ABSTRACT

Chaotic conditions, congestion, radical heterogeneity, the variety and proliferation of signs, along with the lack of any sensible center or regulating order are some of the well-known features of capricious of Japanese urbanism. This condition of incomprehensibility, incoherence, randomness can be seen as a characteristic of an emergent societal space, which is termed as the space of the Post-Urban Society. Such a phenomenon may seem fascinating to many, especially architects, planners, writers and theorists outside Japan. But what actually attributes to this notion that Tokyo is chaotic? For it seems that there is a fascination and hence value to this. In Japan, this notion of chaos has been well researched and documented. Thus, the intention of this dissertation is not to reiterate the Japanese understanding of chaos but to critically analyze the Western reductive notions on the chaos of Tokyo. Hence, it is through this analysis that one seeks to promote an understanding of the chaotic conditions of Tokyo in a realistic and productive manner. To further engage with such chaotic conditions, French philosopher Gilles Deleuze's interpretation of chaos can perhaps initiate a new perspective of conceptualizing chaos in Tokyo. For Deleuze, chaos is deemed to be the best combination of all compossibles at a particular moment and context. This is significant to the analysis as the seemingly chaotic Tokyo may be predicated upon the workings of multiple layers of logic or systems, though this is not seen as the only mean of conceptualizing chaos in Tokyo. However, the thrust of this proposition is to prevent the reductive reading of chaos in a singular and linear manner. And in so doing, it seeks to conceptualize the conditions of the multi-systemic Post-Urban Society.