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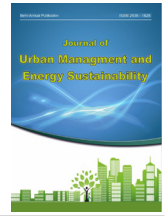
ORIGINAL RESEARCH PAPER

Explaining the place of event architecture in the planning of sociable urban spaces based on the thought of Gilles Deleuze and Bernard Tschumi [1]

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ARTICLE INFO	ABSTRACT
	Since the last decade of the 20th century, event management has been considered as a solution to improve the quality of the urban public spaces in the process of planning and developing the urban environment. Bernard Tschumi introduced this concept into the field of urban design. Also, Gilles Deleuze, the leading philosopher of post-modernism, in response to the two common views of his time, namely phenomenology and structuralism, relies on the event instead of the phenomenon. The present research is done through examining Deleuze's theories and sharing them with Tschumi 's theories with the aim of achieving a clear understanding of the nature of the event in order to create life in sociable urban spaces. Therefore, it has been tried to reach the goals of the research with an inductive-comparative method. In this way, first the concepts were examined and a general verdict was obtained, then the criteria obtained in the La Villette Park in Paris. The result was obtained from the combination of induction and analogy. The findings showed that there are significant similarities between the ideas of these two thinkers. The results of the current research, using the induction method, into the components: difference and repetition, transformation, rhizome, multiplicity, singularity and fold, and also using the analogy method, into the components: endless changes, transformation, negation of structure, Distinct multiplicity, human action and moving body are achieved in order to produce event in social space.

Running Title: the place of event architecture in the planning of sociable urban spaces

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[1] This article is extracted from the doctoral thesis of the first author with the title: "Effective components in the experience of the event space, based on the opinions of Gilles Deleuze (case study: The education space of performing arts)" which was supervising by Dr. Reza Farmahini Farahani and advising by Dr. Siamak Panahi is currently working at Islamic Azad University, Kish International Branch.

1. Introduction

Today, the mechanical thinking framework of modern urban life often ignores the truth of life and that is why modern spaces are very boring and devoid of social interactions. Therefore, what we are facing today in most urban spaces is the reduction of social relations and participation of the residents of these spaces (Hong, 2020: 36). In the current period of globalization and with the increasing importance of cities, officials are trying to ensure the sustainable growth and development of cities by finding new sources. One of these resources is providing cultural and recreational facilities along with organizing and holding events. This issue is important because the role of events in the development and promotion of the competitive position of their hosts as a catalyst for event-oriented development with the development of event facilities and infrastructure has been proven (Jangjo et al., 2021: 97). Research on public spaces in the city shows that the quality of newly developed spaces is not satisfactory. In response to this situation, holding events has played a unique role in helping to improve various shortcomings in the development of urban space (Yi & Zhai, 2022: 816). During urban studies, events have been increasingly investigated as creators of space. Therefore, events are able to redesign urban spaces with new structural conditions and dynamic changes (Mahboob Jalali et al., 1399: 116). Bernard Tschumi, a theoretician and urban designer, believed that there should be some things in the plan that are not visible in the first reading. Tschumi 's criticism seeks to replace the functional ideas of the 19th century with the idea of a program along with the event. He reminds us that we should perceive the city as the interaction of space and event. Therefore, in order to improve the quality of the space, Bernard Tschumi raises the issue of the event. Tschumi 's event theory was one of the theories whose purpose is to include the user in the development process of the urban space and create spatial freedom for users by removing the dictated functions and introducing the event in the formation of the space. However, it can be said that this theory is less close to its ideals in practice (Razani, 2016). In his articles, Tschumi reflects on how to improve urban conditions and how people live together and states that the presence of people in the city can facilitate urban success (Charitonidou, 2020: 3). Also, Gilles Deleuze, the leading post-structuralist philosopher, reacts to the two common views of his era, namely phenomenology and structuralism. He calls the image that is reflected in the mind of the external entity as a phenomenon. Phenomena are considered as representations that are reflected in the observer's mind, and their nature depends on the perception of the observer and can be understood by each observer in a unique way. What results from Deleuze's reading is a philosophy that, unlike phenomenologists, relies on events instead of phenomena (Warren Smith, 2019, 88). According to Beck and Gleyzon, using Deleuze's thinking has a positive effect on the globalization change movement (Beck & Gleyzon, 2016, 329). According to the discussions that have been expressed so far, the necessity of this issue is very important, in order to align with the global changes, it is necessary to use the intellectual currents of the current era and the use of philosophers' ideas in this field, in order to deeply examine the concept of the event. It is in the social space. Therefore, the current research by examining the theories of Gilles Deleuze and its commonalities with the event theory of Bernard Tschumi with the aim of achieving a clear understanding of the nature of the event in the sociable space, seeks to create vitality in the social space by enhancing the role of the audience as an author. It is space. Due to the lack of agreement for a comprehensive and complete definition of the event in the social space, this article has tried to explain the concept of the event in the sociable space, which shares the ideas of Gilles Deleuze with the event theory of Bernard Tschumi, which is one of the unknown aspects of the research. This means:

1. What does the concept of event meaning from Gilles Deleuze point of view of have in common with Bernard Tschumi 's event theory?

2. What strategies did Bernard Tschumi use in order to create an event in a sociable atmosphere?

2. Materials and Methods

2.1. Research Background

Several research approaches have researched the opinions of theorists from different fields about the urban space and event and their role in interaction with each other. Among them: (Zare et al. 2001; Salehi et al. 2011; Jasbi et al. 2011; Jasbi et al. 2014; Mahboob Jalali et al. 2019; Moulai 2019; Amirian et al. 2016; Bazarafken and Razavi 2016). The results of the researches indicate that various cities of the world consider event planning and management as an important part of the development of their communities, in order to become event-oriented cities and achieve extensive social and cultural goals. The mentioned articles deal with the role of the event, both as a factor shaping the space and as a product emerging from the space. The results show that the amount of effective participation in the event creates a high degree of space creation. Yi and Zhai (Yi & Zhai, 2022) investigated urban development in the city of Nanjing in research to investigate the relationship between events and the growth of the city. The results of this research show that events can create an important motivation for urban development. In addition to investments such as infrastructure, events also have an important potential in the development of cities. In a research, Smith and McGillivray (Smith & McGillivray, 2020) examine the long-term importance of events for urban public spaces. They say that cities are eager to bring events from traditional arenas to public spaces. Urban parks, streets and squares are used for facilities related to hosting events. This article states that events can allow new systems to emerge. Finally, the results of this research show that events can change the way public space is perceived by users and by those who are responsible for its management.

At the same time, other studies have considered Bernard Tschumi 's theories and his views regarding the event and urban space. Including the article "Bernard Tschumi 's perception of the simultaneity of space and event", Tschumi 's understanding of urban experience as the interaction of space and event has been investigated and he concludes that in the social space, the materialization of concepts with simultaneous visual and social expression They match and it is very important to understand urban conditions. Also, the importance of understanding the role of space and event in Tschumi 's thought is that its purpose is to reveal a change in the attitude towards the theories and language of space and as a result to strengthen social communication (Charitonidou, 2020). Also, the results of researches (Hong, 2020; Tschumi, 2019; Eslami and Chermchi 2015) indicate that according to Tschumi, the city should be perceived as the interaction of space and events. Tschumi believed that urban space should be full of events and the concept of space lies in the movement of people and its events. Also, by changing the composition of spaces, movements and events, the structures that contain them can be expanded. Several studies have also investigated the theories of Gilles Deleuze. The research "Deleuze and events" seeks to analyze contemporary reality through Deleuze's spatial philosophy. This research concludes that in a rapidly changing world, events, communities and groups begin to change the structure of spatial interaction. Events are not only manifested in space, but through their spatiality, they also change and reconfigure material reality (Beck & Gleyzon, 2016). Investigations show that most of the related research or Deleuze's opinions are based on Deleuze's educational views and the role of the event in Deleuze's thought is not considered in them. Among them: (Colombero & Duymedjian 2021; Kinchin and Gravett 2020; Erin 2021; Almasi et al. 2017; Ghahrani et al. 2015). According to the contents that have been stated, a review of the research records shows that in none of the previous researches, the concept of event from the point of view of Gilles Deleuze and its similarities with Tschumi 's event theory in order to achieve a clear understanding of the nature of the event in the

social space It has not been taken into account.

2.2. Methodology

The upcoming research has a qualitative approach and its method is descriptive-analytical with content analysis and a combination of inductive and comparative methods. In this way, first the concepts are examined and a general sentence is obtained (induction), then the obtained criteria are examined in a case example (analogy) and finally, the final result is obtained from the combination of induction and analogy. to be According to the model of the intellectual framework presented in Figure 1, at first, by using library documents (books, articles, theses), he examined the concepts of event and sociable space, and then by introducing Gilles Deleuze as a leading philosopher. Post-structuralist, the concept of event will be explained from his point of view. In this section, after expressing Deleuze's ideas from various sources, criteria are extracted from his thinking. In the following, the role of the event in the sociable space in Tschumi 's thought is examined and then its similarities with the criteria extracted from Deleuze's thinking are evaluated. In this way, by analyzing the commonalities, criteria related to the concept of event in a sociable space have been reached (induction) and finally, the criteria have been examined in a case study (La Villette Park Park as the most significant work of Tschumi in the field of event production). (Supposition). Finally, from the combination of induction and analogy, the final conclusion was reached, and finally, the results were presented in the form of a table and a conceptual model. (Fig. 1)

2.3. Literature review
2.3.1. Concept of event

"Event" means "occurrence", "happening" and the like, and the beginning of its use dates back to 1570 AD. The event is part of a process and its uniqueness is rooted in its specificity (Gausta et al, 2003: 203). The event is active and prone to become something new (Amirian et al., 2016: 476). A point event has a specific location at a specific time. Events are spatial phenomena, temporary, purposeful and unique, and each one presents new experiences (Zare et al., 1401: 248). Events can draw a city in people's minds and stimulate people's emotions (Salehi et al., 1401: 89) and create opportunities for new readings of public spaces, creating new meanings and analyzing the daily life of a city. They do (Mahboob Jalali et al., 2019: 128). By referring to the definitions and dictionaries for a better understanding of the concept of the event, to two of the oldest scientific efforts to define the event, the theories of Donald Getz and J.J. Goldbalt is found to define the event as a special, unique and beyond daily experience (Mustafavi et al., 2017: 10). An event is a specific event in a program. Events can include special uses, unique functions or individual activities in a space. According to Jacques Derrida, the word "event" has common roots with invention: the invention of a new situation and different conditions. Therefore, the concept of event, the concept of action in space, is a turning point and innovation. Derrida further expanded the definition of the event and called it the emergence of a distinct multiplicity. According to Foucault 8, the event is not just a logical sequence of words or actions, but rather a moment of decline, deterioration, doubt, questioning or questioning the assumptions of time and space of events in which the performance can take place, which itself is due to chance or the possibility of time, place and form becomes another and different and hence it provides the possibility of another different arrangement. Here, the event is seen as a turning point - neither the beginning nor the end - (Jodet, 2008: 32 and 33).

2.3.2. Event-oriented in a sociable urban space

In contemporary experiences, improving the quality of urban public spaces with a culture-based, event-oriented approach has been proposed as a key strategy (Salehi, 1401: 85). An urban fabric does not come to life with buildings; Rather, this life is affected by the quality and occurrence of current events in it (Jasbi et al., 1401: 56). The term event-oriented city was first proposed by Richards and Palmer in a book of the same name. An event-oriented city
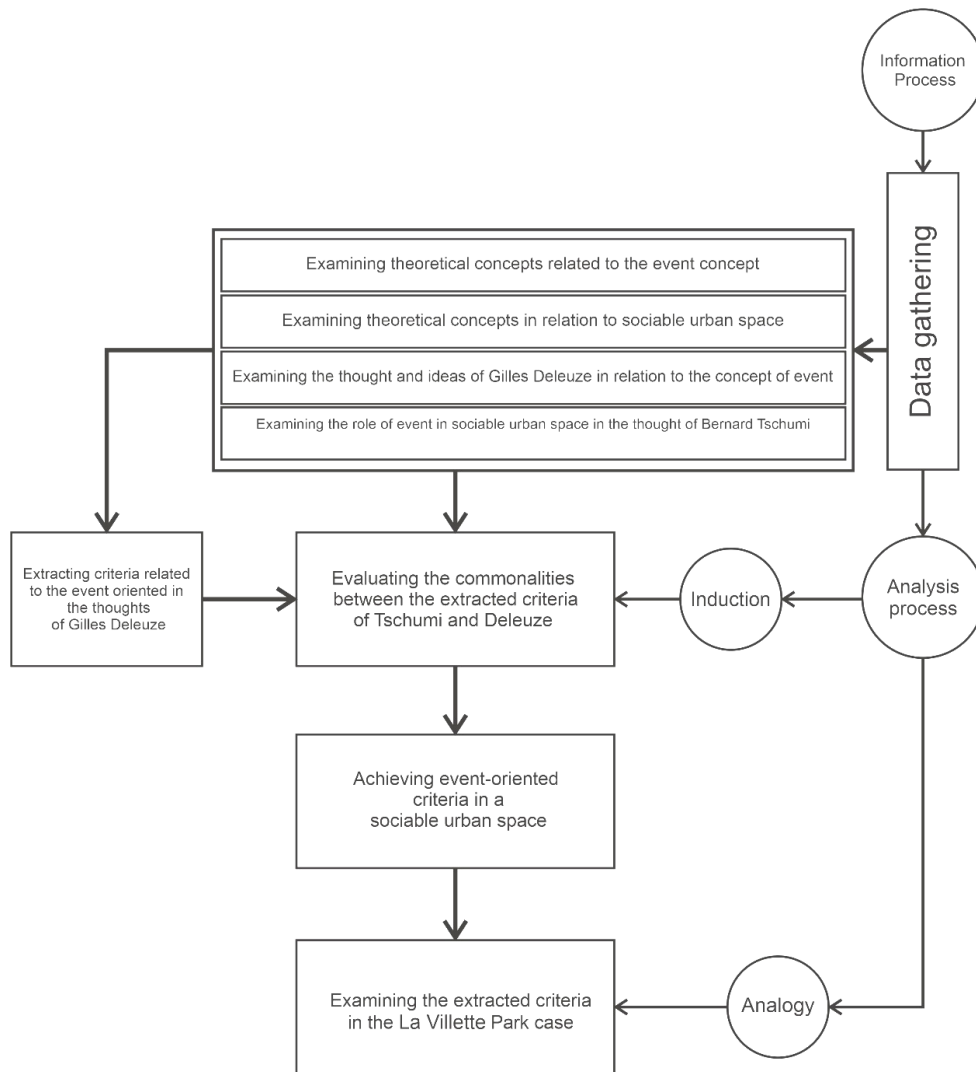
Figure 1: Research framework model

is a city that uses a process-oriented approach of events to support a long-term development program and improve the quality of life (Jang jo, 1400: 99). Events can cause people to gather together and increase participation, followed by the promotion of urban identity (Salehi et al., 1401: 90). Event management requires spaces where all people can gather, which means that they should not be at the disposal of a specific group. The requirement for this work is to create spaces whose appeal is not in peace and solitude but in people's sense of vitality (Richards & Palmer, 2012: 22). According to its potentials, the sociable space is considered a suitable place to respond to the needs of people in today's societies; Because it provides a platform in which people are responsible for their social needs (Heidari and Farhadi, 2017: 18-20). Event-oriented sociable spaces are spaces that can be accessed by everyone and are places for social communication between different groups, such as city squares, streets, office buildings, museums and parks (Zare et al. 1401: 251). These spaces are always

related to what happens in them and cannot be separated from the events that happen there. In other words, the identity of each space is the result of the events that take place in it, and in fact, it is these events that give meaning to the space. A house or a city comes alive with the quality of events and situations in them. Therefore, what is important in a building or a city is not its external form and its physical composition, but the events that occur in it (Ebrahimi et al., 2012: 210). Therefore, the role of human presence in creating social space becomes important. De Certeau says that space is experiencing objects. Therefore, space has a close connection with lived experience (Zarghami and Behrouz, 2014: 86-93). From the researchers' point of view, group performance such as cooperative behaviors in carrying out an activity has many effects that ultimately people tend to do activities for others and leads to a kind of collective feeling. In his research, Hunter believes that the primary purpose of the collective concept is to stabilize the presence of a group of people in a space. The concept of community pays more attention to the creation of common values in a place so that people are connected to each other in a group through a sense of belonging and identity, forming friendship and support (Arghiani, 1397: 155-155). In general, the social space is a physical arena that is produced in a meaningful way by accepting the two-way relationship between man and the environment, and it frees man from the feeling of alienation and is a platform for action (Mohammadi and Behzadfar, 2019: 270). According to the mentioned contents, sociable space in the upcoming research is meant as a complex system resulting from the proximity of humans with the elements and the environment and the relationships between them, the stable presence of a group of people in the definition of the space, through experience. Common is very important. Therefore, the sociable urban space is a platform for social interactions between the audience.

2.3.3. Event-oriented from the Gilles Deleuze point of view

What results from Deleuze's reading is a philosophy that, unlike phenomenologists, relies on events instead of phenomena (Deleuze, 1993: 163). According to him, what is said about an object or carried on it, is not only its essence, but also the totality of events that happen to it (Warren Smith, 2019: 91). Deleuze calls the event a turning point in mathematical language (Gillham, 2005: 119-120). In other words, the event is a singular point (Deleuze, 1993: 41). According to him, the event shows itself in difference and change. It can be stated that in Deleuze's thinking, static essences have been replaced by dynamic events (Afrin, 1393: 106). In the book "Difference and Repetition", according to Deleuze, life is nothing but difference (Colebrook, 2006: 1). According to Deleuze, difference is a concept that makes everyone who they are. A difference that returns and repeats itself and takes on a new color and smell every time it repeats (Afarin, 1393: 16). The point that is important now is that, according to Deleuze's thinking, it is the repetitions during the differences and endless partial changes that cause its life and durability. Hence, it can be stated that the principle of difference from Deleuze's point of view causes endless minor changes in the process of event repetition and causes events to continue to include themselves in the world in a different way. "Difference is the new thing" (Deleuze, 2012: 240). Using Deleuze's theories allows new mentalities to emerge that innovate rather than repeat. In addition, Deleuze's views can support the collective nature of space (Erin, 2021: 403). Smith states: One of the most obvious features of Deleuze's analysis of concepts lies in the fact that from Deleuze's point of view, concepts are not the same, but merely undergo becoming (Warren Smith, 2019: 242). Deleuze puts emphasis on becoming and refuses to accept the fixed. Becoming is movement itself, change and harmony with pure difference, the result of which is a new essence or relationship (Afarin, 2013: 27). Colebrook states that the meaning of becoming is a kind of transformation. What unifies Deleuze's plan is the emphasis on becoming instead of being (Colebrook, 2017: 201). In Deleuze's concept of becoming, life changes through closed

structures towards differences. Preservation of structures is related to being, while becoming negates the preservation of structure, and becoming is openness to differences (Salah shuri and Iman zadeh, 1390: 112). According to Deleuze, the event as a becoming is gradually created by people and enables them to perform desirable and creative actions (Colombero & Duymedjian, 2021: 3). Deleuze's becoming is described as "continuous processual movement in time, without end, without fixed positioning". "Becoming has no beginning, no end, no exit, no arrival, no origin and no destination" (Erin, 2021: 394). In line with the concept of becoming, Deleuze uses the concepts of plurality and rhizome 10 to expand his concepts. The rhizome metaphor shows Deleuze's concept of multiplicity, difference and transformation very well (Ahmed abadi Arani et al., 2016: 93). According to Deleuze, "Rhizome is anti-center, anti-hierarchy." It is not formed by units, but by dimensions, it is formed by moving paths. A rhizome has neither an end nor a beginning: it is always in the middle" (Deleuze & Guattari, 1988: 18-25). Therefore, the rhizome contains the concept of change and is constantly undergoing transformation and fluidity. Deleuze's understanding of rhizomatic space is a fluid space that is always changing and changes, and collisions, movements and fluids can form new connections. Deleuze argues that the events and people who are placed in rhizomatic networks are subject to constant movement and pass the limitations by changing their locations momentarily in fluid spaces. Rhizomatic movements and fluids are omnidirectional and, in all directions, and provide the possibility of multiplicity, entanglements and creations. Unlike a tree that grows upwards in a consistent and reproductive way, a rhizome is a disordered, centerless network that grows horizontally in all directions (Kinchin and Gravett, 2020: 2). In this growth, a set of systems Rhizomatic is always changing form from multiple and heterogeneous parts that are neither uniform in scale nor similar in nature (Strom and Viesca, 2020: 6).

According to Deleuze, the event is part of a multiplicity and arises from it. For Deleuze, events are part of the process of becoming and differentiation. Although they are connected, they do not form a unity because each instance is marked by differentiation. In other words, Deleuzian events are rhizomatic and part of a constantly changing and ongoing process. Deleuzian micro-events can occur in individuals or small groups. However, these events cause change. They change the conceptual and material structure of connection, relationships, paths and institutions. According to Deleuze, events begin in the sphere of affect, but are actualized only in space. As a result, events are not only manifested in space, but through their spatiality, they also change and reconfigure material reality (Beck & Gleyzon, 2016, 329). The theory of singularity for Deleuze provides a definition of the law of continuity: continuity is the continuation of a singularity on a regular series of points, until it reaches the next neighborhood. Therefore, it can be said about every determination that it is a combination of the singular and the ordinary: that is, it is a plurality made of singular and ordinary points (Deleuze, 1990: 52). Such an arrangement of singular and ordinary points constitutes what Deleuze calls multiplicity. Singularities are exactly the points where something happens within the plurality (an event) and causes this plurality to change its nature and produce something new (Warren Smith, 2019: 494). Massumi states that in general, Deleuze advances his thought on the axis of "singularity" and says that everything survives only during infinite partial changes (Massumi, 2015). According to what has been said so far, pluralities in Deleuze's sense are self-constructed by singularities or events (Deleuze & Guattari, 1988: 367). According to Colebrooke in the book "Gilles Deleuze", singularities are events through which difference flows. The flow of life is the pulse of events or singularities that we experience and perceive as an actual world (Colebrook, 2007: 204). Also, Gilles Deleuze presents an interpretation based on the element "to" and tries to explain his idea about the event using it. He states that everything that happens is the unfolding of the concept

of a person. Every event opens something that was already included in the concept of the individual (Deleuze, 2012: 42). Each subject is "folded" (folding) and "unfolded" (folding). The world is folded or wrapped in the subjects that express it. So it is we who give the world an objective existence with our inner perception (Laerke, 2010: 30). The subject is defined through and as a movement, the movement of the opening of the subject itself. In this way, the subject transcends itself (Deleuze, 2018: 123). Deleuze considers the human essence as actual becoming or event. Therefore, movement and transformation as a verb shows the basis of the event (Shakurzadeh and Taheri, 2019: 243). Also, according to Deleuze, form is not fixed, static and motionless. For Deleuze, form is something in the process. In other words, form is nothing but its formation (Afrin, 2013: 36). Forms and events unfold and shape the space. According to Deleuze, the subject is a special way of thinking and acting. What constitutes a subject is the principle of usefulness in such a way that the subject is a reference that follows a goal or an intention under the influence of the principle of usefulness or organizes means with a view to a goal. (Deleuze, 1398: 153).

2.3.4. Event-oriented in a sociable urban space from the Bernard Tschumi point of view

Bernard Chomey, one of the designers, believes that design is not only about space and form, but also about events, actions and events that take place in space. He reminded the need to experience and understand space and separated it from its inherent dependence on form. The death of form brought a new horizon, because in its absence concepts such as space and event played a major role in the formation of the city (Islami and Charmchi, 2015: 2). Tschumi believes that paying attention to the interaction of events and spaces in the city is one of the most important factors in the construction of the urban space. According to him, the relationship between event, form and space is very complicated and the patterns of different events can appear in the same space at the same time. He considers the event as an always open and fluid human action or text

(Hong, 2020, 37). Tschumi believes that the event shaped the space and the space shapes the event (Jasbi et al., 1401: 57). For Tschumi, the event is more than a concept of space, it is a process and a method of producing space. He believes that design should be a mixture of spaces, events and movements without any hierarchy between these concepts. Therefore, the city should not remain in the physical domain and should challenge the function and space by combining events and spaces. Thus, it can be said that from his point of view, the concept of event space expresses how space is represented through movement and how space acts as an event. His event space is a place of shock or creativity and it is a place where rethinking and resetting of different design elements takes place. Tschumi, in his early works, by defining architecture as a continuous birth from very specific potential conditions on one hand and creating new experiences on the other hand, is the initiator of a potential for architecture that has rarely been noticed. He is one of those theorists who challenges the subject as a thinking self and believes that the modern subject should become a human body so that we can humanly experience the space in the bed of events. Otherwise, parts of the human body are ignored. Therefore, the body shape is presented as a multi-meaning and ambiguous set, which itself prepares the ground for further interpretation. In his designs, Tschumi presents the event-body in a chain bed of space ready to advance, recede and collide (Hosseinzadeh and Sharifzadeh, 2015: 72 and 76). In his design, Tschumi has avoided any kind of cause and effect relationship between the plan, architecture and the meaning that follows them, thus opening the way to the mixing of meanings and texts and their openness that he was looking for. He seeks to find the connection between spaces and people who move and work in them (Islami and Chermachi, 2015: 11). The main point in Tschumi 's discussion is that bodies create space with their movement. He hopes that the moving human body will be seen as the axis and center of space issues (Aram and Bazrafken, 2016: 3). Tschumi tries to present the concept of dynamism in urban

design through concepts. The Manhattan Transcripts Project aims to present different readings of design in which space, movement and events are independent but placed in a new relationship with each other. By arguing that the city does not exist without events, Tschumi tries to bring design to its borders (Ebrahimi et al., 2012). The heterogeneity of the definition of the city (space, action, movement) turns it into an event that is a place of shock or a place of our own creativity. An event is a place where rethinking and rearranging different design elements takes place. Therefore, the definition of urban space is the space of combination and differentiation. Tschumi believes that humans may be able to design conditions that make such a thing possible for such non-traditional and non-hierarchical societies. By understanding the current situation, architects are in a position to create conditions to create new relationships between spaces and events. What urban designers should help to achieve is intensifying the rich interaction of events and spaces. Collisions and combinations of their elements can cause us to encounter the event (Jodet, 2018: 34 and 35). Tschumi writes in the article "Spaces and Events": "We put a series of projects that have specific and specific programs in front of each other with contrasting spaces and consciously proposed programs that are possible in the sites. They were not and we had to accommodate them" (Tschumi, 1994: 11). These shifts are not meaningless. The relationship between space and behavior is not certain. Space is qualified by behaviors, just as behaviors are qualified by spaces. One does not cause the other. They exist as a problem. They affect each other only when they meet each other (Brooks, 2009: 9). Every day, the space experience may be different from its design. According to Tschumi, spatial experience is a combination of "events". Events are unpredictable (Yazgan, 2003: 24). According to the belief of many experts, the La Villette Park project by Bernard Tschumi is the greatest event-oriented work in the design of urban space, which will be discussed in the following.

2.3.5. La Villette Park, Paris, France

La Villette Park is considered the most famous urban work of Tschumi. For Tschumi, this park was not reminiscent of the parks of the past centuries, but an open space to be discovered and explored by site visitors. By designing this park, Tschumi presented a new urban logic: following a structural logic through multiple structural transformations in such a way that the entire site ultimately depends on a dynamic concept of structure (Hatipoglu, 2014: 23). Tschumi wanted the park to become a space for activity and interaction and to be able to create a feeling of freedom inside it. For this purpose and with the approach of discovery, movement and interaction, he implemented ten concepts throughout the site, which people accidentally encounter each of them and they deal with it completely real and ambiguous. Each concept of this garden gives visitors a chance to rest, think and even play. Tschumi understood that by moving events and juxtaposing them with different spaces, he can create new meanings and connections in the city (Brooks, 2009: 14). This park owes its art to 35 extraordinary elements called Foley. Foley is a kind of structure that only a shell of the work can be seen without having a space with a specific use. The work of Foleys is that it does not remind the audience of any similar building or structure. These structures are red in color and made of metal, and except for this, they have nothing in common. These structures have no function by themselves and are only mixed with volumes in some places. In this park, you should be surprised at any moment. In order to create a multiple, ambiguous and contradictory meaning by creating Foley, Tschumi intended to display the non-usefulness and lack of usefulness next to the usefulness of Delaville Park. These follies place a range of concepts next to the viewer's horizon (Hosseinzadeh and Sharifzadeh, 2015: 70-70). Tschumi, with the design of Foleys, a set of tefni structures, gives a dimensional and organizational quality as a reference point to the park. The repetitive nature of each Tefni structure, although each is different and unique, allows visitors to maintain a sense

of place through the large park. Each foley is based on a cube and is paid according to the rules of form change (repetition, complexity, overlap, suspension, fragmentation); without any of the functional needs being applied in it. The natural space through which a path passes from one folly to another, frame by frame, when the landscape is seen from inside the follies, the experience of a bunch of It creates composite landscapes (Hill, 2003: 79). Tschumi uses foleys as abstract mediators to create a sense of distance between buildings and functions (Hong, 2020, 37). It can be argued that foleys are symbolic elements that explore the intermediate spaces. They act as conditions of separation, change, deviation, replacement, redistribution and displacement, all of which determine the essential characteristics of the park (Hatipoglu, 2014: 24). Jacques Derrida, in an article about the Follies of La Villette Park, further expanded the definition of the event and called it the emergence of a distinct plurality. He has always emphasized in debates that the points called Foley are the places where many events occur (Jodet, 2008: 33).

In this park, three networks continue simultaneously: 1- Points: places where imaginations can lose their power. 2- Lines: the suggestion of movement in a space of curved lines that are located inside a landscaped space. 3- Areas and spaces of events that encourage imagination that are not normally found in old parks. This network is the answer to an arrangement that tries to create a sociable space resulting from the overlap of these three unrelated systems in an intrinsic way. This style and context reject the basic concepts of space design in the background of construction, hierarchy and order of the collection. Choumi designed semi-independent and semi-dependent units in this park, which prevents the centralization of elements and each unit can be developed and expanded without harming the overall plan. In other words, the text of the park is still open. The park complex creates a kind of dynamism and variety. The set of elements is organized in such a way that the audience is not used to seeing them in this way. In this type of design,

in addition to spatial decentralization, Tschumi tried to pay attention to time and movement, which were neglected in past architecture, by deconstructing the principles of traditional architecture. Tschumi called the La Villette Park project an empty square. The empty square is a marker or a place for events to occur, not a pure and independent architecture but a kind of architecture of mere event, an architecture that defines itself as the result of a plurality of events and not a fixed end. No one understood this as well as Derrida. In an article about the empty square, Derrida calls Tschumi 's project an architecture of events. He sees the characteristic of this architecture in playing with differences and depicts these differences in the form of spacing or producing distance, without which the original and complete meaning cannot be created. The important point that he raises is the fragments that are scattered among them and at first glance they look like de-architecture, but they are parallel systems that exist in the La Villette Tschumi project and are A kind of hypertext is attached to points, lines and pages (Damiani, 1386: 12). Tschumi describes the transformative function of Foleys as follows: an initial structure (a cube) starts with a normal configuration and then deviates from it according to compositional devices. As the cube is reconfigured, each cube is warped and transformed into something else. Each foley is a change, deviation and redistribution of the structure of a cube (Hatipoglu, 2014: 25).

3. Findings and Discussion

According to the theoretical foundations of the research, the most important concept found in Gilles Deleuze's theories is the principle of difference, in such a way that this principle is the origin of all Deleuze's concepts. It means that if there is something, it must be different. That is, life means the power to be different. According to him, the difference is the new thing and he interprets the new thing as an event. As can be seen in the diagram presented in Figure 2, the concepts of difference and repetition, becoming, rhizome, theory of pluralities, theory of singularities and fold originate from Deleuze's principle of

difference. It can be stated that the concept of becoming brings forth Deleuze's methodology. In the sense that the condition of life is that there are endless minor changes. Therefore, this concept can be extended to the condition of dynamism and survival of the sociable urban space, which means that in order to live the urban space, conditions must be provided in order to create endless partial changes. From this concept, Deleuze gets the concepts of movement and transformation. According to him, rhizome contains new movements, collisions and connections that cause fluidity, and by using the concept of rhizome, he negates the principle of hierarchy.

Deleuze also defines the theory of plurality using the principle of difference, which means that fundamental differences cause pluralities to arise. He considers everything determined to be a plurality of singular and ordinary things. Therefore, it can be said that the urban space as an entity that exists in this world in a determined form, is a plurality of singular and ordinary affairs. Deleuze's singular affairs are the same as events. Another concept derived from the principle of difference is the concept of fold. This means that according to Deleuze, there are no fixed results, but there are processes, mechanisms and movements. He considers the concept of folding as a process, a verb, and a process, and he does not consider concepts and phenomena as fixed and static concepts, but considers them as a process that reaches development and It is always evolving. It can be said that what happens is an event, a verb, a process, movement and transformation. Therefore, the sociable urban space is subject to this process. That is, it is not fixed, but dynamic and always changing. Therefore, the event is also a part of a process and as a new situation and different conditions and a singular thing in the urban space. Therefore, what is important for urban planning and design is the process and process of event formation in space, not the shape or final product of the space. (Fig. 2)

As stated before, the analysis method of the current research is a content analysis type and a combination of inductive and comparative methods. According to Table 1, by examining Deleuze's views and Tschumi 's views, it is possible to identify the commonalities between the views of these two thinkers in relation to the concept of an event in a sociable urban space, taking into account the induction method (inference from part to whole), in the form of the following criteria. (Tab.1) Commented:

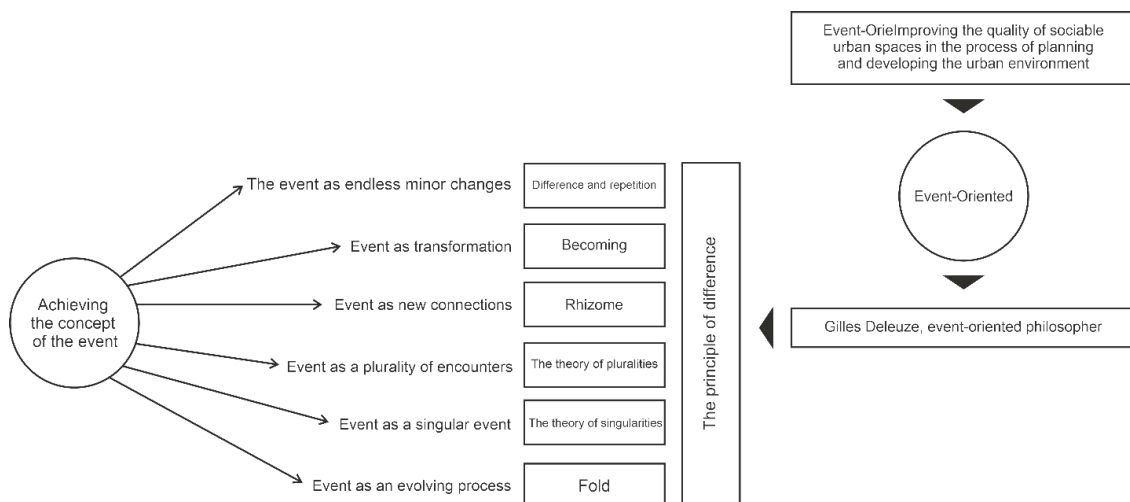1) Difference and repetition: According to Gilles Deleuze, the condition of life is

Figure 2- Research findings related to the concept of event in Gilles Deleuze's view

Table 1- Sharing the opinions of Gilles Deleuze and Bernard Tschumi and Tschumi's solution to realize the event in a sociable space

Concept of event		Theories of Gilles Deleuze	Theories of Bernard Chomi	Bernard Choumi's design solution in a sociable space
*New situation and different conditions *A unique part of a process	Difference and repetition	*Life as the power to be different *Survival condition: endless minor changes *Difference is the new thing	*City: the space of combining distinctions *Event: A place to rearrange different design elements Event space: playing with differences	*Depicting the difference in the form of spacing *Creating foleys without function in the production of multiple meanings
*A special experience beyond daily experiences	Becoming	*The difference that takes on a new color every time *Emphasis on becoming rather than being *Movement, change, transformation	*Urban space: constant birth *New and continuous relationship between space, movement and event	*Creating new meanings and connections in design by moving events and juxtaposing them with different spaces
*A moment to become a new opportunity and different	Rhizome	*New encounters and connections *Fluidity, dynamism and mobility	*The collision of elements can cause us to encounter the event *Urban space: as a human and textual action, always open and fluid	*Placing spaces with special programs in front of each other with opposite spaces *Organizing elements in such a way that the audience is not used to seeing them
*Event, It is neither the beginning nor the end		*Negation of centrality and structure	*Deconstruction of structures and negation of centrality	Designing semi-independent units to avoid centralization
*Appearance Distinct plurality	The theory of pluralities	*Every definite thing is a multiplicity that is constantly changing (combination of singular affairs and common affairs).	Defining the city as the result of a multiplicity of events, not a fixed end	Foleys as the place of many events, a mixed scenic experience when passing through Foleys
*Action in space A turning point and innovation	The theory of singularities	*turning point (the point where the graph changes direction) Avoiding regularity	Chomi event space is a place of shock or a place of creativity	Implementation of different concepts throughout the space in such a way that people come across each of them by chance and deal with them ambiguously.
*Unique functions Or individual activities in space	fold	*Criticism of formalism: Deleuze's emphasis is on the formation of form instead of form *subject: - A special way of thinking and acting - It is defined through movement and transcends itself	*Urban design is not only about space and form, but also about events and actions that take place in space. *Subject = body + event *The experience of a moving body in space	*Advancement, regression and collision of body-event, in a chain bed of space *Creating an open space for exploration and investigation by space visitors *Presenting the body shape as a multi-meaning set that prepares the ground for further interpretation

endless partial changes. Bernard Tschumi also considers the life of the city to play with differences, and in urban design, he has created this difference in the form of spacing. The mentioned concepts are consistent with the concept of the word event as a new situation and different conditions.

2) Becoming: according to Gilles Deleuze, vitality is created following movement, change and transformation. Bernard Tschumi also considers the urban space as a continuous birth and emphasizes on the new relationship between space, movement and event and creates this concept in urban design by moving events and juxtaposing them with different spaces.

3) Rhizome: By expressing the term rhizome,

Gilles Deleuze emphasizes new connections, collisions and negation of structures. Tschumi also considered the urban space as an always fluid text in which the collision of elements can create events. He has used this concept by placing opposite spaces in urban design.

4) Plurality: Gilles Deleuze states that everything determined is a plurality of singular and ordinary things. Bernard Tschumi also considers the city as the result of many events and in the urban design of La Villette Park, he designs the Follies as the place of many events.

5) Singularity: According to Gilles Deleuze, this concept is a turning point and an escape from regularity. In a similar way, Bernard Tschumi considers the event space as a place of shock and creates this concept by implementing
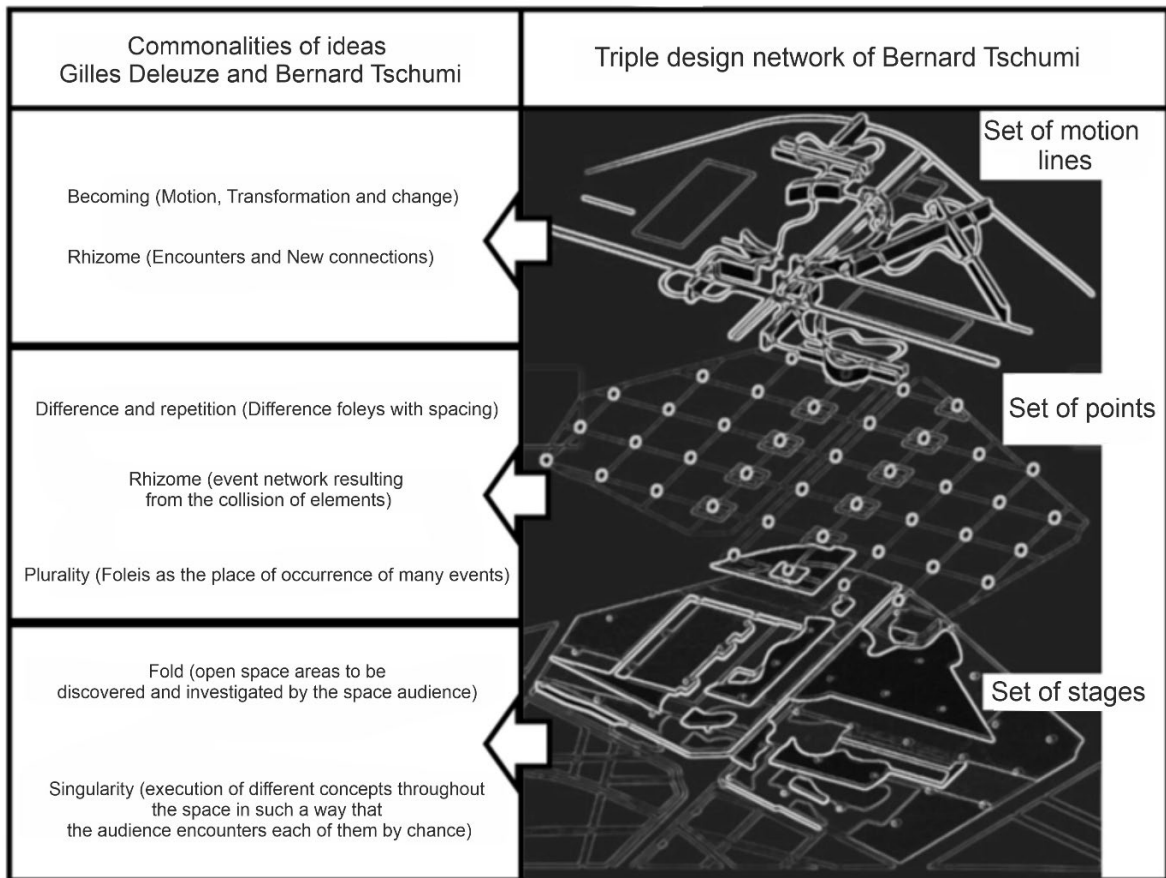

Figure 3- Adaptation of the triple network of Bernard Tschumi's design in La Villette Park, with Gilles Deleuze's ideas in creating an event in a sociable space

singular and ambiguous concepts in the urban space.

6) Fold: Gilles Deleuze emphasizes the role of man through action and movement through the term fold. According to Bernard Tschumi, in urban design, in addition to space and form, the actions that take place in the space by the audience should be considered. For this purpose, he has created open spatial areas in urban design and thus provides the ground for discovering the event by the audience of the space.

In the next step, considering the method of comparison, La Villette Park has been examined as the most significant work of urban design by Bernard Tschumi in the field of event production. According to Table 2, the triple network of Bernard Tschumi 's design in La Villette Park is matched with Gilles Deleuze's ideas in creating events in a sociable urban space. As can be seen, Tschumi has matched three grids consisting of points, lines and surfaces in the mentioned urban design. The set of movement lines with its fluidity creates new collisions and connections and causes movement, change and transformation. These concepts are consistent with Gilles Deleuze's terms of becoming and rhizome. The set of points, which includes the design of different foleys with observance of spacing, has created a network of events and is the place of occurrence of many events, which concepts are consistent with Gilles Deleuze's terms of difference and repetition, rhizome and plurality. By designing the set of levels of La Villette Park, Tschumi has considered the layers of open space in order to be discovered by the visitors of the space, which is consistent with the term fold from Gilles Deleuze's point of view. Also, Tschumi has considered different concepts in each of the levels that the audience will encounter by chance and a unique experience will be created for the audience. This concept corresponds to Deleuze's term singularity. (Fig. 3)

4. Result and Conclusion

In the present study, an attempt was made to examine the views of two famous philosopher, Gilles Deleuze and Bernard Tschumi, regarding the concept of event in a sociable urban space. Although at first glance, the matching of these two thinkers may seem unimaginable, but with references to their thoughts, the fact that these two thinkers have common views in the field of explaining the concept of event was revealed. According to what was described in this article, the meaning of event is something significant that happens in space. The event escapes regularity, so that the relationship between space and event cannot be considered definitively. The event is seen as a turning point - not the beginning or the end - and according to Tschumi, the design of a sociable space based on the event replaces the design based on the function, and in this way it can bring vitality to the social space was accepted. It can be concluded that sociable space is a process of differences that is made of events. Therefore, urban design is the space of combination of differentiation. In this process of transformation, what is important is the path, not the goal. For this purpose, the concept of an event in a sociable space means creating a new path that destroys repetitive patterns and causes the social space and human being to go beyond their limits and transform. The point that is important now is that according to Deleuze's thinking, the repetitions during the minor differences and changes are endless, which causes its life and durability. Hence, it can be stated that the principle of difference from Deleuze's point of view causes endless slight changes in the process of event repetition and causes events to continue to include themselves in the space in a different way and become. Hence, the event is a verb, a process of producing space. Deleuze offers the concept of rhizome and becoming as an alternative to hierarchical models, in such a way that new encounters and connections cause new conditions to arise and thus structures are destroyed. Also, considering Deleuze's theory of pluralities and singularities, it can be stated that space is the multiplicity of actions in his opinion. The sociable space is a continuum, a continuum of multiplicity and singularities, because continuity is nothing but the combination of singularities that continue
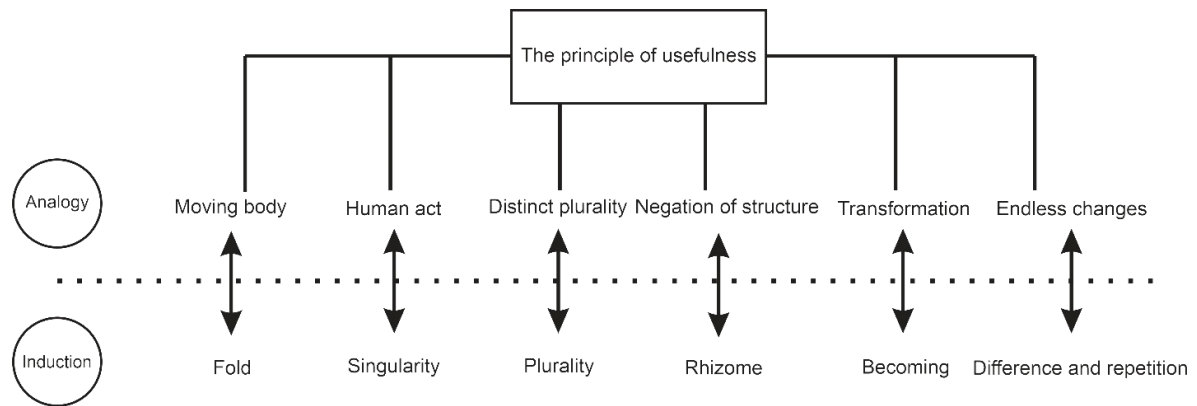
Figure 4-Corresponding components in explaining the concept of an event in a sociable urban space

on the set of common points. Therefore, space is a combination of the singular and ordinary, and the singular of space is the same event. In order to investigate space events, Tschumi attaches special importance to the experience of the human moving body. According to him, the human body should be seen as the main axis of urban design and analyzed as a human action. According to what was said, creating an event in a sociable space is dependent on human presence and includes unpredictable actions and activities in the space. Therefore, taking into account the theory of singularities, it can be said that the event is the singularity of human actions in space. According to what was stated, the current research, using the induction method, is divided into the following components: difference and repetition (life means endless partial changes), becoming (becoming), rhizome (new collisions and connections, negation of structure and uncertainty), Plurality (combination of singular affairs and ordinary affairs), singularity (avoidance of regularity) and fold (emphasis on movement) and also by using analogy method, into components: endless changes, transformation, negation of structure, distinct plurality , human action and moving body have been achieved in order to produce events in a sociable space. The mentioned components correspond to each other according to Figure 4. Finally, what causes events to occur as single

actions in space is the principle of utility. In such a way that a person, under the influence of the principle of utility, organizes the conditions by following a specific goal, and thus, singular action occurs in the space. (Fig.4)

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