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A review of the qualities of time for understanding early 21st century architecture: The fluid age

21. yüzyıl başlarındaki mimariyi anlamak için zamanın niteliklerine dair bir inceleme: Akışkan çağ

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ABSTRACT

Architecture is a discipline that evolves in response to the character of the era. The first step to evaluating 21st-century architecture is to understand the effects of the world's new qualities on the architectural environment. This article aims to lay the groundwork for assessing architecture based on the era. The article analyses the qualities of the 21st Century through the concepts of change and fluidity. Qualitative research begins with descriptions and continues with a conceptual sequence. The components causing the increased speed of change are investigated; globalisation, capitalism, technology, the Internet, and information are identified as factors contributing to the changing environment. Investigating this background reveals the characteristics of the era. Exploring the most recurrent concept of fluidity has enabled an overlap with qualities derived from fluidity theories. This conceptualization has led to the era being termed the 'Fluid Age', allowing for the examination of the environments created during this time.

Keywords: *Change, 21st Century, Fluid Age, Change of Architecture*

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ÖZET

Mimarlık, dönemin karakterine bağlı olarak değişen bir disiplindir. 21. yüzyıl mimarisini değerlendirmenin ilk adımı, dünyanın yeni niteliklerinin mimari ortam üzerindeki etkilerini anlamaktır. Bu makale, mimarlığı çağa göre değerlendirmek için temel oluşturmayı amaçlamaktadır. Makale, 21. yüzyılın niteliklerini değişim ve akışkanlık kavramları aracılığıyla analiz etmektedir. Nitel araştırma, betimlemelerle başlar ve kavramsal bir diziyle devam eder. Değişim hızının artmasına neden olan bileşenler incelenir; küreselleşme, kapitalizm, teknoloji, internet ve bilgi, değişen ortama katkıda bulunan faktörler olarak tanımlanır. Bu arka planı incelemek, çağın niteliklerini ortaya çıkarır. En sık tekrarlanan akışkanlık kavramını incelemek, akışkanlık teorilerinden türetilen niteliklerle örtüşmeyi sağlamıştır. Bu kavramsallaştırma, dönemin 'Akışkan Çağ' olarak adlandırılmasına ve bu çağın yarattığı ortamların incelenmesine olanak sağlamıştır.

Anahtar Kelimeler*: Değişim, 21. yüzyıl, Akışkan çağ, Mimari değişim.*

1. INTRODUCTION

Architecture is a discipline related to its time's technological, artistic, political, and sociological developments. It can harbor the qualities of the time it emerged; in fact, the parallelism between artistic and architectural movements in the historical process is a clear example. However, contrary to custom, it is challenging to define contemporary architecture. In a rapidly changing world, architecture is also changing, dynamic, and diversifying. As the 21st Century approaches the end of its first quarter, the diversity in architecture, which cannot be defined by adjectives with the suffix '-ism' (Aras, 2015; Güzer & Özgenel, 2021), cannot be matched with borders, prohibitions, and rules. With the introduction of the 'World Wide Web' designed by Berners-Lee into everyday life in 1990 (ScienceMediaMuseum, 2023) and the increase in the number of technological developments that directly affect people's lives until today, it has become more visible that change has accelerated, and essential/radical changes can follow each other.

In this changing environment, it has become challenging to determine how to approach evaluating 21st-century architecture. From Vitruvius' trilogy of strength, utility, and beauty (Morgan, 1914: 17) to the present day, the evaluation criteria and principles of architecture (such as the fiction of the building plan, technology, and historical analysis) have been developed in many studies. However, in order to be able to assess today's rapidly changing structure, it is necessary to look at architecture from a different perspective. This requires a comprehensive approach that includes the qualities of the current time. Identifying contemporary architecture's reactions to the rapid changes it encounters can help predict the trajectory of future designs.

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The first step in creating such an approach is to recognize and understand the characteristics of the time we live in on a global scale, beyond architecture. Although various views in the literature (Castells, 1988; Toffler, 1992; Bauman, 2000) discuss the qualities of the present, there is a lack of a study that holistically addresses all of them, taking into account the present. In 2023, a holistic approach to evaluating time has yet to be found.

This paper proposes a comprehensive framework for evaluating early 21st-century architecture, focusing on the qualities of the age. The paper aims to create a speculative and provisional conceptualization of 21st-century qualities that can be used to evaluate contemporary architecture. The scope of the research consists of approaches to the 21st Century in the fields of sociology from the social sciences and philosophy from the humanities, which closely form the context of architecture.

2. RESEARCH METHOD

As the article's subject has a wide range, it was necessary to formulate sub-questions to answer the main research question. The topic was analyzed from a conceptual perspective, and the answer to the sub-question led to the formation of new sub-questions.

To reach the main research question, "What are the characteristics that define the rapidly changing structure of the 21st century?" it was first necessary to investigate the authors' claim about the increased rate of change. The research revealed that the components that cause the increase in the rate of change and globalization, capitalism, technology, information, and the Internet, were investigated in the context of the 21st Century. The research has shown that the definitions of globalization point to a quality that encompasses the other concepts listed. It has also provided information about the characteristics of this high-rate-of-change era. In listing these qualities, the concept of 'fluidity' was prominent, and the theories associated with 'fluidity' that describe the 21st Century were examined. The 21st-century qualities described in these theories were tabulated. Thus, a conceptual pool of 21st-century qualities was formed in two separate branches. These qualities overlapped with each other; similar concepts were grouped. The conceptualization phase of the article was based on the properties of fluid matter, as the concept of fluidity was prominent in the whole set of qualities. Figure 1 shows the structure of the article presented in this paragraph.

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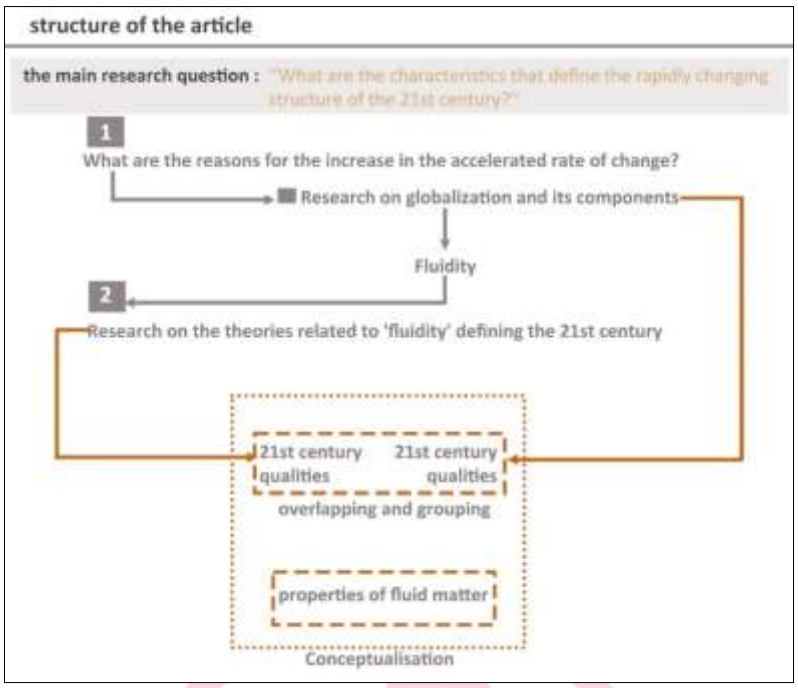

Figure 1: Article Structure

The keywords associated with the research questions did not yield results on the articles in the search conducted on Scopus and Web of Science (WoS) (Figure 2). For this reason, frequently cited books and book chapters were followed as primary sources, and essential discourses and approaches in sociology and philosophy were consulted. For example, the keywords searched for the increase in change were not found in the article searches due to the need for systematic and direct studies. Similarly, the keywords developed on the fluidity of the age did not identify studies that directly addressed the subject. For this reason, the research has determined a method based on tracing these keywords in discourses and approaches. The study, conducted by compiling the traces of the researched topics, focused on qualitative research. Therefore, inferences were made from the discourses and approaches about why the age has changed and the qualities that express change. Due to the comprehensive nature of the research topic, a traditional review model was used.

Data Sources	Keywords	
Scopus	age of acceleration	no results found
	age of acceleration and 21st century	no results found
	the pace of change	no results found
Web of Science	acceleration rate of the age	no results found
	change in the 21st century	no results found

Figure 2: Keywords on the pace of change

https://doi.org/10.32955/neujna20261011143

3. OPTIONS ON THE ACCELERATION OF CHANGE

The increased rate of change observed in the early 21st Century has attracted the attention of various writers and thinkers (McLuhan & Powers, 1992; Toffler, 1992; Wright, 2004; Huws, 2015; Harari, 2018). Thoughts regarding the increase in the pace of change are summarized below; although they attract attention from different disciplines, different approaches, and different ideologies, it is possible that they show similar reasons for this increase. This shows the triggers that caused the pace of change to increase in the early 21st Century; the fact that these triggers are getting stronger and stronger indicates that they are strong enough not to interrupt the pace of change.

The concept of the 'global village,' introduced by philosopher Marshall McLuhan, draws attention to the fact that the time-space relationship has changed, taking into account the current state of technology and globalization processes. In this approach, McLuhan emphasizes that the speed of change has reached 'jet speed,' therefore, one of our traditional habits, taking reference from the past, has become invalid. Just as technological progress, which integrates capitalism with the addition of globalization processes, causes the speed of change to increase, the increase in the speed of change also causes the advancement of technology (McLuhan & Powers, 1992: 11).

In Futurist writer Alvin Toffler's approach, which lists three significant evolutions of social evolution, the Agricultural Revolution is listed as the first wave and the Industrial Revolution as the second wave. It is emphasized that the rapid development of information technology was a key factor in the formation of the third wave. He claims we do not have a model to understand today's accelerated changes under the density of disconnected, unrelated information and accumulated information. Therefore, change itself now seems like a very complex, 'crazy' thing to humanity. With these thoughts, Toffler describes the activism that most rapidly transforms humans' social/sociological structure after agriculture and industry as the revolution created by information technologies (Toffler, 1992: 9).

Author Ronald Wright, similar to McLuhan, uses the 'steamship' metaphor when pointing out that due to the increasing pace of change, there is no option to take references from the past, and the world is getting smaller. Our civilization is like a steamship, and although there are shipwrecks along the way, due to its speed, assistance can only be obtained from the route, compass, and skilled ship crew on the road. In other words, Wright points out that the smaller world environment brought about by globalization requires progress that will not leave room for major mistakes (Wright, 2004: 15).

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Writer and researcher Ursula Huws states that, due to the dominance of the technological aspect of change, it has reached a point where all labor processes will become obsolete in a very short time. He emphasizes that as the world becomes increasingly complex, it becomes more challenging to comprehend. According to him, the rapid change in production models brought about by globalization and the transformation of capitalism causes the distinction between actors and actions to disappear, rendering concepts doubtful. An environment of change has emerged that will require new definitions of the concepts that seem to be the most basic and unchangeable from the past (Huws, 2015: 92).

Historical scientist Yuval Noah Harari has a prediction for the year 2048: He claims that he expects the concept of being human to change as physical and cognitive structures will be degraded and disintegrated. This idea stems from Harari's view of today's change as rapidly spreading and surprising. According to him, the technology that develops with the Internet and information has the capacity to take over people. In a world where every step is monitored, there will be situations where authority completely changes hands at the end of the day, so people need to stay ahead of the pace of change (Harari, 2018: 246).

Focusing on the keyword of increasing the pace of change in all these approaches, McLuhan & Powers, Toffler, Wright, Huws, and Harari see this change as breaking ties with the past, anarchic, irreversible, complicating, widespread, and unexpected. It is observed that they see globalization, capitalism, technology, the Internet, and information as the reasons for the new state of change that has these characteristics.

4. REASONS FOR THE ACCELERATION OF CHANGE

Considering globalization and its components as the primary factors driving the increase in the rate of change in today's world, it is observed that all these concepts have gained significant volume/dimension today. Capitalism, as a system that has dominated most of the world since the 18th Century, as Wallerstein (1974:401) stated, has always been related to the world economy beyond nation-states. For this reason, today's globalized world has enabled capitalism to expand its structure. The developing structure of capitalism is illustrated by the definitions of the 'transnational capitalist class' (Carroll, 2015: 169-183) and 'post-capitalist society' (Drucker, 1993: 14-28). The advancement of technology, accompanied by capitalist competition and networks established between transnational companies, and the fact that this progress strengthens the capital flow in question, shows a symbiotic relationship between technology, capitalism, and globalization. Pires and Kvinge (2010: 343) emphasize that 'deregulation and liberalization' have occurred among global networks thanks to new technological developments.

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This strong bond between technology, capitalism, and globalization infiltrates daily life in its most effective form through the Internet and information. After the Internet entered daily life at the end of the last Century, countless content flows have occurred, and to this day, social media and website usage have increased tremendously. According to data from Oberlo (2023), there are expected to be 5.17 billion social media users in 2024. In 2023, this number was determined to be 4.89 billion users (Oberlo, 2023). The Internet ensures that global networks are always dynamic with countless information flows. Beyond the commodification of various concrete substances, intangible assets also become commodified in the global world through technology, the Internet, and information. Capitalism thus sizes its movement network by multiplying its capillary networks. In 1988, Castells used the term 'information age' to describe the time he lived due to the increasing flow of information (Castells, 1988). However, today is when the flow of information breaks its record every second. Therefore, today, new results and reflections are encountered without having time to detect and understand the results and reflections of the information flow.

Considering that the reasons observed in the current increase in the rate of change are closely related, this level of development also adds a dimension to globalization. It is possible to define global as adopted worldwide. When different definitions of globalization in the literature are compiled (Harvey, 1996: 420-422; McLuhan & Powers, 2020: 152-200; Giddens, 1990: 63-68; Tomlinson, 2004: 12-14, 193-202; Held and McGrew, 2003: 3, 49; Held et al., 2003: 68; Urry, 2003: 17-102; Ray, 2007: 2, 35) are observed to make claims about the qualities of the changing world. There is also a clear distinction between their approaches. Therefore, globalization approaches can be divided into two:

The common idea in the definitions of globalization by Harvey, McLuhan, Powers, and Giddens is the formation of relationship networks across different locations that are far from each other. They imply that establishing relationship networks has an effect that makes the world smaller, more integrated, and more similar. In these definitions, the idea of the local becoming part of the global is evident. Therefore, there is a single description of the world, and it can be inferred that there is a holistic understanding of the world. However, unlike these authors, Tomlinson, Held & McGrew, Urry, and Ray reject the idea that globalization means establishing relationship networks. They imply that forming a 'global society' or 'central global power' may have occurred at the beginning of globalization, with a form of establishing a relationship that brings distant distances closer. However, according to them, the result of globalization does not offer relationship networks but 'complex connectivity' or 'global interdependence.' Therefore, according to them, the new situation cannot be understood holistically within the context of the world. On the contrary, it is characterized by a complex and blurry understanding of the world.

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Urry (2003: 102) states that this way of understanding may lead to the idea of an anarchic order, but this is not the case. According to him, it has become a global, productive concept. He emphasizes that, instead of being accepted as an anarchic concept, it should be noted that it encompasses different concepts and processes than the usual ones. Based on Urry's idea, the similarities between the concepts on which the authors' definitions of globalization are researched and the characteristics of the changing world they describe are shown in their historical order (Figure 3).

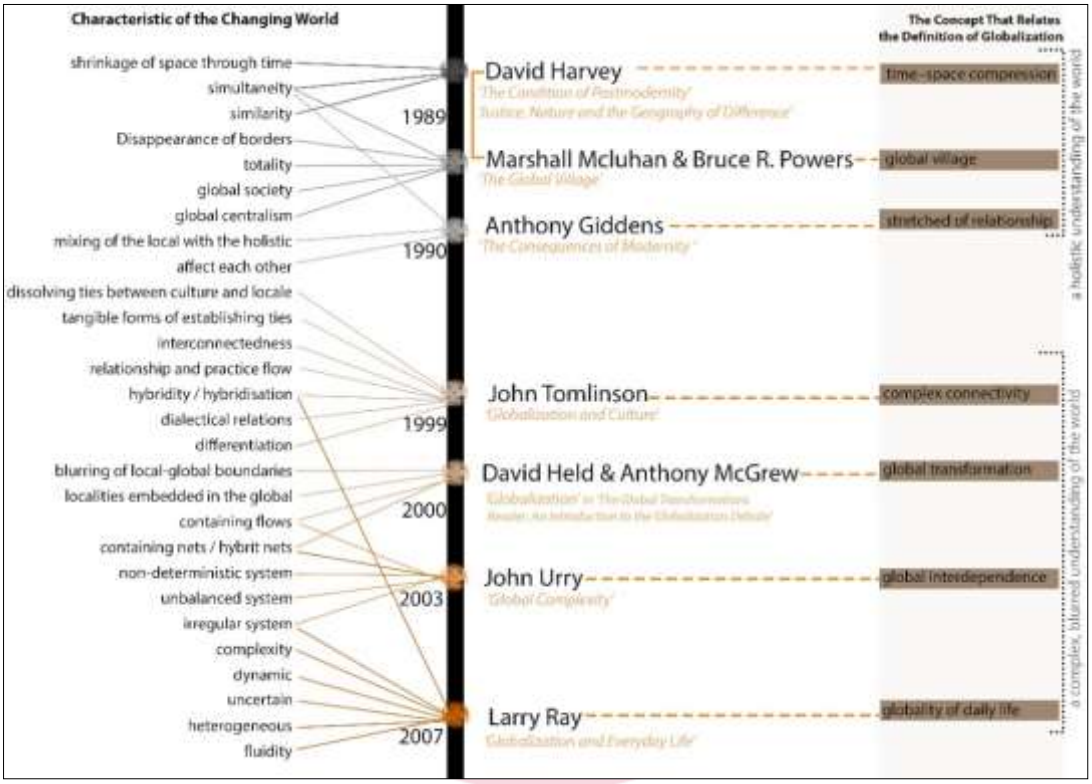

Figure 3: Characteristics of the Changing World in Definitions of Globalization

In Figure 4, in the complex, blurred understanding of the world observed in publications after 1990, the presence of the concepts of including flows, flow of relationships and practices, and fluidity, as well as definitions such as networks, the disappearance of boundaries, their becoming unclear, and their imbalance, draws attention. In this pool of concepts listed, flow and fluidity are umbrella concepts that can give rise to other concepts. For this reason, after examining the reasons for the change of the era, signs of fluidity were sought while investigating theories about the change of the era. When theories listing the characteristics of the age are investigated, signs of fluidity are frequently encountered.

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5. THEORIES ABOUT THE CHANGE OF THE AGE

The fact that fluidity is frequently emphasized in the definitions of globalization written by authors of ideas with a complex, blurry understanding of the world has led to the search for signs related to fluidity in the research of theories about the change of age. The thinkers and their theories who make claims about the fluidity of the age they live in are, in historical order, Manuel Castells' (1988) 'space of flows,' Arjun Appadurai's (1996) 'liquid landscapes,' Zygmunt Bauman's (2000) 'liquid modernity,' and John Thackara's (2005) 'bubble' theories. The concepts identified as a result of the review will be given at the end of the chapter. Firstly, the context in which the theories are discussed can be described as follows:

Castells (2018) explains the changing structure of the urban-social structure with the dialectic of 'place of flows' and 'space of flows.' In his theory, which focuses on the global economy and the emerging new social structure, he states that the basis for the current change is globalization, the Internet, information technologies, and telecommunication technologies. Considering the concept of the global city (Global City) put forward by Sassen (2001), based on the global economy and the concept of 'World-City' put forward by Knox (2009), based on many areas of social, cultural, and urban change, Castells' theory of space of flows becomes more understandable. According to him, thanks to the globalized economy and the fast, dynamic structure of the Internet, global cities emerge as 'networks of spaces expressing dominant functions in the world age.' The generator of dominant functions becomes the space of flows, the environment created by the Internet. According to Castells (2010: 410-417), society establishes a complex relationship with technology and space. Thus, in the space of flows, the 'flows of technology,' 'flows of capital,' 'flows of information,' the 'flows of organizational interaction,' the 'flows of sounds and symbols' and the 'flows of images' are formed, and all these flows express sequences of interaction.

Appadurai (1996: 34-35) bases his theory of fluid landscapes on cultural flows in new social processes. He claims that progressive situations occur like a network that changes over time. He characterizes these with the concept of 'landscape.' He claims that flows of people create ethnoscapes, flows of communication create mediascapes, flows of technology create technoscapes, flows of capital create financescapes, and flows of intellectual images create ideoscapes. Landscape descriptions emphasize fluidity similar to Castells. The difference is that while Castells examines objects that become fluid, Appadurai examines the situations that arise from objects that become fluid and the relationships between these states.

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In his publications on fluidity, Bauman focuses on the changing structure from daily life to the individual and from the individual to society, and he points out that capitalism, individualism, consumption, and insecurity are the primary causes of this change. In his book Liquid Modernity (2000: 5-10), he claims that individualism and consumer culture, brought about by capitalism, also create insecurity. He emphasizes that the new world order has become post-panoptic; nothing solid remains, and even the relationships between melting solids have reached a state of fluidity. In other words, for Bauman, at the final point of the Internet, information, technology, globalization, and capitalism, the world cannot produce any solid relations; they dissolve, decay, and become irregular. Although modernity made us think that it destroyed old solids in the first years of its existence, over time, it has become a tool for constructing new solids. The 21st Century, on the other hand, has turned into a polysemous, heterogeneous, and momentary structure with fluid modernity.

Thackara (2005: 8) claims that we live in a world that has become complex and constantly changing, and therefore, we are 'in a bubble.' He emphasizes that fluidity characterizes the world and time in which we live and states that this fluidity creates an isolation in the life of the society, a break from reality, which is why he calls it being in a bubble. According to Thackara (2005: 211), the new world order, which initially seemed complex, is becoming increasingly understandable. He thinks those managing the fluid-structure can infiltrate the resulting network system.

The theories of all these thinkers that imply fluidity explain the new order of the world. Therefore, they provide clues about the qualities of the world that are being described. In the research, these theories that try to make sense of the new world order and the prominent features of the conceptualization in these theories were identified, and the qualities of the changing world that the thinkers stated in their fluidity discourses were listed (Figure 4). All these writers attempted to define the new realities of a changing world, with an awareness of the increasing pace of change. The identified concepts serve as a foundation for understanding this study today. Understanding today will be a basis for readings about 21st-century architecture.

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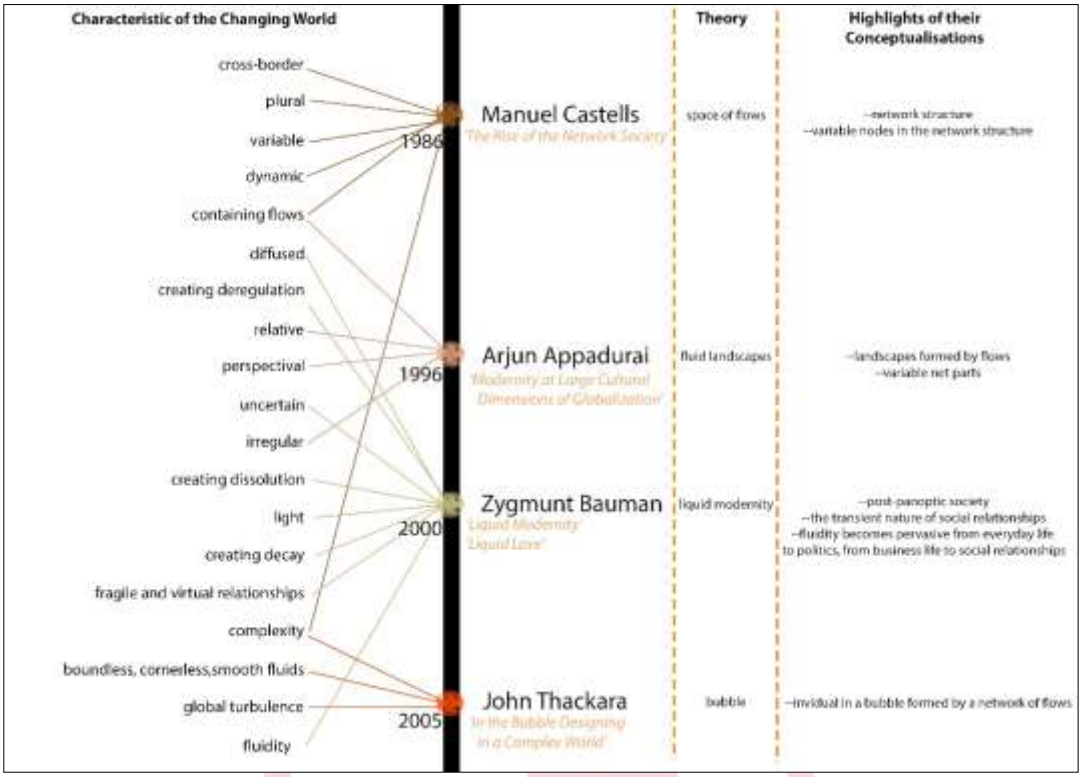

Figure 4: Characteristics of the Changing World in Theories Concerning the Change of Ages

6. CONCEPTUALIZATION AND IMPLICATIONS

The factors that cause a radical-rapid change in the world and theories regarding the social realities caused by the change are examined. The concepts mentioned in the discourses about the qualities of the changing world in the definitions of globalization and theories related to fluidity are listed, and standard and similar concepts are identified by overlapping each other (Figure 5). In overlapping the concepts in Figure 6, common concepts are expressed with the same color, and similar concepts are underlined in the same color. This overlap shows that the concepts filtered especially from publications after 1990 are similar and repetitive. The reason for the differing approaches to the change of the world from the pre-1990 views may be the introduction of the Internet into daily life. The increased information dissemination with the Internet after 1990 and the transformation in information technology with globalization have radically affected social and economic life. There are signs of this change in the overlapping question.

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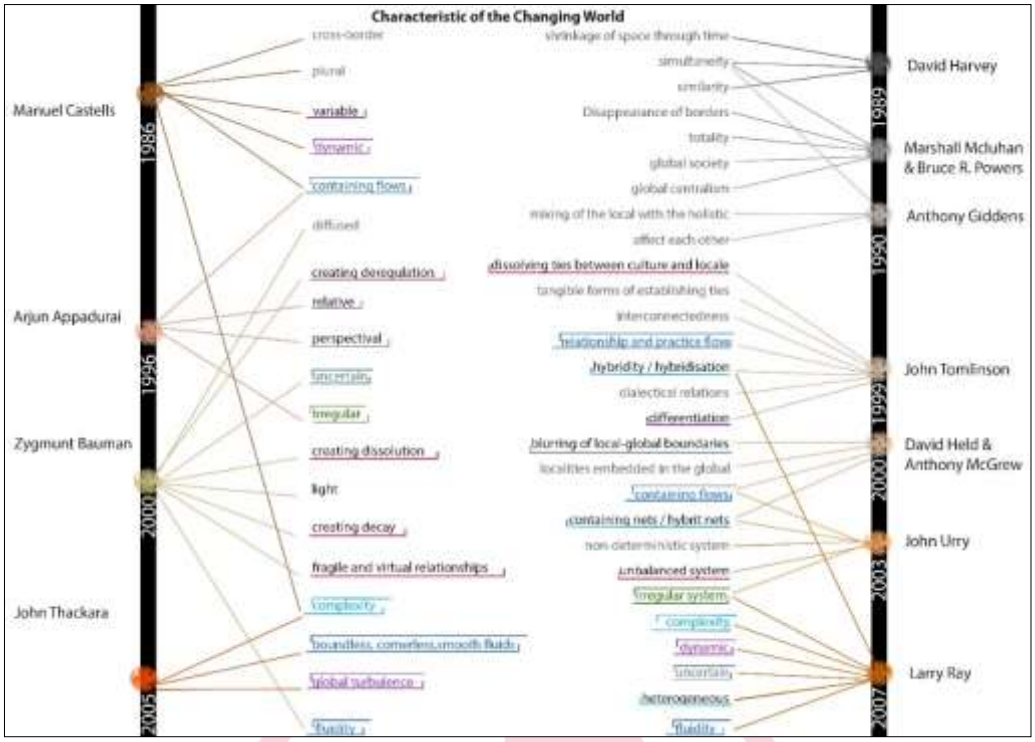

Figure 5: Conceptual overlap in definitions of globalization and theories about the change of age

The most repeated concept in the concept pool in Figure 6 is fluidity. It is followed by concepts that express what is not fixed/permanent, such as fragile, dissolution, deregulation, and decay. Dynamism is another prominent concept. Considering the repetition of the concepts of uncertainty and irregularity, the behavior of concretely fluid matter can help understand the changing world's qualities. It can be inferred that all concepts in the concept pool are concepts that result from fluidity and are formed by it. The simplification and grouping made to make a meaningful inference from the pool of concepts regarding the qualities of today's / changing world can be explained as follows:

In conceptualization, the properties of fluid substances in nature, such as liquids, gases, or molten solids, were utilized. The fluid substance has no resistance; It is open to any external factors. Due to its lack of resistance, it can be multipositional and adaptable to any mold it enters. Its behavior or movement is unpredictable and has variable, turbulent transfer patterns. Although it has material weight, it appears light due to the lack of resistance in its structure. Although it is non-resistive, it can force change, which can drag and move those it puts in its path. Conceptualization was created by grouping and simplifying the resulting concept pool based on these qualities of the fluid substance (Figure 6).

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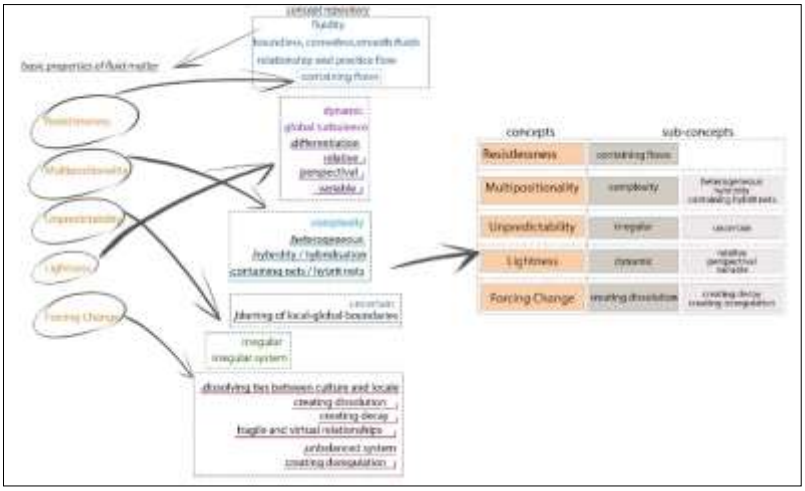

Figure 6: Conceptualization scheme of the article

The conceptualization, which was made considering today's change environment, was created with the inferences of the authors of this article:

• All concepts related to fluidity (boundless, cornerless, smooth fluids, relationship and practice flow, containing flows) identified in the researched discourses are repetitions of each other. The fact that the changing world contains fluxes causes non-resistivity.

• Multipositionality means the adaptation of fluid matter to every situation/position, which can be associated with today's complex structure. The increasingly complex world enables us to encounter heterogeneities rather than homogeneity. Hybridity and inclusion of hybrid networks arise from this complexity.

• The disordered nature of today's structure, which includes non-resistivity and multipositionalities, is not unexpected. However, it can be said that this irregularity also creates uncertainty. Therefore, the qualities of disorder and uncertainty that stand out in the researched discourses can establish a conceptual relationship with the unexpected structure of fluid matter.

• Today's relative, perspectival, and variable structure creates dynamism. Dynamism is movement, and the increase in movement speed is one of the factors in the acceleration of change. A rapidly changing event/phenomenon/situation is replaced by another event/fact/situation, and the acceleration of this replacement brings temporality instead of permanence. However, there is no longer a structure that can be explained purely by temporality. The lightness quality of fluid matter coincides with today's dynamic structure.

• In addition to the qualities that fluid matter acquires due to being affected, another quality that exists due to what it involves is its ability to force change. The quality of creating dissolution in the researched discourses is a quality that the changing world acquires not as an object but as a subject. When dissolution begins to occur, distortion and fragility are also created.

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This conceptualization may provide a way to make the changing world / changing time understandable. Every new situation creates a new environment. In light of the readings and conceptualization, the environments created today by the five qualities suggested by the article are as follows:

1. Environment of Resistlessness: Due to the interconnected power of the quintet of globalization, capitalism, technology, the Internet, and information, which are the main factors in the acceleration of change, flows occur that cannot be kept, captured, or left constant. The flows that Castells (1988) classifies as the flow of technology, the flow of capital, the flow of information, and the flow of sounds, images, and symbols are the creators of change. Appadurai (1996: 33-38) states that there is also a flow of culture, people, communication, and intellectual images.

The flow of information is a very powerful flow and makes all other flows fragmented, unlimited, and complex. For this reason, flows have increased innumerable. We live in a time when fixed situations/events/phenomena have the potential to become flows themselves if they are exposed to flows. Thanks to technology and the Internet, the spread of all kinds of information that has not yet been converted into knowledge enables unexpected flows to occur. The flow of capital under the influence of globalization has commodified even the most minor and seemingly insignificant things. Commodification accelerates the state of flow, and flows occur as a new commodity replaces the rapidly consumed commodity. To give a concrete example, the rapid proliferation and consumption of social media platforms have changed the daily lives of all societies within the Internet access network. OpenAI's ChatGPT has also altered the environment as a rapidly changing/transforming flow of the very recent past. Its impact on all professional groups, disciplines, and people, from science to art, has been/continues to be observed rapidly. The development of both new versions of ChatGPT and different artificial intelligence applications at an unexpected pace makes the change in the environment visible. It is possible to say that even these technological developments create great non-resistance.

As Thackara (2005: 211) states, fluids are unlimited, cornerless, and smooth. For this reason, solidified values and facts can be easily eroded. Based on this view of Thackara, it can be said that when stereotyped/solidified values are considered, there is no situation for the formation of new solids as caused by modernity. Any new situation that can be considered a radical change has the potential to create rigidity. However, the increase in the number of flows causes the formation of new flows without allowing the formation of new solids. The environment becomes non-resistive and becomes open to manipulation, from politics to societies and the individual.

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In this era, world culture, sound, image, society, capital, politics, information, knowledge, daily life, people, communication, technology, symbols, thought, and many other concrete and abstract terms/concepts/phenomena/entities are becoming increasingly fluid. It becomes fluid and creates spontaneous flows. Everything inherent in life changes much faster because it becomes less resistant, much like a fluid. An environment is created that does not allow/require the formation of new patterns/rules/or obligations in place of lost patterns. The nature of the new age is precisely this non-resistivity.

2. Multipositionality Environment: The multipositionality environment is dominant in today's changing structure. In an environment with such large, fast, and plural flows, it is usual to encounter the multipositionality behavior of the fluid as a result of the non-resistivity. Ray (2007: 2, 35) notes that today's complexity exceeds that of regular models, and Tomlinson (2004: 12-14) highlights the existence of hybrids between the global and the local. Based on these, it is possible to explain multipositionality and complexity together. When an event/phenomenon/situation exists anywhere in the world, information about its existence reaches everywhere with internet access. The world initially thought to shrink with globalization, but has broken the sameness with its diversity. When global behavior collides with local qualities, it gives rise to the emergence of new hybrids. These hybrids are rapidly spreading worldwide. When the factor of capitalism is added to the increase in the world population and their awareness of each other, one encounters the multi-position behavior of new formations, their complexity, their heterogeneous, hybrid structures, and the hybrid relations they establish with each other. From science to art, from societies to the daily lives of individuals, it can be observed that multipositional behaviors are developed in multipositional situations.

Thackara (2005: 216) reveals the nature of the 21st Century by explaining the concepts of thinking 'on the world' and 'in the world'. According to him, thinking, perceiving, and designing 'on the world' may not provide the appropriate answer to the needs of this multidimensional, multivariate, flux-driven age. However, technological equipment also supports multidimensional, multifaceted, connected thinking methods rather than singular, unidirectional, conventional ways of thinking and perceiving 'in the world.' Heterogeneities, hybrid structures, and the transformation of global networks into hybrid networks are also realized in this way.

Complexity, heterogeneity, hybridity, and the formation of hybrid networks in a multi-position environment are results. The behavior taken in the face of these consequences is adaptability/adaptation. Humanity has been able to adapt to radical changes and transform throughout history. However, in our age, there is a rapid adaptation to these transformations, and due to the intensity and speed of these flows, a new adaptation is required for each new situation.

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In the face of many events/developments such as pandemic, artificial intelligence, cryptocurrency, global climate changes, abandonment of fossil fuels, 5G wireless network technology, and transition from IoT to IoTB, rapid adaptation is observed, not resistance. This creates a multi-positionality environment.

3. Environment of Unpredictability: Just as fluid matter's direction/path/direction is unpredictable, uncertainty comes to the fore in the environment of non-resilience and multi-positionality. The 21st Century is a time of disorder and uncertainty due to increased complexity.

Due to the numerous flows, the environment in which multipositional behavior is developed in response to various events and situations also triggers an uncertainty alarm. For example, in 2014, Oxford University emphasized the unpredictability of global temperature change (BBC, 2014). Dance (2023), on the other hand, emphasized that the extremes in global temperatures began to occur unexpectedly nine years later. The existence of uncertainty about which professions artificial intelligence will affect in the future and the fact that the whole world is trapped in long-term uncertainty and disorder during the pandemic process are examples of an unpredictable environment.

4. Lightness Environment: The fluid substance, which is resistless, multi-positioned, and unpredictable, gives a feeling of lightness due to all these properties. The increased pace of change and the resulting flows in the 21st Century create great dynamism. While events/situations/entities change rapidly, they can be interpreted in a relative, perspectival, and differentiated way. The idea that the effect of globalization will lead to uniformity/unity everywhere has, therefore, come to naught. Information that spreads everywhere may differ according to its location and become relative from its perspective. This is caused by interactions with local elements and new interactions with each region's changing reality. In the 21st Century, instead of the collective results of radical changes, one encounters relative-perspective-differentiated results; in other words, rapid changes are also fragmented and undergo changes. In such a state of movement, in other words, dynamism, not a solid, heavy environment, but an environment of lightness with the potential to change at any moment.

5. Forcing Change Environment: The time experienced has an environment of forcing change due to its flows. A fluid substance affects every substance it comes into contact with, adding more or less to it. If it cannot change completely, it can create decay, deterioration, breakage, and dissolution. Sennett (2007: 109) states that a 'weakened,' 'superficial' culture has emerged and that this new cultural situation has the potential for fragility. In the time that has passed since Sennett's assertion, for example, the concepts of cancel culture, post-truth, moonshot, sportswashing, greenwashing, and humane washing have begun to take hold in the new culture.

https://doi.org/10.32955/neujna20261011143

All conventional beings/thoughts/existences are open to being exposed to flows in the lived time. The 21st Century is not only a period that creates change spontaneously and can be experienced when this change is not adapted to, where rigidities can be preserved. The power of flows causes more or less change. The impact of an event in a small and seemingly insignificant part of the world can affect a much more distant location. There is a situation of being exposed to forced changes without consciousness or choice, with or without realizing it. The dissolution of conventional concepts and terms seeps in everywhere. It causes boundaries to blur and even disappear. Decay, deterioration, and dissolution became prominent concepts of the age.

7. CONCLUSION

In this article, as we approach the end of the first quarter of the 21st Century, it is pointed out that it is necessary to understand the new situation of the world in order to evaluate new architectural productions of the changing times. Architecture is shaped by the entire reality of the time lived. Therefore, the way to make sense of the architectural understanding / architectural productions/architect's stance and approaches of the 21st Century is through understanding the age. When the discourses of thinkers who try to make sense of the time they live in are investigated, the changing world qualities that come to the fore have caused us to repeat once again the variability of the time we live in. The speed of this change has increased due to the current flows. As a result of the research conducted in the article, it is inferred that environments of non-resistance, multi-positionality, unpredictability, lightness, and compulsiveness to change have been formed. These environments are qualities of the new culture and life; the concepts explaining these qualities are speculative. Due to these five qualities inferred, our world may have other qualities in the second quarter of the 21st Century. Therefore, it may be possible to see this situation as a transitional period that will change. However, not thinking about it in detail this way may not help make sense of today's productions. Instead, it may be favorable to consider that the effort to make sense of an architectural artifact produced today may stop at concepts about the fluid, temporary structure of time by cutting in time.

Philosophers, sociologists, and thinkers who evaluate their time have named epochs. These nomenclatures are not the nomenclature of an entire century. They evaluate the values/qualities/events and phenomena of their time. Accordingly, Drucker (1969) refers to it as the Age of Discontinuity, Castells (1988) as the Information Age, Toffler (1992) as the Third Wave, Bauman (2000) as Liquid Modernity, Prensky (2001) as the Digital Age, and Harari (2018) as the Data Age. Considering the five distinct qualities inferred by this article, it suggests that the age can be labeled as the 'Fluid Age.' In the 24th year of the 21st Century, the time we live in is an age that is governed/guided/and shaped by flows.

https://doi.org/10.32955/neujna20261011143

In the Fluid Age, the exposure and fluidization of technology, intellectual structure, and social, cultural, and economic factors to fluids affect architectural practice and architectural thinking. Many events/situations, such as flexible, technology-based, fast approaches in architectural practice; architectural form is based on mobility, permeability, transformability; the necessity of architecture to find instant/speedy solutions to the demands and needs transformed by flows; the rapid transformation of design processes in architecture can be explained depending on the qualities of the Fluid Age. It may be possible to understand how the world's architectural environment is shaped within the environments created by the Fluid Age. This article presents a method of reading the era to make sense of 21st-century world architecture in the Fluid Age. The continuation of this study could be developed to evaluate architecture in light of the unfolding qualities of the Fluid Age.

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