After the interviews results and the urban analysis, it was decided to make two types of interventions in the area.

STRATEGIES



-TRACES OF HISTORY:

Selection of buildings with traditional features.

The aim is to emphasize the traditional atmosphere that makes Azabu-Juban an attractive place for the tourists as well as for the residents.



-RESHAPING THE COMMUNITY:

Selection of empty plots that have been recently demolished.

Intends to create new buildings that fulfil the lack of facilities that came out during the analysis face.



RPLAN



FINAL

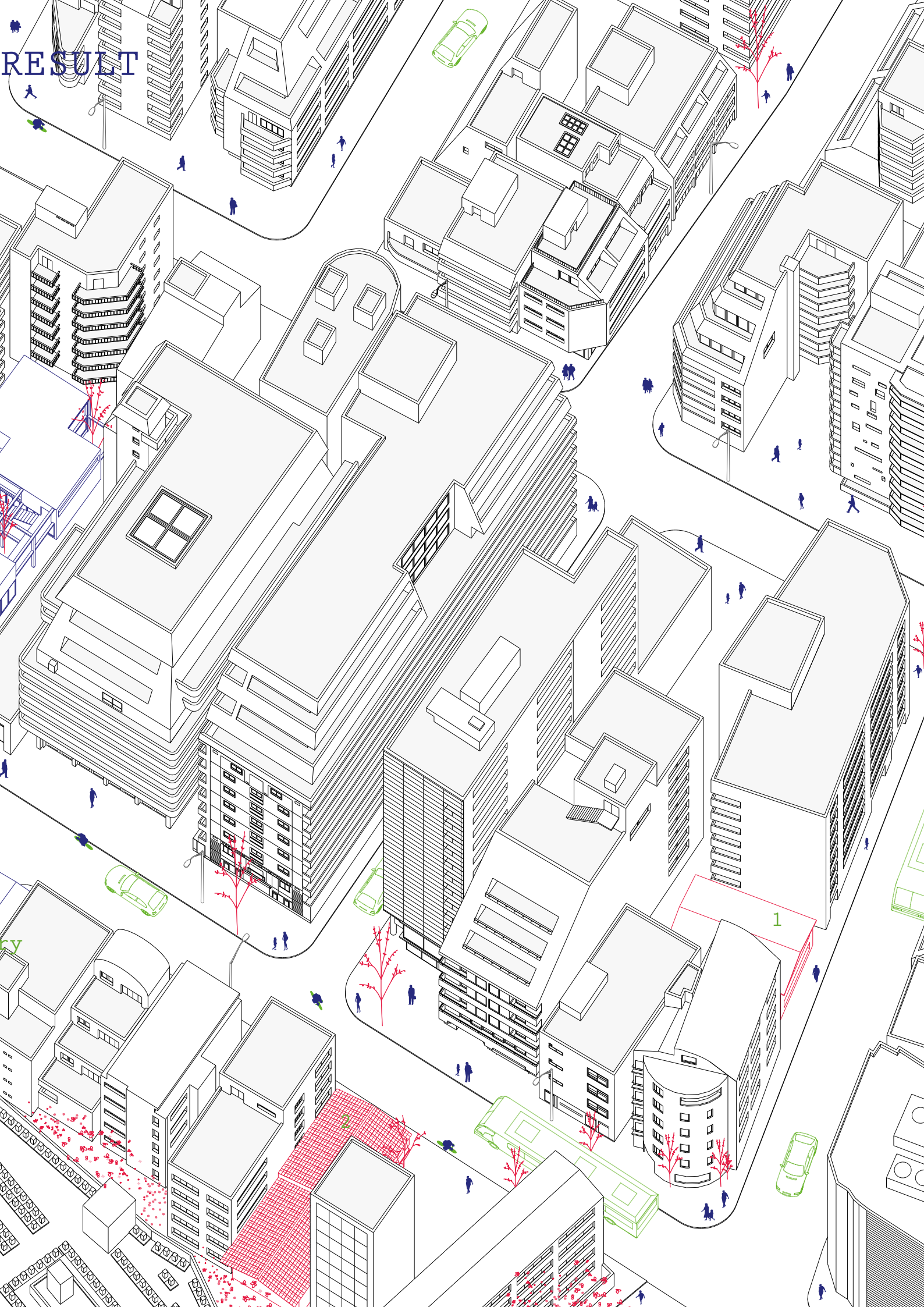
Museum

3

Community
Centre

Libra







TRACES OF HISTORY

It has been mentioned before that the special interest of Azabu-Juban is the traditional village character that it presents. Its shotengai has the feeling of the old Edo period shopping streets. Adding the fact that it is located in the ward with most high-rise buildings of Tokyo, the traditional aspect and the low-rise buildings turn into very appreciated features. In Azabu-Juban the buildings are considerably high, but still it's possible to find some of these low-rise buildings. Another element that we should take into consideration is the closeness of the second oldest temple in Tokyo, the Azabusan Zempukoji (麻布山善

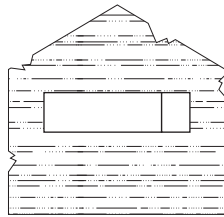
福寺). These elements demonstrate a great potential of the area.

here are a high number of tourist that search the traditional traces of the old Tokyo. At the same time, through the research came out how the communities grow stronger in the presence of traditional elements. Probably it is because these create the level of attachment needed to strengthen the community.

In the area of Azabu-Juban, there are not historical buildings, but there are constructions from the past century that still have some characteristics

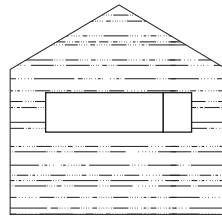


Azabu Zempukoji (麻布山善福寺) temple in spring. Image taken from Azabu Zempukoji website. <http://www.azabu-san.or.jp/eng/album.html>



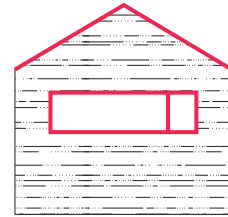
Selection

The buildings selected are mostly from the past century. They should be low/rise buildings, no more than 2 floors. And they should have some interesting elements that come directly from the traditional Japanese architecture.



Renovation

Most of the selected houses are in bad conditions. Some of them appeared to be closed or abandoned. The next step is to renovate them, clean their facades and reinforce their structures. After the basic preparations are done. The facade would be painted white, leaving all the features as plain as possible.



Highlight

The objective is to emphasize the traditional elements that these buildings have inherited from the traditional Japanese architecture. With this purpose, these elements would be left with its original colour, contrasting with the white colour that was given to the rest of the facade.

which came directly from the traditional Japanese architecture. The small scale of these buildings is also very interesting as it shows a previous situation of the city. As of now, with the growth of the buildings, many plots are merging. The aim of the project is to turn Azabu-Juban into a referential point to show the pass of time through the Japanese architecture.

Several buildings within the area of Azabu-Juban have been selected. These ones are considered interesting because of the presence they have in the city. Their size contrast with the scale of Azabu-

Juban and they show the influence of the traditional architecture in the modern architecture of Japan.

These selected buildings would have a subtle renovation process, and the features inherited from the tradition would be remarked. This is done to emphasize how the traditions are still present in such an area as Azabu-Juban.

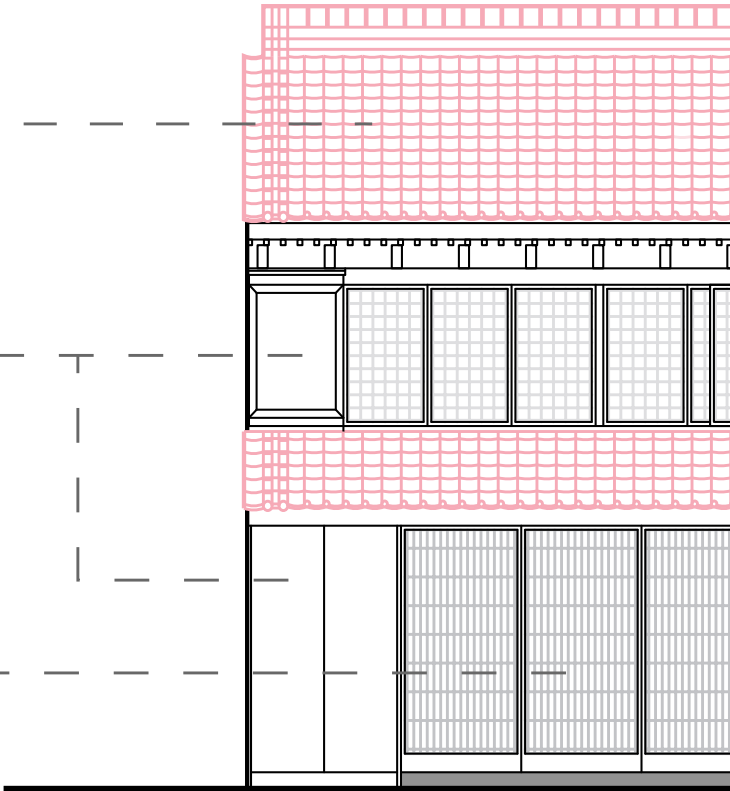
For being able to select them, a preliminary research was done in traditional Japanese architecture.

Roofing and tiles - - - 7

日本の伝統
Japanese tradition

Shutters storage - - - T - - -

Open groundfloor - - - - -



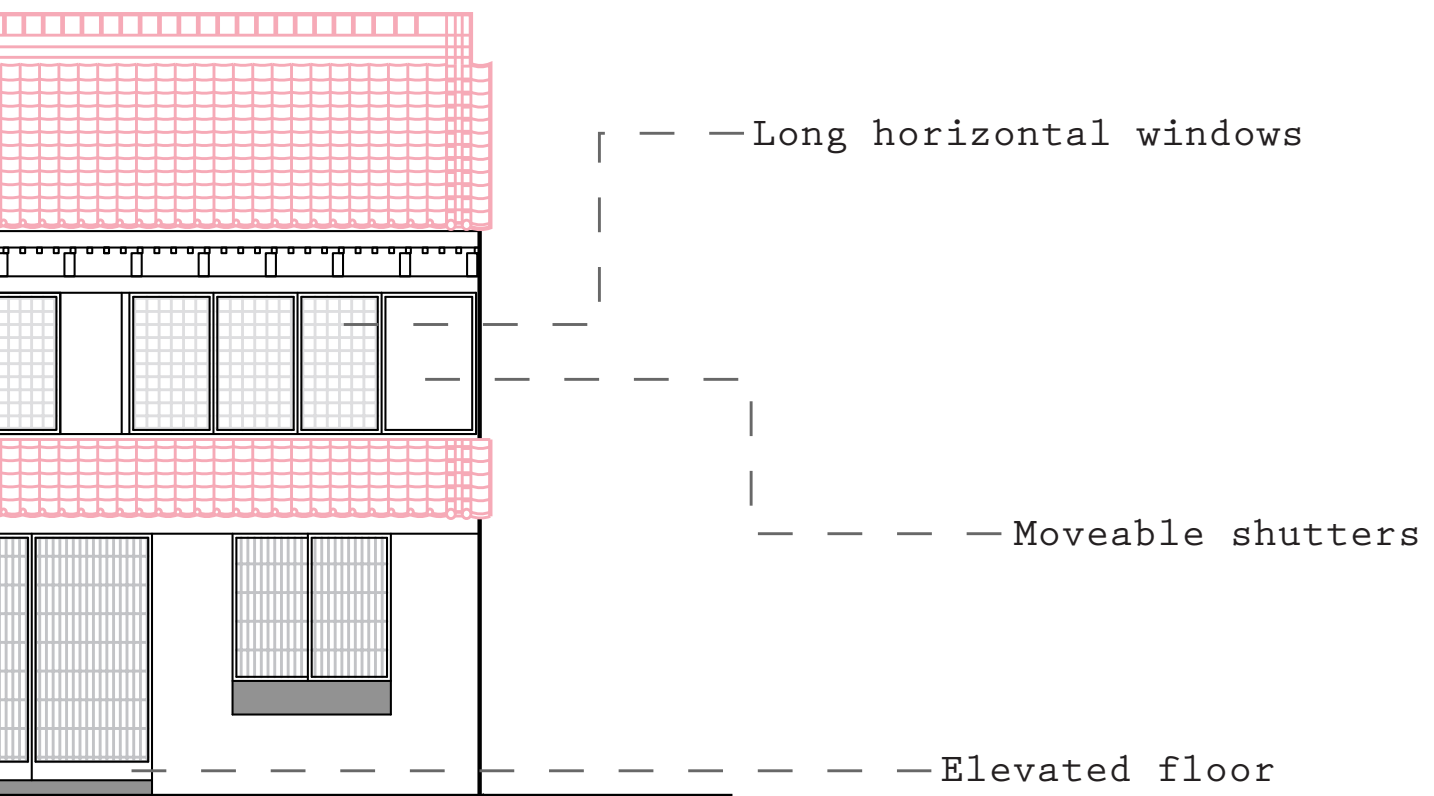
Facade division

Wooden structure

伝統的な建築

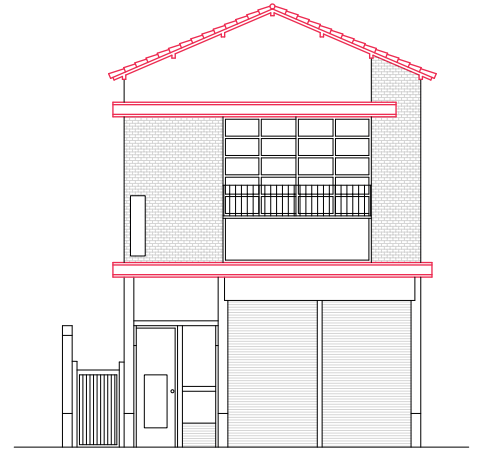
Traditional architecture

The traditional elements were individuated through the observation of several traditional houses and the evolution of them. This method was selected as it was not possible to find any source that classified the elements of the traditional Japanese architecture in a specific way.

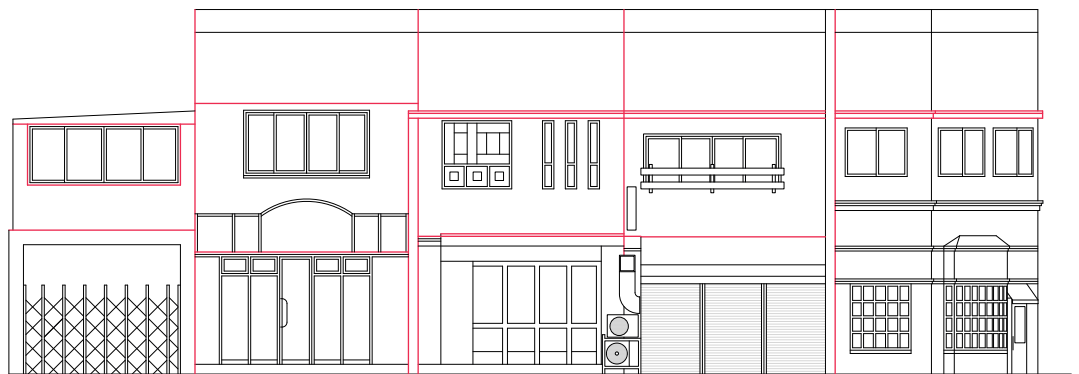




1
3 chome - 6 - 8



2
3 chome - 8



3
2 chome - 12

The most interesting element of this building is the continuous facade. It is not a Japanese traditional element. But the law specified that the buildings have to be detached from each other. This makes very hard to find correlated facades in the city, and each time one its found it stands out.

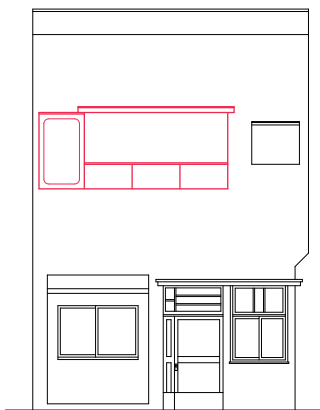
Probably these buildings were originally a single one that got divided with the time.



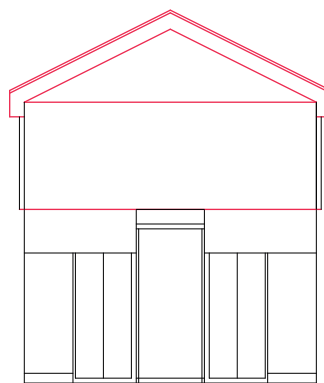
4
3 chome-5-4



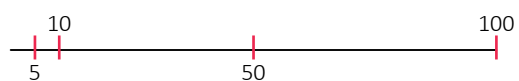
5
2 chome-17-7

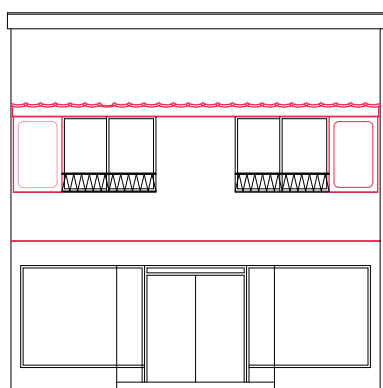


6
2 chome-8-4

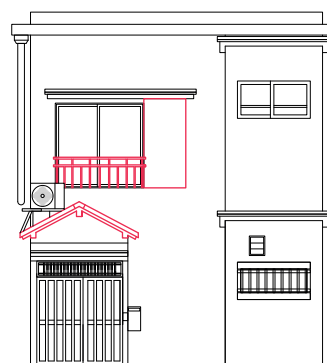


7
2 chome-1

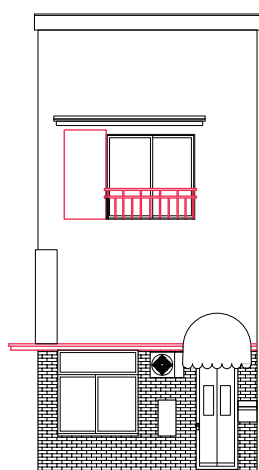




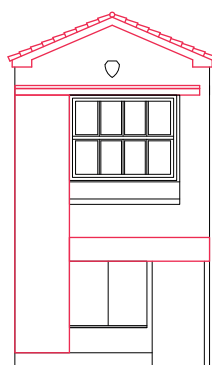
8
2 chome 8-6-8



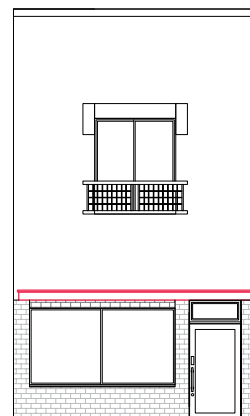
9
2 chome-8-2



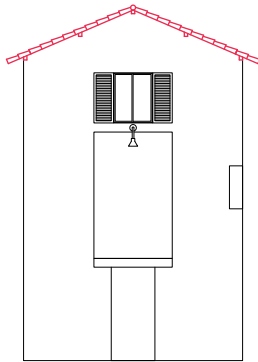
10
2 chome 8



11
2 chome-8-1

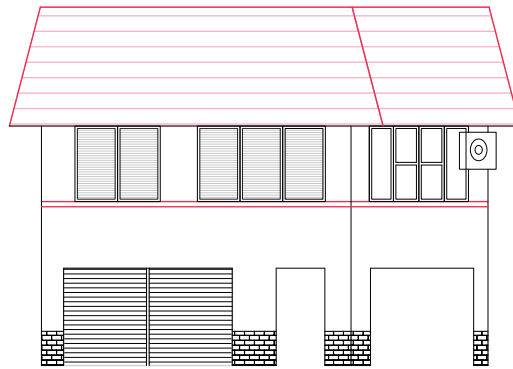


12
2 chome-8-8-1



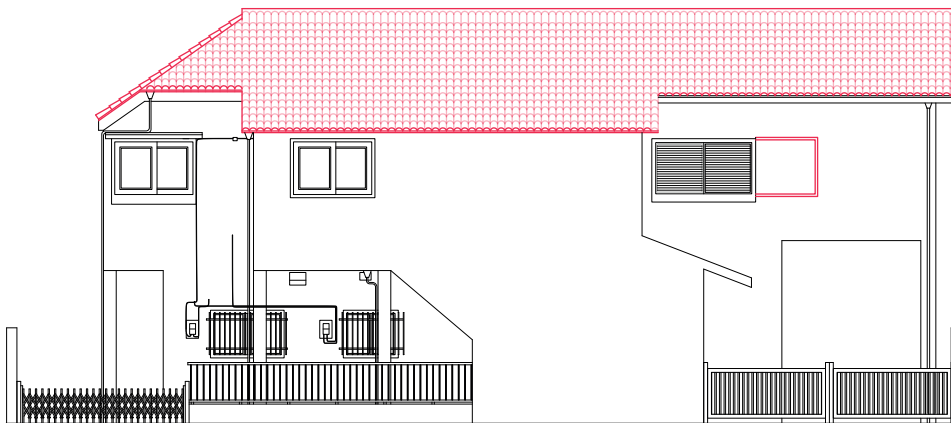
13

2 chome-4-14



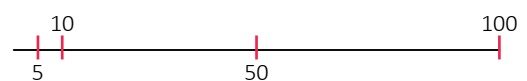
14

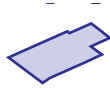
1 chome5-5-17



15

2 chome-7-13





RESHAPING THE COMMUNITY

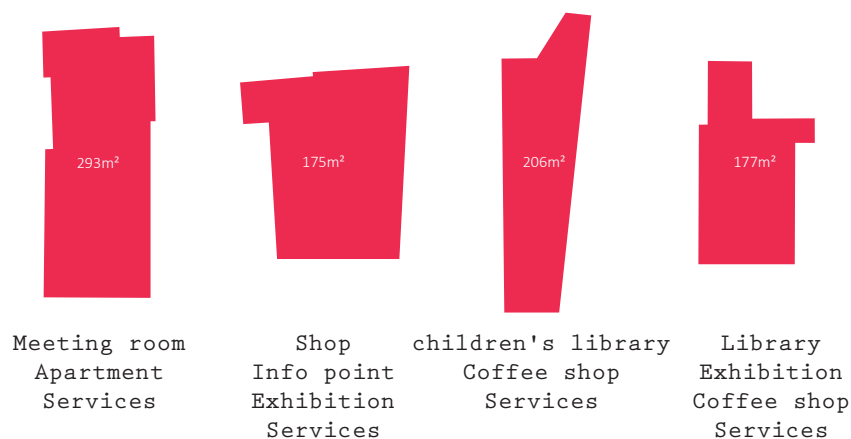
With the introduction of new buildings in the area, the objective is to provide more suitable spaces for the community and at the same time to provide them with the facilities that were lacking.

After the field research, it was clear that there was one sector of the community that was very active (mothers with children from 0-10 years old). While the participation of other groups of citizens was almost nonexistent. This was caused by different reasons, some of these were the lack of information together with the absence of the necessary spaces for meetings and activities characteristics of the community. Also, there is the need for spaces where people of other groups, like foreigners, families without children, elderly...can meet.

For this purpose four empty plots, to avoid any demolition were selected. These plots are located in the southeast part of Azabu-Juban. This area was selected because is where the majority of the residences are found. This makes it a perfect place to create a community nucleus.

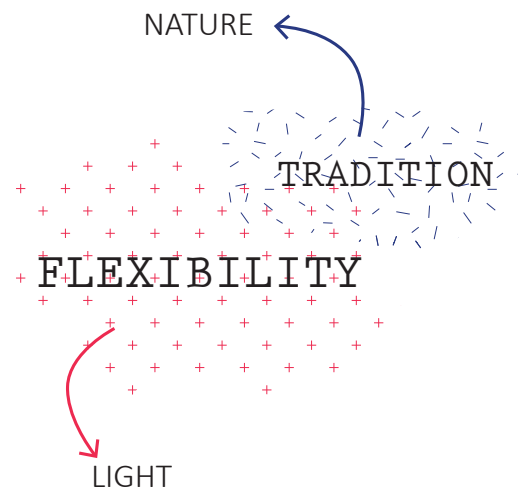
The 4 plots are not very near to each other or visually connected, even though 3 of them are on the same street. This situation was intentionally chosen because of the Japanese way of understanding the city, where the connections between the buildings don't have to be physical. This creates a more dynamic path at the time of walking the city.

The functional program that was selected for the new buildings was decided after the results



of the survey realized. Many of the people agreed that there were no proper spaces for meeting and get to know the new neighbours. This resulted in a relaxed community and lack of participation. At the same time, we cannot forget that the area has a high economic level and it is one of the trendiest places in

Tokyo. To match this singularity with the needs of the citizens, the project intends to find the equilibrium between familiarity and culture. In order to do this, the program is not only thought for the residents, but for people that may come from the neighbour's areas and tourists as well.



taking into consideration these premises several exhibition areas have been decided. The first is a coffee shop. Since in the area there are many restaurants and coffee shops, this one pretends to offer something different from the already existing ones. Next, there is an exhibition area. Its principal function is a museum, but it works also like a touristic information point of the area

Always thinking about the culture and what are the needs of the residents, a library was designed. Even Though it can be used by all the residents of the area as well as visitants, it is thought to be more focused in the children, with a room connected to a courtyard working as a playing area.

Lastly, is mentioned the building done exclusively for the community. It has the basic elements of an apartment in case somebody needs to stay there. This is a multi-purpose space for all the

activities and courses that the residents organize. At the same time, it wants to be a meeting space that can be used anytime.

All of these buildings are detached more than 1 meter from the buildings next to them in order to create a new meeting space. These alleys are connected to the courtyards, as each of them has one.

These courtyards pretend to turn into the focus of activities, providing a nice atmosphere and being related to some specific uses.

In the following paragraphs will be explained the different elements that we discovered during the field research to influence the community. These elements selected have been included in the four buildings in different situations. In order to, in a future, understand how is the real degree of influence these elements have in the residents and the way they use the space.

TRADITIONAL DOORS



These doors are an important part of the project for the flexibility that they offer. Some of the ground floors would be closed with these types of doors, which can be open completely, leaving the building open to the street. They can also be open partially, depending on the needs.

Their mechanism is very simple, they are in a wooden trail, from which they can be taken out. This wooden trail disappears in the corner, allowing the door to rotate. These doors are kept in the sides, in a sort of box that is part of the building.

VEGETATION



Walking through Tokyo puts in evidence the importance of vegetation for the Japanese. It is clear from the big parks that the city have, how are they always filled with people that enjoy being close to nature. But it is remarkable the presence of vegetation through the streets. Maybe it's not that obvious, but with a little bit of observation it comes out how the owners of the houses fill the streets with their own vegetation.

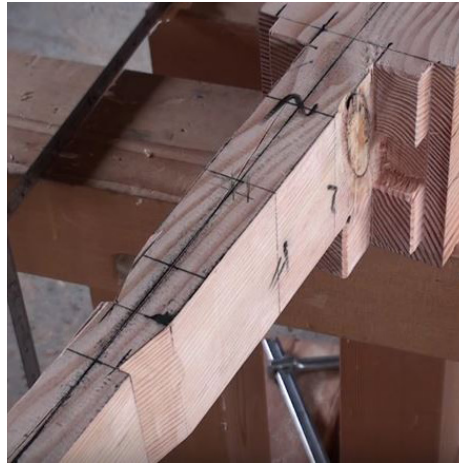
Including the vegetation as one of the central parts of the projects would help people to feel more attached to it. That is why, at the time of designing the project, greenhouses were the main inspirations.

ROJI

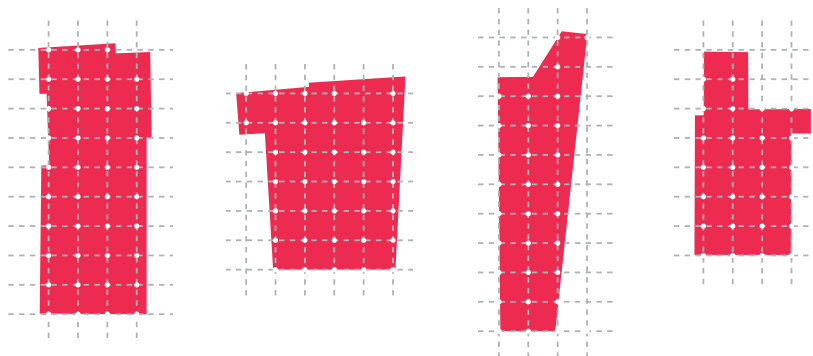


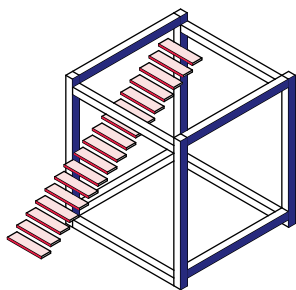
We spoke above about the Roji and its relevance for the Japanese communities. This is getting lost with the time. To create these intimate spaces that citizens enjoy so much, the new buildings would be detached from the neighbouring buildings by more or less 2 meters. The objective is that these spaces turn into small alleys where people can walk and customize as their own space.

TRADITIONAL STRUCTURE



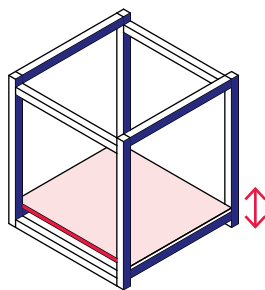
The structure is one of the most important parts of the project, as this is the same for all of them and they help to divide the space. The structure is done with the traditional Japanese techniques, with no nails. This grid forms a tridimensional grid that can be customized, with floors, walls, stairs... depending on the needs.





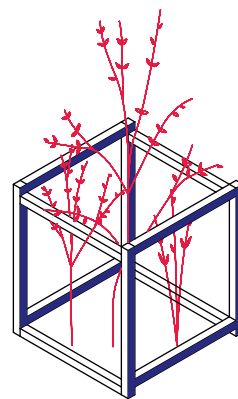
Stairs

The stairs are visible and participating the organization of the space, being another element that enriches it. It occupies 1 1/3 modules.



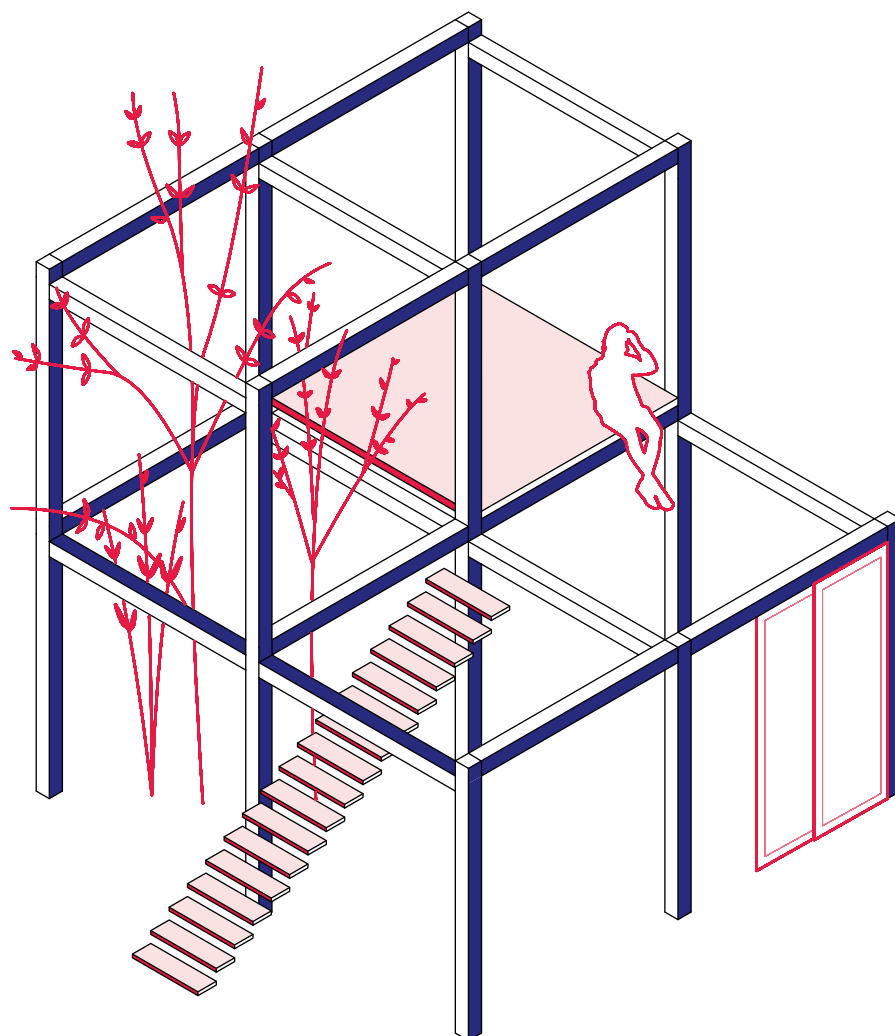
Floor

The structure allows flexibility at the time of designing the areas that would be needed. Each module can have its own floor, which can continue to the next one or be independent. The height of the floor can also be changed, allowing a richer variety of spaces.

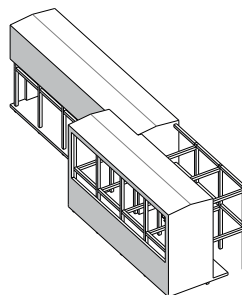
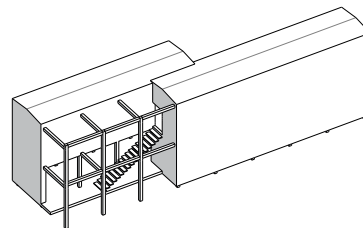
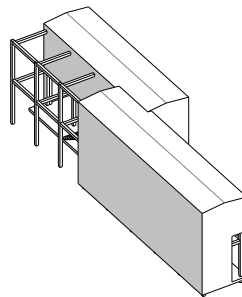
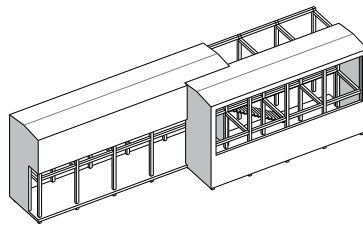


Vegetation

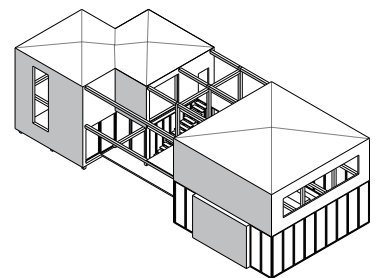
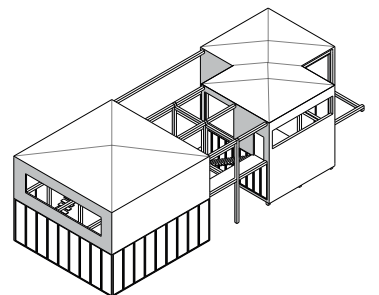
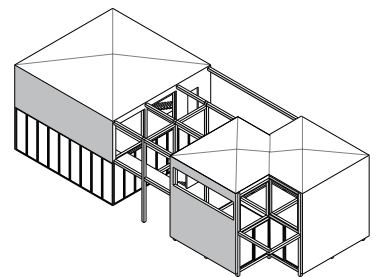
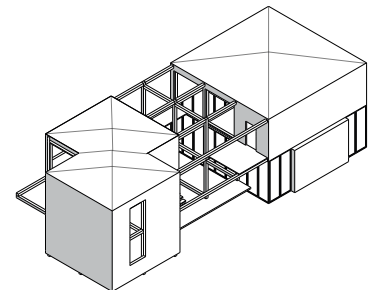
Taking as an inspiration many greenhouses, the idea is that some modules can be "green modules" that spread towards the other modules. Bringing the green to some parts of the interior.



Library

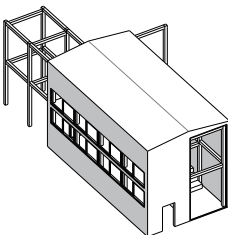
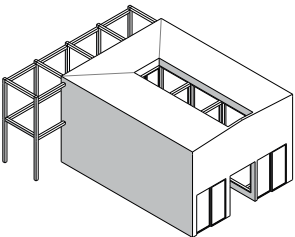
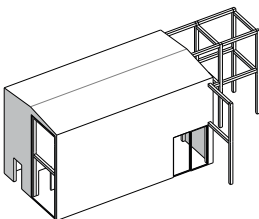
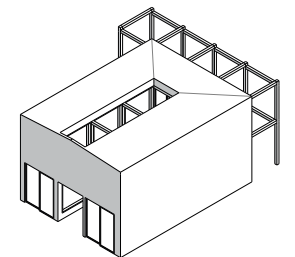
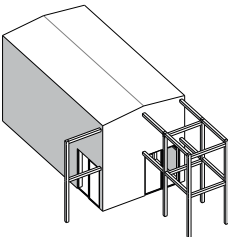
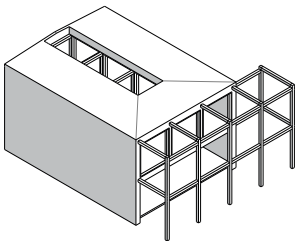
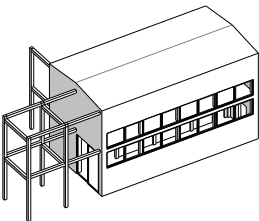
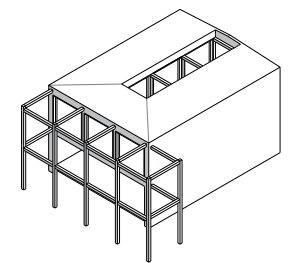


Comunity
centre

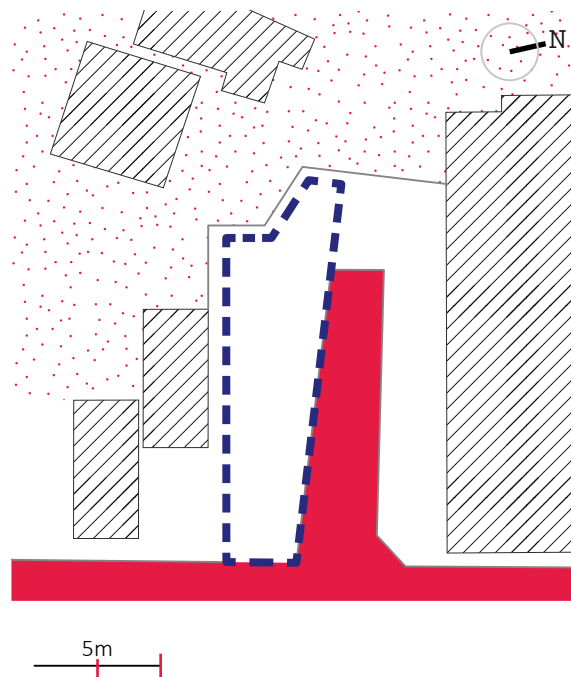


Gallery

Coffee shop



Library



The design of a library dedicated to children was considered an interesting proposal as many families expressed the relevance that the libraries have for children activities. Even though the library can be used by anybody who needs it, but since it is for a specific user, the plot selected was the smaller one.

The library is divided into 4 different rooms or areas. These are not divided by any physical barriers

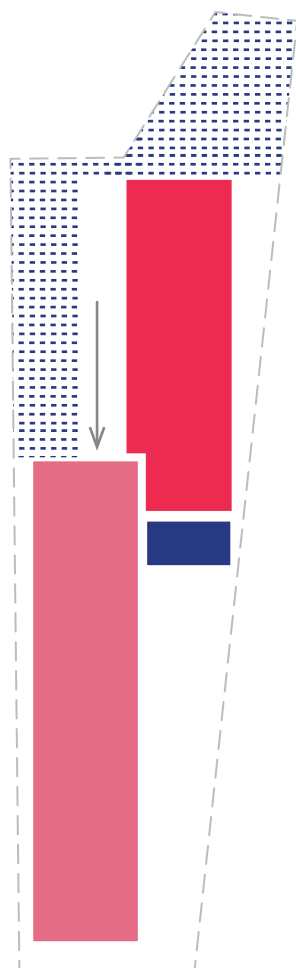
The entrance is the main reading room, which is thought to be for all the users.

The second one is dedicated to children. This room is connected to the interior courtyard. This

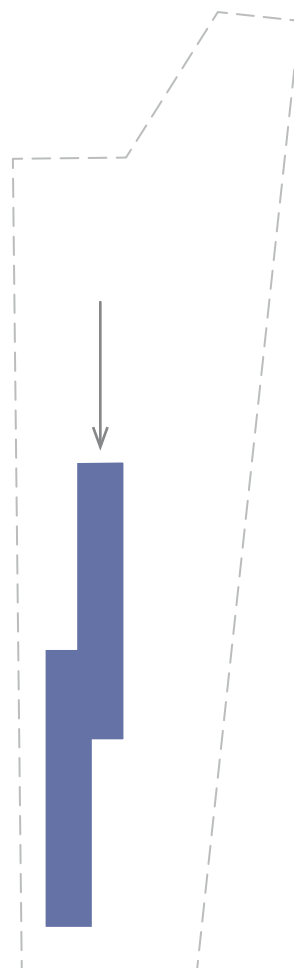
space is thought to be a space for more dynamic activities that can be expanded to the courtyard.






Through the courtyard is possible to access to a small second floor. This one is a tatami room and has some open spaces looking to the first room on the first floor. The reason for the tatami is to allow different reading atmospheres. Through the architecture, the Japanese have had a strong relationship with the floor, realizing most of the activities on it.

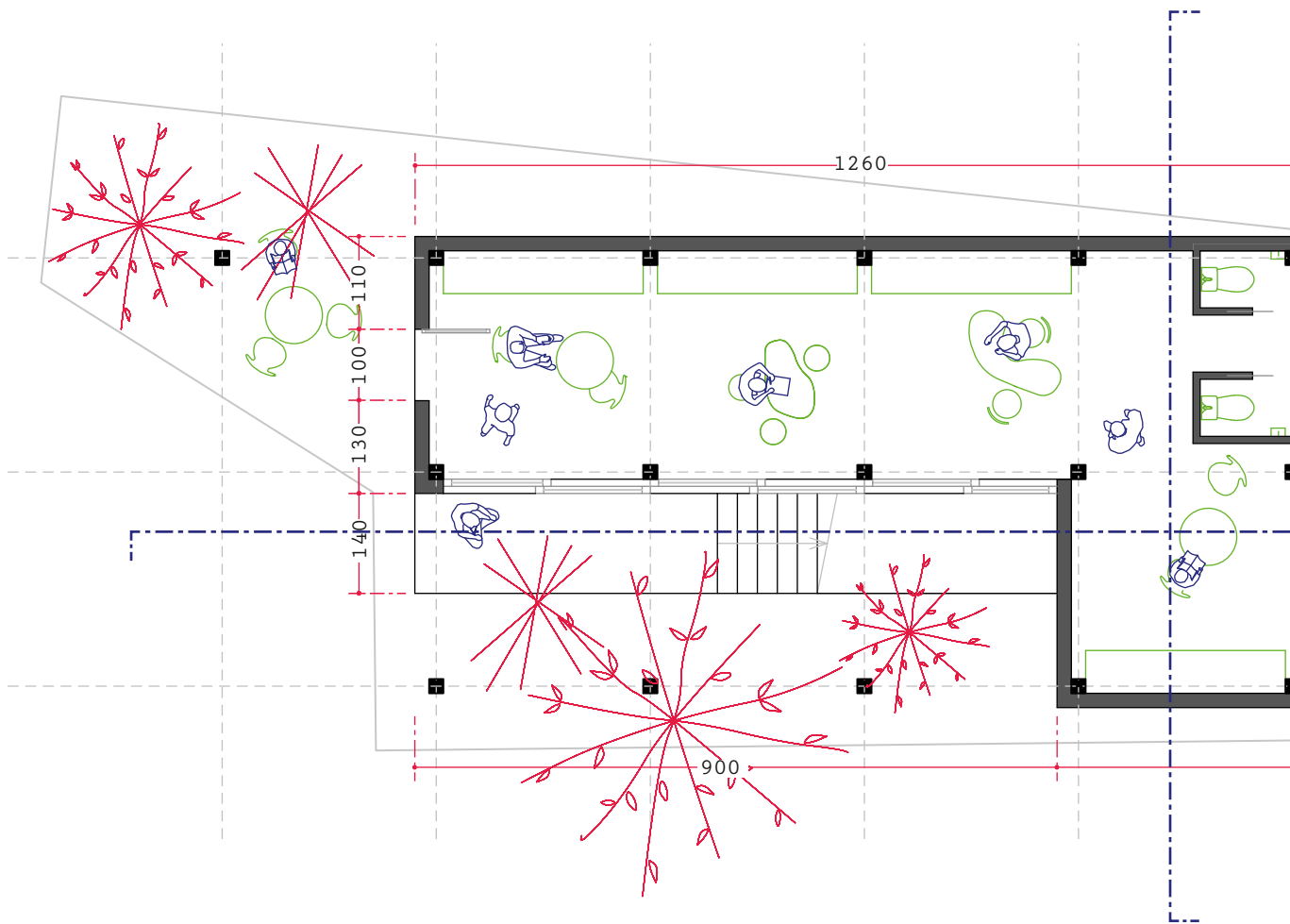
Ground F1



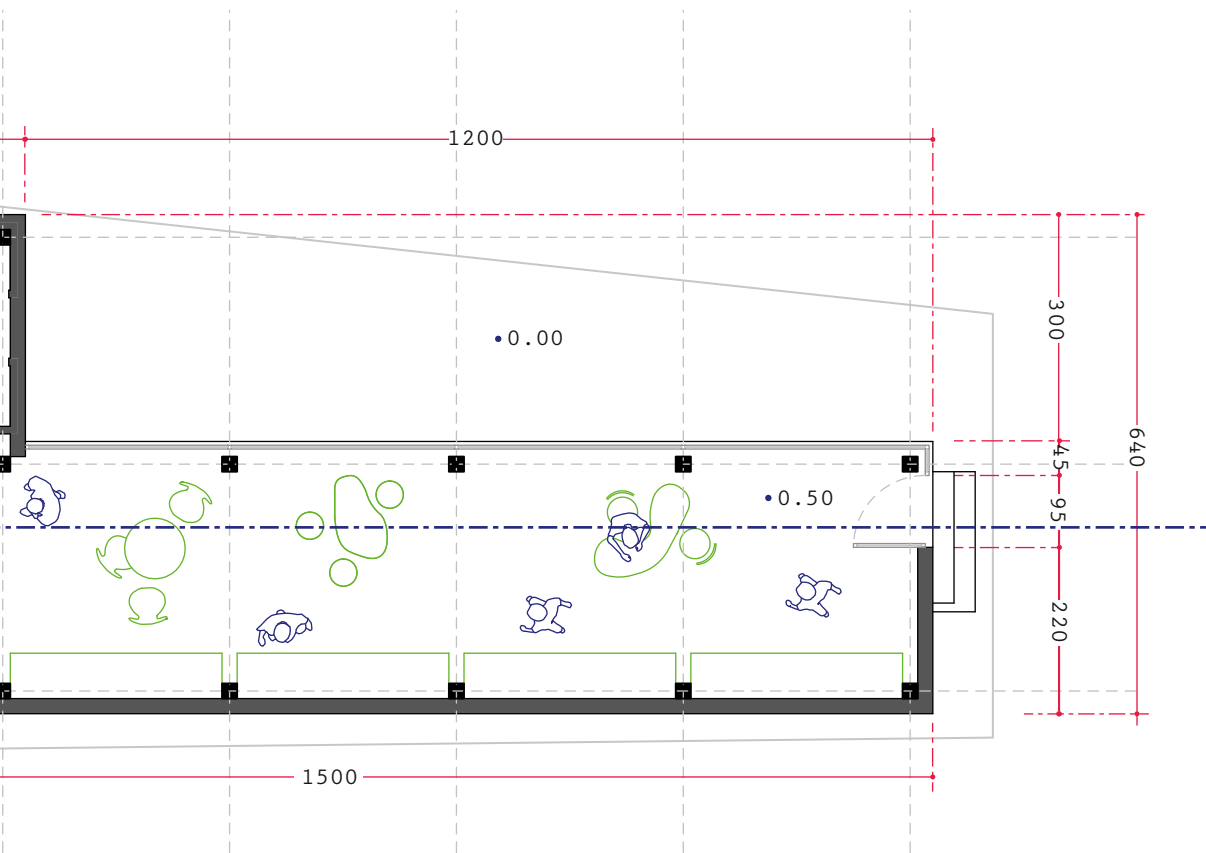
1st F

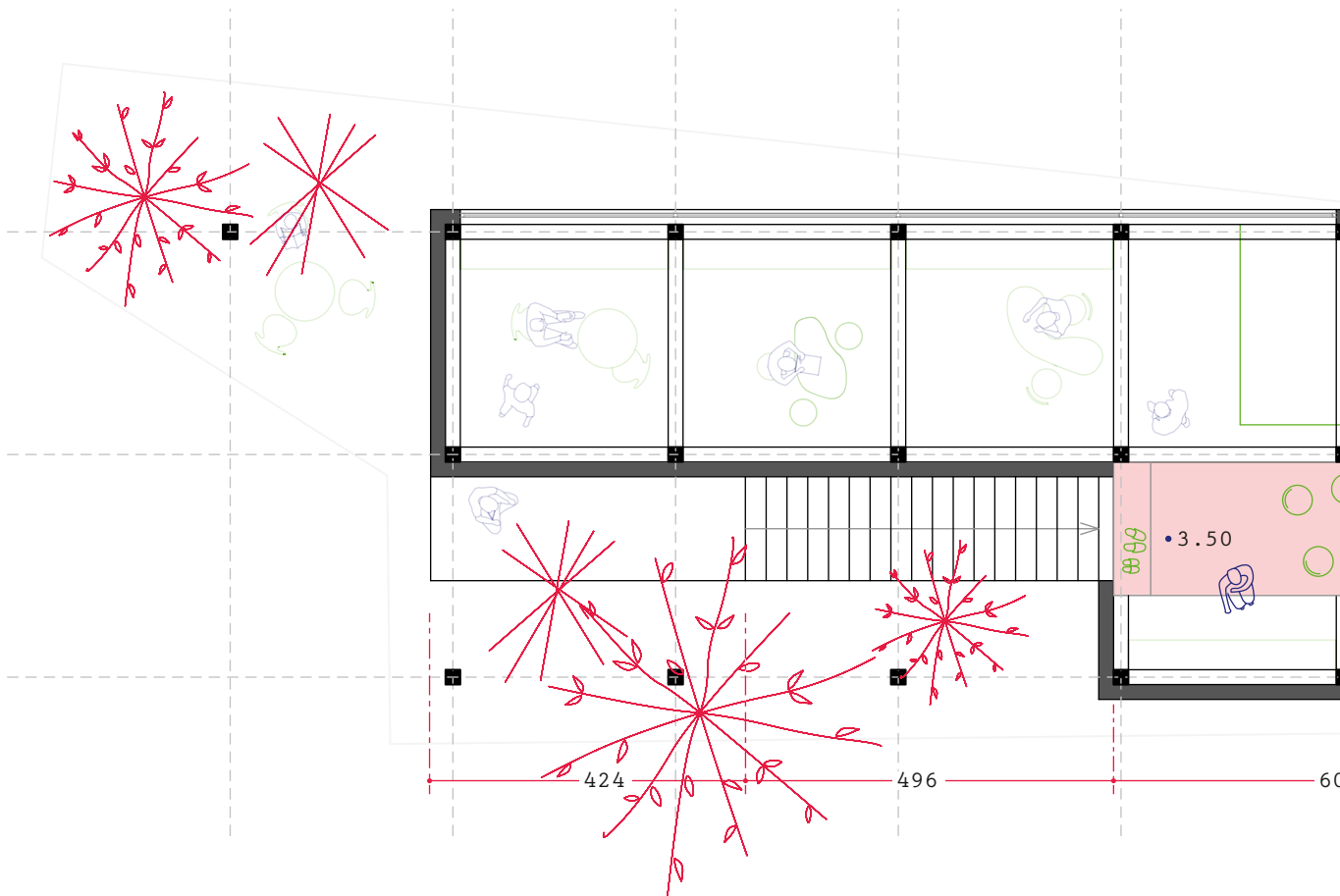


- | | | | |
|---|---------------------|---|-----------------------|
|  | Courtyard |  | Reading room |
|  | Tatami readign room |  | Children reading room |
|  | WC | | |

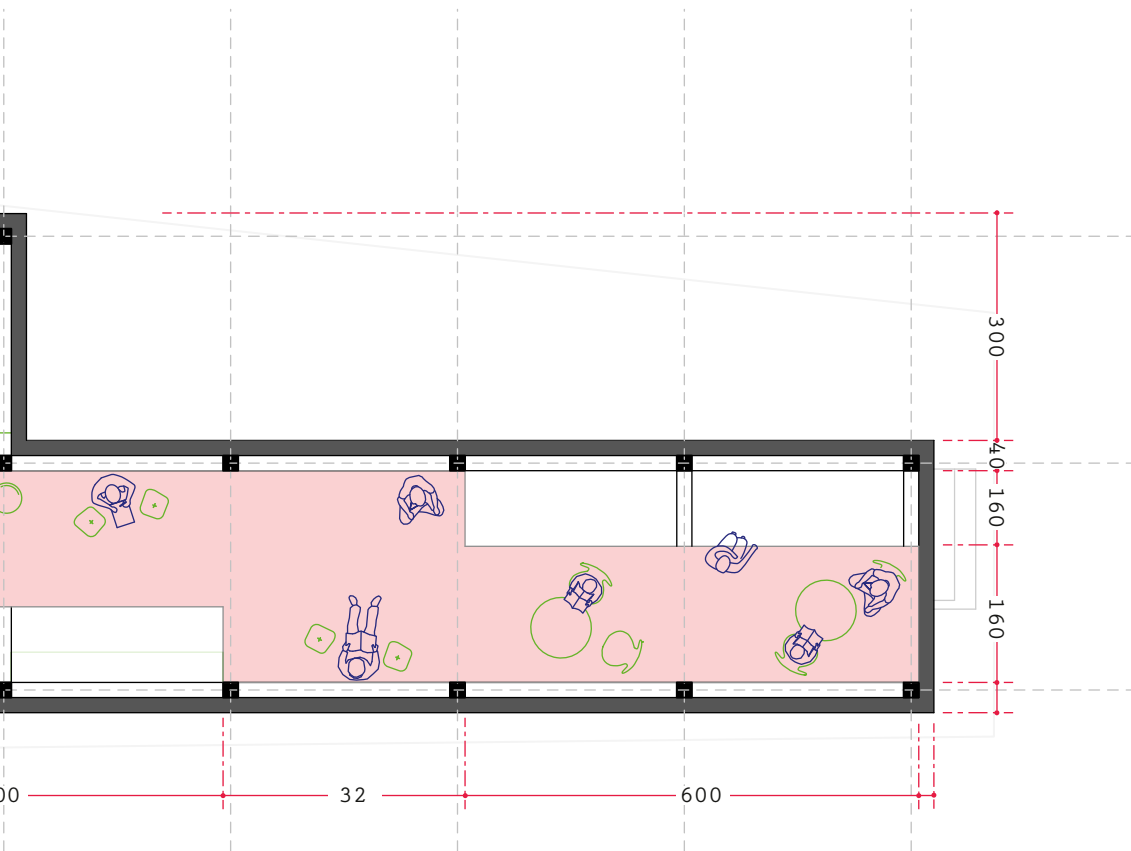


1階
Ground Floor





2階
1st Floor



N 1.100

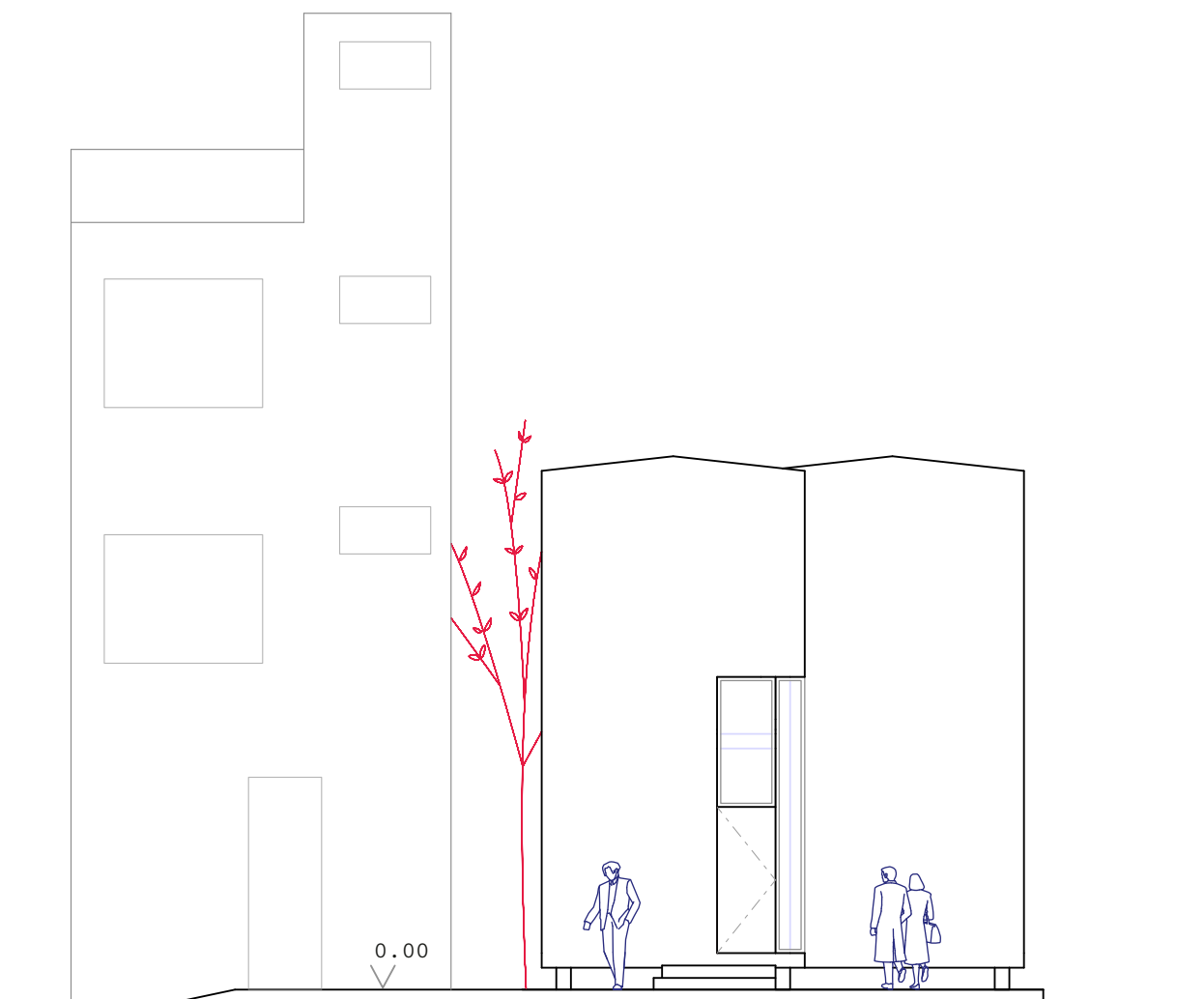


北立面图
North Facade



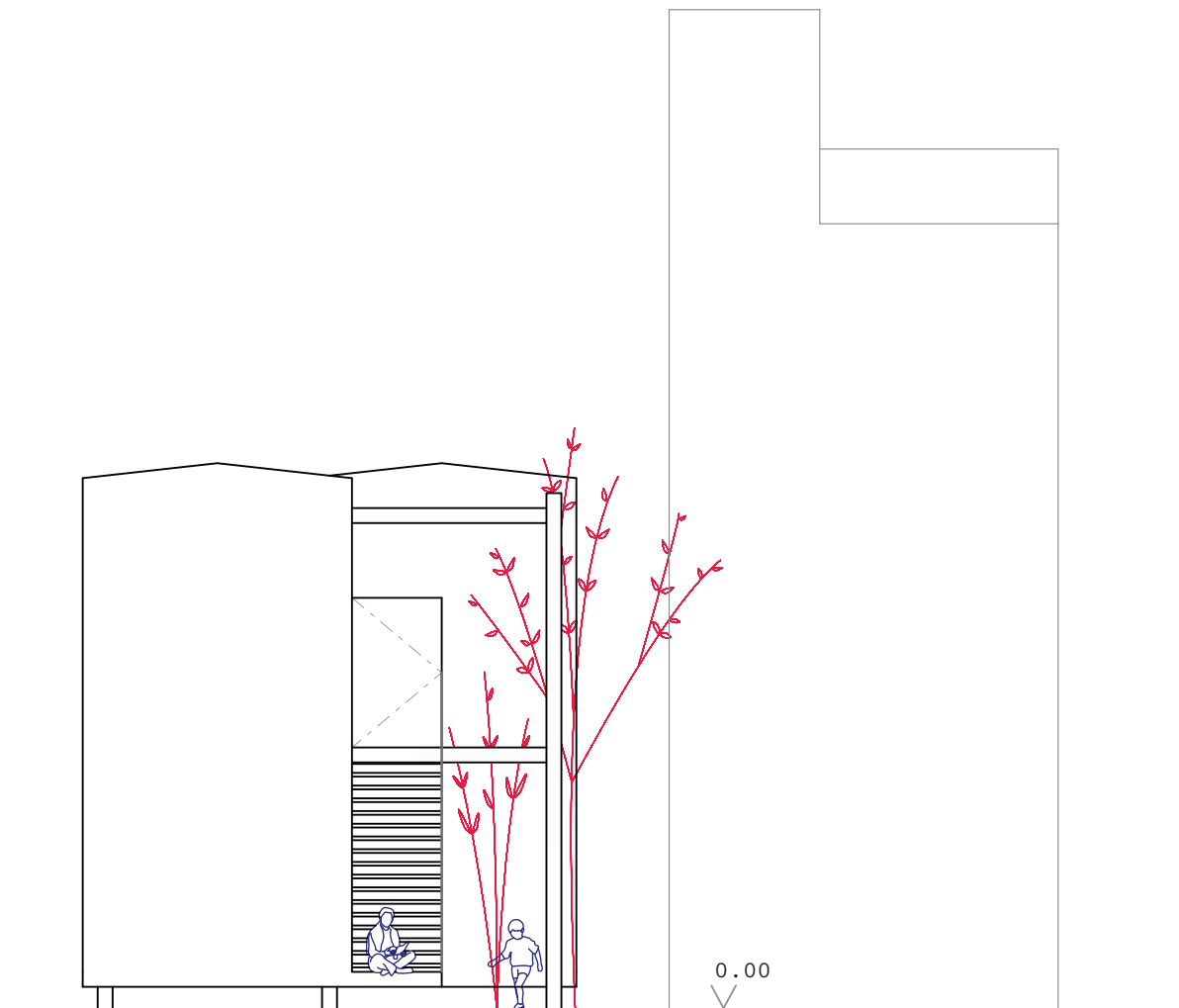
1.100

正面立面图
Front Facade

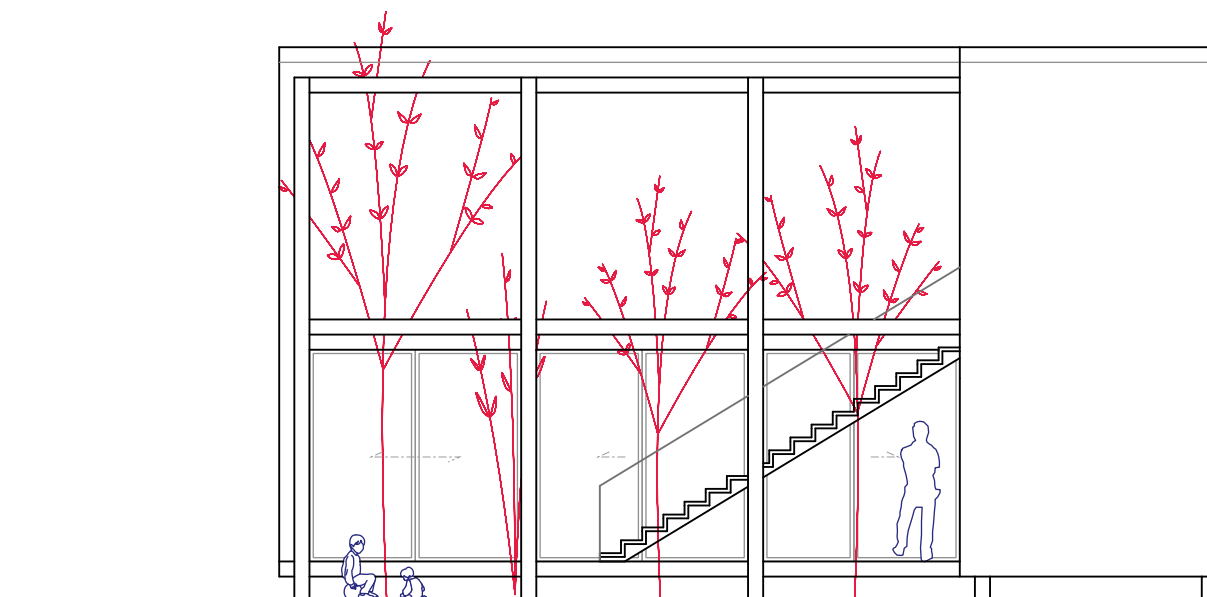


1.100

背面立面图
Back Facade



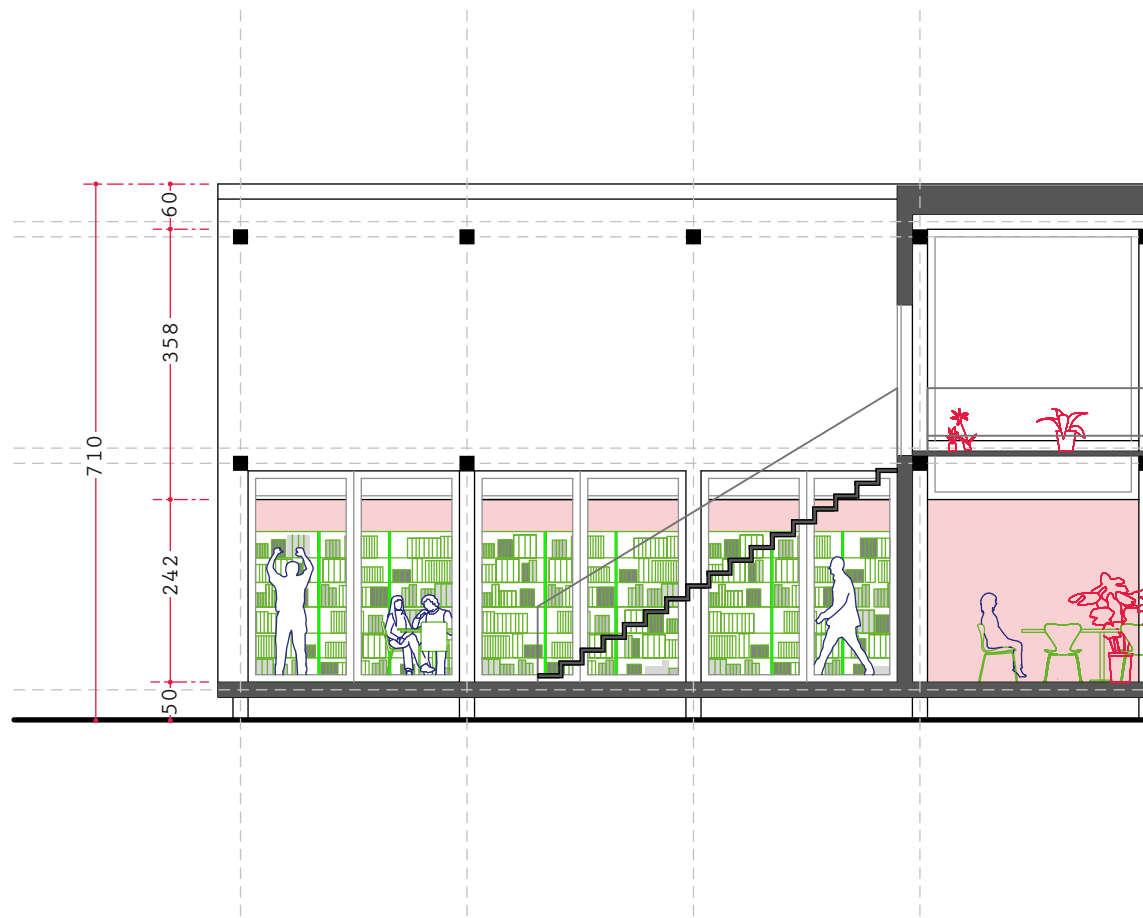
1.100



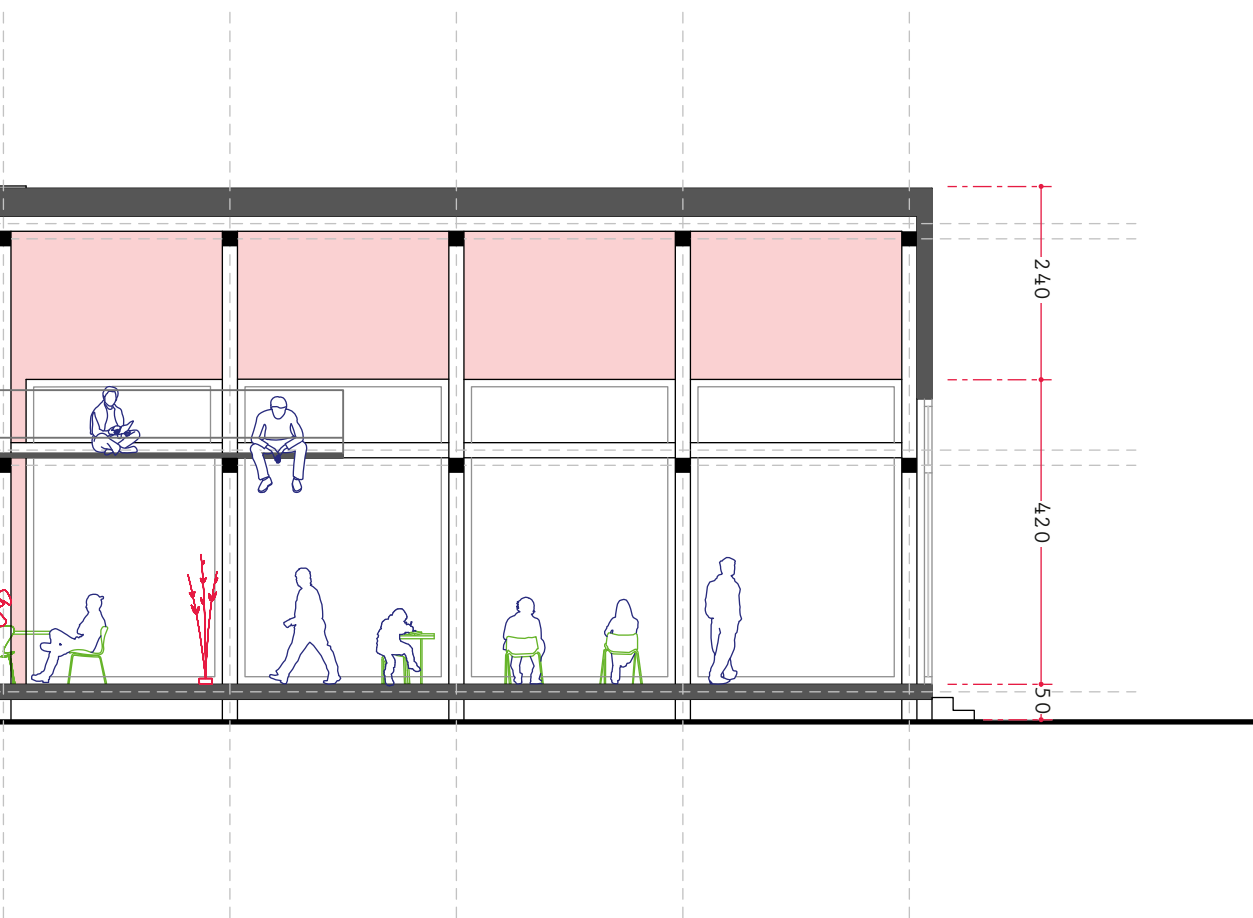
南立面图
South Facade



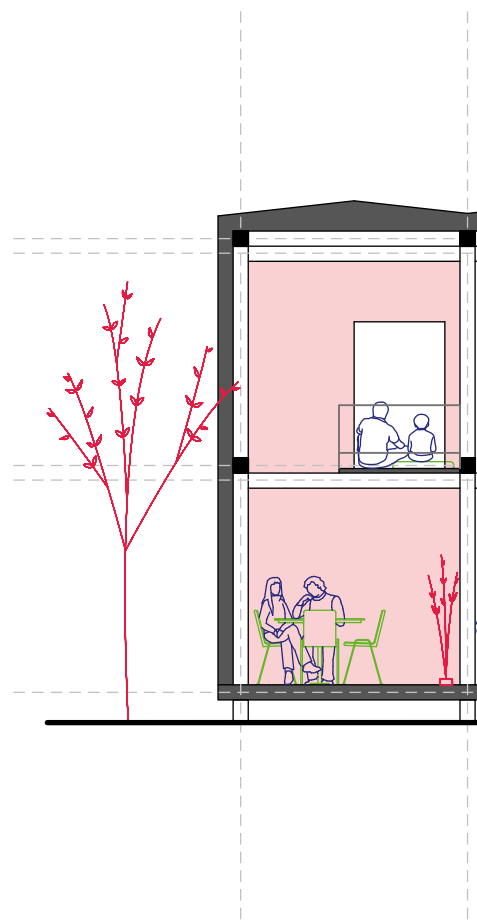
1.100



断面図
Section A-A'

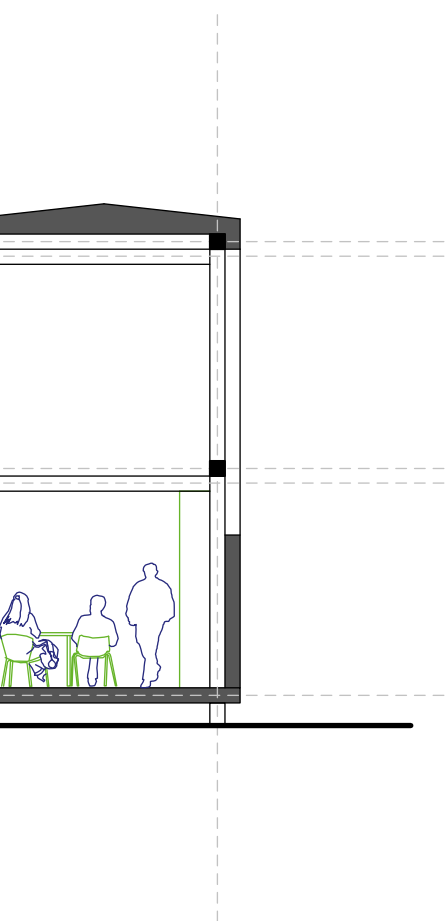


1.100

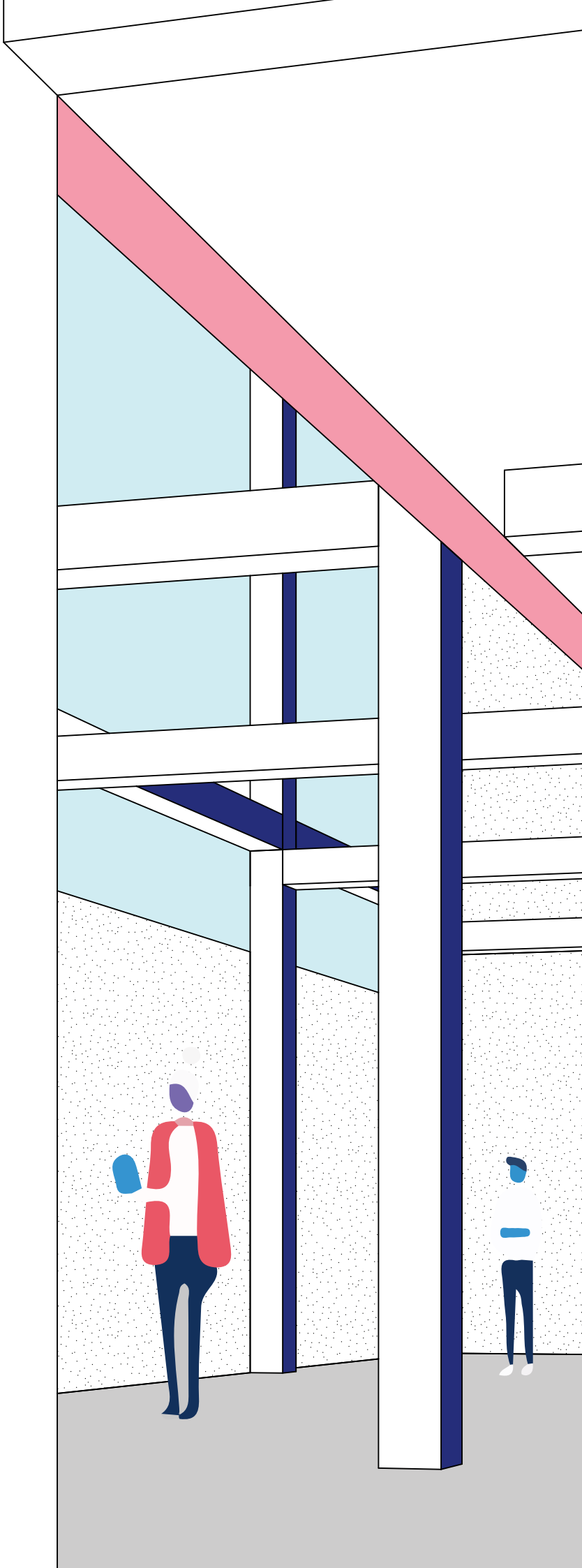
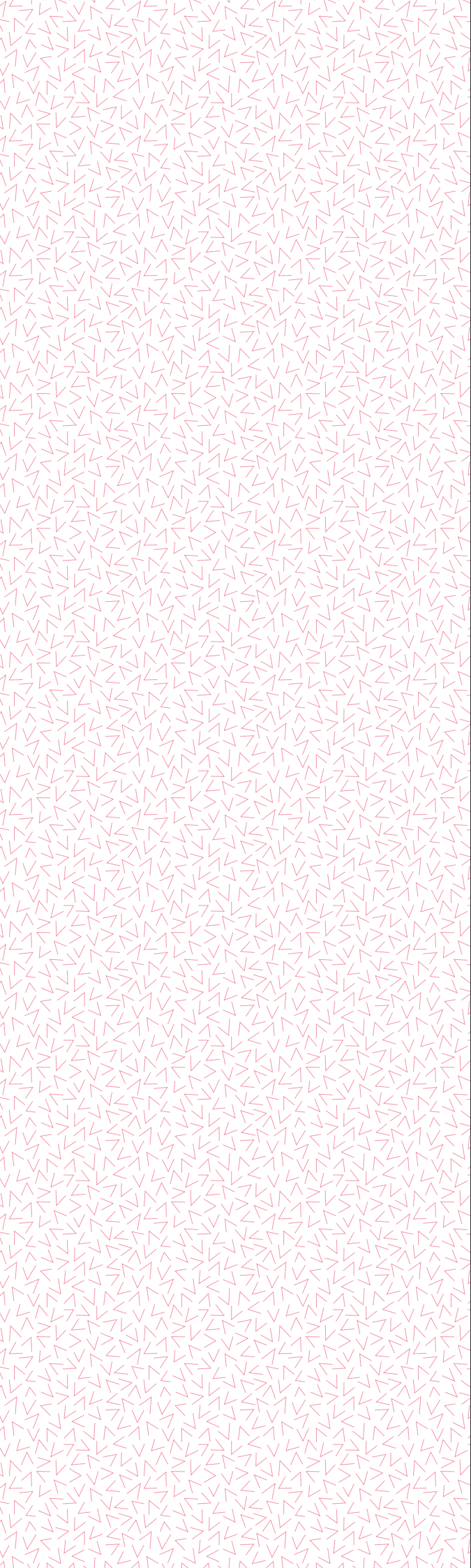


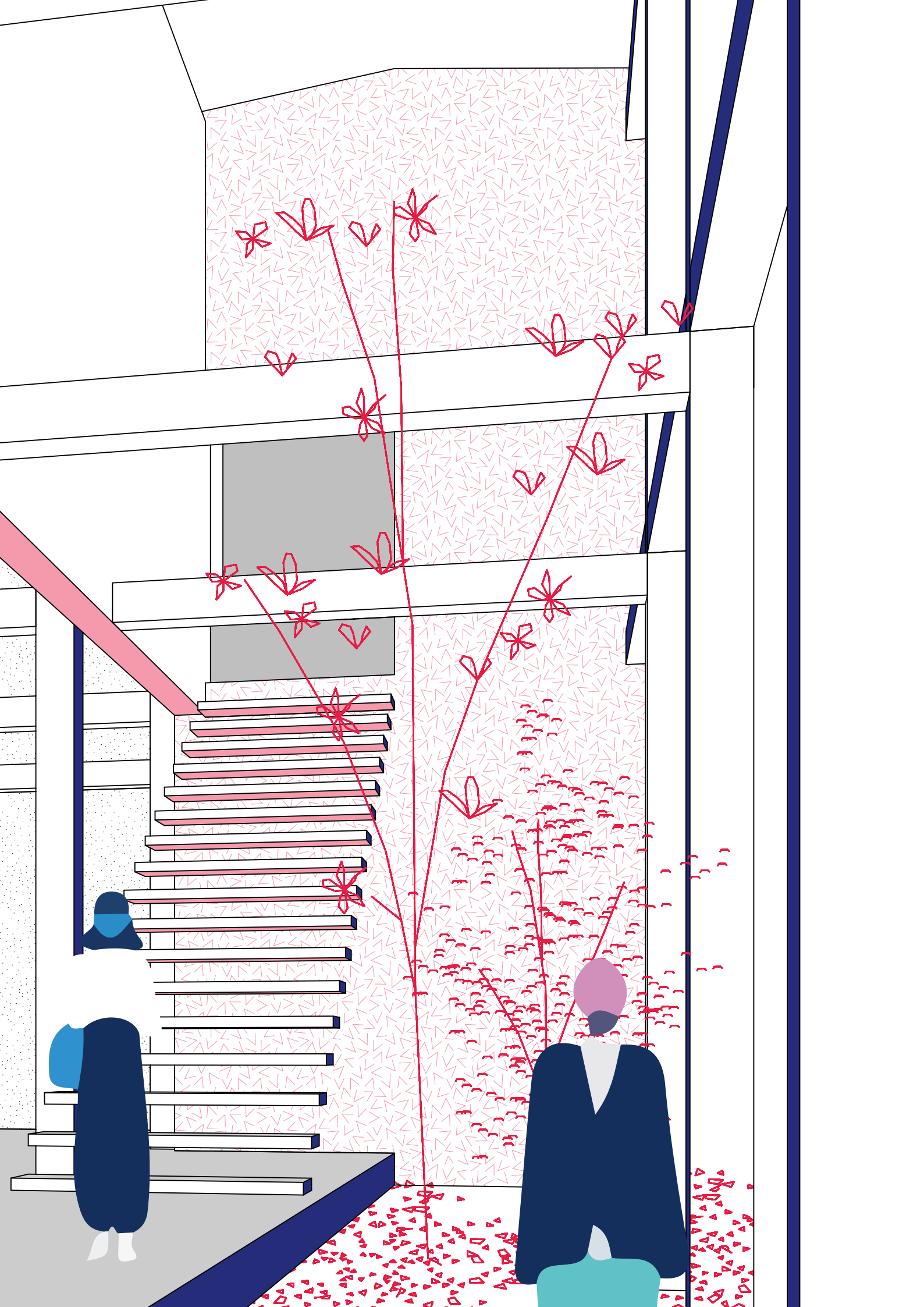
断面図

Section B-B'

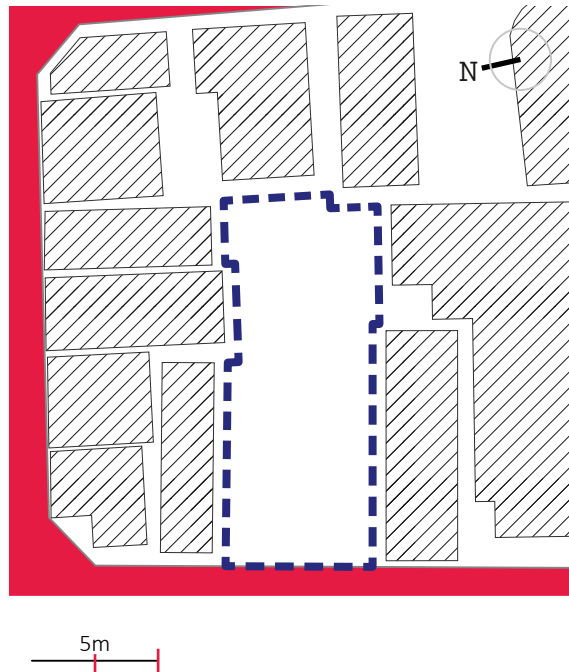


1.100





Comunity centre



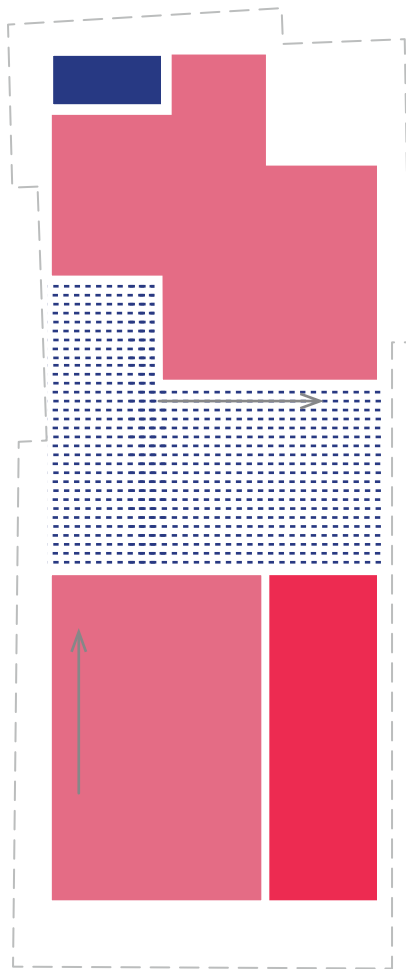
Following the example of the experiences lived in other communities, and the observations done in them, it came out that it is important to have a building exclusively for the community, with no precise use, that can be adapted for the needs of the community.

Normally these community buildings have a very accessible feeling, so the residents can feel identified with space. At the same time, these buildings have all that is needed to live for a short period of time. Kitchen, bathroom and futon. This is because sometimes some people are invited to the neighbourhood, or some activities may require to stay overnight.

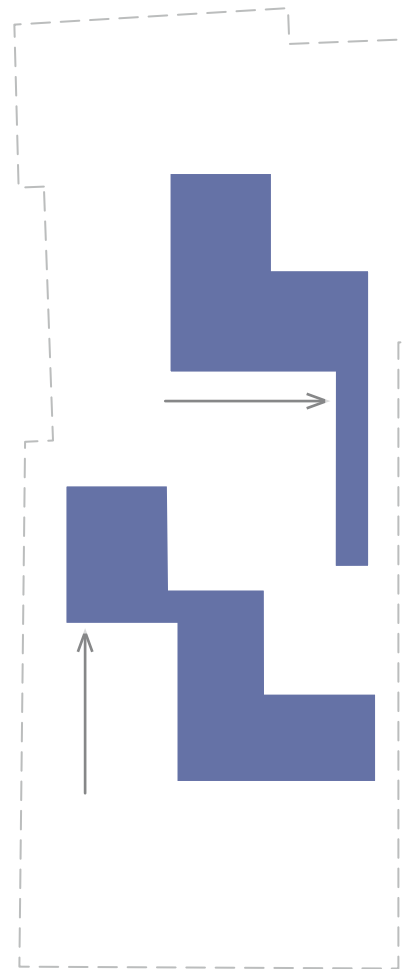
Taking all these aspects into consideration we designed a building exclusively for the community. Thinking in a space that can be multi-purpose. The closure of the first floor is very light, being able to be completely open towards the street. This is done through the traditional doors mentioned above. The idea behind this is to connect as much as possible the city with the buildings. Making the people feel they are welcomed to come inside.

In the middle of the buildings, there is a courtyard which is the centre of the project and the main meeting point. This can be accessed also through the small alleys at the sides of the buildings.

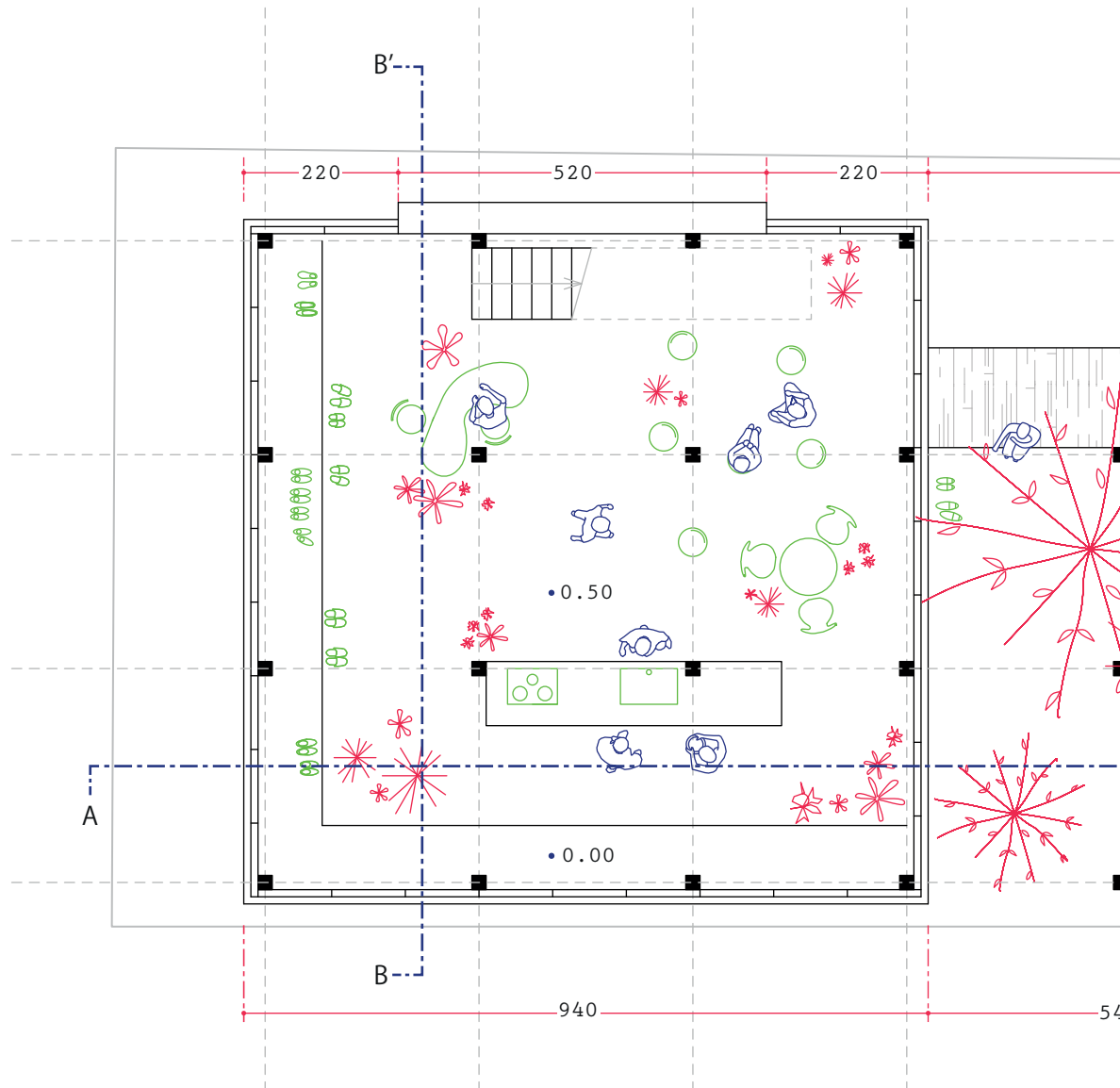
Ground Fl



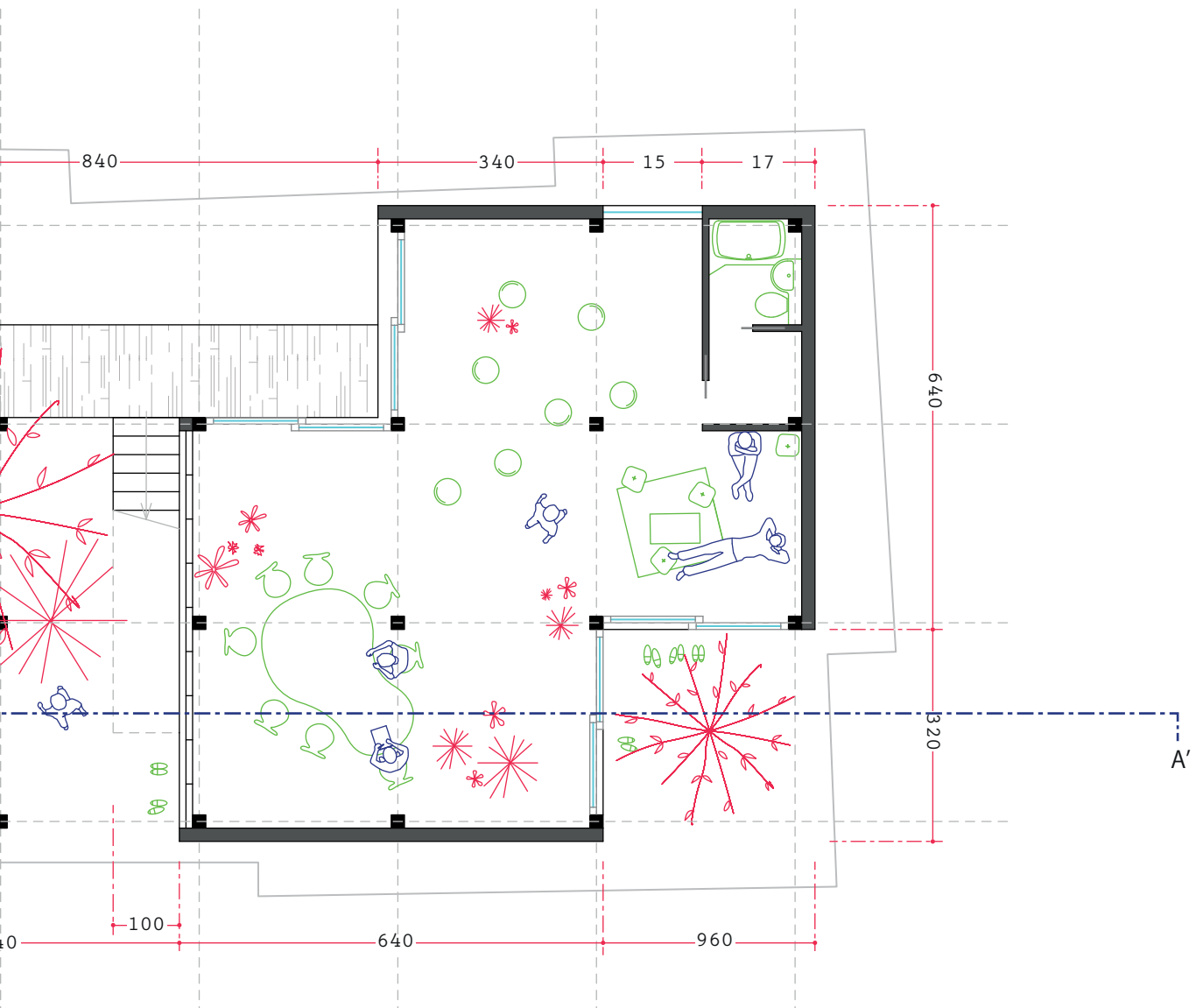
1st F



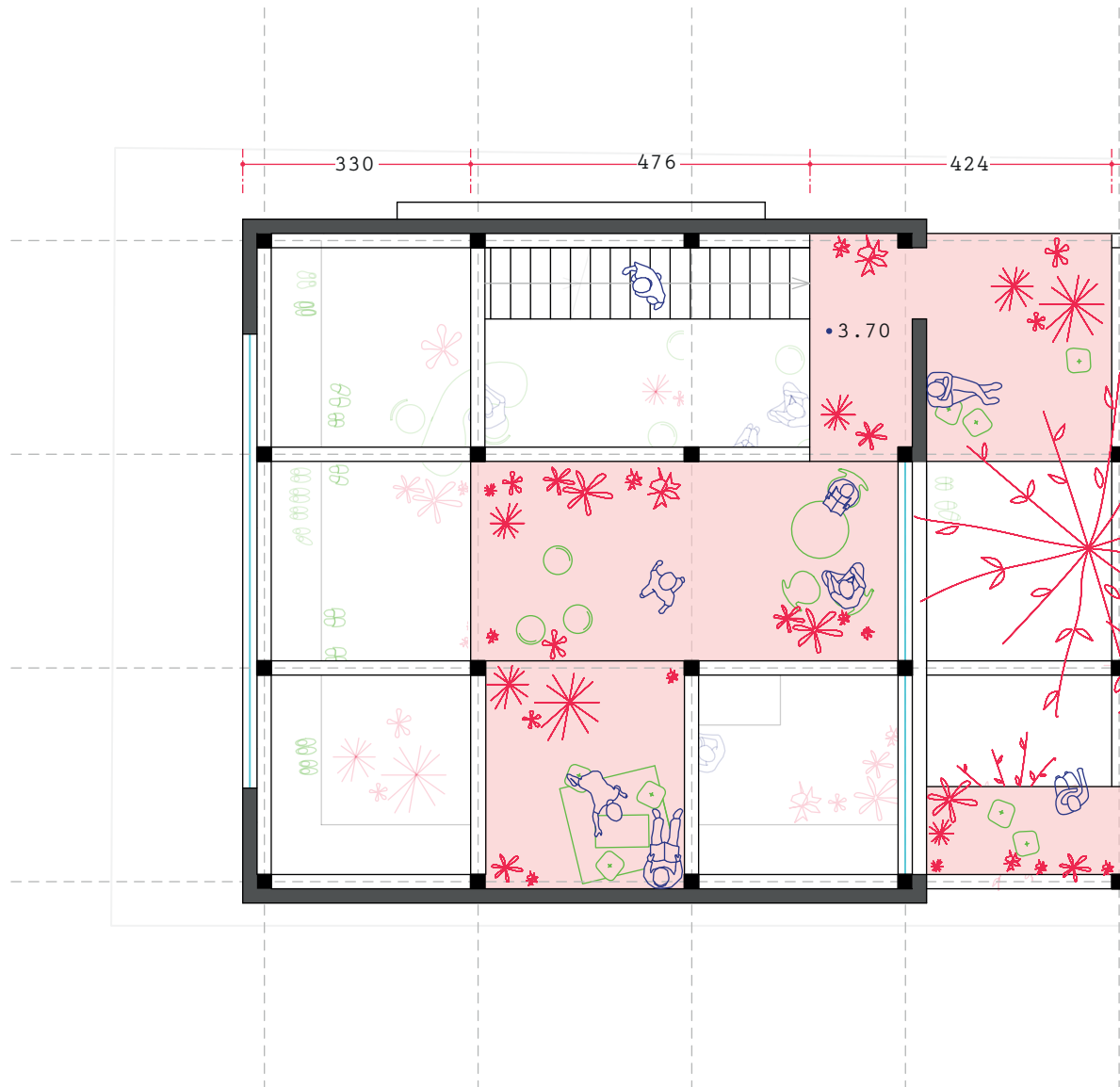
- | | | | |
|---|-------------|---|--------------------|
|  | Courtyard |  | multi-purpose room |
|  | Tatami room |  | Kitchen area |
|  | WC | | |



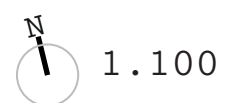
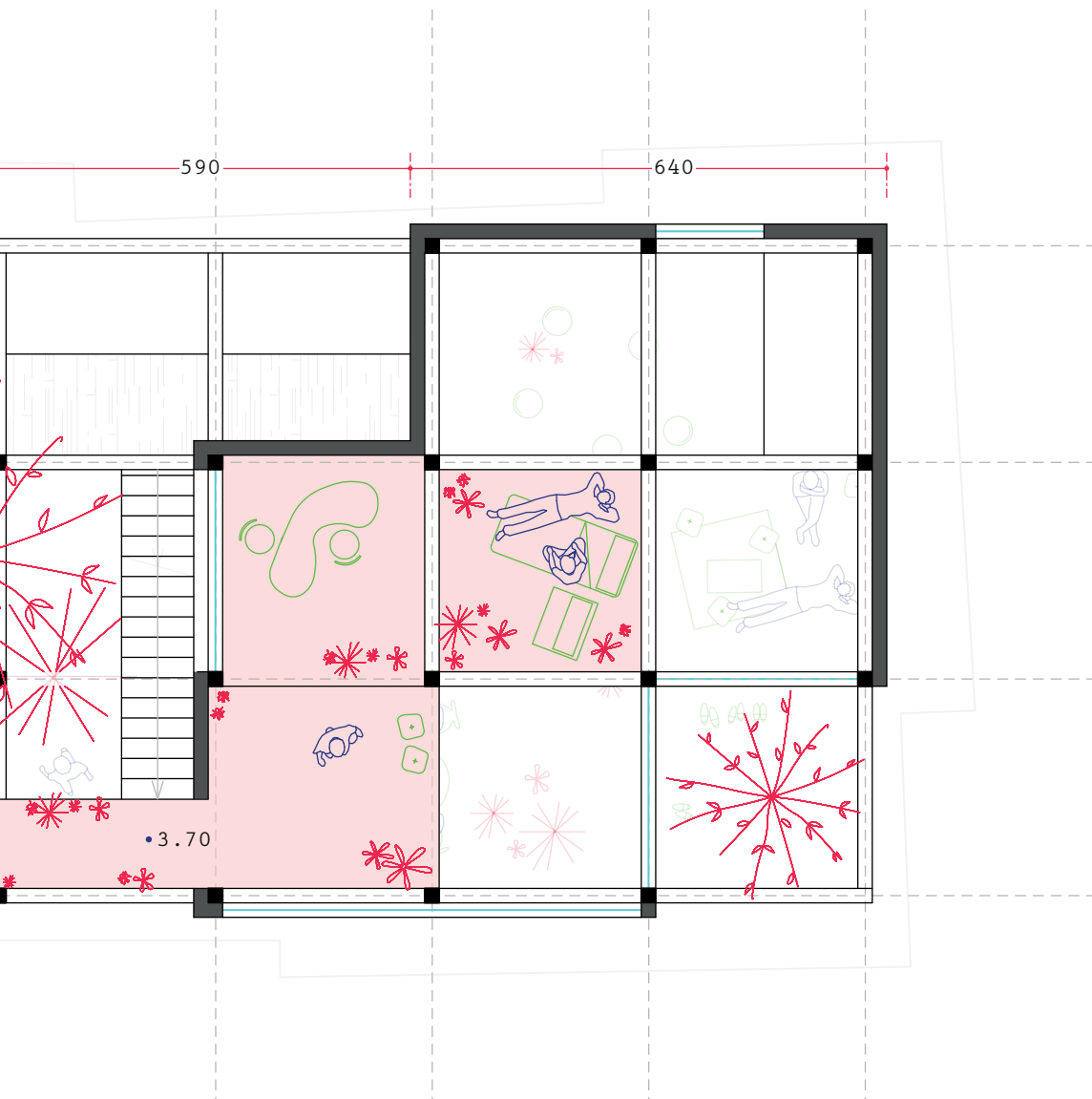
1階
Ground Floor

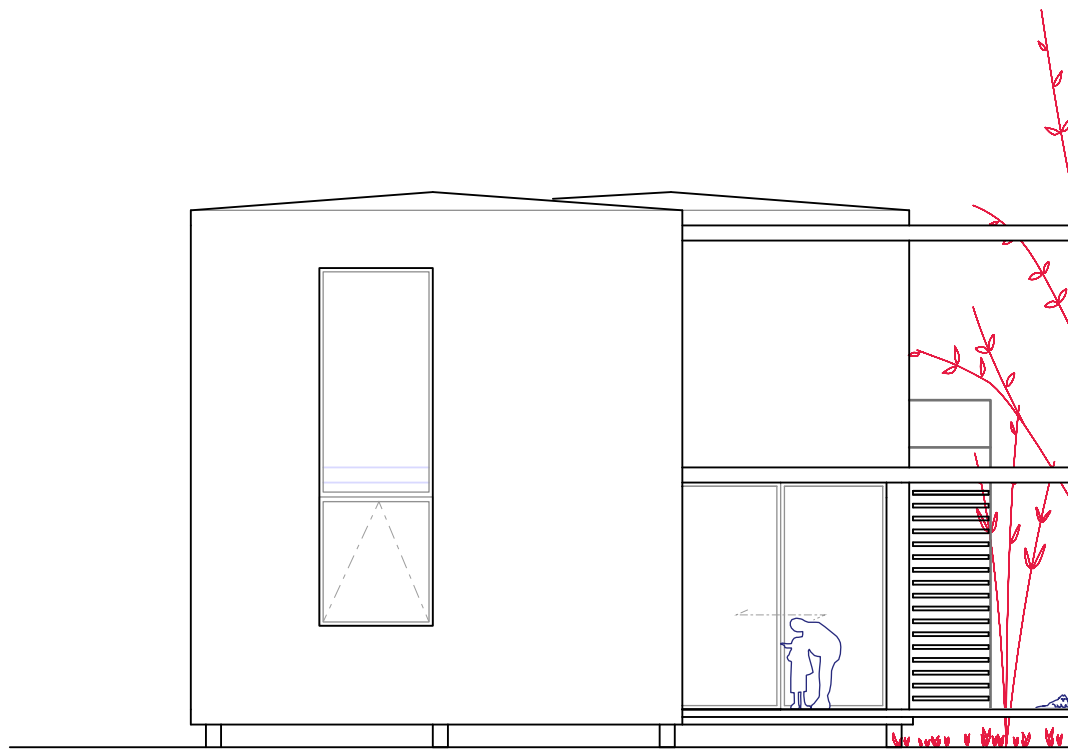


N
1.100

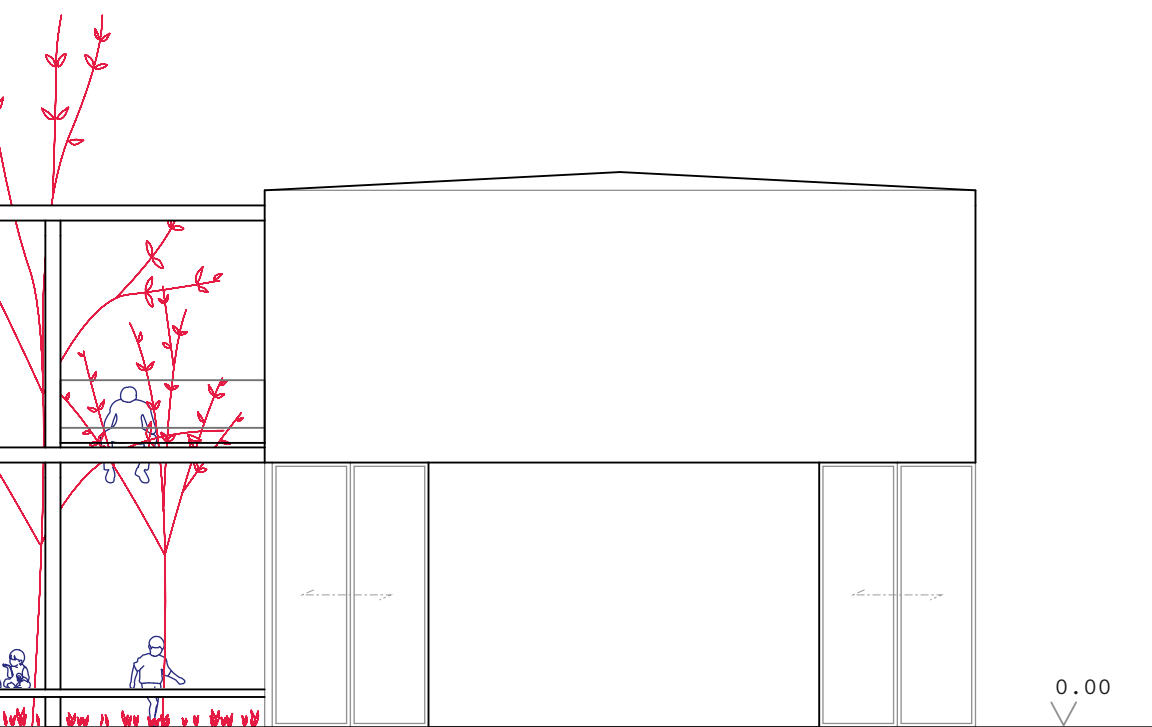


2階
1st Floor

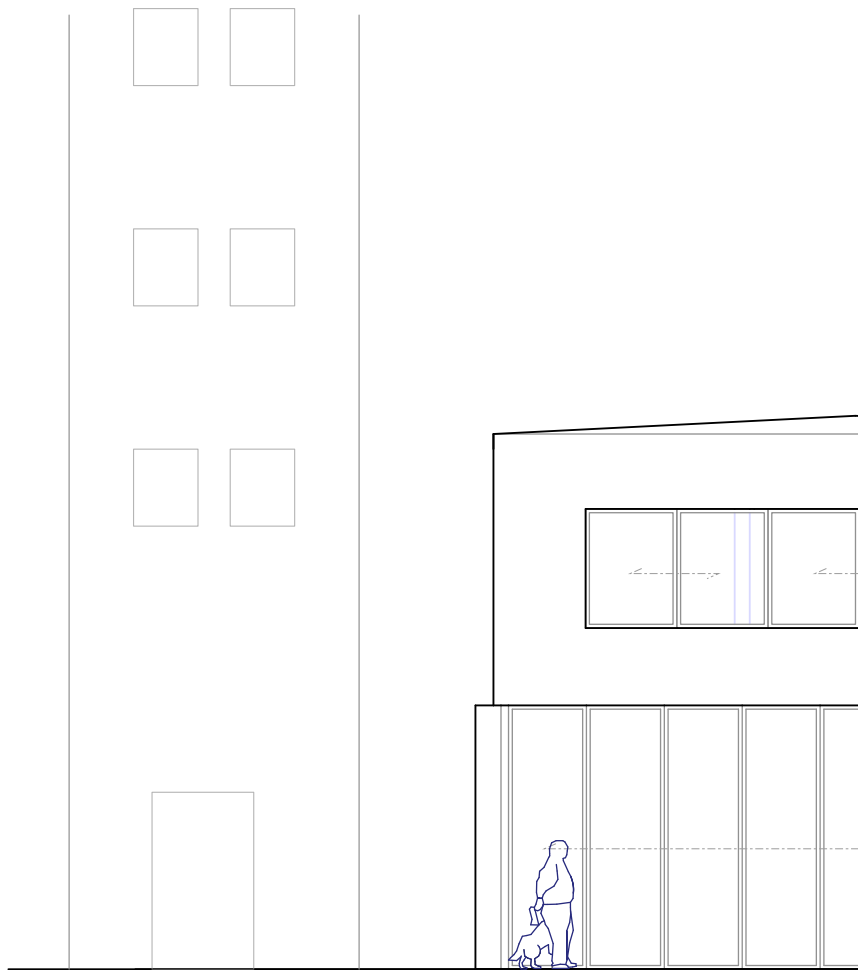




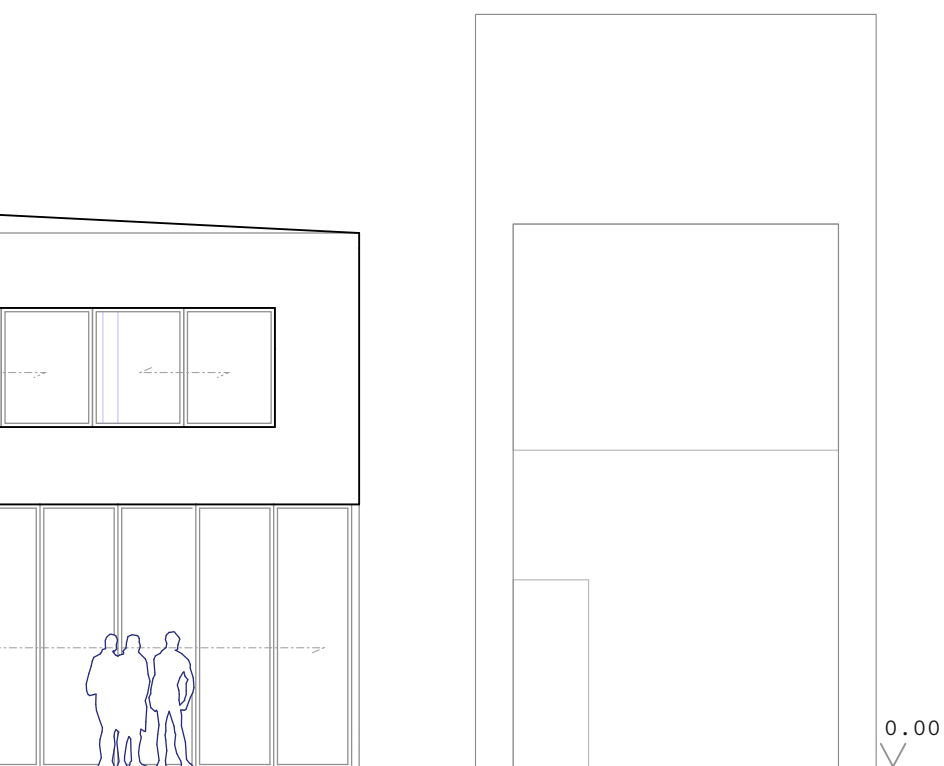
北立面图
North Facade



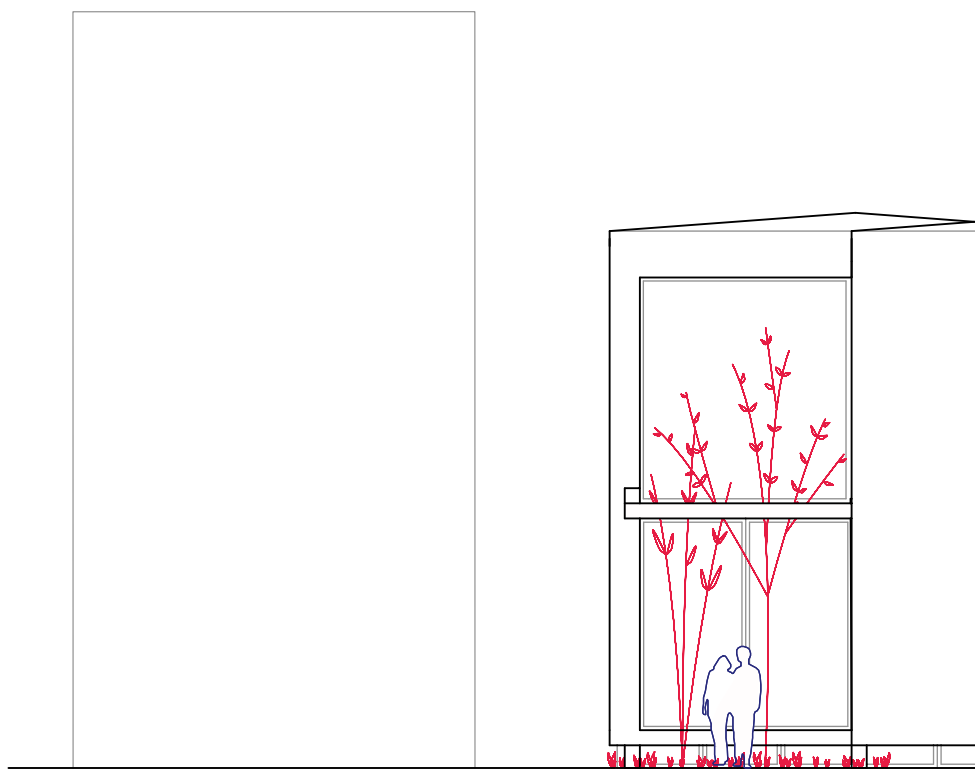
1.100



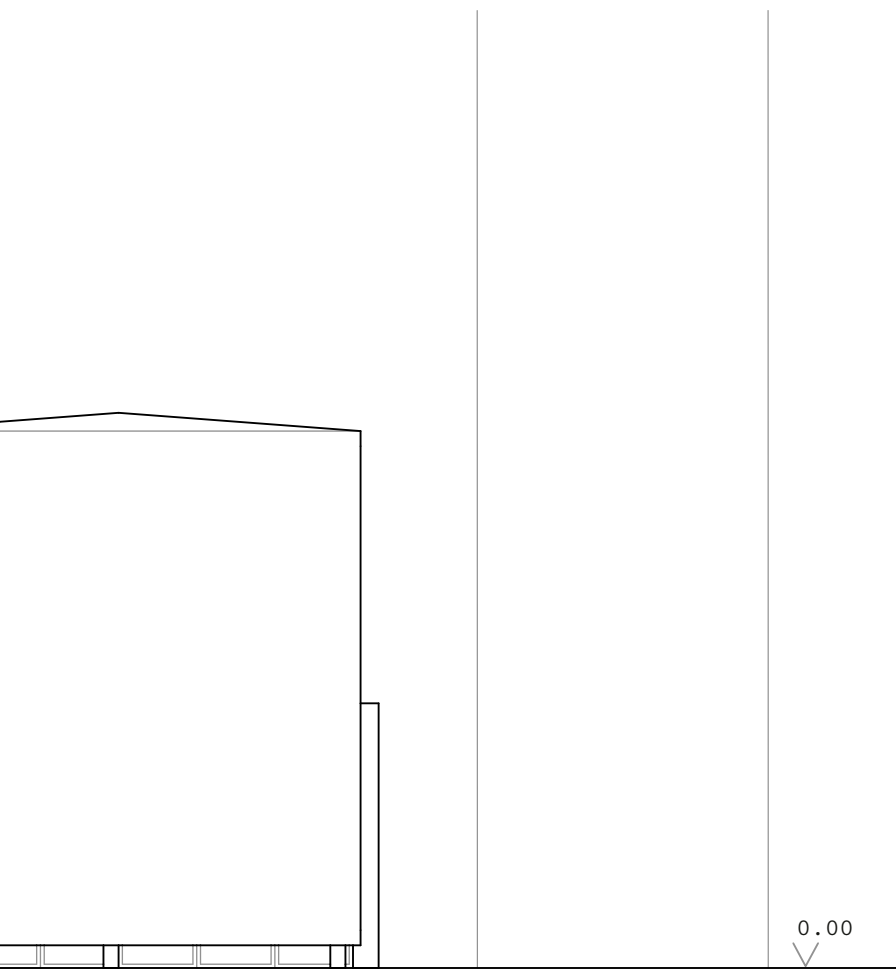
正面立面図
Front Facade



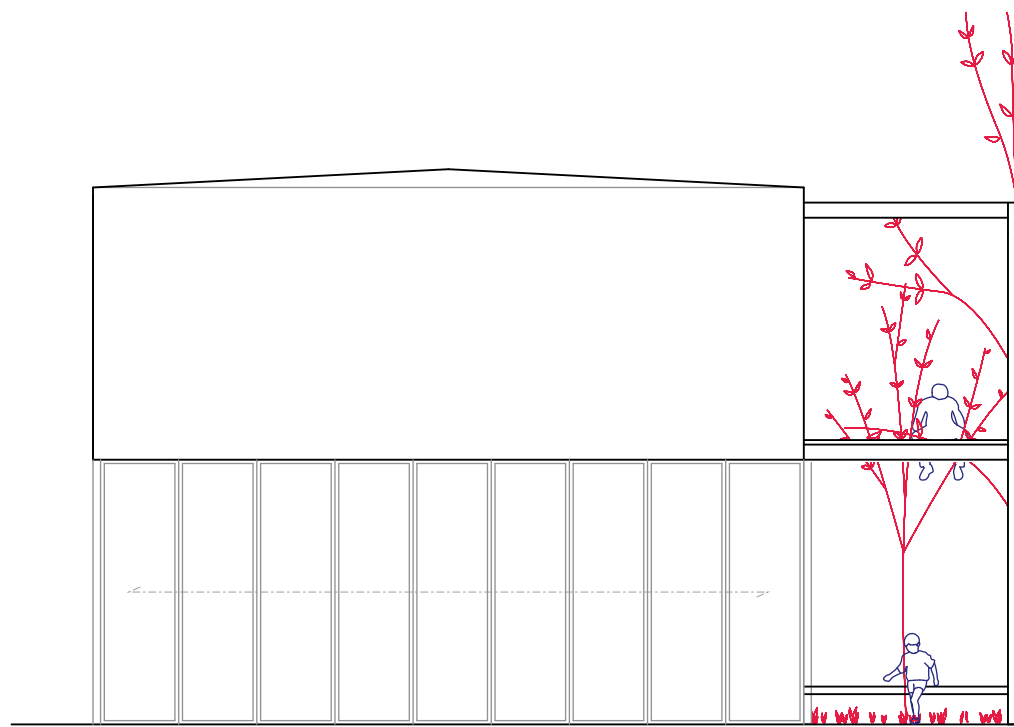
1.100



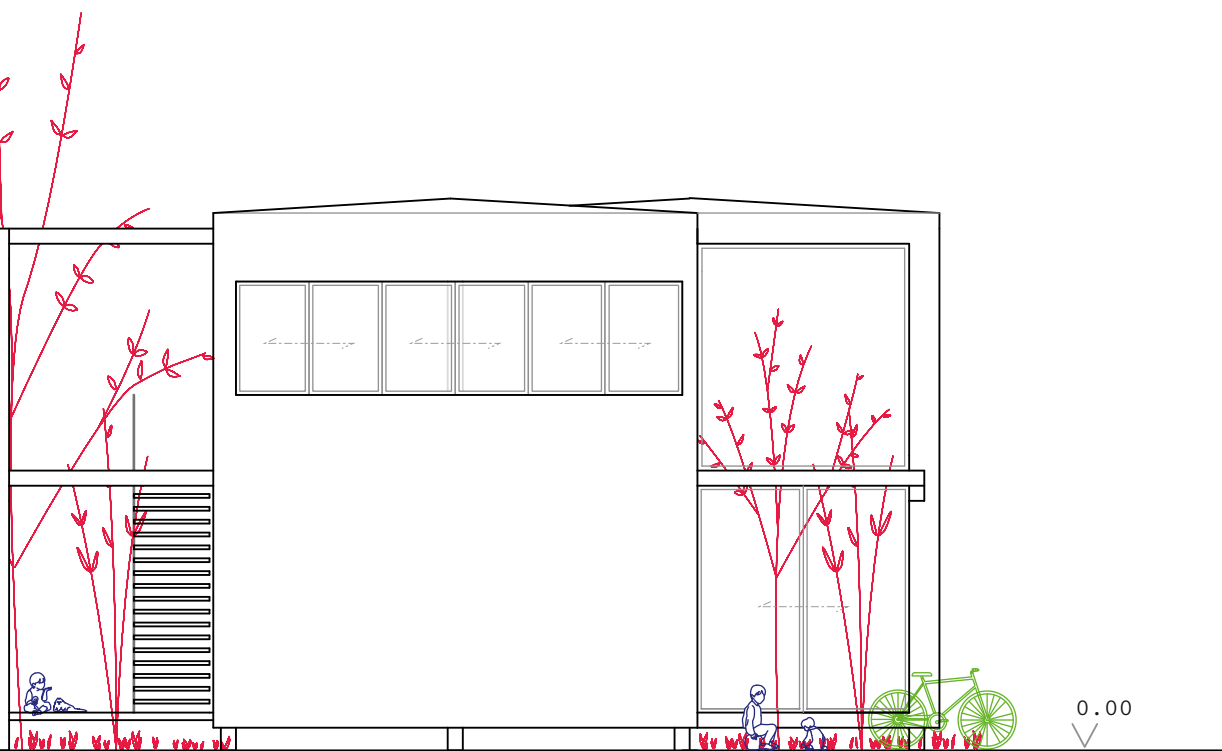
背面立面图
Back Facade



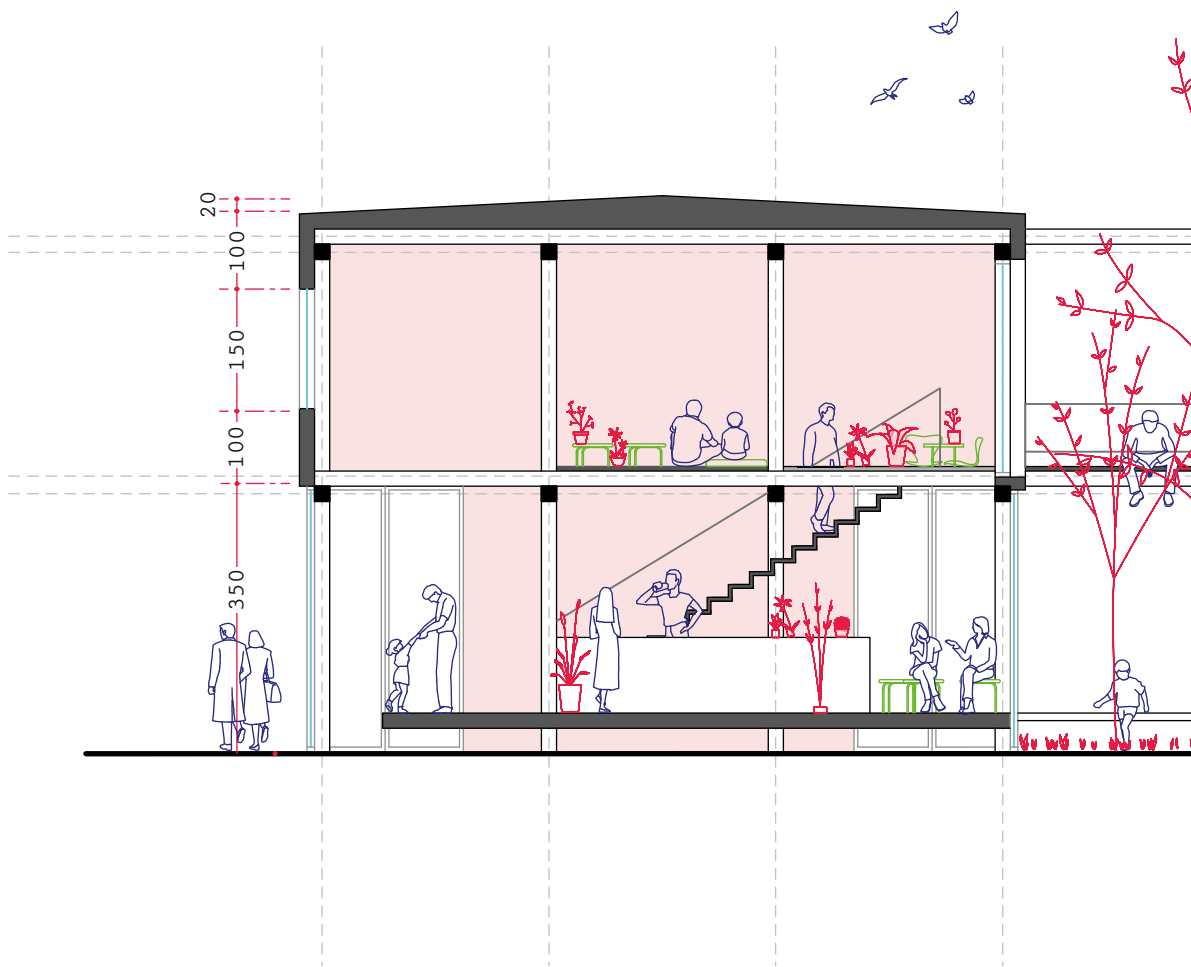
1.100



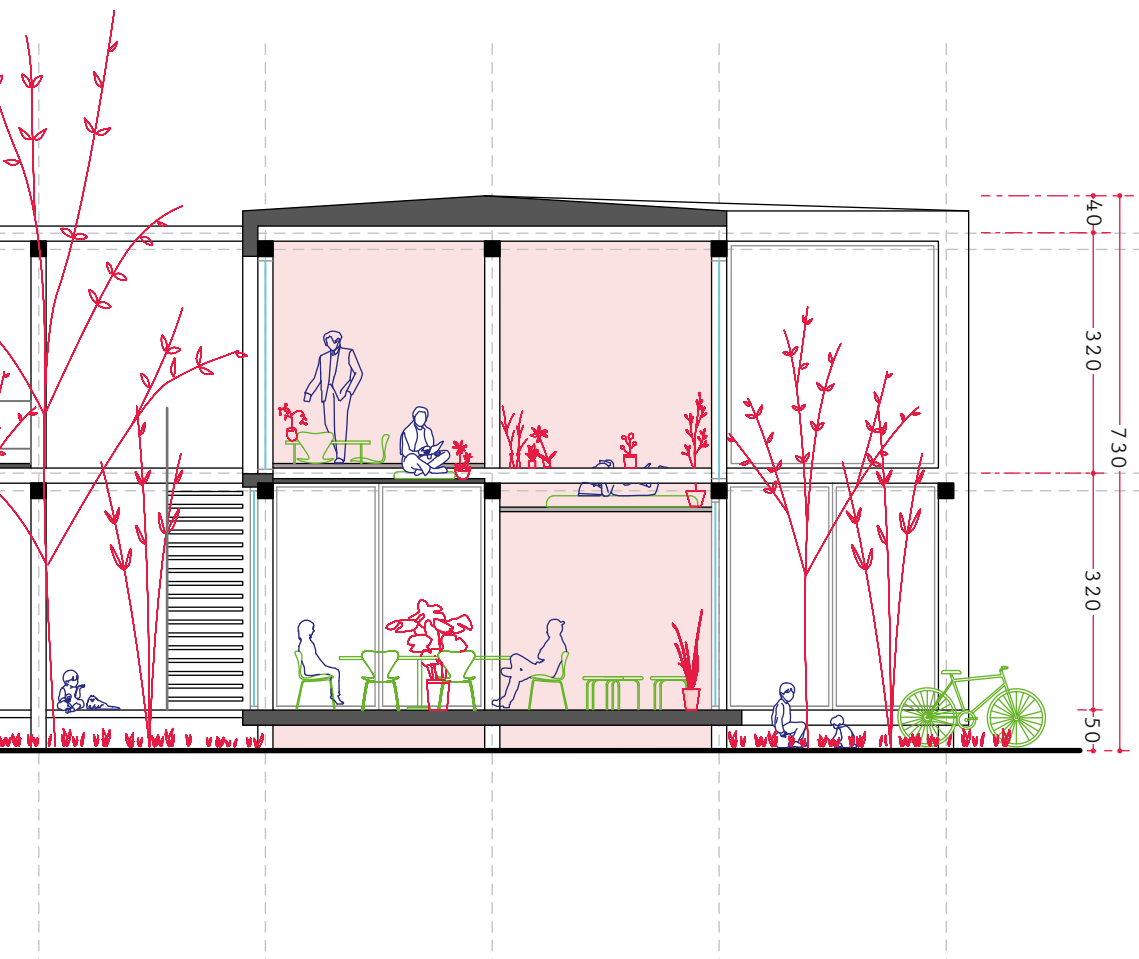
南立面图
South Facade



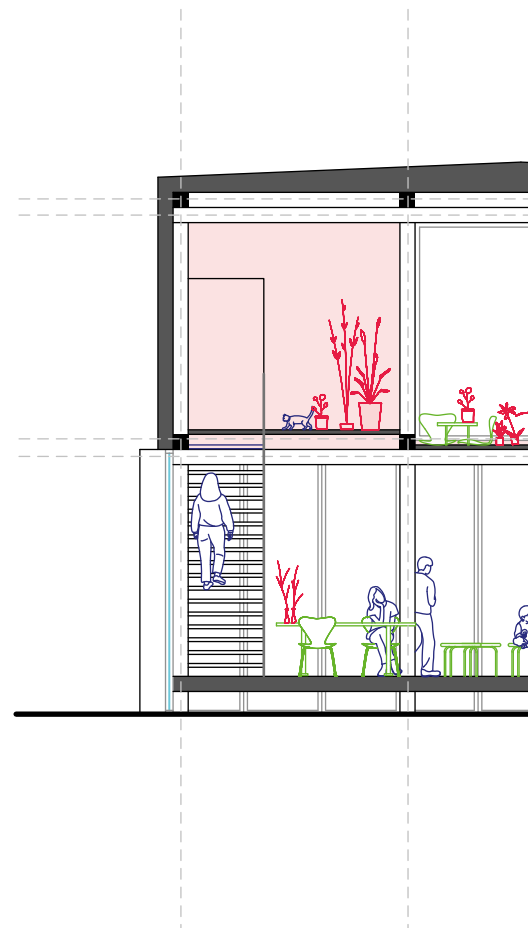
1.100



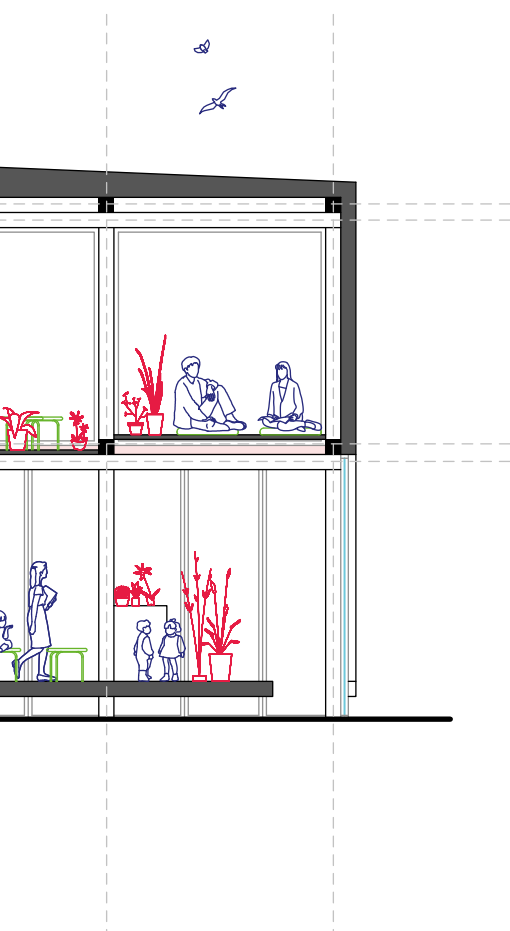
断面图
Section A-A'



1.100



断面図
Section B-B'

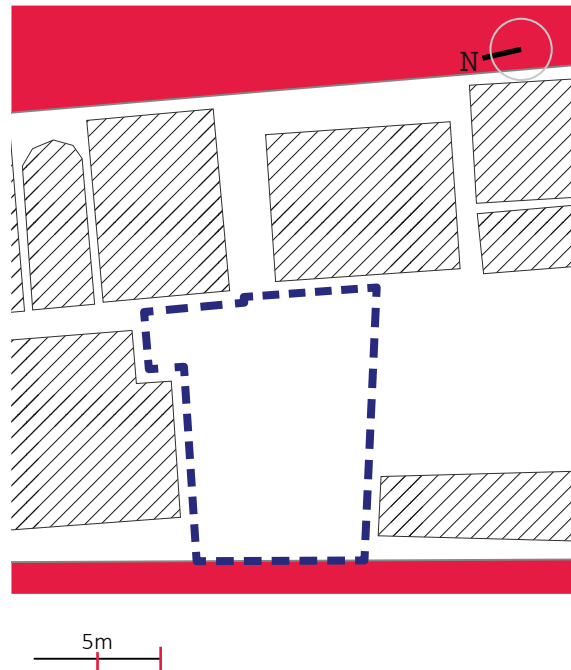


1.100





Gallery



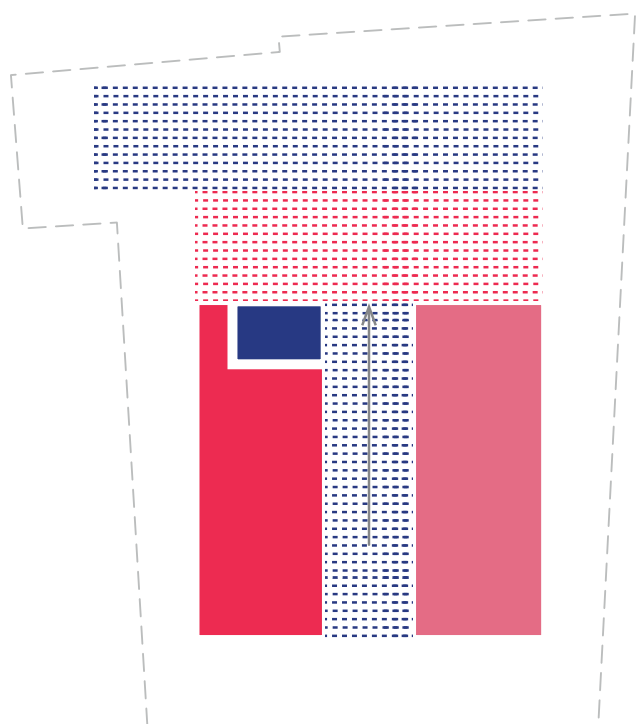
The idea to design a gallery comes from the high economic level of the area, as we want to maintain a cultural level at the same time that we improve the community. This exhibition area pretends to be also possible to rent by the locals if there are any initiatives. The exhibition area is on the second floor while in the first one there is an information point, for the tourist and the residents. In Front of it, there is a shop that can be related to the exhibition above or be rented as well.

This building is the only one from the four proposals which are closed to the exterior, completely focussing on what happens in the interior. The stairs

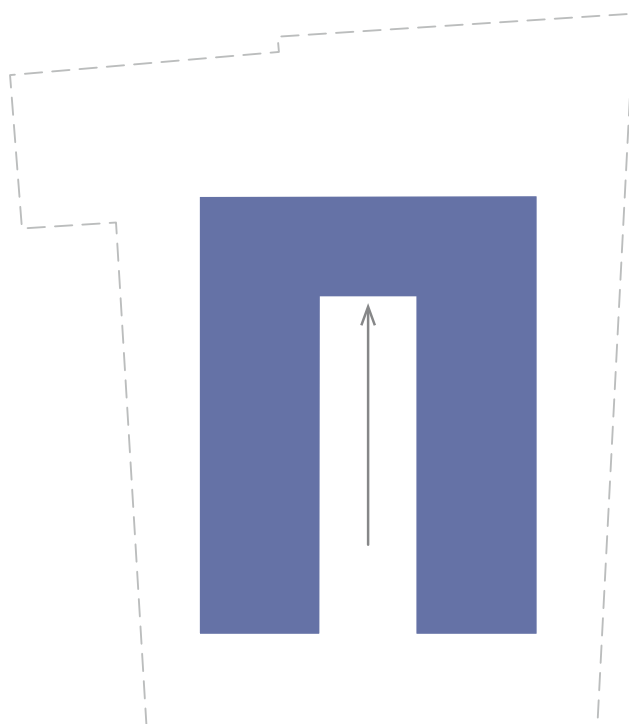
are in the central area, in the middle of a courtyard. This central courtyard is the main point of light for the building, as all the rooms are looking towards it.

In the back, there is a courtyard with a terrace. This is a relaxing space, the idea is to see the different seasons through the year. At the same time, the second floor is looking towards this courtyard, the idea is the exhibition to be framed by this courtyard, having a background the trees and the different seasons. This makes that the atmosphere of the exhibition area is in constant change

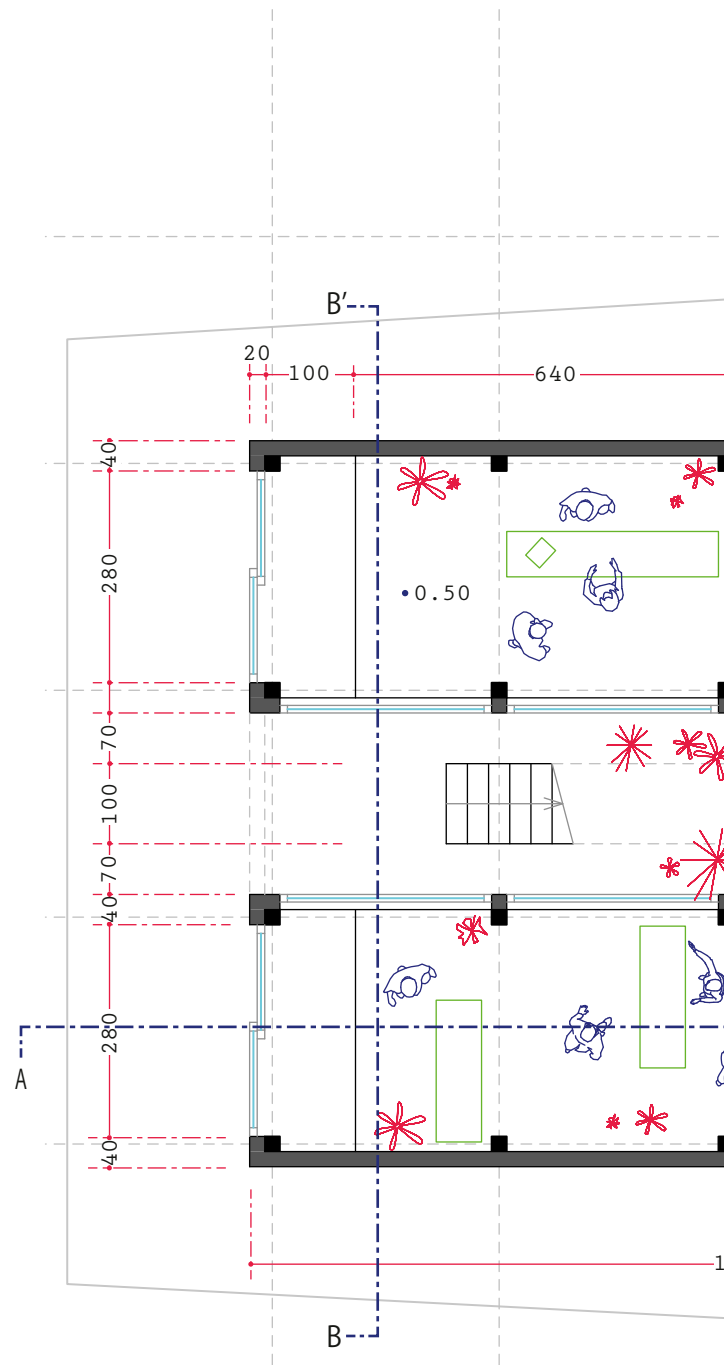
Ground F1



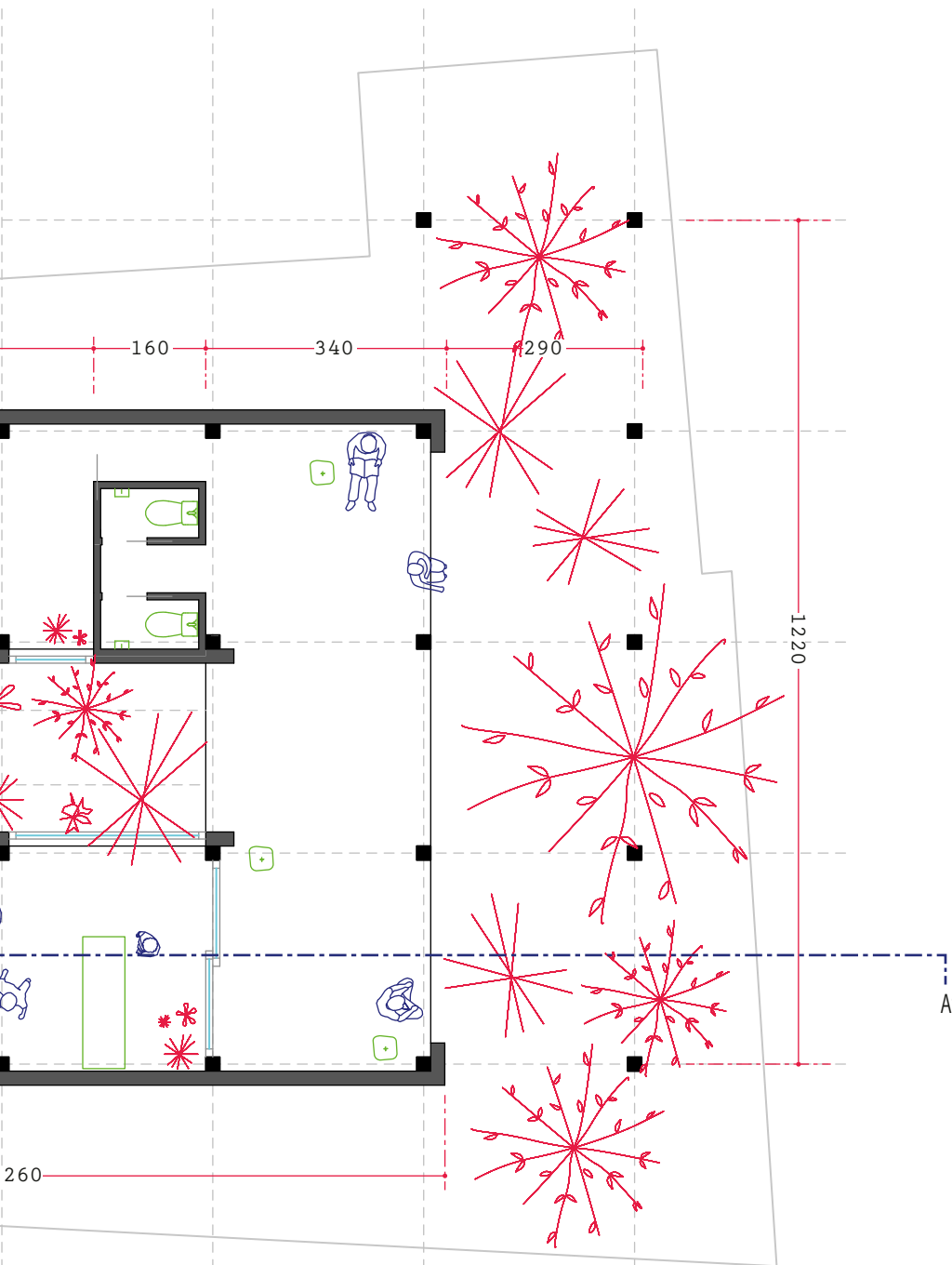
1st F



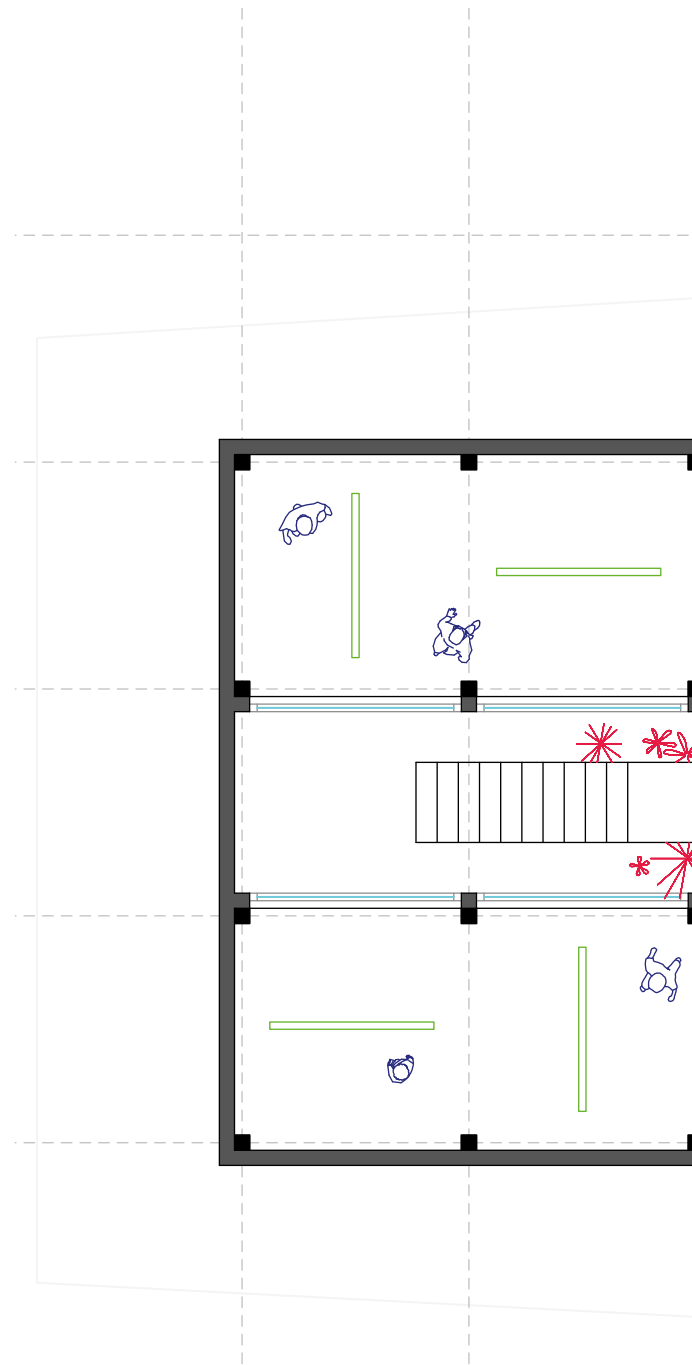
- | | | | |
|---|-----------------|---|------------|
|  | Courtyard |  | Terrace |
|  | Exhibition area |  | Shop |
|  | WC |  | Info point |



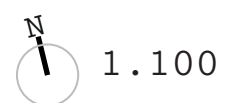
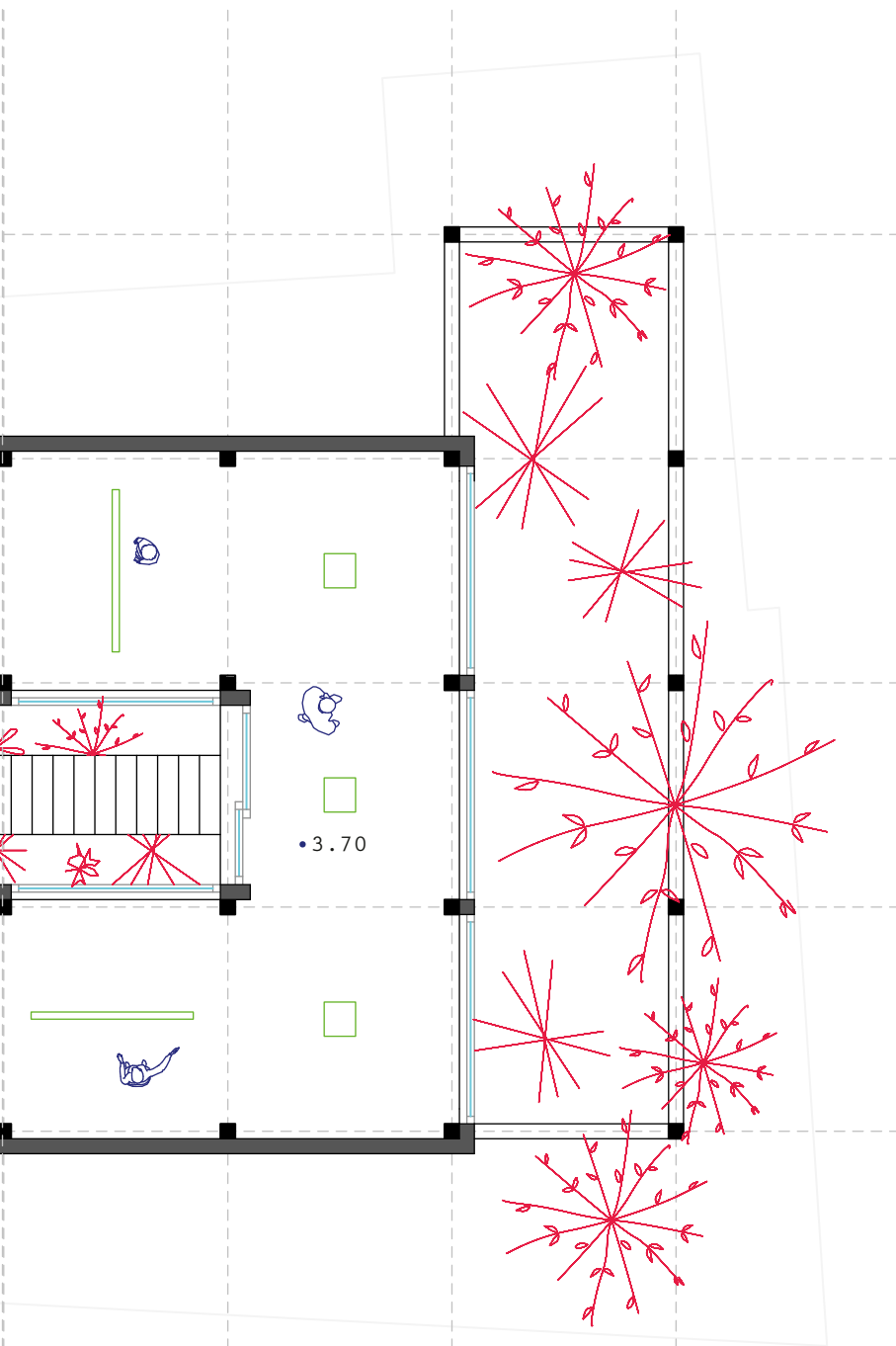
1階
Ground Floor

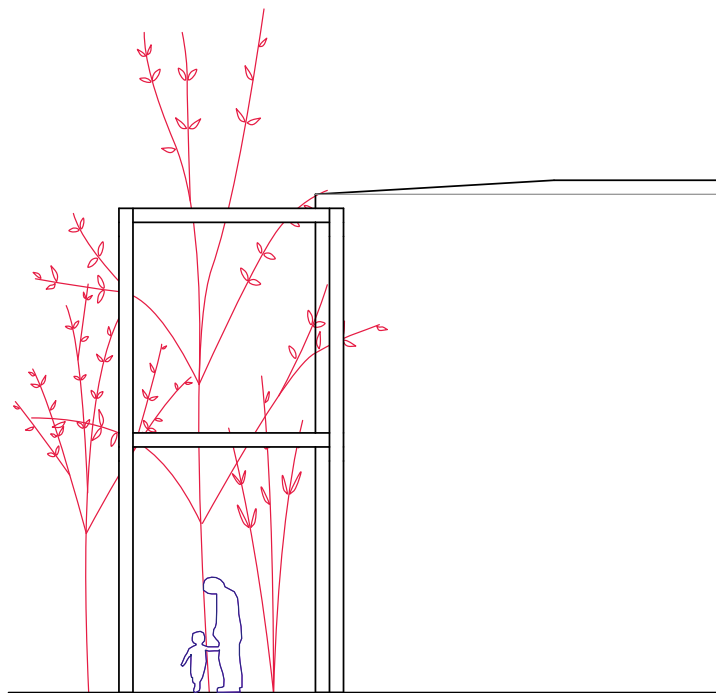


N
1.100

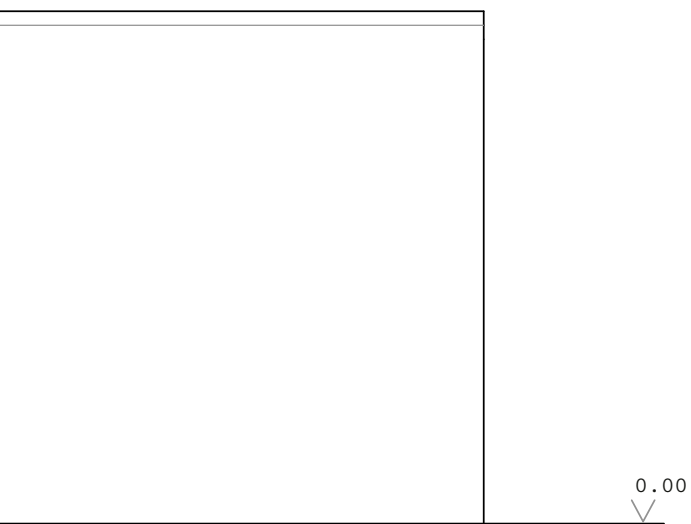


2階
1st Floor



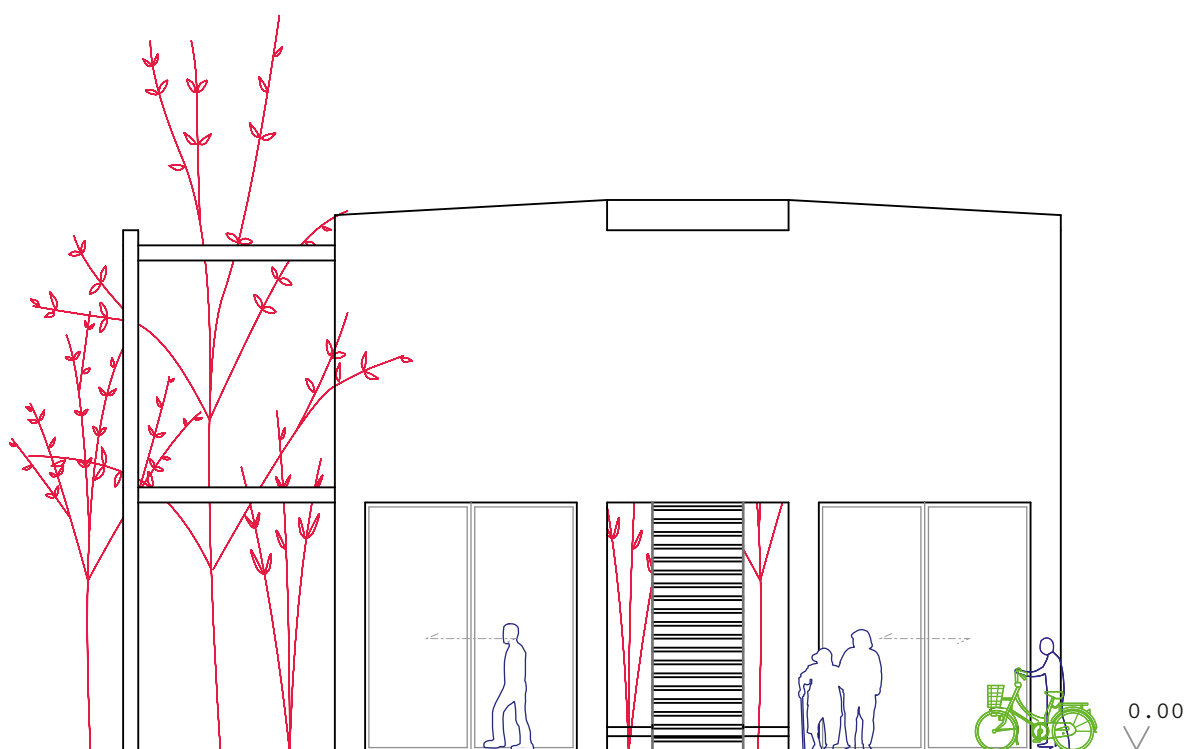


北立面图
North Facade



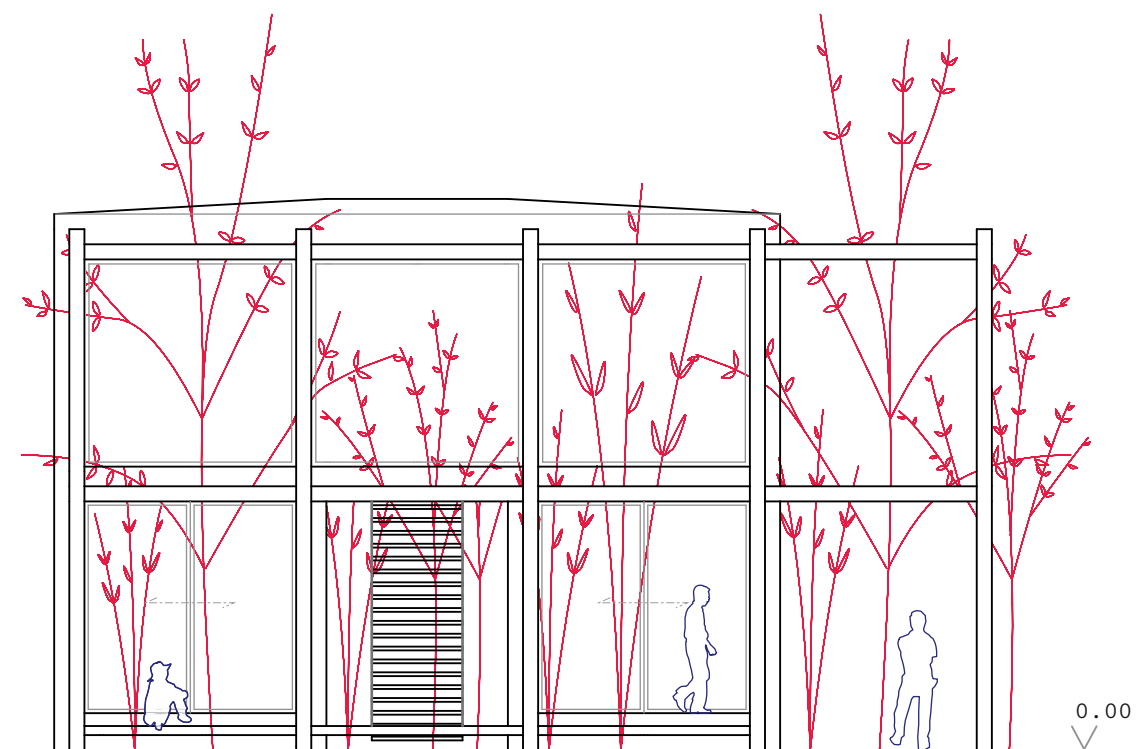
1.100

正面立面图
Front Facade

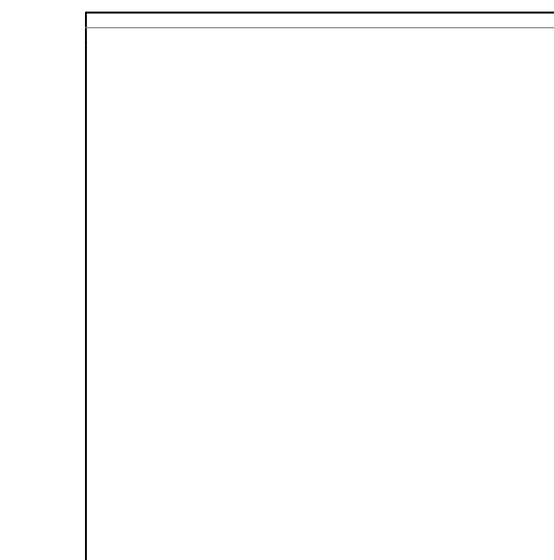


1.100

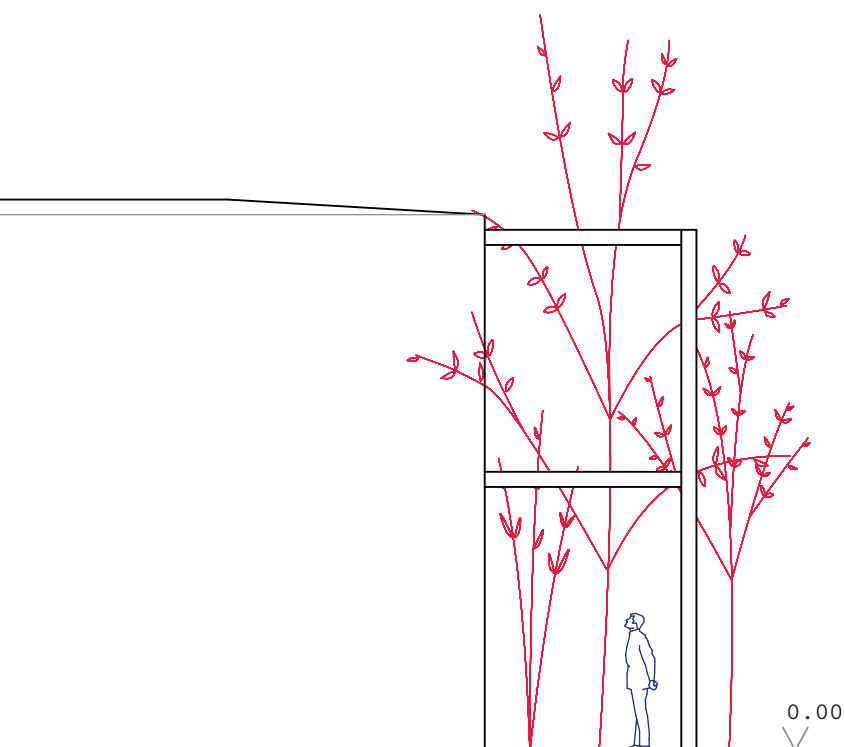
背面立面图
Back Facade



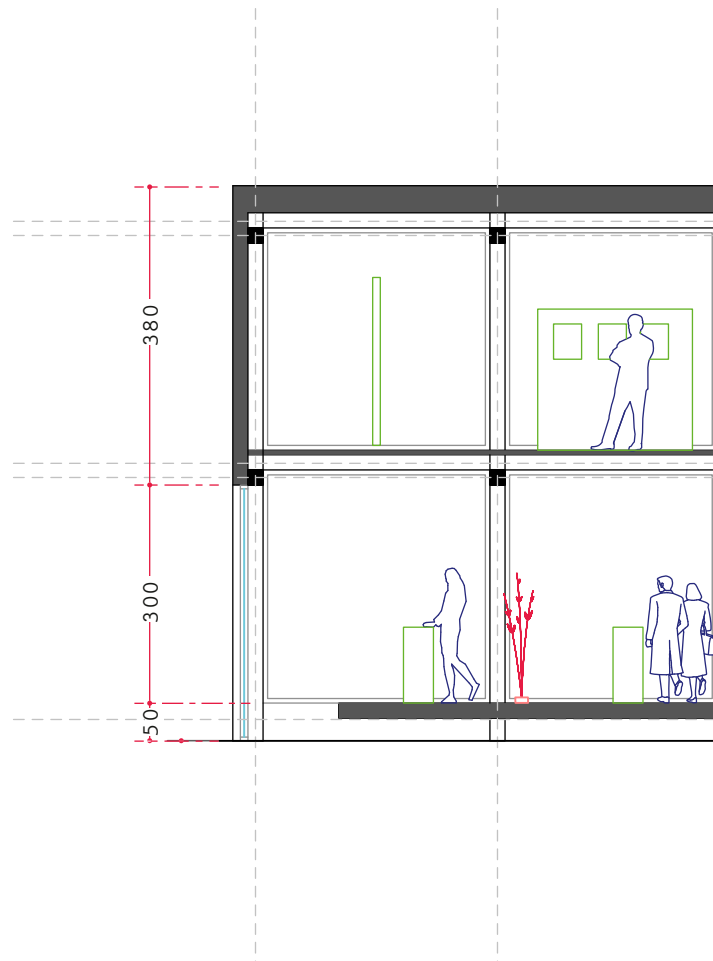
1.100



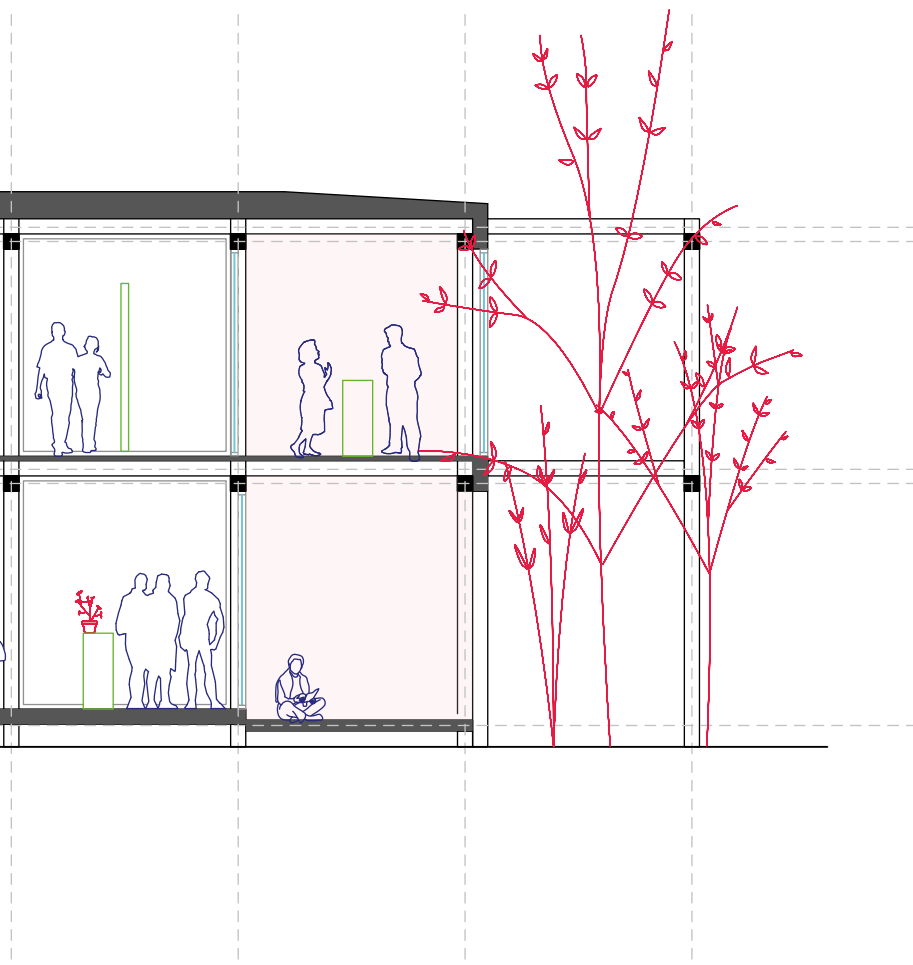
南立面图
South Facade



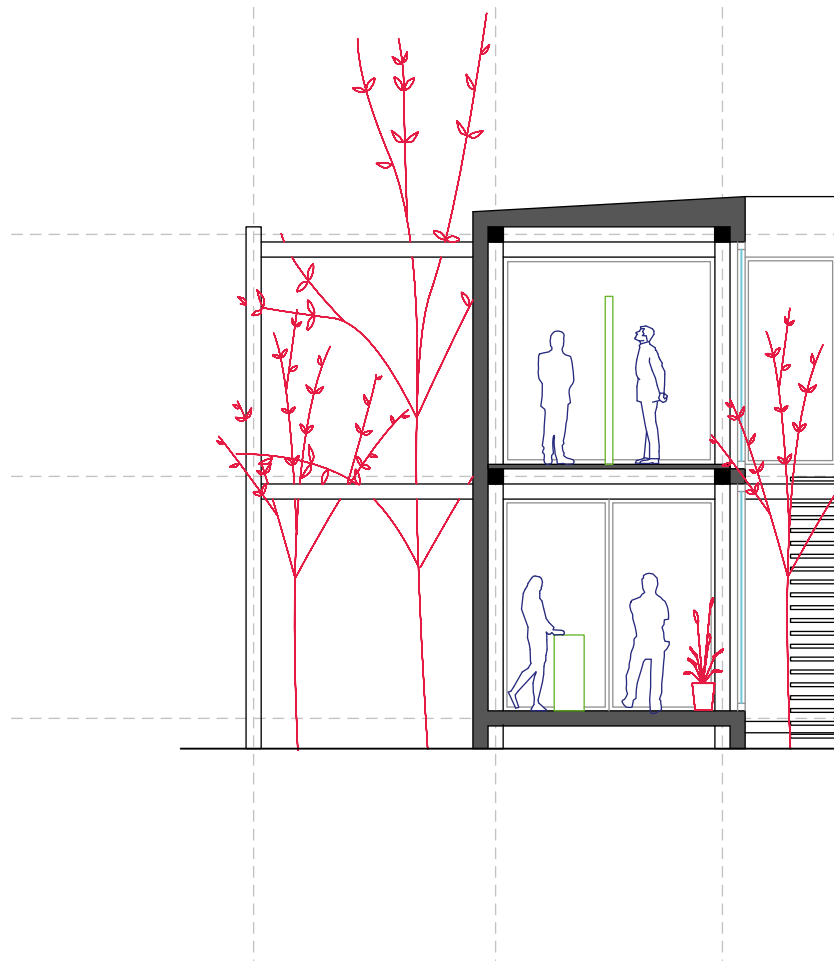
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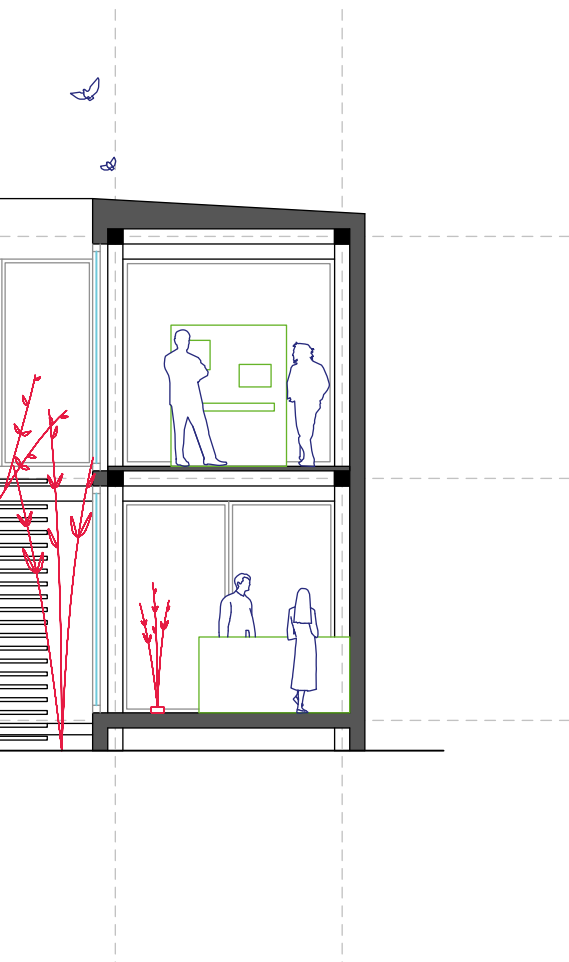
断面図
Section A-A'



1.100



断面図
Section B-B'

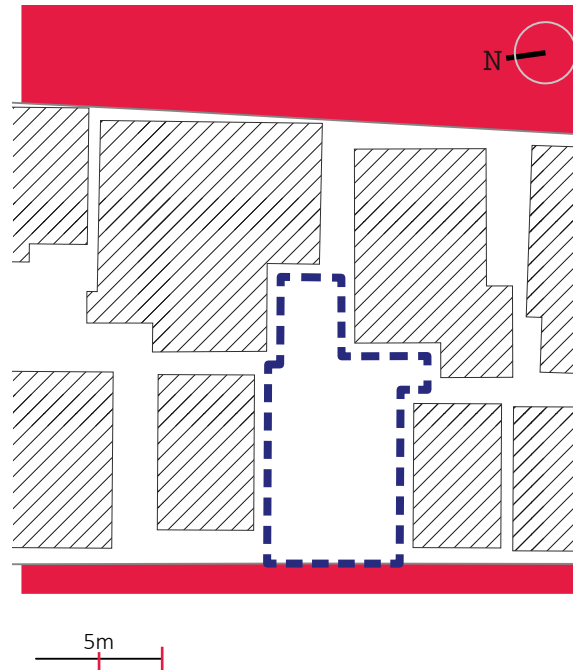


1.100





Coffee shop

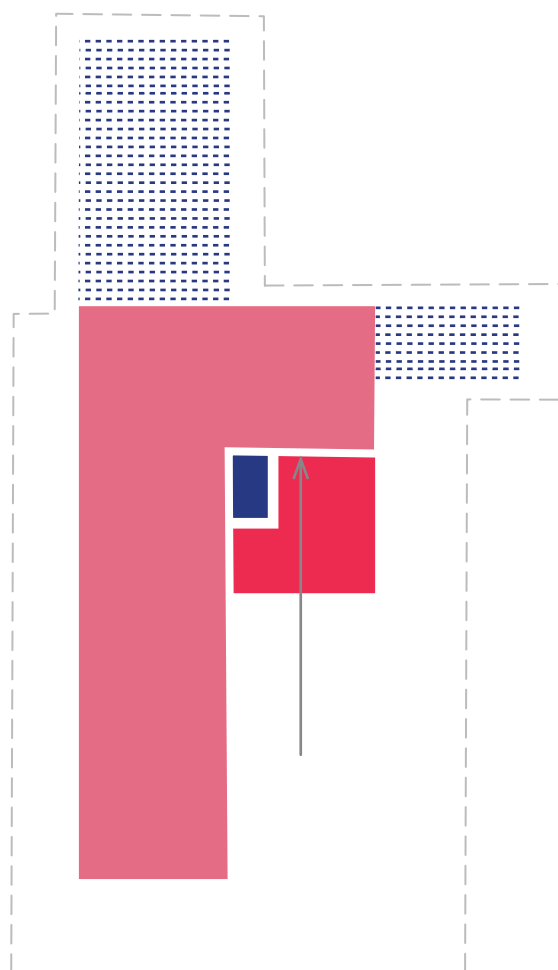


The area is full of coffee shops and mainly bars, still, we decided to design a coffee shop. The reason behind this was always thinking about the type of activities that make the people use a space. This coffee shop doesn't pretend to be only that, but also a space where many activities can be done. At the same time, this place will host some exhibitions and provide a reading area, located on the second floor.

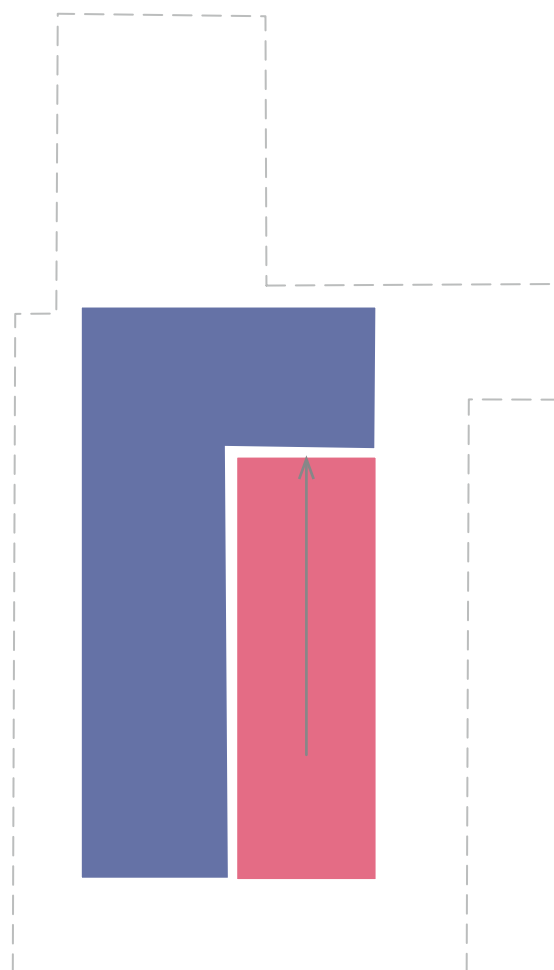
There are two important areas in the buildings. The first one is the stairs to the second floor. This one occupies a whole room. Some of the steps are bigger in order to create a comfortable space to sit. This area is designed to be used also as an exhibition






space and also as a transition to the second floor. The second floor is a tatami area that is thought to be more intimate and more adequate for reading.

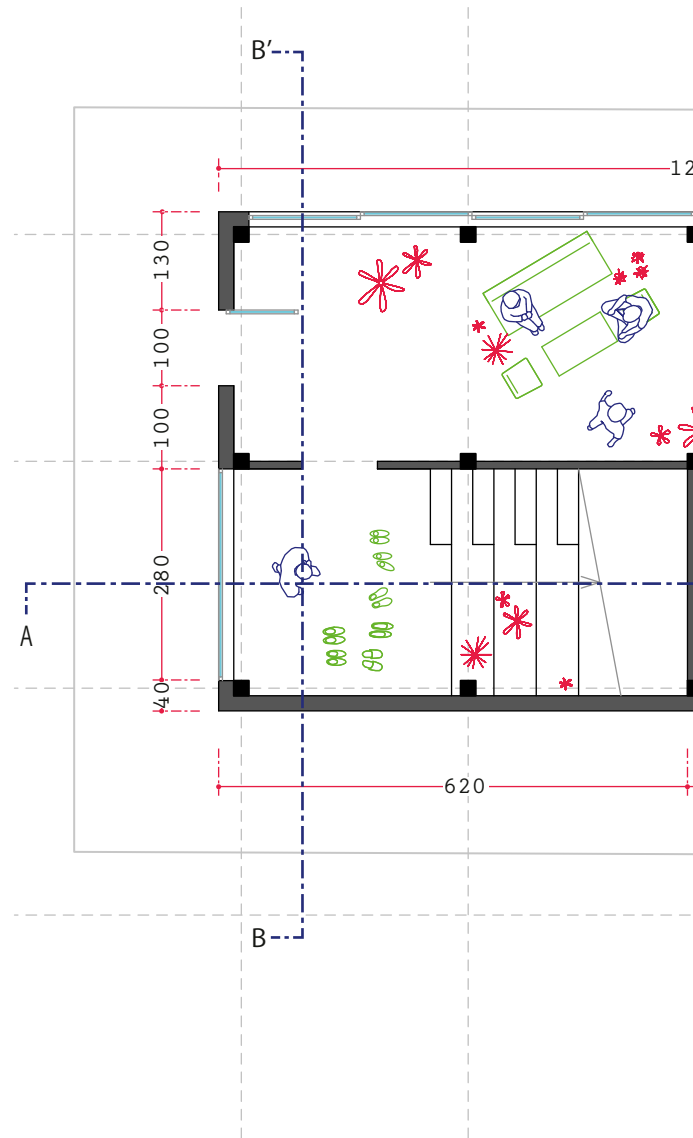
Ground F1



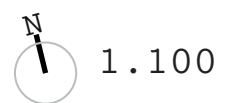
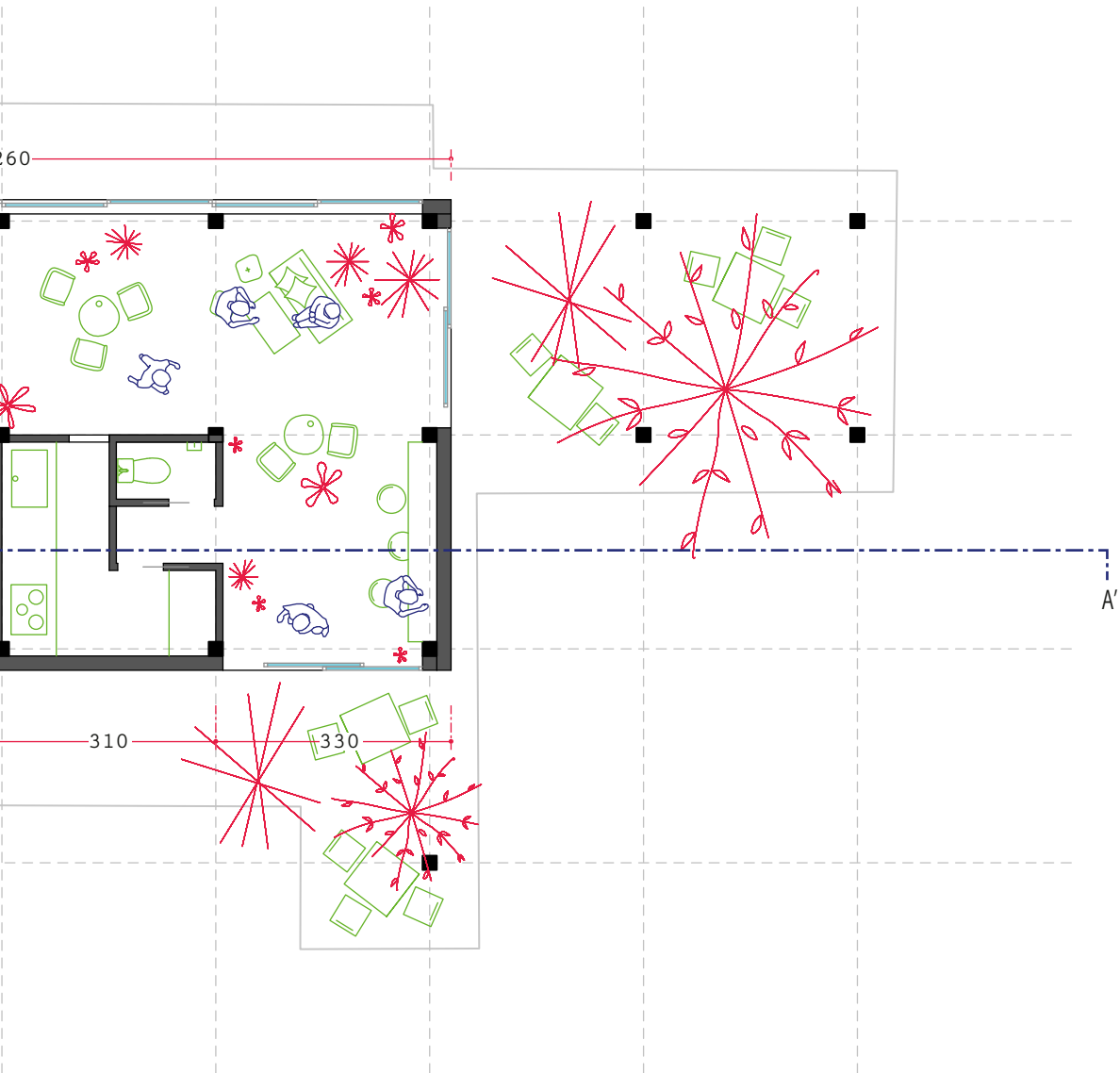
1st F

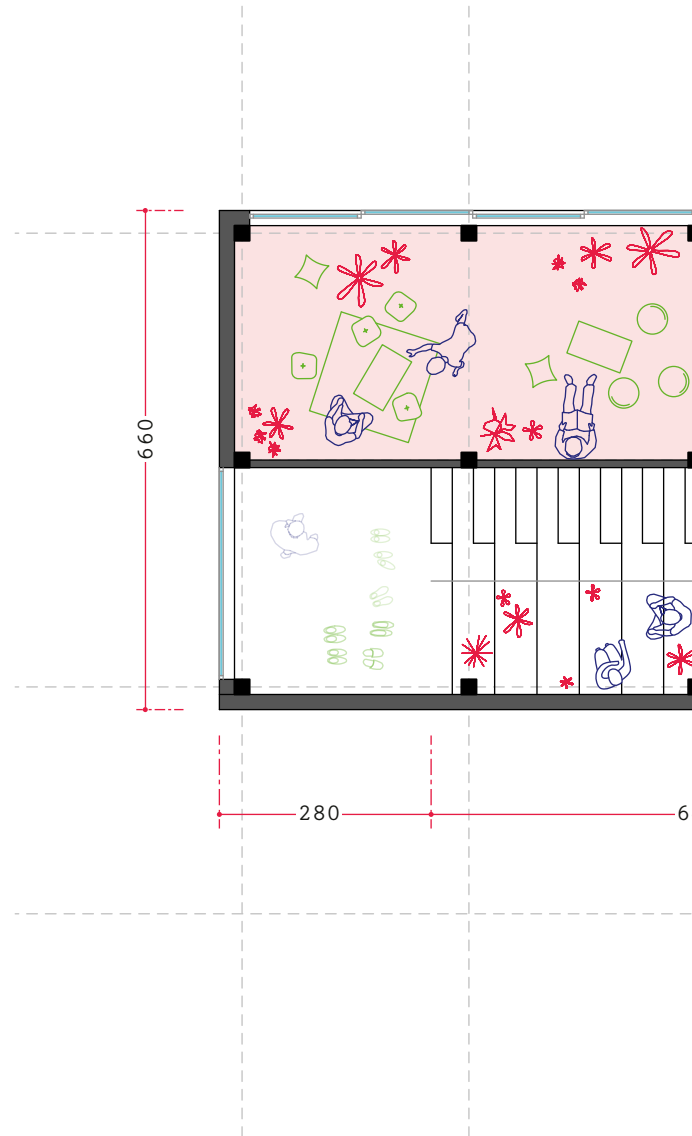


- | | | | |
|---|-------------|---|--------------|
|  | Courtyard |  | room |
|  | Tatami room |  | Kitchen area |
|  | WC | | |

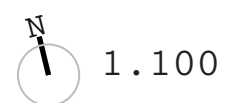
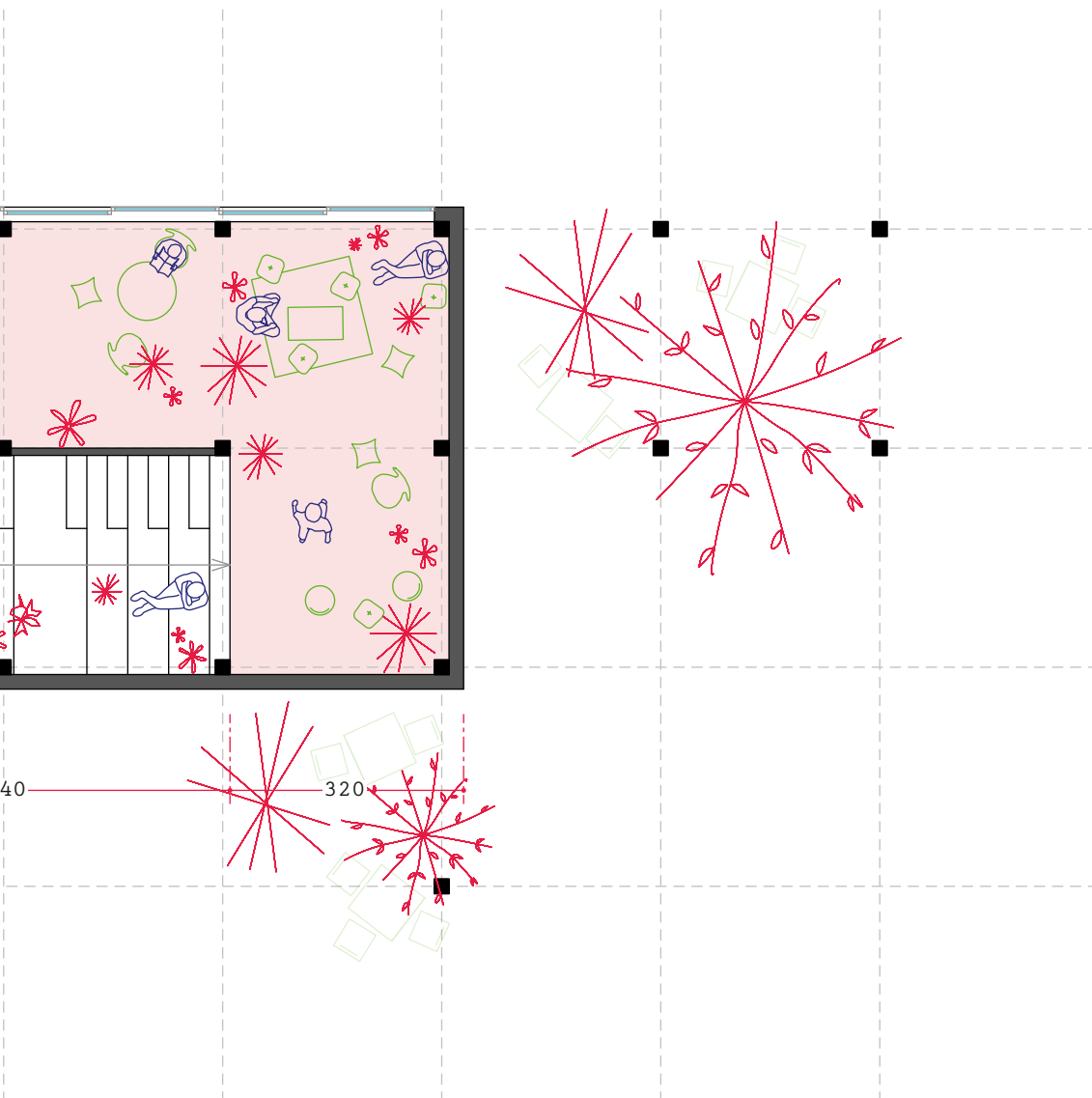


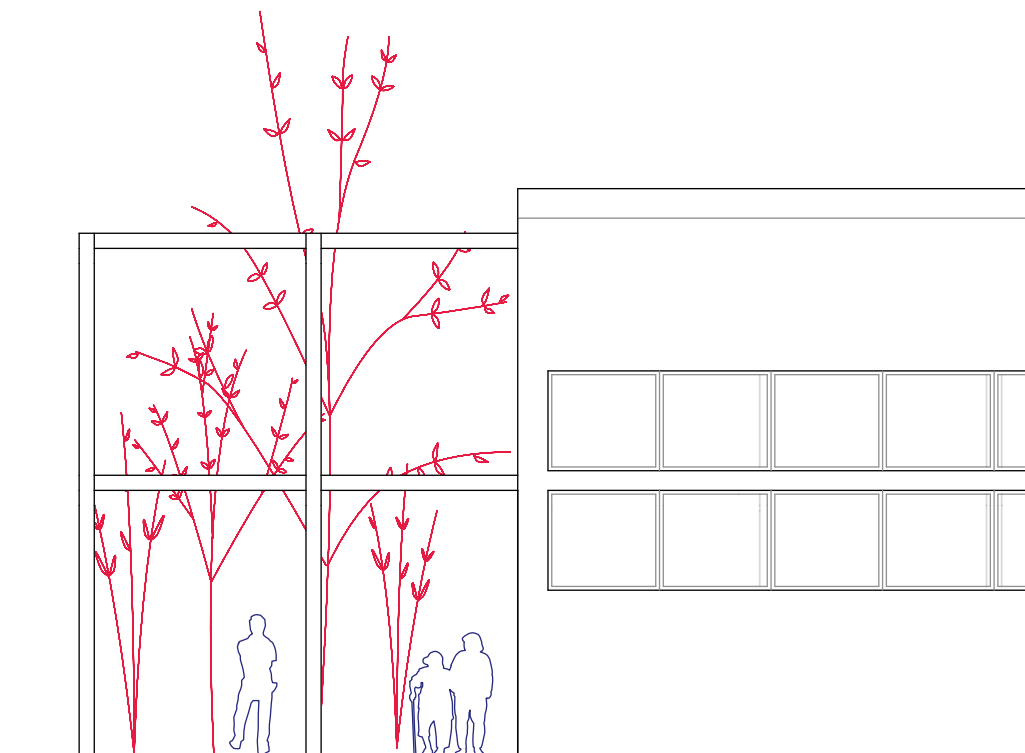
1階
Ground Floor



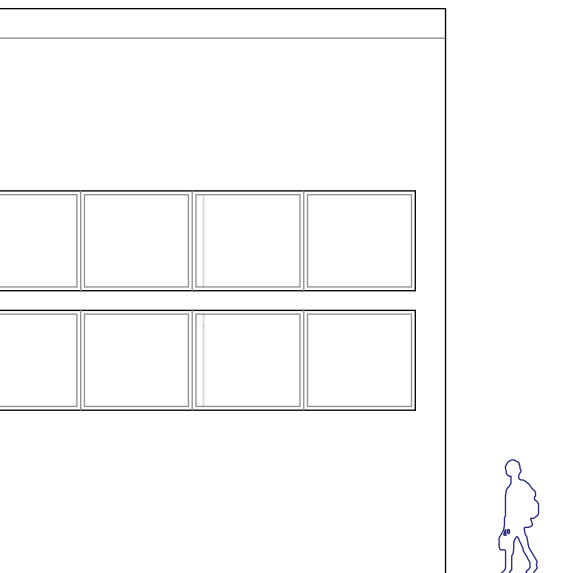


2階
1st Floor



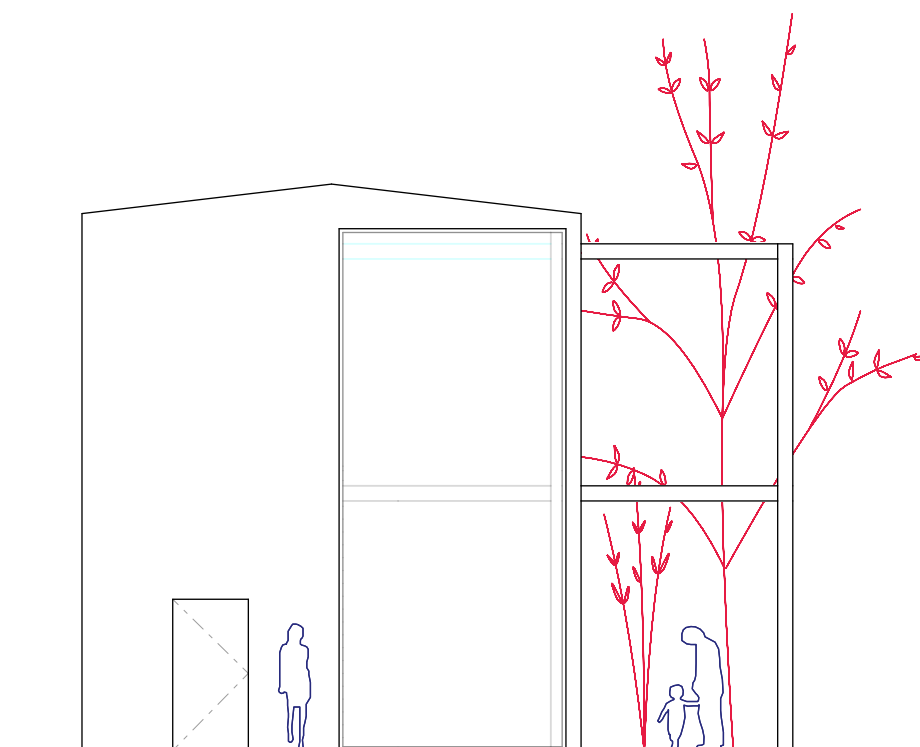


北立面図
North Facade



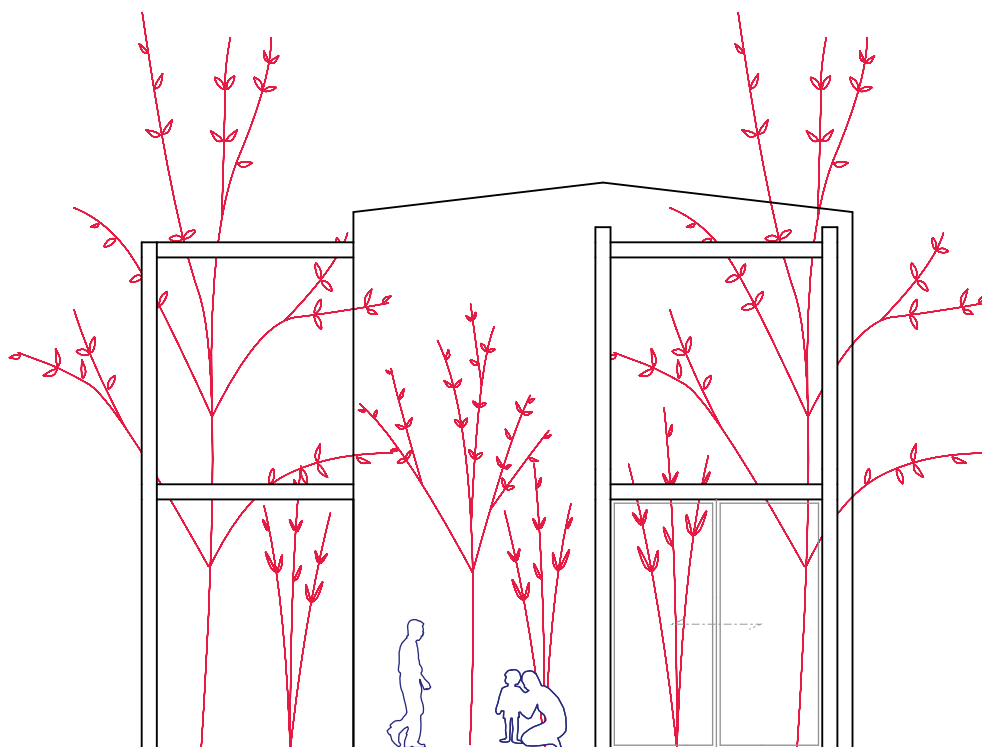
1.100

正面立面图
Front Facade

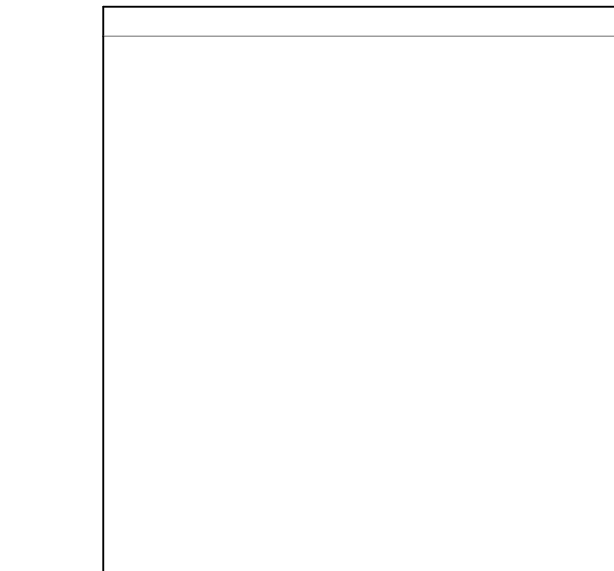


1.100

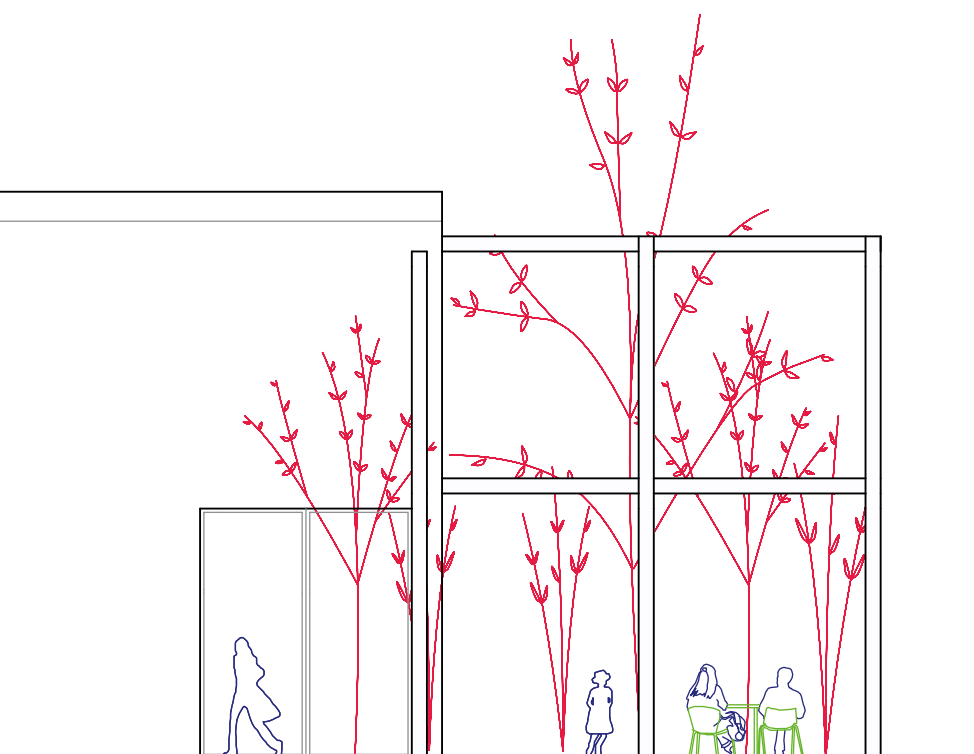
背面立面图
Back Facade



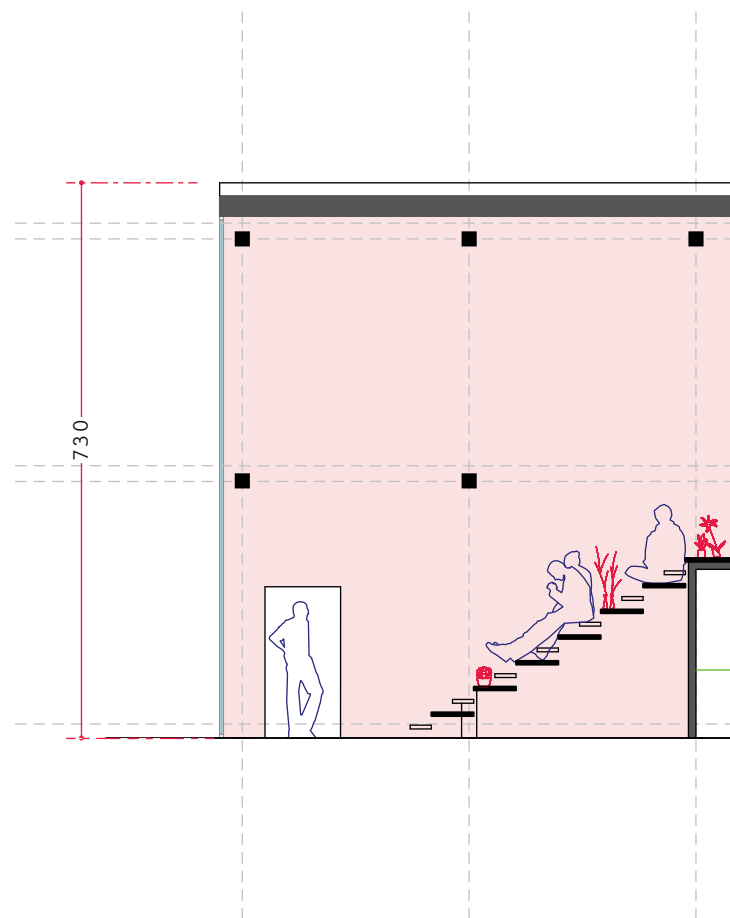
1.100



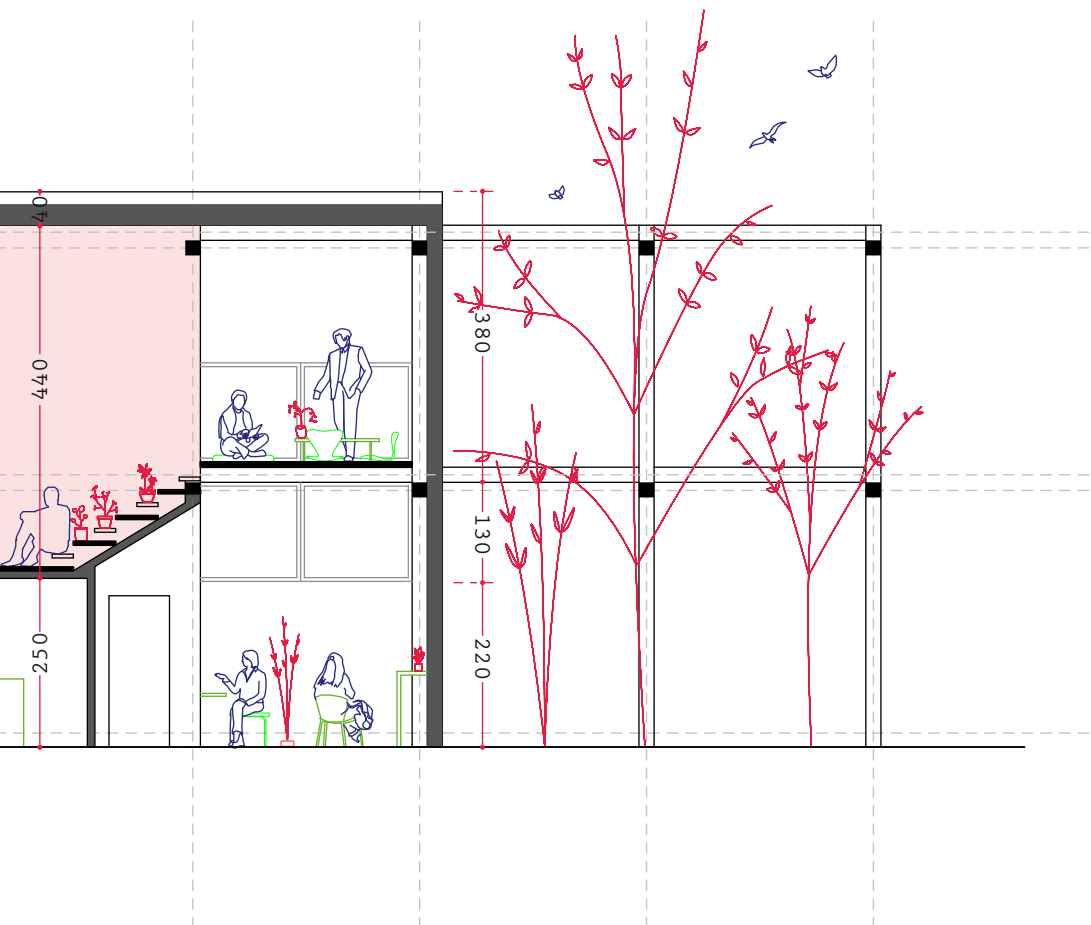
南立面图
South Facade



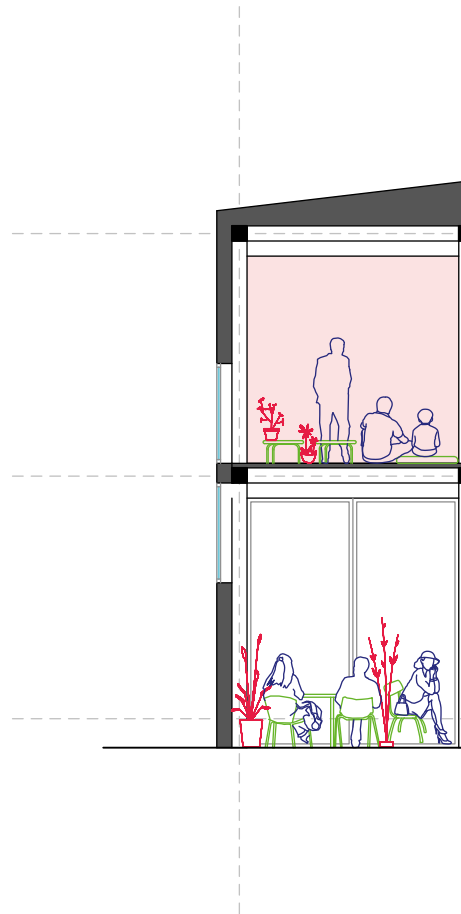
1.100



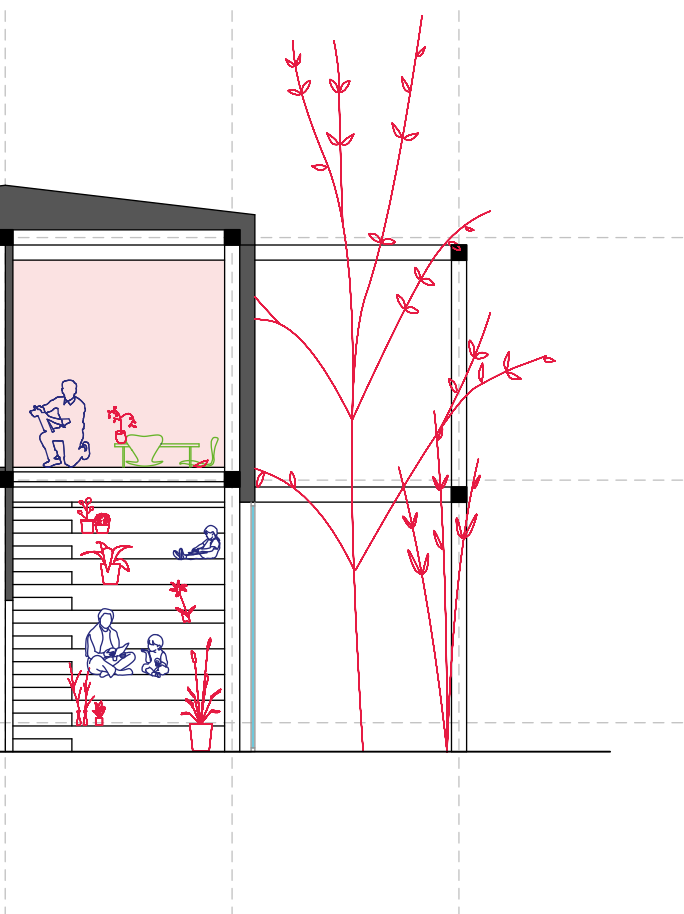
断面図
Section A-A'



1.100



断面図
Section B-B'



1.100









結 論

Conclusions

This research has been a great experience to get to know a different culture and most important, to learn a different way to work with the city and its locals. The first big step was understanding Tokyo as the context of Machizukuri. In the very beginning, the technical characteristics of Tokyo were mentioned, population, density, among others, and from this data, it was clear that it is one of the biggest cities of the world. So it was very important to understand that, even though it is a very dense city, it works as a conglomeration of different villages which are stitch by big roads with skyscrapers. It is very hard to find the logic behind the city, as each of these villages has their own order.

Working with Machizukuri was also a very challenging task, as it was the first time working with a bottom-up approach. Through the university experience and the field research carried in the city, it was possible to understand that Machizukuri could be defined as a type of micro-urbanism, as its scale of intervention is very small, and it could be even mixed with architectural design, as sometimes the final object of the intervention could be a building.

Also, it was very important to realize the social component that Machizukuri has, and this wouldn't be possible without the experience in Tokyo. There is not a clear guideline of how to do Machizukuri, and this is mainly because of its social base. Each problem is faced in a different way, as it has to be adequate and adapted to the residents of the area of intervention. The case studies were also very important for this reason. The possibility to work with different type of locals and communities helped to understand the big range of problems that can arise in an area. The origin of these problems, even though lays in the resident's relationship with space and between themselves, are of a very different nature, as a result, the solutions proposed in the city shouldn't be generalized.

It was very interesting to see the degree of involvement of the residents with their cities, treating them as their own houses. This fact was very important for getting the citizens participation in the Machizukuri activities. In the cases where this relationship was not so strong, it was harder to get all the information needed for the intervention. As an example, we saw the case study of Ojima. As the residents don't think about the public space as theirs, they don't have an opinion of how it would be better or which things should be changed.

The project proposed for the area of Azabu-Juban was a way to put together all the research carried out. The base of the project was the interview of the citizens, that is to say how the residents want the area where they live to be. Also, the elements important for the community learned from the case studies and the preliminary research done were introduced. This project aims to follow as much as possible the concept of Machizukuri, in this case, we cannot say that the project is over. The next step would be to contrast the project with the residents of the area, and again introduce their new Ideas. Machizukuri is a long process, that normally takes a few years, as it needs a process of trial and error where the ideas of the architect and the residents meet at a common point.

Learning to understand the city from different perspectives and learning the small differences of it is an important part for the new growing cities. Because of this new technological era is important to find the role of the citizens, the users, in their cities. Machizukuri is a great example of how big masterplans can work together with small local interventions.

Still, there is a lot to understand and investigate about the topic, which could be a future research path.





引用文献

Glossary

1. **Machizukuri:** Translated as "community making" is a bottom-up approach of small-scale urban design which requires the active involvement of the citizens.
2. **Edo period:** Also known as the Tokugawa period, is the era of Japan between 1603 and 1868 when the country was ruled by the Tokugawa shogunate.
3. **Yamanote:** directly translated as "mountain's hand", is the name received to the High-land in the area of Tokyo.
4. **Shitamachi:** Directly translated as "under city", is the name given to the low-land in the area of Tokyo.
5. **Meiji:** Is the Japanese period between the 1868 and 1912.
6. **Toshi Keikaku:** Is the term for Urban planning in Japan. With a top-down approach, is mostly used for the construction of physical structures and planning the layout of the city.
7. **Shakai:** Society in modernized-westernized Japan.
8. **Seken:** It is the traditional understanding of the Japanese. Where there is a group mind and not individuals.
9. **Ku:** Name of the ward division of the 23 special wards.
10. **Roji:** Traditional alleys of the Japanese cities.
11. **Sento:** Traditional public bath.
12. **Onsen:** Traditional public bath where the water comes from a hot spring.
13. **Daimyo:** A Japanese feudal lord.
14. **Matsuri:** Traditional Japanese festivals, normally linked to Shintoist religious festivities.
15. **Shotengai:** Commercial or shopping street.

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