

THE HABITATS OF NEONOMADS: Exploring Neonomadic Lifestyle Through Today's Dynamics And Nomadic Codes



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Abstract

Today we are more mobile than ever. We live in an age where values, knowledge, objects and technology become fluid. In this fluid atmosphere, people have also become more fluid. People who consciously and voluntarily prefer mobile life think that they establish more sustainable and meaningful relationships with the dynamic forces of the new age. Mobile people moving between cities, countries and even continents or accessing different locations through online platforms are pushing and changing the physical and mental boundaries of space. Backpackers, digital nomads and global nomads who voluntarily adopt a nomadic life lead a full-time mobile life. In the dynamic, temporary and unstable environment of the age, the stability and permanence assumptions of mainstream architectural objects do not coincide with the flexible and mobile lives described above. However, places that follow the clues of the future and care about the expectations of neonomadic life have come to the fore as an alternative in recent years. The focus of this dissertation is to look at the daily habits and use of space of neonomads from the perspective of architecture, in line with the dynamic and temporary relations defined by the neonomadic lifestyle. In the research conducted on the nomadic experience, a comparative inquiry was made by tracing our past nomadic codes and the nomadic visions of the 1960s. Data were collected through semi-structured interviews with digital nomads, global nomads, and backpackers to analyze theoretical assumptions about their daily habits, places they use, and expectations from the city.

Key Words: Neonomadism, Neonomad, Digital nomad, Backpacker, Global nomad, Mobility, 1960s's Utopias, Daily habits, Location independent lifestyle, Flexibility, Transience

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Özet

Bugün her zamankinden çok daha hareketliyiz; değerlerin, bilginin, objelerin, teknolojinin akışkan hale geldiği bir çağda yaşıyoruz. Bilinçli ve gönüllü olarak mobil yaşamı tercih eden insanlar, yeni çağın dinamik güçleriyle daha sürdürülebilir ve anlamlı ilişkiler kurduklarını düşünmektedir. Şehirler, ülkeler ve hatta kıtalar arasında hareket eden veya çevrimiçi platformlar aracılığıyla farklı lokasyonlara erişen mobil insanlar mekanın fiziksel ve zihinsel sınırları zorlamakta ve değiştirmektedir. Sırt çantalı gezginler, dijital göçebeler ve küresel göçebeler tam zamanlı mobil hayat sürmektedir. Çağın dinamik, geçici ve istikrarsız ortamında, ana akım mimari nesnelerin kararlılık ve kalıcılık varsayımları, yukarıda anlatılan esnek ve hareketli yaşamlarla örtüşmemektedir. Ancak geleceğin ipuçlarını takip eden ve neo-göçebe yaşamın beklentilerini önemseyen mekanlar son yıllarda alternatif olarak öne çıkıyor. Bu tartışmanın odağı, günümüzde giderek yaygınlaşan neo-göçebe yaşam tarzının tanımladığı hareketli ve geçici ilişkiler doğrultusunda, neo göçebelerin günlük alışkanlıklarına ve mekan kullanımlarına mimarlık çerçevesinden bakmaktır. Göçebe deneyim üzerinden yürütülen araştırmada, geçmiş göçebe kodlarımızın ve 1960'ların göçebe gelecek vizyonlarının izleri sürülerek karşılaştırmalı bir sorgulama yapılmıştır. Dijital göçebeler, küresel göçebeler ve sırt çantalı gezginler ile yarı yapılandırılmış görüşmeler yoluyla veriler toplanarak günlük alışkanlıkları, kullandıkları yerler ve şehirden beklentileri hakkındaki teorik varsayımlar analiz edilmiştir.

Anahtar Kelimeler: Neonomadizm, Neonomad, Dijital göçebe, Sırtçantalı gezgin, Küresel göçebe, Mobilite, 1960'ların Ütopyaları, Günlük alışkanlıklar, Konumdan bağımsız yaşam tarzı, Esneklik, Geçicilik.

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Introduction

Today, we are more mobile than ever. We live in an atmosphere where people, objects and information are more mobile and fluid than ever before. It has become more practical and common to move between cities, countries and even continents, or to cross the physical boundaries of space through online platforms. With the shaping of human relations according to the variable and fluid economic and technological developments, people who consciously prefer mobile life think that they establish more sustainable relations with the dynamic forces of the new age. Thinking about the world can be said to shift towards nomadic thinking over time. Mobility as a choice has created full-time mobile people, fueled by personal concerns and impulses, who move periodically, work while traveling, volunteer and constantly explore. Today, backpackers, digital nomads, global nomads, who can be described as the nomads of our new age, highlight a neonomadic lifestyle.¹ Self-discovery, meeting new people on the road, growing up, exploring the world, being constantly in search and wondering are the aspects that attract attention for mobile people who have adopted this conscious mobility situation. What personal impulses were the new age nomads triggered in choosing the mobile lifestyle as a way to cope with dynamic forces? Can we talk about the triggering role of the built environment in this regard? Although neonomadism is a fairly new concept, the practices behind this conscious movement are in many ways reminiscent of their ancient nomadic ancestors. Considering that architecture bears the responsibility of responding to the needs of the age, what could be the spatial needs of the users in the future setups brought by this new formation, which takes its roots from the past? In the dynamic, temporary and unstable environment of the age, the stability and permanence assumptions of mainstream architectural objects do not coincide with the flexible and mobile lives described above. Users who are constantly mobile with the aforementioned features have created new expectations from the place and the city. The neonomads, whose numbers are increasing, have new needs for their lifestyles. Places that follow the clues of the future and care about the expectations of neonomadic life have come to the fore as an alternative in recent years. The main purpose of this discussion is to look at the mobility described by the neonomadic lifestyle, which is becoming more and more

1. Richards Greg, "The New Global Nomads: Youth Travel in a Globalizing World," *Tourism Recreation Research* 40, no. 3 (2015): 340-352.

widespread today, from an architectural perspective, and to decipher the temporary relationships that it wants to express in urban and spatial scales. The discussion, which focuses on such a current issue, will be supported by interviews with neonomads consisting of semi-structured questions. What architectural concepts does the neonomadic lifestyle define spaces that focus on? Are neonomads' expectations of space and city really different from those of settled people? Can the relationship of neonomads with ancient nomadic codes be traced?

Taking advantage of the primitive nomadic codes and the 1960s nomadic future visions to trace the habits and habitats of neonomads and to deepen their stories will be an important step towards understanding the philosophy of mobility. It is known that in the past, there were communities living in a nomadic way due to climate and natural conditions, access to water and food in order to maintain the life of the tribe. Today, these primitive concerns have been replaced by problems such as rent, traffic, crowd, noise and environmental pollution that modern people constantly encounter in daily life. In addition to these, the desire of people to know themselves and the environment has triggered them to move away from the comfort zone of settled life. In addition, the ease of communication and travel to anywhere in the world supports such groups to leave their sedentary lifestyles behind. Groups that prefer mobile life can be viewed from a nomadic perspective, as they experience similar cycles of experience and adaptation. The aforementioned new quest of the modern nomad can be interpreted as crossing borders and escaping the narrow confines of fixed identities imposed by nations, religions, economic situation and gender. Neonomads seek a more meaningful, fuller, more enjoyable existence in a freer world. In the discussion, they will be questioned in terms of imagining and producing the alternative, as Archigram group, Constant's New Babylon and Yona Friedman's Ville Spatiale have depictions of the future appropriate to the development of neo nomadic thought. Can it be said that neonomads lead a mobile life that they prefer by blending the vital tactics they get from old nomadic codes and utopian nomadic visions that have turned into today's realities with today's dynamics? In the first part of the thesis, the current atmosphere in which neonomadism emerged will be conveyed. In this section, the reasons for the desire to live independently of the space of neonomads, who respond to the dynamic relations created by the flows by preferring an mobile life, will be traced. It will be conveyed that the developments in the transportation, communication

and informatics sector have contributed to the increasing theories of individual mobility. In the second part, mobile groups defined as neonomadic will be explained in detail. Definitions and classifications containing different opinions about them will be conveyed in order to develop perspectives. Then, the subject will turn into tracing the old nomadic codes on neonomadism, starting from the intersection of this conscious mobility and nomadic philosophy. The social and economic atmosphere revealed in the utopian future fictions produced in the 1960s becomes the realities of today. Based on this idea, the traces of temporary and mobile architecture will be traced through the rich alternative architectural approaches of the period. The mobile future visions produced in the 1960s are based on imaginary cities. Today's mobility, on the other hand, includes the real city and its users. With this awareness, it can be exciting to trace our past nomadic codes. Existing relationships, dynamics, atmosphere and theoretical background transmitted up to this chapter will be expanded by semi-structured interviews with neo nomads. It will be exciting to look at the daily lives of the neonomads, who are the primary source, and to trace their practical equivalents in a discussion that focuses on such a topical issue. In the interviews, they were first asked who they were, their initial motivations, how they made a living, and the type and frequency of travel, in order to explore the profiles and mobility of the neonomads. After creating this ground, the goal was to explore their daily habits and shape their expectations from the city and space around the themes of adaptation, transience and minimalism. The main purpose of the interviews is to get to know these profiles. It is not aimed to reach generally accepted judgments about neonomads. The practical reflections of the theories and assumptions in the interviewees were traced. As a result, I had the chance to obtain data through semi-structured interviews with digital nomads, global nomads and backpackers and analyze theoretical assumptions about their daily habits, places they use and their expectations from the city.

1. Neonomadism

01

Liquidity

What is neonomadism? What concepts is the nomadic lifestyle of the new age shaped around? Understanding the current atmosphere in which mobile groups, which are at the focus of the research, emerge, will contribute to getting to know the user. What are the concept of neonomadism, the ideas it reflects, its causes and current results? The fluid and variable phenomena brought about by globalization and post-globalization processes, the reasons behind the desire to live independently of space, and the effect of technological supports on mobility are still waiting to be discovered. The nomadic story of this age can be explained by neo nomadism, fluidity, location-independent lifestyle and digital relationships.

For neonomads, mobility means more than relocation.² It can be said to be a combination of economic strategies and self-identity formations. Therefore, it is necessary to explain the atmosphere in which economic and social strategies are formed and their personal motivations.

As reported by Bauman, modern people are stronger than before in guiding their own lives. However, the excess of consumption objects causes confusion and makes it difficult to keep up with the constantly renewed market. With the uncertainties of today and the future, people always feel insecure in labor and capital markets. The object of consumption has also become fluid.³ Especially as the development and change of internet technologies increases, individuals get involved in each other's lives faster and exit. Therefore, relationships are also more fluid and a fluid world is experienced now. The first step to understanding what fluidity is and how it transforms modern people is to decipher globalization.

According to Albrow and King, the formation of an international integration with the change of common views, products, and certain aspects of culture in the world is called globalization.⁴ The modern globalization process started in the 1970s.⁵ Globalization describes new encounters, interactions and restructuring that affect the whole world. Over time, global thought has dominated the economic, social, political and cultural structuring processes.

2. Anthony D'Andrea, *Global Nomads. Techno and new age as transnational countercultures in Ibiza and Goa* (London: Routledge, 2009) 39

3. Zygmunt Bauman, *Liquid Times: Living in an Age of Uncertainty*. (Cambridge: Polity, 2007).

4. Martin Albrow, and Elizabeth King. *Globalization, Knowledge, and Society: Readings from International Sociology*. (London: Sage Publications, 1990).

5. Paul James, and Manfred.B. Steger "A Genealogy of Globalisation: The career of a concept." *Globalizations* 11, no. 4 (2014) 417-434 <https://doi.org/10.1080/14747731.2014.951186>

Increasing common taste perceptions have turned into universal goals. The constant change and interaction that takes place in this process requires a risk for those seeking stability, while some use this wind to find direction. In this interaction and change process, time and space are also redefined. According to Global Trends, with globalization in the last thirty years, there have been radical changes in the way people live and work around the world. As the boundaries between countries became more and more permeable membranes, nation-states became vulnerable to market actors.⁶ Global capital, in its quest to establish a single market in which the boundaries of the world movement of goods were removed, turned into goods, money, values and people that are in flux today. While this transformation has been a tool of mobility for some people, it has caused concerns that will trigger movement for others. Lifton said that:

“We are becoming fluid and many-sided. Without quite realizing it, we have been evolving a sense of self appropriate to the restlessness and flux of our time. This mode of being differs radically from that of the past, and enables us to engage in continuous exploration and personal experiment. I have named it the ‘protean self,’ after Proteus, the Greek sea god of many forms.”⁷

At an increasing rate in the last century, things that seemed very solid, including institutions, people, things, information and places, are melting into an increasingly liquid state.⁸ According to Bauman, globalization is characterized by processes involving increasing multidirectional flows of things, places, information and people. In other words, the mobility of all kinds of information, people, and capital that cause globalization represents a fluidity far from fixedness. Social structures that limit individual choices, institutions that maintain habits, and established behavioral patterns are no longer stable. This proposes the concept of “fluid modernity” to characterize the current social situation. The term “liquidity” derives from the conditions created by terms such as “post modernity” or “late modernity”. On the other hand, solid modernity is characterized by heavy infrastructure and industrial investments and a labor-intensive production period. In this period, laborers are also fixed on the ground as much as capital; however, the current postmodern state is in a liquid or fluid state, unlike the solid mode that preceded it.⁹ As Urry points out, also shown by Bauman’s, the reason for liquid modernity comes from

6. Dilek Demirtaş, Veysel Bozkurt, İsak Baydorol. Küresel Trendler (Ekin Basım Yayın Dağıtım, 2020)

7. Robert J. Lifton. “Protean Man” Arch Gen Psychiatry 24, no.4 (1971): 298–304. doi:10.1001/arch-psyc.1971.01750100008002

8. George Ritzer, Sociological Theory (New York: McGraw Hill, 2010).

uncertainty, discontinuity and unrestricted global flows.¹⁰ While this change was described by Marx with largely destructive processes, Bauman said liquid modernity is not a crisis; he argues that it has become a permanent condition of social existence that can have both constructive and destructive effects.¹¹

In addition to globalization and the processes it brings with it, a new term is spoken in the world today: post globalization. Balances that are mixed up as a result of not being able to get an equal share from the dream of globalization become the harbinger of the post-globalization era. One of the approaches defining post globalization relates it to the national and the local. In contrast to the intense cultural change occurring in globalization, the protection of local traditions comes to the fore in post-globalization. According to Kennedy, unlike globalization, post-globalization is more of a period of stability. Especially the increasing power and authority of developing countries and their independence create a new economic, political and cultural trend.¹² The searches of the new nomads, who are described as the products of globalization, towards the better in every geography they are in, will keep them strong in the post-globalization period. Ne nomads can provide a way of discovering local knowledge and habits unique to each new location, by adapting to that locality. At this point, the emphasis on localism brought about by post-globalization and the neonomadic behavior find a common ground. It would not be wrong to say that neonomadism is formed by liquid modernity and globalization after solid modernity, and is fed by post-globalization with locality.

Briefly, rather heavy and stable facts in terms of labor, production, goods and social classes lose their importance. Along with the stability and permanence, the importance of which decreases in our lives with this process, the value of the fixed location in daily life also decreases.¹³ They have been replaced by mobility, flexibility and openness to change. As a result of these changes, modern mobile people have begun to explore flexible and variable strategies to adapt to the unpredictable economic and social environments of liquid modernity. While permanent and long-term life projects were thrown into the background, temporary life constructs came to the fore. For this reason, fixed attachments to goods and places have gradually weakened, and a location-independent lifestyle has come to the fore.

9. Bauman,. *Liquid Times: Living in an Age of Uncertainty*, 55.

10. John Urry. *Global Complexity* (London: Polity, 2003).

11. George Ritzer, *Sociological Theory* (New York: McGraw Hill, 2010).

12. Kerry Kennedy. "Neo-statism and post-globalisation as contexts for new times." In *Globalization, the Nation-State and the Citizen*, ed. Alan Reid, Judith Gill and Alan Sears, (Routledge, 2010), 2-6.

13. George Ritzer, *Sociological Theory* (New York: McGraw Hill, 2010).

14. Bauman, . Liquid Times: Living in an Age of Uncertainty.

15. Tim Cresswell, On the move: mobility in the modern Western World. (Routledge, 2006), 43

Location-independent Lifestyle

The desire for a lifestyle independent of location encourages modern people to be on the road. Sociologist Bauman interprets this movement as revenge against the rulers of settled life, by the nomads in the fluid phase of modernity.¹⁴ It is clear that this situation is not just based on a romantic adventure or a pure love of nature. The mobility that calls for this change is not just a trip or leaving home, it is a political stance because it has ideas behind it. This idea can be individual escapes and struggles, as well as social, ecological, cultural and economic concerns. Geographer Tim Cresswell noted that:

“...recently, ways of thinking that emphasize mobility and flow over stasis and attachment have come to the fore. As the world has appeared to become more mobile, so thinking about the world has become nomadic thought.”¹⁵

With the increasing mobility, the number of mobile people thinking about the world and existence has also increased and spread. Assuming that today and the future will be built on this mobility axis, thinking about the world intersects with nomadic thinking. In addition to the physically moving segment, users who have been virtually displaced by the influence of the digital world have also embarked on their own journeys. Among the reasons for this nomadic thought are not being able to meet their expectations from the fixed and limited city, wondering more, and wanting to discover oneself.

Norberg-Schulz talks about modern people who cannot establish a meaningful unity with their environment and are alienated from the world and themselves. According to him, the pollution and exploitation of the natural environment caused man to be seen only as an object (human has become a data set and has moved away from the meaning of existence. He argues that people who are out of place and without identity also lose their sense of participation and togetherness. Today, with the purification of the meaning of existence, people are now homeless. (?) The most basic need of people is to experience their existence in a meaningful way, and the task of architecture is to create meaningful spaces. It gives architecture the task of giving form that can lift, produce, and meet the required content. Despite all

this, he states that today's city only instills a sense of escapism in people. Because these cities do not offer enough opportunities for life.¹⁶ As a result, people who cannot get what they expect from the city and their static, fixed and limited lives begin to prefer dynamic, flexible and experimental relationships. Although Norberg-Schulz associates feelings such as belonging, participation, and acceptance of the place with having a fixed place, today the conditions have changed. The existence of a place that neo-nomads call home and feel they belong to may be outside the traditional architectural approach.

In addition, for today's urban people, constantly changing places and choosing mobile life means getting away from the burdens and responsibilities of modern life, and getting away from the boredom and prejudices of a familiar physical and social environment. Rosi Braidotti conceptualizes "neo-nomadism" as "an ideal type of post-identity mobility" to explore "the cultural effects of hypermobility on self, identity, and sociality" among party-goers in Ibiza, the haunt of neo-nomads.¹⁷ For them, being on the road rather than staying in a fixed place means reinventing yourself at every stop. This situation creates a new lifestyle of neo-nomads adopted from accommodation to daily life practices. The life of these neo-nomads also places new demands on cities, buildings and workplaces. The effects of this process on daily life manifest itself from common urban spaces to individual living spaces. In order to understand the desire of the mobile people of the new age to live independently of the location, it would be useful to look at the discussions produced about the relationship between human and place. According to Lefebvre, the place is not a stage; it is a historical product and social production. It shows itself both physically and mentally. Lefebvre supports the experience and imagination with the definition of "lived space" and calls people to action.¹⁸ Similarly, nomads also use their knowledge based on exploration and experimentation at each new stop. They explore building possibilities, and new sources of knowledge.¹⁹ They experience the conditions, reproduce the space accordingly, adapt it. Here, the discovery of the potential for creativity and freedom. They do not use fixed, closed, what is given before ones, they look for what is dynamic, flexible and open to build. This practice offers them to turn their direction to freedom, danger and openness instead of seeking the meaning of space in moments of stability, calmness and confidence. Sometimes is it not necessary to break away from the ground?

16. Christian Norberg-Schulz, *Architecture: meaning and place: selected essays*. (New York: Rizzoli International Publications, 1988).

17. D'Andrea, *Global Nomads. Techno and new age as transnational countercultures in Ibiza and Goa*, 23-31

18. Henri Lefebvre, *The production of space*, (Oxford, Massachusetts: Blackwell Publishers, 1996).

19. Relph E. C., *Place and Placelessness*. (London: Pion, 1976.)

20. Charles Baudelaire, and Charvet. P. E. The painter of modern life. (London : Penguin, 2010). <<https://www.overdrive.com/search?q=6575402A-602F-429D-AADB500AB2378FDC>>.

Baudelaire's "flâneur" figure from the 19th century can be a source of inspiration when talking about being disconnected from fixed order and space and constantly searching. As Baudelaire's early modern urban archetype flâneur describes:

"...Being away from home and yet feeling all over the house; to see the world, to be in the center of the world and yet remain hidden from the world. ...The ephemeral, the fugitive, the contingent, the half of art whose other half is the eternal and the immutable."²⁰

The flâneur is a city traveler. Walking to the remotest corners of the metropolis and lovingly observing, deducing and recording all aspects of modern life are flâneur's favorite activities. Flâneur lives in crowds, breathes in crowds. Wherever he goes, flâneur's identity is always at home, which corresponds to nomadism. Similarly, the neonomads are flexible, easily adaptable, go everywhere and look for the better. They experience the realities of the new places they go as a result of their openness to change, without claiming to take permanent roots. No matter how lively and rootless the neonomads may seem, there can always be a place they call home. These homes and identities can be enriched with new localities, adapted but retain their essence. This situation brings about new relationships that mobile people establishes with themselves, society and the city. In the life style described by the relations here, the mobility of the user or the space can be variable. In all cases, relationships that are far from repetition of habits, open to innovation and adaptation to these innovations emerge. In line with these new relations, new demands will arise in the fields of architecture and urbanism. Can temporary cities be built and dismantled, meeting the temporary relationships of mobile people? This question brings to mind the city of Sophronia from Italo Calvino's book *Invisible Cities*:

"The city of Sophronia is made up of two half cities. In one there is the great roller coaster with its steep humps, the carousel with its chain spokes, the Ferris wheel of spinning cages, the death-ride with crouching motorcyclists, the big top with the clump of trapezes hanging in the middle. The other half-city is of stone and marble and cement, with the bank, the factories, the palaces, the slaughterhouse, the school, and all the rest. One of the half-cities is permanent, the

other is temporary, and when the period of its sojourn is over, they uproot it, dismantle it, and take it off, transplanting it to the vacant lots of another half-city. And so every year the day comes when the workmen remove the marble pediments, lower the stone, walls, the cement pylons, take down the ministry, the monuments, the docks, the petroleum refinery, the hospital, load them on trailers, to follow from stand to stand their annual itinerary. Here remains the half-Sophronia of the shooting galleries and the carousels, the shout suspended from the cart of the headlong roller coaster, and it begins to count the months, the days it must wait before the caravan returns and a complete life can begin again.”²¹

21. Italo Calvino, William Weaver, *Invisible cities*. (New York: N.Y. London Harcourt Brace Jovanovich, 1974), 23.

22. Yasmine Abbas, “Embodiment: Mental and Physical Geographies of the Neo-Nomad” (Master of Science in Architectural Studies, Massachusetts Institute of Technology., 2001).

The city of Sophronia mentioned by Italo Calvino can be used to describe the essence of the home. Sophronia is in constant motion in spirit and body, and may reappear elsewhere, just like the nomad.²² In this city, what is infinite for people is mobile and wheeled devices controlled from outside rather than physically inhabited large buildings. The most permanent fixed buildings and institutions in a city are doomed to disappear. The core essence of the home, which is preserved in every situation, could be just like the mobile aspect of Sophronia. This essence is more durable and can be adapted to any location, as it has features such as flexible, light, mobile rather than permanent, heavy, fixed and rigid forms. The home and identity that neonomads make sustainable in their desire to live independently of the place is also hidden in this mobile main idea.

Digital Relationships

The concept of mobility has come into question since the beginning of humanity. However, as the age progresses and technology develops, the form of mobility has changed, developed and expanded. In this context, mobility can be regarded as an indicator of technological progress and modernization. According to David Harvey, these innovations can be seen as the means by which capital frees itself from spatial constraints. Distances between spaces can be overcome very quickly or spaces can be connected to each other with a single button. Along with high-speed production, consumption and change,

time and space are also being restructured. In particular, the social relations embedded in the space also need to be re-explained. He interpreted this change based on the new time and space relationship as a shrinking world.²³

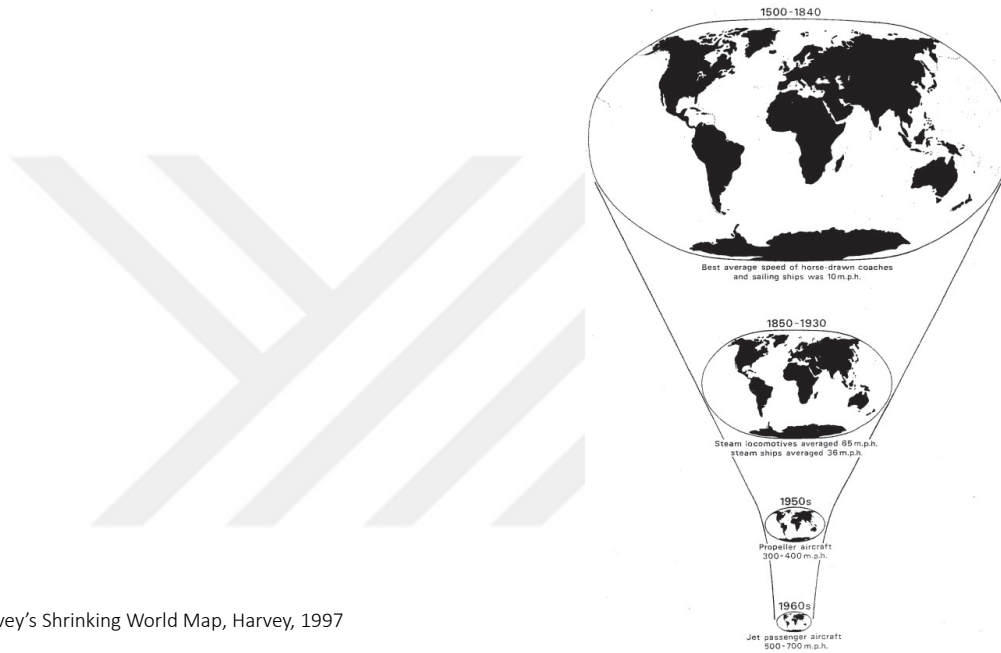


Figure 1: Harvey's Shrinking World Map, Harvey, 1997

As seen in the diagram, David used images where the world was shrinking according to innovations in transportation technologies. The idea of shrinking worlds and the perception that space melts over time come to the fore. At this point, it can be said that it presents technological developments as tools that save space from certain restrictions. According to this idea, technological developments can also be seen as a means of expressing the social forces underlying shrinking worlds.²⁴

It is clear that the developments in the field of transportation have made the phenomenon of fading of the borders brought by globalization physically possible. If this transportation is blocked in some cases, people who use technological support in solving such problems, approach social networks established with portable digital devices. Thus, thanks to these social communication channels, they can reach far from their physical environment. Makimoto and Manners predicted that the "New Age of Nomads" would begin with the development and spread of portable digital technology.²⁵ Now the boundaries of space can expand to the point their minds reach. It can be said that this border crossing has also broken some socially established

23. David Harvey, *The Limits to Capital* (Oxford: Basil Blackwell, 1982).

24. Idib

25. Tsugio Makimoto, and David Manners, *Digital Nomad* (Chichester: Wiley, 1997).

stereotypes. For example, according to Morley, changing new balances and technological developments in the field of communication and transportation have affected the formation of regions that can be described as homes since the second half of the 21st century. ²⁶In other words, what it means to be at home can be answered with the question of what it means to belong to our world. With new mobility and new communication technologies, traditional ideas such as homeland and nation are also seen as impotent. The fact that the physical infrastructure and support provided by new contemporary technologies are combined with such a conceptual aspect causes noticeable changes in life. A similar claim comes from Joshua Meyrowitz's "psychological communities": Digital communications unlock us from the notion that community needs geography. He claims that we can instead use "networks of social relationships, whether local or distant, directly experienced or mediated" to construct a sense of "personal community." ²⁷

Neonomads, in addition to traveling physically, can constantly move mentally through these networks. Neo nomads, especially called digital nomads, can go wherever they want to be, as far as virtual networks are sufficient. This new reality has served as a key in compulsory situations such as the pandemic. It also provided access to distant environments for many non-nomadic settled groups. Even though they are not physically in the same environment, people who could meet thanks to the social networks they used are able to go outside the rooms where they are. For example, this situation facilitated the implementation of the home-working model during the pandemic due to the Covid-19 virus. It has been inevitable that digital screens turn into meeting rooms. In addition to these, companies have made their happy hour virtually in order to keep their employees motivated. Besides, the realization that the teleworking model is actually possible has also taken on a triggering task against neonomadism. It can be argued that the boundaries of daily life and working life are blurred in a reality of such newly widespread mobility. The time allocated to these activities is also intertwined. To add another perspective to this claim, one can refer to the New Mobility Paradigm, the work of Hannam, Sheller and Urry. With the mobility paradigm, they study the increasingly complex world, exploring the movements of people, ideas, objects and knowledge at varying levels. In this way, they lay the foundation for understanding how the advancement of the internet and related technologies is incorporated into the daily lives of people in many different parts of the world. According to them, with the latest innovations

26. Ella Harris and Mel Nowicki, "GET SMALLER? Emerging Geographies of Micro-Living," *Area* 52, no. 3 (2020): pp. 591-599, <https://doi.org/10.1111/area.12625>.

27. Joshua Meyrowitz, and J. Meyrowitz, *No sense of place: the impact of electronic media on social behavior* (New York: Oxford University Press, 1985).



Figure 2: The evolution of the desk, Harvard Innovation Lab- 1980-2005-2014, Photography by doughthomsen.tv

in internet and communication technologies, social life, home and work life have become more connected. In light of the complex relationships created by this connectedness, the discussions between virtual and real, or online and offline, remained simple. They state that they find it more meaningful to examine hybrid situations between physical spaces and cyberspace.²⁸

The Economist, in the “Our Nomadic Future” report in the North American region, questions how our business, our relationship with the place, our social relations and identity have changed with digital mobile technologies. The report mentions a new type of urbanite visiting coffee shops and libraries with free Wi-Fi. Described as an oasis for “Techno-Bedouins”, these places are physically temporary but socially permanent thanks to smartphones and laptops.²⁹ Digital nomads using these oases are no longer dependent on fixed locations, thanks to other portable technologies such as laptops or mobile phones. Although they are in a stable physical environment, they can feel that they are in a different place at any time. Similarly, for modern nomads the feeling of being part of social groups is no longer based on belonging to fixed places, but more and more on belonging to networks of communication. If they experience a temporary loss of autonomy and a sense of anxiety due to travel and mobility, the mobile phone can be effective in preventing this. Rather than the actual content of the speech or message, it recalls the physical function, determination and confidence that it provides to the user when communicating.³⁰ This model personality, strengthened by the mobile phone, is a personality that manages to reduce uncertainty. It is the possibility of communicating with its own communication network at any moment that has a powerful effect on reducing the uncertainty that mobility brings with it.

Another benefit provided by portable technological support is that mobile media now acts as an external memory for people. The Harvard innovation lab team reflected this technology history in a video work called “The history of the computer desk”.³¹ Instead of memorizing it in our internal memory, we move our appointments, people, memories, photos and tags to these external devices. And we think we can easily take it with us wherever we want. Over the past 35 years, we have witnessed the transition of everyday things that surround us into the virtual world. There is even a mobile app for many daily tasks, such as the map we use to find our way, the payment of bills, and the tools used in the workplace. If we want, we can fit its data on a single small memory card.

28. Kevin Hannam, Mimi Sheller, and John Urry, “Editorial: Mobilities, Immobilities and Moorings,” *Mobilities* 1, no. 1 (2006): 1-22.

29. “Our Nomadic Future,” *Economist*, accessed May 15, 2021. <https://www.economist.com/leaders/2008/04/10/our-nomadic-future>

30. Leopoldina Fortunati, “The mobile phone: Towards new categories and social relations,” *Information, Communication & Society* 5, no. 4 (2002): 513-528.

31. “The evolution of the desk,” Harvard innovation lab, accessed July 30, 2021 <https://bestreviews.com/best-computer-desks#history-of-the-computer-desk>

Briefly, talking about some changing balances will sum up what has been said so far. In the world of flows, the importance of labor, production and social classes is gradually decreasing; We see that mobility, flexibility and openness to change come to the fore. What can be the modern people's strategies to cope with this change? Developing flexible and diversified strategies is one of the answers to this question. Accordingly, long-term and permanent life projects have been replaced by temporary life constructs. Goods and stable space have been replaced by life scenarios independent of the ground. We can take a closer look at the neo nomads, the actors of this scenario.

Neonomad

02

Mobility as a Lifestyle

In line with the changing balances that call for fluidity and the new mobile phenomena included in daily life, modern people have found the way to establish sustainable relationships in flexible and temporary life constructs. Increasing numbers of neonomads lead a full-time mobile life. The needs of such flexible and mobile groups, which live in cities shaped in line with permanence assumptions, may differ from settled people. It would be good to take a closer look at neonomads, as it is clear that knowing the user and deciphering their needs during the design process will contribute positively. Who are the neonomads? Can reading their stories tell us about their expectations from the city and the place? Can neonomads be classified? What are the aspects that differ from each other?

Different types of neonomads who choose a mobile life to establish sustainable relations with the dynamic forces of the 21st century will be examined in this section. Modern nomadic groups, who dream of conscious and willing mental and physical mobility, whether technology-supported or not, are handled in three different groups according to their purpose and methods of mobility. Backpackers, digital nomads, and global nomads are the three main sub groups of neonomad. These groups will be presented in a comparative way, taking into account the daily habits of their actors while traveling. The valuable classifications and definitions to be shared here will shed a strong light on the interviews to be made with them in order to get to know the neonomads better in the next part of the thesis. Care was taken to base the literature review on data such as one-to-one interviews with neonomads, surveys, and their own statements in grouping and classification. As Jacobs and Gussekloo stated, it may not be possible to define and categorize the mobility of neonomads after a certain point.³² Instead of assigning such mobile contacts to certain groups that have been made before, it may be healthier for people to talk about their own situation. In this sense, empirical studies on neo-nomads and the sources revealing their life stories are invaluable for developing tactics about these phenomena.

32. Esther Jacobs, and André Gussekloo, *Digital Nomads: How to Live, Work and Play Around the World* (2016).

	Temporary Mobility	Lifestyle Mobility	Permanent Migration
DEFINITION	Non-permanent move of varying duration	On-going semi permanent moves of varying durations	Permanent change of usual residence
KEY CONCEPTS			
Usual residence	Less centrality	Multiple moorings	Integral concept
Return	May involve a return 'home'	May involve a return (to) 'home'(s)'	No intention to return
Belonging	Generally fixed to one location	Not fixed to any one (or more) location	Fixed to one or two locations
KEY DIMENSIONS			
Duration	Varying duration of stay	Varying durations of stay	Lasting relocation
Frequency	Generally a repetitive event	Multi-transitional and on-going	Lasting relocation
Seasonality	Large seasonal variation	Some seasonal variation	Minor seasonal variation
Temporality	Occurs at a specific point during the life-course	On-going throughout the life-course	Occurs at a specific point during the life-course; a one-off event

Table 1: Mobility as a lifestyle

The table is taken from the study of Cohen, Duncan and Thulemark, who added mobility as a lifestyle to the table in Martin Bell's study comparing temporary mobility and permanent migration. Within the scope of this thesis, it is expected that mobile groups, which are the subject of research, have developed mobility as a lifestyle.^{33 34} Communities to be examined under the nomadic title should make mobile life a lifestyle. Today, nomads, refugees, homeless people who have to leave the regions they live in due to various compulsory reasons are not included in this title.

First of all, it is aimed to develop a versatile perspective on the subject by conveying the different definitions discovered about the new mobile nomads, who have different needs and expectations in urban and

33. SA Cohen, T. Duncan, and M. Thulemark, "Lifestyle Mobilities: The Crossroads of Travel, Leisure and Migration," 2013.. <<http://epubs.surrey.ac.uk/791999/3/Cohen%20et%20al%202013%20lifestyle%20mobilities.pdf>>.

34. Martin Bell, and Gary Ward, "Comparing Temporary Mobility with Permanent Migration". *Tourism Geographies*. 2, no. 1, (2000): 87-107.

spatial scales. In the literature review on the actors of such a current issue, no fixed definitions clarified by many segments were found. Due to the nature of the actors of the subject, it has been discovered that there are different approaches about them. These different approaches will be shared in this section in order to embed the contents of future interviews with them on richer and more meaningful foundations.

As reported by D'Andrea, the neonomads were formed by the prominence of individualism in a cosmopolitan atmosphere. These groups include some artists, therapists, exotic traders, bohemian workers who value labor, mobility, and spirituality. These various groups present new intersections, practices and dreams within the framework of neo-liberal regimes. With the development and spread of portable technologies and remote working models, groups that make a living, especially with digital jobs, have been added to this list. Digital designers working mostly in creative works, engineers working on software, digital content producers and editors are among the groups that choose this lifestyle.³⁵

Neonomads have definitions containing different interpretations, especially according to the attitudes they put forward during their travels. Yan Ki Mok identifies three forms of contemporary nomad; the foreign, the exotic and the dissonant. The lifestyle he describes with the foreign nomad can be described with "acting as a result of his/her preferred lifestyle". It is this form of nomadism that is most dependent on this type of "local absolute", that is, local infrastructure resources. These people live their mobile life, which they choose as a result of their own choices, by feeding off the local infrastructures of the geographies they go to. In order to discover a new location each time they change, they feed on facts that belong there and are specific to that region. They lead their own quest for freedom. The second form of neonomad, the exotic nomad, is the mobile people sought after by travel agents. For them, new environments are always open to exploration. They look for interesting activities, environments and people to fill their spare time. They can also be divided into subgroups according to the type of travel and actions they exhibit while traveling. They are open to being driven by the winds of popular culture rather than their own pursuit of freedom. The third group of Yan Ki Mok's, dissonant nomads, discover "alternative uses of the city's spatial resources"³⁶ in their actions.³⁷ The dissonant nomads he meant to talk about could actually be called urban nomads. These people have abandoned the mainstream way of life for some reasons. Especially in cities that have become metropolises,

35. D'Andrea, Global Nomads. Techno and new age as transnational countercultures in Ibiza and Goa.

36. Concentrating on these phenomena in future studies may yield interesting and inspiring results about alternative uses of the city.

37. Rance Yan Ki Mok, *Nomad in the City: Composing an Architectural Dissonance* (Ottawa: Library and Archives Canada = Bibliothèque et Archives Canada, 2011).

38. Richards Greg, "The New Global Nomads: Youth Travel in a Globalizing World," *Tourism Recreation Research* 40, no. 3 (2015): 340-352.

39. Chaim Noy, "THIS TRIP REALLY CHANGED ME- Backpackers' Narratives of Self-Change". *Annals of Tourism Research* 31, no. 1: (2004) 78.

40. Carste Sørensen, "Digital nomads and mobile services," *Receiver Magazine*, October 28, 2021. <http://eprints.lse.ac.uk/id/eprint/17937>

41. Päivi Kannisto, "Global nomads: Challenges of mobility in sedentary World" (PhD diss., Tilburg University, 2014).

it searches for new potentials of the city and produces spatial alternatives. Adopting the presence of such nomadic activities in our environment can provide an interesting glimpse into mainstream urban architecture.

Richards made examinations on the new perception of mobility and nomadic theory in the article "The new global nomads: Youth travel in a Globalizing World". In addition to bringing together different sources that have been said about the subject before him, he brought a current search to the subject with a giant survey of 34000 questions. According to him, the increase in the travel of young people has caused them to be labeled as "nomads". Based on a large, global survey of young people, he concludes that there are three types of "nomads" today, based mainly on the way they behave in their travels: backpacker traveler, flashpacker, and global nomad.³⁸ "Backpackers" can be seen as 'Tribal nomads' who gather in certain settlements to share the stories they have accumulated along the way. They come together with other travelers like themselves at certain points on their journey with their backpacks. They take inspiration from each other, share their experiences, and set off again and again with their homes on their backs.³⁹ The second group of nomads, the Flashpackers, are similar to the Digital nomads described by Sørensen⁴⁰ Compared to other neonomadic groups, they need and love communication tools and technological supports. The third and final group, the Global nomads, is defined as location-independent travelers defined by Kannisto.⁴¹ They stay away from 'home' for a long time and reject the established ideology of society. Instead, they seek an alternative lifestyle. They earn income by working in many different local professions, they try to get to know the places they go. People in this group live away from technological and digital supports. Besides, it can be said that they chase more local and deeper relationships than a backpacker.

As a result, in order to understand the needs and expectations of neo-nomads at the urban and spatial scale, it will be helpful to take a closer look at them and analyze their behavior patterns. In the following chapters, each will be examined in detail and comparisons will be presented.



3



4



5



And now the original text.....

6

Figure 4: Caricatured narrative drawn of Neonomads, Hella de Jong, 2019

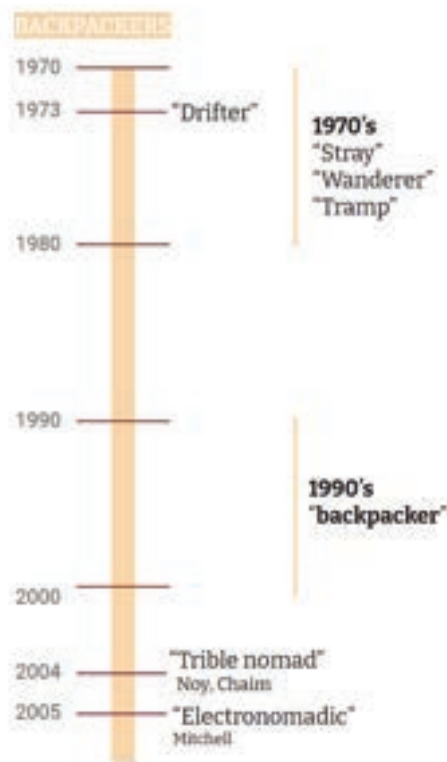


Figure 5: Timeline of Backpackers

Backpackers

Among the neo nomads, the first group to be examined is backpackers. These travelers, who have chosen mobile life as their lifestyle, have taken place in the literature with different definitions since the past years. The first academic definitions of independent travelers, whose historical roots are based on explorers, travelers, philosophers, were made by Cohen as a "drifter." This term, which was associated with the hippie and beatnik subculture in the studies conducted in the 1970s, means stray, wanderer, tramp.^{42 43 44} Subsequently, in 1988, Riley used the definition of "international long-term low-budget travelers" to describe independent travelers.⁴⁵ In the 1990s, these independent travelers with the term "backpacker" started to become popular in academic literature and social life. According to Murphy and Pearce, backpackers aim to meet different people and cultures by acting with a low budget within the framework of flexible travel programs. People in this group, who act independently, do touristic activities with voluntary work during the long term holiday.⁴⁶ Similarly, according to Sorensen's definition, backpackers are travelers who travel to multiple destinations with a flexible travel program organized by them and stay in the places they go for long periods.⁴⁷ Noy likens backpackers to the "tribe nomads", referring of them as groups that gather in certain settlements to share the stories that make up the common culture of the tribe.⁴⁸

One of the distinguishing features of backpackers from tourists is that they are on the road for a long time. This process can take months or years. In this long journey, they may encounter different climatic, cultural and physical difficulties in different geographies. However, they have the motivation to surpass them all and set off again. Another remarkable feature is the way they travel. By traveling with very low budgets, they can work to earn economic income on their travels. As a structure of thought, they usually act by leaving their work to chance (serendipity). They decide their course on the road by planning less. In this way, their decision-changing and adaptation reflexes display a strong stance. They are also flexible in their routes without adhering to a fixed timeline.⁴⁹

Backpackers, who have made this life a way of life with the time they spend on the road and their way of travel, believe that they contribute to their personal development in this way. It is claimed that their perception changes during and after their travels.⁵⁰ This has also turned into a source of motivation

42. Richards Greg, "The New Global Nomads: Youth Travel in a Globalizing World".

43. Erik Cohen. "Nomads from Affluence: Notes on the Phenomenon of Drifter-Tourism," *International Journal of Comparative Sociology* 14, no. 1-2 (1973): 89-103.

44. Paris, Cody Morris Paris, *Backpacker Activities and Personal Values: an SEM Approach*. (2011), 239-258

45. Pamela J. Riley, "Road Culture of International Long-Term Budget Travelers". *Annals of Tourism Research*. 15, no. 3: (1988) 313-328

46. Laurie Loker-Murphy, and Philip L. Pearce, "Young Budget Travelers: Backpackers in Australia," *Annals of Tourism Research*. 22, no. 4 (1995): 819-843.

47. Carsten Sørensen, "Digital nomads and mobile services." (2002). Receiver No. 6. <http://mobility.is.lse.ac.uk/download/Sorensen2002c.pdf>

48. Chaim Noy, "THIS TRIP REALLY CHANGED ME- Backpackers' Narratives of Self-Change," 45.

49. Camille Caprioglio O'Reilly, "From Drifter to Gap Year Tourist: Mainstreaming Backpacker Travel," *Annals of Tourism Research*. 33, no. 4: (2006) 998-1017.

49. Chen G., Bao J., and Huang S., "Developing a Scale to Measure Backpackers' Personal Development," *Journal of Travel Research*. 53, no. 4: (2014) 522-536.

for others to start this mobile lifestyle. It is said that the most important of these perceptions is to be sensitive about sustainability.^{51 52} In her research on 240 backpackers, Gülizar Akkuş suggested strong relationships between the change and development they experienced as a result of their travels and their practices on sustainability in daily life. She analyzed their approach to behavioral patterns that contribute to social, economic and environmental sustainability. She claims that behaviors aimed at protecting the health and social sustainability of social life, such as learning history, trying to get to know the local culture, observing daily life, asking permission while taking photographs, are common among backpackers. She also states that they are involved in environmentally friendly practices for the places they go to in terms of environmental sustainability. They have made a habit of contributing to environmental sustainability through practices such as balancing carbon emissions, contributing to recycling, not drinking bottled water, taking short showers, and choosing environmentally friendly accommodation facilities. With the development of these practices over time, management skills also increase. For example, taking short showers gives them skills such as time management, eco-friendly accommodation facilities, money management, not drinking bottled water, and material and waste management. In addition to their own achievements in sustainability, they also affect the local people of the geography they go to. For example, rural or developing geographies are the focus of interest, as backpackers generally prefer challenging and remote locations. By staying in these geographies for a long time, they contribute to the local people as economic gain. Economically developing people raise their awareness of protecting cultural and natural values, which supports a sustainable system. In recent years, the increase in the disposable income of the middle class and the decrease in prices with the development of transportation facilities have caused an increase in the number of backpackers.⁵³ Thanks to this increase, people from many different cultures come together so Australia, South East Asia, New Zealand, and South Africa have become popular backpackers' locations.⁵⁴

Looking at the past sources and the dynamics of today, mentioning backpackers in the 1970s and 2000s can have different connotations. The changing times and technological developments between these years have changed the scope defined by "backpackers". While in the 1970s more rebellious and insensitive groups were mentioned, in the 2000s it describes groups that are sensitive to social and personal values and more



Figure 6: Urban Nomads Dresscode I, Winfried Baumann, 2010



Figure 7: Urban Nomads Dresscode II, Winfried Baumann, 2010

51. Camille Caprioglio O'Reilly, "From Drifter to Gap Year Tourist: Mainstreaming Backpacker Travel,"

52. Paris, Cody Morris Paris, Backpacker Activities and Personal Values: an SEM Approach

53. Gülizar Akkuş, "Türk Sırt Çantalı Gezinlerin Kişisel Gelişimleri İle Sürdürülebilirlik Algıları Arasındaki İlişki," MANAS Sosyal Araştırmalar Dergisi. 2, no. 8: (2019) 2125-2144

54. Camille Caprioglio O'Reilly, "From Drifter to Gap Year Tourist: Mainstreaming Backpacker Travel,"

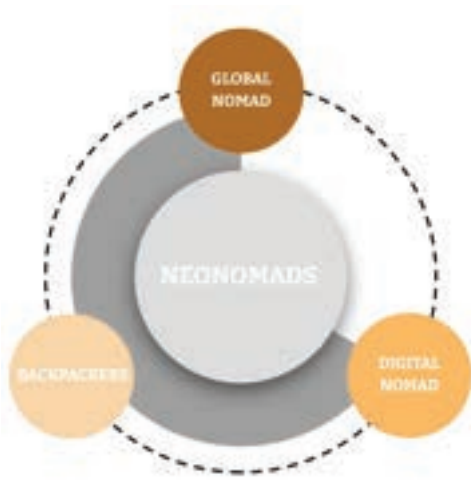


Figure 8: Flexible transitions between neo nomads

concerned with their environment. Digital nomads and global nomads are like professionalized travellers, with backpackers increasing their inclination at different points such as technology or localization. With an analogous approach, it can be argued that backpackers have been adding laptops to their backpacks thanks to the increasing digitization and portable technological developments over time so some backpackers come across as “flashpackers” and “digital nomads”. This claim does not mean that all digital nomads were once backpackers.

In order to create stronger links about the arguments mentioned in this section, it is useful to take a closer look at the groups mentioned with the concept of digital nomad. What could be the transitions and changes between digitally assisted nomads and backpackers?

Digital Nomad

Another neonomadic group is the digital nomads. The new and fluid situations brought by global markets and the development of transportation and communication technologies have led to new social formations, patterns and opportunities. The digitization of mobility and its combination with everyday life (both as physical displacement and technological connectivity) has resulted in the expansion of mobile lifestyles both nationally and internationally.⁵⁵ Mobile lifestyle, freedom of choice and self-fulfillment have become popular as digital nomadism has become a worldwide trend since the 1980s. These trends have found a place in various classifications and have led to the formation of concepts such as “second home tourism, housing tourism, seasonal and lifestyle migration, global/neonomadism, flash packing, bohemian lifestyle migration and digital nomadism.”^{56 57 58 59 60}

Digital nomadism has gained momentum as mobile technologies reflect and adapt to daily life and working environments. This new style of digital-assisted nomadism and the widespread lifestyle have different effects on society in general. Different reflections can be seen from settled family life order to working culture. This growing lifestyle is undermining traditional sedentary views and commitments to home, work and even the nation-state. Mainstream architectural approaches that include solutions suitable for traditional acceptance and perceptions will also be affected by this change. Definitions of digital nomads can be looked at closely to reveal these effects.

55. Paris, Cody Morris Paris, Backpacker Activities and Personal Values: an SEM Approach

56. D'Andrea, Global Nomads. Techno and new age as transnational countercultures in Ibiza and Goa

57. Cody Morris Paris, Flashpacker: an Emerging Subculture? (2012)

58. Åkerlund, Ulrika. The Best of Both Worlds Aspirations, Drivers and Practices of Swedish Lifestyle Movers in Malta. Umeå: Department of Geography and Economic History, Univ, (2013).

59. Ina Reichenbergr, “Digital nomads – a quest for holistic freedom in work and leisure,” *Annals of Leisure Research* 21 (2018): 364- 380.

60. Mari Korpela, “Searching for a Countercultural Life Abroad: Neo-Nomadism, Lifestyle Mobility or Bohemian

Makimoto and Manners define the digital nomad in terms of time and space relationship as follows:

“A Digital Nomad is the symbol of a new lifestyle in which people are freed from constraints of time and location, thanks to the progress of mobile intelligent devices and high speed communication networks.”⁶¹

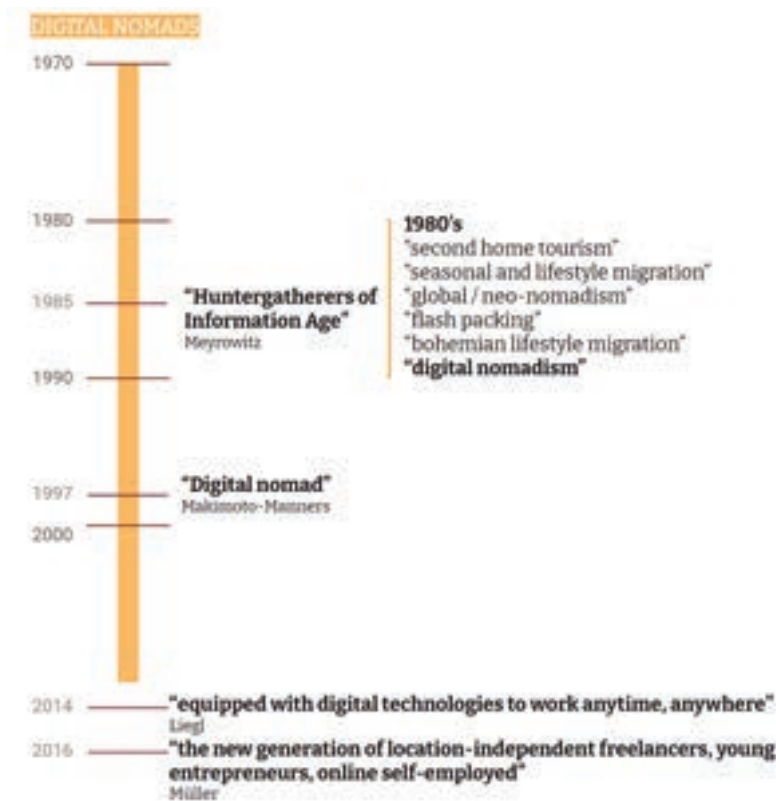


Figure 9: Timeline of Digital Nomad

The term “digital nomad” was created by Makimoto and Manners in 1997 to describe the result of technological progress on people’s lives.⁶² Joshua Meyrowitz, has already discussed this topic and used the term “hunter-gatherers of an information age” for digital nomads.⁶³ Liegl says a digital nomad is a mobile information worker equipped with digital technologies to work “anytime, anywhere”.⁶⁴ Müller describes digital nomads as “the new generation of location-independent freelancers, young entrepreneurs, and online self-employed”. According to him, digital nomadism emerged as a result of the desire of people who no longer rely on working in a traditional office to freely decide when and where to work. They can actually work

61. Tsugio Makimoto, and David Manners, Digital Nomad.

62. Ibid.

63. Joshua Meyrowitz, and J. Meyrowitz, No sense of place: the impact of electronic media on social behavior.

64. Michael Liegl, “Nomadicity and the Care of Place: on the Aesthetic and Affective Organization of Space in Freelance Creative Work,” Computer Supported Cooperative Work, 23 (2). (2014) 163-183. ISSN 0925-9724.

65. Annika Müller, "The Digital Nomad: Buzzword or Research Category?," *Transnational Social Review*. 6, no. 3: (2016) 344-348.

66. Gierlang Bhakti Putra and Fauzan Alfi Agirachman, "Urban Coworking Space: Creative Tourism in Digital Nomads Perspective," 2016

67. Reichenberger, Ina. "Digital nomads – a quest for holistic freedom in work and leisure."

68. Reichenberger, Ina. "Digital nomads – a quest for holistic freedom in work and leisure."

69. Marko Orel, "Coworking environments and digital nomadism: balancing work and leisure whilst on the move," *World Leisure Journal* 61 (2019): 215- 227

70. Toussaint JF. "Home(L)essentials: the thin line between local and global identities". (2009) <http://resolver.tudelft.nl/uuid:6c123ae1-97e6-4bd6-9b4e-d15673be1672>

71. Richards Greg, "The New Global Nomads: Youth Travel in a Globalizing World".

72. Esther Jacobs, and André Gussekloo, *Digital Nomads: How to Live, Work and Play Around the World*

anywhere, as long as their laptop is with them and they have access to a good internet connection.⁶⁵ Digital nomads are a new hybrid species that work or travel while traveling, as mobility and technology are ubiquitous in everyday life and increasingly flexible and insecure employment is created. According to these approaches, digital nomadism is a response to changing working conditions and the increase in mobile and teleworking. In this perspective, location-independent lifestyle can be seen as a secondary cause, but it is always a hidden and strong trigger.

Some conceptual frameworks of digital nomadism have been explored in contemporary research. Digital nomadism has been viewed from different perspectives: as a form of creative tourism,⁶⁶ a kind of leisure activity,⁶⁷ a new type of location-independent workforce⁶⁸ and as a new economic activity and a cultural phenomenon. Digital nomads may also be diverse, according to some authors. For example, Reichenberger divides digital nomads into flexible workers who are far from traveling, professional travelers who carry their homes with them, and mobile life advocates with no permanent residency.⁶⁹ Similarly, Toussaint interprets the digital nomad in three groups. The first group is the travelers who try to make money or ask for donations in a minimalist life philosophy focused on saving money in an uninterrupted journey. The second group is digitally supported independent workers, choosing a profession that likes to travel and allows them to do so, while the third group is business travelers traveling the world to run their business.⁷⁰ The second group in Toussaint's classification is digital nomads based on Richard's category.⁷¹ Others are already described as backpackers and the global nomad. On the other hand, Jacobs and Gussekloo state that it is impossible to define and categorize the movement of digital nomads, and this term is based on the definition of individuals as digital nomads.⁷² It is precisely for this reason that existing empirical studies on digital nomads and their life stories are first hand sources which are reliable.

The digital nomad trend is getting more and more attention and is spreading through social media. Social media accounts of popular digital nomads have become a source of inspiration with the visual content they present with their videos. Most people who follow these sites aspire to be digital nomads, and the survey results reflect that. When asked if currently adult Americans who are not digital nomads are planning to become digital nomads in the next 2-3 years, 19 million people said yes - 18 percent increase compared to 2019 - and 64 million maybe - 10 percent increase compared

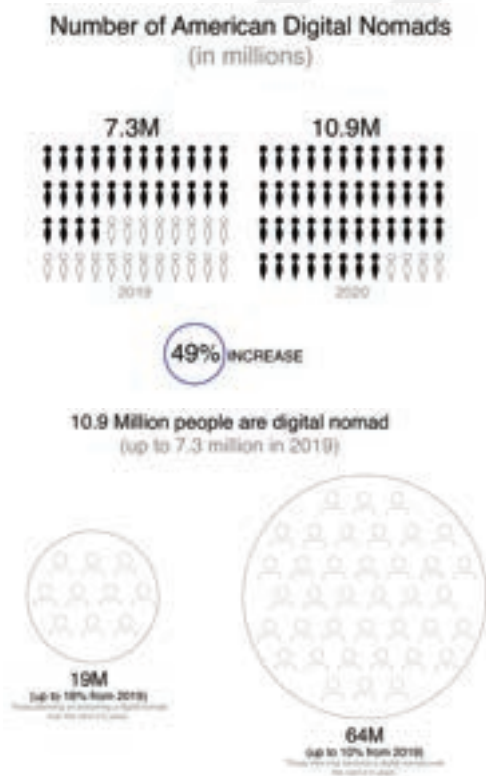


Figure 10: MBO Digital Nomad Report 2020
Digital nomads have been featured as a separate category in the annual State of Independence research report in America since 2018.

to 2019. (MBO Digital Nomad Report 2020). The report claims that digital has an important and growing core. These future predictions are actually not surprising. Around the world have quickly developed a response to this new phenomenon. Locations that envision themselves as ideal places for this type of lifestyle have gone to formal regulations in an effort to be marketed as digital nomad-friendly. Some countries have created attractive taxation, visa-free stays, e-residency and digital nomad visa programs to accommodate more temporary residents and digital nomads (such as the smart visa in Thailand and the digital nomad visa in Estonia).

According to Thompson, digital nomadism can be seen as an extension of remote work.⁷³ Digital nomadism can be similar to self-employed or remotely (home-to-home) groups as it involves mobility and de-location. Freelance work and telework have already developed, in some cases paving the way for digital nomadism. Working from home is defined as:

“a working arrangement in a traditional work environment where individuals spend some of their time away from the traditional workplace, working from home and communicating through computer-based technology”.⁷⁴

Generally, it provides a technology-supported, remote interaction working model, but there is no mobility. They don't move periodically like digital nomads. Therefore, while some digital nomads are freelancers, not all freelancers are digital nomads. There is also a difference between professionals traveling for their jobs and digital nomads. While this difference is that the movement is a preference for digital nomads; is a necessary working condition for traveling professionals.

The increased blurring of the boundaries of work and leisure allied to the growth of digital technology has given this group the freedom to work anywhere they can connect to the Internet. These individualistic nomads take their work with them, often settling temporarily in places with attractive lifestyles. Places such as Chiang Mai, Thailand, and Bali, Indonesia have evolved from lifestyle travelers to attractions that successfully meet the needs of digital nomads through co-working and coexistence models. Generating a constant desire for new products and services, digital nomads fully embrace contemporary capitalist logic. These technology-driven utilitarian nomads appreciate maximizing their freedom of mobility and optimizing their

73. Thompson Beverly Yuen, “Digital Nomads: Employment in the Online Gig Economy,” *Glocalism: Journal of Culture, Politics and Innovation*.(2018), no. 1.

74. Timothy D. Golden, and Ravi S. Gajendran, “Unpacking the Role of a Telecommuter’s Job in Their Performance: Examining Job Complexity, Problem Solving, Interdependence, and Social Support. *Journal of Business and Psychology*,” (2018). <<https://doi.org/10.1007/s10869-018-9530-4>>.



Figure 11: Nomadic City, Raeshma Janardhanan

75. Mari Korpela, "Searching for a Countercultural Life Abroad: Neo-Nomadism, Lifestyle Mobility or Bohemian Lifestyle Migration?".

individual decisions. In this way, the places they choose in line with their preferences in the new geographies they go to, and the people they choose to get together, take care that they are the kind to feed them. Korpela said that,

"Instead of immersing themselves in local cultures, they move within the bohemian—alternative—space and, rather than being at home everywhere, they are with people who share their lifestyle and values. It is thus not simply migration to a specific place but migration to a specific alternative social scene that exists in various places".⁷⁵

These new social scenes established are based on lifestyle association with like-minded people. Using the example of western lifestyle immigrants in India, Korpela talks about "communities within communities" of digital nomads. The inference here is interesting in making assumptions about the places they use. The scenes of transforming the physical spaces that digital nomads use in their daily lives into home, work and entertainment spaces can be examined in detail.

Global Nomad

The third group of neonomads can be classified as global nomads. Although mobile people in this group are similar to backpackers, they differ in their travel time and style, and their relationships with the locals. With an overarching definition of this group, Kannisto defines global nomads as those who stay away from 'home' for a long time without adopting the views reflected by the settled modern society. More specifically, global nomads are people who travel between different countries for a minimum of three years, choosing mobility as their lifestyle for long terms.⁷⁶ Similarly, Korpela defines global nomads as:

...people from affluent industrialised nations who do not live permanently in a specific location but move in the global arena and make their living along the way, in the various places in which they reside."⁷⁷

76. Kannisto, Päivi. "Global nomads: Challenges of mobility in sedentary World".

77. Mari Korpela, "Searching for a Countercultural Life Abroad: Neo-Nomadism, Lifestyle Mobility or Bohemian Lifestyle Migration?"

In addition to these definitions, one can examine the patterns of behavior, the ideas they represent, the ideologies that support the path they follow, to understand who the global nomads really are. D'Andrea explains global nomadism through the concept of deterritorialization.⁷⁸ It is clear that deterritorialization is one of the main features of globalization, which means the separation of people's identities from a specific location or region.⁷⁹ According to him, global nomadism, which is part of neonomadism, has arisen as a result of the deterritorialization of contemporary society. Global nomads are free people who have left their attachment to a physical location and geography behind, and attained an international freedom. They may be born in places different from their origins or live in different places from where they were born. While traveling frequently, they can establish various contacts with other neonomads who have stayed away.⁸⁰ A fixed home, workplace, or circle of friends belonging to a particular place is not important to them. According to Cohen, these neonomads move away from the fixed lifestyle and routines of where they come from, and enter into dialogue with local people in their new geography and participate in that society to some extent.⁸¹ They volunteer for being full-time travelers who travel the world of their own accord. Global nomads who reject a fixed and physical home also do not care about established patterns such as regular income and fixed profession. In line with these preferences, they are people who have exceeded some boundaries of the established society for their freedom. They look for alternative ways to support themselves economically.

Another characteristic of global nomads is that leisure time takes precedence over work. They prefer to consume less and maintain their freedom over earning more money.⁸² According to European surveys, such ideas have had an impact on the sedentary population, especially after the 1990s. Many people aim to achieve a healthier work-life balance with their desire for independence and domination of their own lives.⁸³ It can be said that global nomads' stance against the rigid economic order in society and their cultural motivation separate them from their communities. Although the vast majority came from financially favorable situations, the search for freedom and meaning triggered an alternative lifestyle. They preferred a lifestyle based on volunteering, strong relationships with local people and where having a good time is more important than work. Alternative arts, health and entertainment ways became important to them.

Neo-nomads are too lively, fluid and new concepts to be classified and studied

78. Anthony D'Andrea, *Global Nomads. Techno and new age as transnational countercultures in Ibiza and Goa.*

79. Mike Featherstone, "Undoing Culture Globalization, Postmodernism and Identity," SAGE Publications Limited. (1995).

80. Anthony D'Andrea, *Global Nomads. Techno and new age as transnational countercultures in Ibiza and Goa.*

81. Erik Cohen, *Towards a Sociology of International Tourism. Soc. Res.,* (1972): 39

82. Päivi Kannisto, "Global nomads: Challenges of mobility in sedentary World"

83. Idib.

84. Idib.

85. Tsugio Makimot, and David Manners, Digital Nomad.

86. SA Cohen, T. Duncan, and M. Thulemark, "Lifestyle Mobilities: The Crossroads of Travel, Leisure and Migration".

under fixed patterns so they have common features. One of the most common characteristics of neonomads is the desire to "downshift" and consume less. According to Kannisto, downshifting includes slower travel, alternative ways of production and consumption, and minimalist living.⁸⁴ These new types of nomads, like their old ancestors, lead a minimalist life with only the necessary items that are easy to carry. Another similar point between the neonomads is the blurring of borders of action and time.⁸⁵ Both physically and mentally in constant motion, they blur the boundaries of stereotypes such as domestic and international, settled and mobile, business and leisure.⁸⁶ Besides similar features, they also have different distinguishing characteristics. For example, global nomads' working styles in employment relations and travel are different from digital nomads. For digital nomads, work and productivity are as important as achieving a more meaningful and happier lifestyle. But for global nomads, spending more time with their friends, living healthier, or doing what they find meaningful comes before making money. Digital nomads carry their work with them and work at the hours they predict. For global nomads, this situation is shaped on a voluntary basis from dialogues with local people. Besides, unlike digital nomads, global nomads do not necessarily use technology to survive on the move.

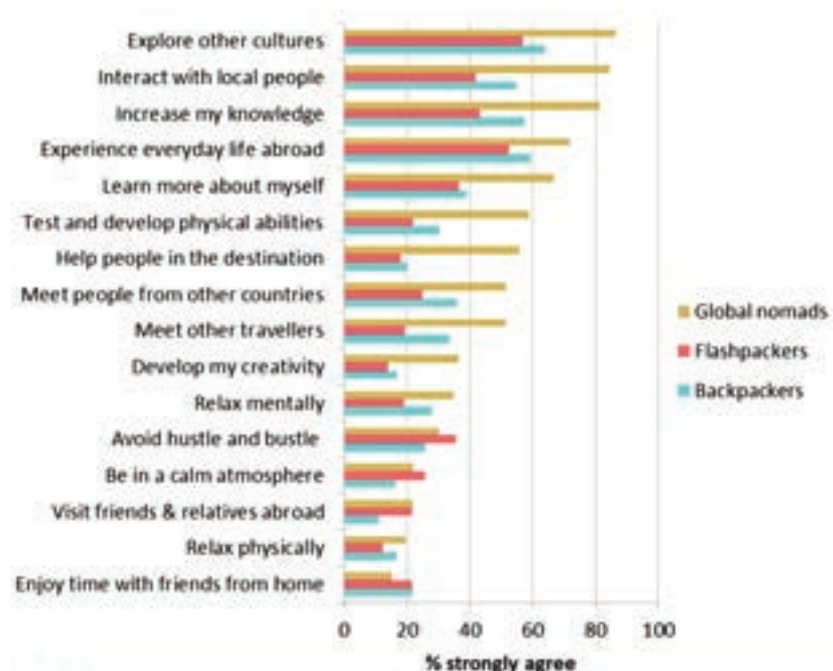


Figure 12: Distinguishing features in the travels of neonomad, Richard Greg

According to the table, for all three nomadic groups, it can be mentioned that there is a tendency to confuse work and leisure time and to blur the boundaries of these times. This blurriness may also manifest itself in the spatial response of the actions. It can be transformed and answered according to the wishes and needs of the space. These places differ according to the variety of preferences of different types of users. Global nomads, for example, are the most active group at their destination who are in contact with local people and everyday life. In this context, they tend to stay in the homes of local people in order to establish more contact with local people. They deny the system's pitfalls, such as paying for accommodation or working full time. In this way, they are closer to local communication channels that will feed them. Digital nomads have much less contact with the locals and are less likely to distinguish themselves from non-tourist activities. As long as they are provided with a strong internet connection, places such as common working areas and coffee shops are preferred. These places offer meeting places where digital nomads can come together and build new networks. The new connections established here may also be important for them at their next stop.⁸⁷

According to Mauratidis, the main difference between digital nomads and backpackers is that the latter do not need to do odd jobs or work to support their journey.⁸⁸ Flashpackers (digital nomads) use technology as a connectivity tool to plan, book and run their journey and stay in touch with their social networks. Their physical mobility and online / virtual connections are interrelated.⁸⁹

Backpacking can be seen as the first step in global nomadism or digital nomadism. It was viewed as a transition into adulthood for young travellers at the initial point. Although these young travelers are expected to return matured, settle and become members of their community, an increasing number of modern nomads are constantly choosing mobility. These young people prefer to travel and continue working on the road. For example, this leads to the emergence of digital nomads who can create their own business in another country, thanks to the Internet's global network offering. Furthermore, backpackers who are far from technology support can adopt this nomadic life for a long time and become volunteer employees by socializing with the locals in their new locations.

87. Richards Greg, "The New Global Nomads: Youth Travel in a Globalizing World".

88. Mouratidis G. Lund, "Digital Nomadism: Travel, Remote Work and Alternative Lifestyles," Lund University, (2018).

89. Cody Morris Paris, "Flashpackers: An emerging subculture? *Annals of Tourism Research*," 39(2), (2012): 1094 – 1115.

Nomadic Codes

03

Origins

The effort of architecture to respond to the period it is in, by creating space relations continues today. In the environment where the research question arose, people have emerged who believe that they have established more sustainable relations with the dynamic forces of the age by choosing a mobile life. They have moved away from lifestyles shaped by spatial and specific boundaries. Their expectations and needs from the city and the place may differ from the sedentaries in this direction. Until this part of the thesis, the behavioral characteristics of the subjects and the current liquid atmosphere have been discussed. So, what does their relationship with place and space tell us about today and the future? At this point, it would be helpful to stop and look back and do research on the past to open up these discussions. What might modern nomads have learned from their ancient nomadic ancestors and from the utopian visions produced after them? In this step, it is aimed to explore the intersections and differences between nomadic codes, the utopian approaches of the 1960s and neonomadism. Although the mobile visions produced in the 1960s were about imaginary cities, the mobile life lived today takes place in real cities. Making inquiries with this awareness can yield interesting results.

It can be said that the understanding and scope of mobility is directly proportional to the development of societies. For example, people in the middle ages were more active than first people, today's people are also more mobile than medieval people. From this point of view, mobile developments can be considered as an indicator of technology and modernity. Today, there is a high level of mobility understanding. The reason for this is not only the development of transportation vehicles such as airplanes and ships; is the rapid development of the internet and information sector. In this way, people can be in two places at the same time. In architectural way, mobility means that shelters or other elements are mobile. In retrospect, mobile solutions used by traditional nomadic lives are one of the first examples of this issue.

Humanity lived a nomadic life before settling down. For their basic needs such as food and security, they acted in a certain area without being

fixed. After a while from this hunter-gatherer life, the transition to settled life started. The nomadic life that is known and accepted today has started with this settled life. After humanity, which has settled down, established cities and villages, mobile people have emerged to carry materials to these settlements, plow agricultural lands, and feed animals. This is how the first nomadic societies based on post-settled life emerged.⁹⁰ If we look at the dictionary definition of nomad, it means:

“A member of a people that travels from place to place to find fresh pasture for its animals, and has no permanent home. Also (in extended use): an itinerant person; a wanderer.”⁹¹

Traditional nomadism defines the lifestyle of people who move from place to place within a certain region in seasonal periods without having a fixed residence. These communities organize their lives according to social relations and economic activities so this kind of mobility does not refer to occasional activities such as moving to a new home or changing countries.⁹² With a similar approach, according to Ceyhun, nomads do not migrate for just the pleasure or wandering in the steppes. Nomadism is a form of production far from individuality. While economic factors constitute the main reason for their mobility, climatic conditions determine the calendar of the movement.⁹³ As a result, it can be said that nomadism is an organized movement and a way of life for societies that have adopted this life.

The use of space by nomads is shaped according to the needs of their society and individuals. For this reason, their habitats have been designed to reflect their nomadic culture, lifestyle and life philosophy. The materials and construction methods used have also diversified and developed in line with these requirements. These spaces formed the basis for the portable, repositionable, demountable structures that make up today's temporary structures. For example, detachable architecture is based on the 'type' used by the North American Indians, the 'tent' used in the deserts of North Africa, and the 'yurt' used in Asia.⁹⁴ It is clear that speed is a basic principle for nomads. It is important that the living places are made of light and compact materials in terms of easy and fast transportation through people or animals. For this reason, tents, "yurt" or other mobile structures have become the preferred accommodation places of nomadic groups. They have a vernacular architecture as they use local materials and local construction techniques in

90. Mathias Schwartz-Clauss and Alexander von Vegesack, *Living in motion: design and architecture for flexible dwelling*, Weil am Rhein: Vitra Design Museum, (2002).

91. Oxford definition of nomad.

92. Philip Carl Salzman, "Pastoral Nomads: Some General Observations Based on Research in Iran Pastoral Nomads: Some General Observations Based on Research in Iran," *Journal of Anthropological Research*, 58 (Summer 2002), 245–64.

93. Demitras Ceyhun, *Oh those we nomads. Sis Cani*, (1994).

94. International Conference on Portable Architecture, and Robert Kronenburg, *Transportable Environments: Theory, Context, Design and Technology : Papers from the International Conference on Portable Architecture*, London 1997. London: Taylor & Francis, (2017)

these places. Accommodation elements such as shack, tents and “yurt” are produced from materials that are resistant to climate and easily portable.⁹⁵ The nomads being ready to move at any time both mentally and physically strengthened their adaptability to the environment. Since they carried the necessary materials for shelter and other vital activities with them, they paid attention to these items to be flexible, versatile, multi-purpose and light.



Figure 13: Setting up the Yurt, Önder Küçükerman, 1995

Figure 14: Details of Yurt, Önder Küçükerman, 1995



Figure 15: DoltYurtSelf, Contemporary Yurt Version, 2019

Figure 16: Factory of DoltYurtSelf, Contemporary Yurt Version, 2019

According to Küçükerman, It is a typical settlement yurt used by nomads in the Central Asia Region. It has been widely used in Mongolia, eastern Turkey, southern Siberia and Afghanistan. Its main structure is made of wooden parts that can be detached and connected to each other by rope and plug-in systems. The bottom and top is covered with fabrics such as straw, felt, and carpet decorated with the motifs of the culture it is used in. Küçükerman talked about the fast and light features of yurt tents. After the plan is drawn for the area where it will be installed, wooden components are placed on the ground. Then the side wings made of thin and articulated rods open in the specified direction. After the rods that made it spherical are attached to the ceiling crown hole, the tent cover is laid and the installation is completed.⁹⁶ The traditional Yurt tent, the details of which we have examined above, has become the object of mass production today. When these current Yurt tent adaptations for 2019 are examined, it is understood that the basic principles of installation, materials and transportation are preserved. So much so that this practice of traditional nomads who set up their own yurt tent is even reflected in the name of the current version: DoltYurtSelf.

95. Mathias Schwartz-Clauss and Alexander von Vege sack, *Living in motion: design and architecture for flexible dwelling.*

96. Önder Küçükerman, “Tent-House from Central Asia as a Product of an Old Industrial Idea,” *Tombak*, 5, (1995): 20-24

Figure 17: Teepee Tent, Institute of Nomadic Architecture

Figure 18: Teepee Tent and Nomads, Institute of Nomadic Architecture



Another widely used and known type of tent is teepee. These tents are semicircular tents made from animal skins by the North American Indians. Therefore, as the hunted animal changed and grew over time, the tents grew as well. In addition, the establishment, orientation and usage habits of these tents have developed in line with certain beliefs. According to tradition and belief, the entrance should always face east. Furthermore, the oldest and most respected person of the family should sit inside the tent, other men to the north and women to the south.⁹⁷

In later periods, wheeled mobile structures emerged using animal power. These light and detachable vehicles were widely used by Roman gypsies. Venetian Antonie Franconi was one of the first to design a vehicle similar to the caravans we know today. His mobile home was known as the nomadic wagon. When the artist traveled to a new city in the 19th century locals recognized him through his personalized nomad wagon. This design can be considered the ancestor of the mobile home approach, which is quite common today. Today, caravans and trailers mobile homes are the living places of neo-nomads. Switching from animal power to motor power, the spaces have also become equipped according to the needs of the users. In the future, can peopleless and driverless vehicles or even mobile homes roam everywhere?⁹⁸



Figure 19: Caravan, Antonie Franconi

As mentioned above, traditional nomadism is associated with the Paleolithic Period, when humans lived a mobile life in search of essential resources such as food. However, this aspect of the movement is quite different for modern nomadic groups mentioned today in the 21st century. Is the only similarity between them using the same word? According to D'Andrea, the neonomads imitate their traditional nomadic ancestors and follow in their footsteps.⁹⁹ While globalization undermines the biopower of the nation-state structure, it supports counter-cultures. Neonomads, like their primitive ancestors, flee from dominant inactivity. Both groups are looking for less stability, more temporariness. Meyrowitz said that,

97. Mathias Schwartz-Clauss and Alexander von Vegesack, *Living in motion: design and architecture for flexible dwelling*.

98. Sean Topham, *Move House* [Projects by: Michael Jantzen ...]. (2004).

99. Joshua Meyrowitz, *Global nomads in the digital veldt*. Revista FAMECOS: mí-dia, cultura e tecnologia, (2006). <<http://revcom2.portcom.intercom.org.br/index.php/famecos/article/view/380>>

“...those ancient nomadic societies that have survived into current times give us a window into the nature of our deep past...”Furthermore: “...on a basic behavioural level, however, we have returned in many ways to the overlapping experiences and role blurrings of nomads...”¹⁰⁰

In his article “Global Nomads in the Digital Veldt,” Meyrowitz claims his argument that the neonomads are “hunter-gatherers of the information age” and bases it on digital media technologies. He establishes a link between the contemporary globalized post-modern society and the nomadic societies of the past. What is mentioned here is more of a claim of similarity than a claim of sameness. It is clear that we did not return to the same nomadic hunter-gatherer life a thousand years ago. Instead, we can assume that we are nomads from the past. According to him, in the age of globalization and wireless communications, we are in some ways rewinding towards nomadic hunting and gathering, the oldest form of human unity.¹⁰¹ For instance, just like their ancient ancestors, today’s new nomads develop suitable adaptations wherever they go. Looking at the examples examined, it can be said that the user and the place are directly related. Light, portable, replaceable, flexible, multipurpose, quick set up are the prominent aspects of nomadic spaces. These features are both the characteristics of the place and the characteristics of the nomads. Therefore, it can be said that the old nomads used places that reflect the nomadic culture, lifestyle and nomadic philosophy. A flexible and free world view that will ensure this harmony, social organization and ways of doing should be developed in architecture as in all areas of life.

It can be said that the technology-supported lifestyles of the neo nomads are reflected in their physical appearance. The neonomads are surrounded by some technological supports that encourage them to dislocate, increase their adaptation to the new environment, and allow them to break with cultural traditions. William Mitchell, professor of architecture and media arts and sciences, supports this claim. Both groups compare Aborigines and new nomads as they carry very little with them. Unlike the aborigines, the new nomads are surrounded by wireless networks that completely surround them and act as a shield for them. He calls these groups, which act adapted to the world where lice and atoms collide, “electro nomadic”.¹⁰²

Traditional nomads, together with their lifestyle and the places they use, are close to a pre-civilizational time as wild, resilient and uncontrollable

100. Joshua Meyrowitz, Global nomads in the digital veldt. Revista FAMECOS: mí-dia, cultura e tecnologia, (2006). <<http://revcom2.portcom.intercom.org.br/index.php/famecos/article/view/380>>

101. Idib.

102. Rivka Oxman, and Dirk Donath, “Book Reviews: ME ++ the Cyborg Self and the Networked City, Advanced Building Simulation,” International Journal of Architectural Computing 3, no. 1 (January 2005): 145–53. <https://doi.org/10.1260/1478077053739694>.

beings. As a more romantic claim, the period of foraging around the world can be seen as a rather free and independent period of humanity. However, the human being settled with the desire to be protected from nature was exposed to the movement restricting effects of the built environment after a while. With the transition to settled life, a fixed understanding of architecture has been formed and has lasted for hundreds of years. Basing the origins of architecture on building and aiming to produce permanent and solid structures supported this situation. In such views, it is seen that the concept of nomad contradicts architecture and civilization. However, as a result of the changing living conditions in today, the needs of the age and technological developments, a culture that supports mobile life has emerged. The 20th century, when urban and spatial productions came to the fore, in which design and technology interaction was the main element or criticism about culture and environment, can deepen this debate. Since this period has a very productive atmosphere in terms of mobile architecture, it will shed light on neo-nomadic architectural approaches.

Figure 20: The Broadacre City Project, Frank Lloyd Wright, 1932

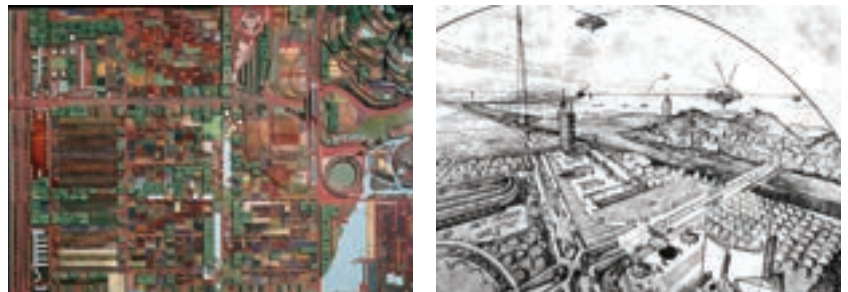


Figure 21: The Ville Radieuse, Le Corbusier, 1935



It can be said that the 20th century was a period in which the effects of machine technology stood out in every field. According to Banham, the beginning of the 20th century is the first machine age, after 1950 it is the second machine age. In the first machine age, it was seen that the production method based on the Taylorism principle affected the architecture. These years are a period when technological approaches are at the center but the effects of mechanization do not spread to the base of society. In the second machine age, mechanization and technology spread more to the base. It is possible to observe this situation with small household appliances, white goods and televisions.¹⁰³ When it comes to the 1930s, automobilization has become more widespread. Thus, architecture and urban planners also took the problems related to automobile use on their agenda. For instance, The Broadacre City project, developed by Frank Lloyd Wright in 1932, imagines an agricultural city. However, in order for this city to function, the ownership of automobiles should become widespread and the city should be supported by highways. Another example, established to respond to the dynamics of the period, is Le Corbusier's The City of Tomorrow and Ascoral projects. It is argued that the ideal city is formed by highways within the city.¹⁰⁴

Political developments that occurred in the second period of mechanization were also reflected in technological developments. Urban approaches have been developed over global concerns such as space adventures, electronic communications, environmental pollution, and nuclear war. Observing the Moon at that time, humanity had the opportunity to look at the world from outside. The devastating effects of the two world wars left behind have started to become symbols of anti-utopias.¹⁰⁵

105. Nick Yapp, "1960s: A Social History of the 20th Century in Photographs," *Literatür*, Istanbul (2005).



Figure 22: Left, LIFE Magazine, To The Moon And Back, Special Edition, August 11, 1969.

Figure 23: Right, The two-seater flying taxi, W.F.Moore & Textron's Bell Aerosystems Company, United States, July 4, 1967.



Figure 24: Helix City Project (Plan), Kisho Kurokawa, Tokyo, Japan 1961

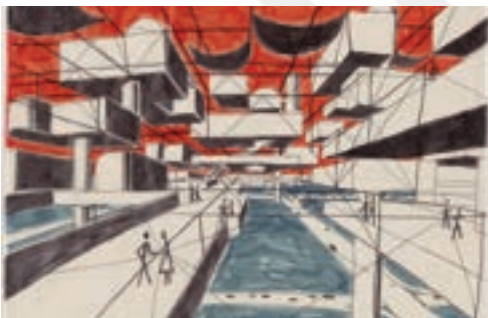


Figure 25: Spatial City Project (Perspective), Yona Friedman, 1958-59

The actors of this period such as Metabolists in Japan¹⁰⁶, GEAM (Groupe d'Espce et de l'Architecture Mobile) under the leadership of Yona Friedman, Archigram in England, Superstudio in Italy, NER (New Element of the Urban Environment / Novye Elementy Rasseniia) in the Soviet Union, Buckminster Fuller and Frei Otto imagined multifunctional mega structures in extreme regions such as international waters and poles.¹⁰⁷ In addition, projects focused on nomadism and mobility have also been developed without focusing on extraordinary places. For example, Metabolists' Helix City, Yona Friedman's Spatial City, Archigram's Plug-in City, Superstudio's Continuous Monument deal with the themes of mobile people and moving cities. These projects, which make predictions for the future, aimed to provide solutions to the problems of increasing pollution and population explosion.¹⁰⁸

In short, predictions similar to today's mobility are encountered in the utopias of the 20th century. In these fictions, the idea of traveling around the world, swimming and flying as cities become more mobile is conveyed through architectural structures shaped in different forms. Mobile and flexible units programmed for change are imagined to serve the nomadic population. By questioning traditional ideas and ideals, new forms of construction and life were produced for the future of cities. This rich atmosphere of discussion and fermentation in the 1960s can be seen as a challenge for permanence, stability and form in architecture. Therefore, the practice of architecture opened new horizons for itself with the developments in technology and design in the 20th century. Some people made technology the main element of their projects, while others criticized the effects of technology on culture and the environment. Significant concerns include migration, displacement, population growth and uneven urban development, nuclear and space racing, especially the expansion of personal mobility through car ownership, advances in communication networks, cybernetics and automation, increased leisure, increased environmental awareness, and responses to petrified authorities.¹⁰⁹

In this case, projects that supported individual expression, seeking more freedom and exploring broad possibilities became prominent in the 1950s and 1960s. It may be necessary to revisit these old visions and practices in order to gain a new perspective on the current debates on the effects of neonomadism on the city and space. It may be valuable to consider the mobility policies of these mobile utopias more closely. In particular, the visions of Archigram, Friedman, Constant, and others in the 1960s, who were prominent with their spatial city projects, held a radical hope for social, political and technological

106. Zhongjie Lin, "Kenzo Tange and the Metabolist movement: urban utopias of modern Japan." (2010).

107. Pelin Tan, "Yona Friedman and GEAM," In *Megastructure Reloaded: Visionary Architecture and Urban Design of the Sixties Reflected by Contemporary Artists*, 124-128 Hatje Cantz Verlag, (2008)

108. David Crowley, "Cold War Landscapes: Looking Down on Spaceship Earth," *Autoportret*, no: 2 (34), (2011): s. 50-60.

109. Anne Elisabeth Toft, and Magnus Rönn, "Urban mobility: architectures, geographies and social space," [S.l.]: Nordic Academic Press of Architectural Research, (2017).

change. They were committed to an architecture that would make this possible. More specifically, they saw mobility within such processes as an important controversial area. It may be inspiring, then, to reconsider such utopian approaches to contemporary nomadism and urban mobility. The main purpose here is not to seek a direct solution to current issues; it is to explore the imagination needed to create alternatives that address challenges and possibilities. Examining the Constants' New Babylon work, the Archigram group, and Yona Friedman's works, which they made in the 20th century with the discussion of mobility, spatial city, flexibility and temporality, will deepen this discussion.



Figure 26: The Continuous Monument: Motor-way project (Perspective), Superstudio, Cristiano Toraldo di Francia, Gian Piero Frassinelli, Alessandro Magris, Roberto Magris, Adolfo Natalini, 1969

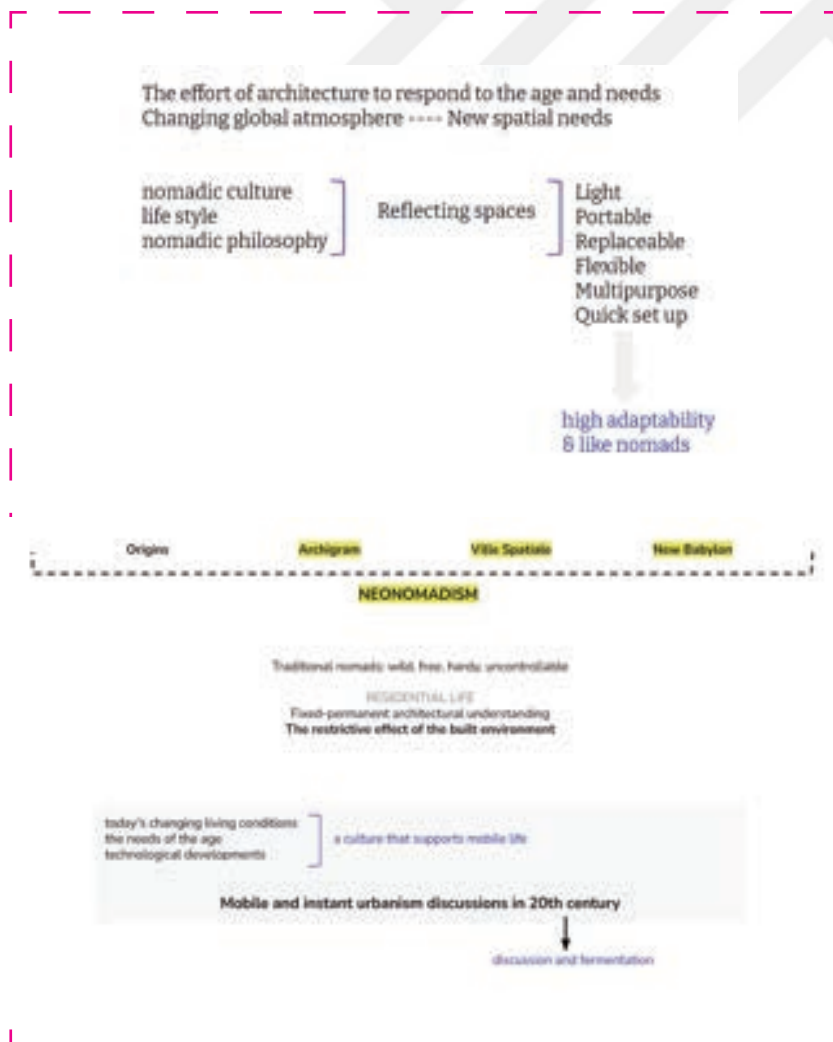


Figure 27: 20th century architecture in the framework of nomadism.

110. Uğur Tanyeli, Garanti Gallery Archigram Exhibition Brochure Text, (2005).

111. Ege Ceylan Baba, Architectural utopias in search of the ideal city, YEM, İstanbul, (2020).

112. Akin Sevinç, Utopia: Imaginary people's project, Okuyan Us, İstanbul,(2004).

Archigram

Archigram (architectural telegram), which is a combination of the words architecture and telegram, produced a series of visual publications that deeply affected the architectural community between 1961 and 1974. It consisted of the young architects of the period and even its students. Founded by Peter Cook, David Grene and Mike Webb, the team was later joined by Ron Herron, Dennis Crampton and Warren Chalk. The urgent call for change in the proactive utopia scenarios produced by Archigram had a great impact on the architectural community. It can be said that the group, which used a visual expression language other than the drawing techniques until that period, took references from pop culture and comics. The Archigram group was nourished by the revolutionary atmosphere of the 1960s. For example, they reflected the influences of the Beatles in music, Mary Quant's mini-skirt in clothing, and the Hippie generation in social terms, on architecture and the city. The group was strengthened by the special conditions of the period in which it emerged^{110 111} Especially in the post-war period, alternatives other than fixed and static architecture began to be sought. Archigram also adopted these ideas.



Figure 28: Instant City project, 1969, Ron Herron, Urban Action – Tune Up, Ron Herron Archive

To grasp the architectural approach of Archigram, what kind of future they envision can be looked. Peter Cook published a manifesto called “Eight Alternatives for the Future” at the London Environmental Architecture Conference in 1960. According to Cook, the architecture of the future should be faster, personalized, detachable, more precise, convenient, expendable.¹¹² According to Archigram, rotten dogmas that lost their time after the second half of the 20th century lose their effectiveness and become invalid one by one. Old dogmas will be replaced by a new language and thought fueled by space capsules, calculators, electro-automatic devices so Archigram researches its vision of the future under these conditions.¹¹³ With a similar explanation, Peter Cook, while describing the future urban dreams of the Archigram group, talks about throwaway buildings, portable structures, frame systems filled with units.¹¹⁴ They envisioned a future vision in which the movement would start from the building scale and spread to the environment.

It is desired to create a new agenda in which nomadism has become the dominant social force, stagnation is replaced by change, consumption is encouraged, and the emphasis is on temporality. In this atmosphere, it is planned that the public sphere will become a huge electronic surface surrounding the world.¹¹⁵ The Archigram group generally advocated technology and consumption in the utopias they produced. They associated mobility in a more general sense and nomadism in a narrower sense with freedom. For example, in a society founded on the principles of motion, flexibility, uncertainty, and ephemerality, a mobile projector showing an automobile sale or a movie premiere is more valuable than a stationary building. Similarly, a credit card system makes more sense than a high-rise building.¹¹⁶ In this framework, they presented the physical expressions of freedom with removable units, treadmills, bustling cities, box houses. According to Archigram, in a world surrounded by such productions, users enjoy their freedom with a consumption indexed life. Since the modern cities of the future will have temporary and expendable qualities, it is meaningless to establish permanence ideals within the city. Within the framework of all this architectural approach, they wanted to use the new potentials of technology for the purpose of maximizing pleasure and entertainment.¹¹⁷

The first project of Archigram is the Cabin House Project, which was created with the plug-in concept. According to this project created in 1962, Cabin House was attached to a concrete megastructure. In 1964, this idea was further developed and reached its peak with the Plug-in City project. With

113. Sedat Gürel, *New Developments in Space Organizations*, ITU Faculty of Architecture, Istanbul, (1968).

114. Robert Kronenburg, *Houses in Motion: The Genesis, History and Development of the Portable Building*, Chichester: Wiley Academy, (2002).

115. Dennis Crompton, *Concerning Archigram: Published on the Occasion of the Exhibition Archigram: Experimental Architecture 1961-74 at Cornerhouse Gallery, Manchester London: Archigram Archives, 1-4* (1998).

116. Warren Chalk, “Things that do their own thing”, *Architectural Design*, 39/7 (1969) : 376.

117. Dennis Crompton, *Concerning Archigram: Published on the Occasion of the Exhibition Archigram: Experimental Architecture 1961-74 at Cornerhouse Gallery, Manchester London: Archigram Archives, 1-4* (1998).

118. Robert Kronenburg, *Houses in Motion: The Genesis, History and Development of the Portable Building*.

119. Idib.

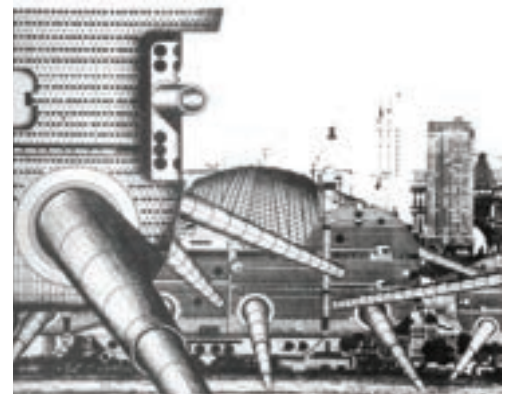


Figure 29: Walking City in New York, Ron Herron, 1964.



Figure 30: Free-Time Node Trailer CagE, Ron Herron, Ron Herron Archive, 1967

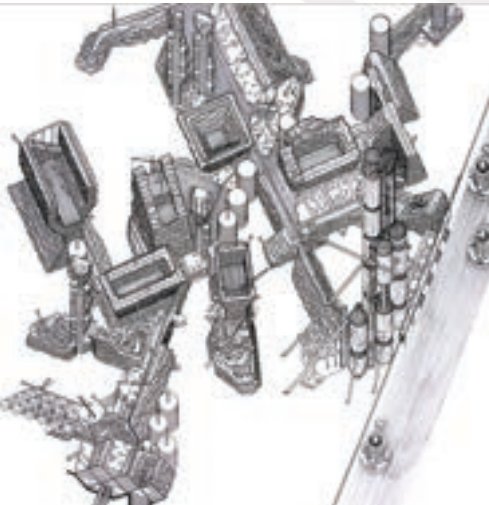


Figure 31: Michael Webb, Cushicle And Auto-Environment, Architectural Design, London, (1966).

the Plug-in City project of the Archigram group, construction technology has become the main factor of architecture for the first time.¹¹⁸ With the project, it was investigated what could happen in the future by programming and structuring the entire urban environment for change. The giant space frame that can expand across the national borders and beyond, offers a flexible and expendable way of life. Each unit, which has functions such as housing, road, office, by being attached to the Plug-in City, has a lifetime. Units are replaced with winches when they reach the end of their life.

The concept of motion has been questioned to the extreme by Archigram. They produced utopias ranging from the plug-in concept to the movement of the whole city. In Ron Herron's images of Walking City, a giant structure with telescopic legs traveling around the world is imagined.¹¹⁹ These mobile machines could navigate urban lands, deserts, oceans. The gigantic and mobile structures of Walking City were gathering in the waters off Manhattan. In this respect, it is claimed that the mobile population in the project also includes the mobile worker segment. The Archigram group deliberately avoided telling how this utopian project describing a nomadic city might work in real life. According to them, utopian projects drifted away from their main ideas if they were based on so-called facts. Basing these on the realities of the world we live in contradicts the logic of utopia.¹²⁰

Although Archigram's projects are generally on a city scale, they have also worked on houses, which are small units that make up the city. With this new scale, they explored the possibilities of small scale mechanical structures that respond to personal needs. The group sought to answer the question: Plug-in City is fine, but how do we put these ideas on a smaller scale. They carried out this search with a cyclical perspective, shifting their focus from the city to the residence, to the individual, to the object, and then back to the city.¹²¹ They mostly worked on personal mobile life units. At the housing scale, the movement is again at the center. They designed houses as consumer products that are mass-produced like automobiles, can be transported on land or in the air, and can be installed wherever desired. They described a nomadic lifestyle with freedom of travel with space capsules, trailers, mobile homes, bubbles attached to certain stations.¹²²

Living Pod, designed by Archigram member David Greene in 1965, stepped out of the mega structural scale. Temporary, flexibility and mobility themes are at the center with the story of "disappearing architecture". The project is similar to Le Corbusier's approach to housing with its flexible,

120. Uğur Tanyeli, Garanti Gallery Archigram Exhibition Brochure Text.

121. Michael Webb, Cushicle And Auto-Environment, Architectural Design, London, (1966).

122. Archigram, "Living 1990," in A Guide to Archigram (1961–74) 197–99

technological and engineering features. Le Corbusier's analogy of the house to a machine caused Archigram to take a proactive stance in this regard. David Greene argued that home is a tool we carry with us, and cities are a machine to plug in.¹²³ With this aspect, the lifestyle that Living Pod offers to its users is very close to the life of today's digital nomads. They can also use any area as a home where they can physically feed the electronic devices they carry with them. In addition, the Living Pod can be attached to mega structures in the urban area, or it can be a single-use house in the field. In a scenario where individual mobility comes to the fore, the mobile home is imagined as a land trailer. In this respect, it has highlighted the sense of curiosity and research by destroying the perceptions of continuity and security in the house. It is just like the tent used by our ancient nomadic ancestors. It is possible to discuss the lifestyle proposed by Living Pod over the living spaces used by our ancient nomadic ancestors and the needs of mobile people of the modern age.

123. David Greene, Living Pod, Architectural Design, London, (1966).

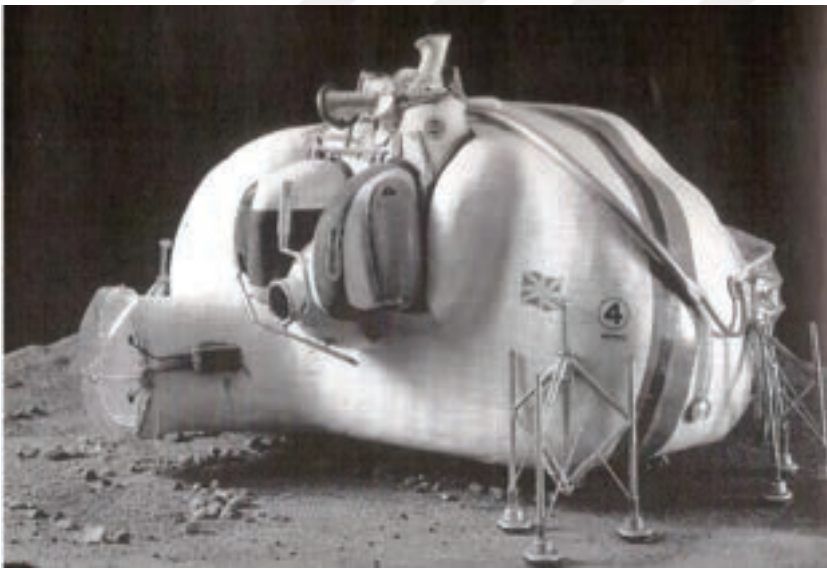


Figure 32: Living Pod (Model), David Greene, 1965

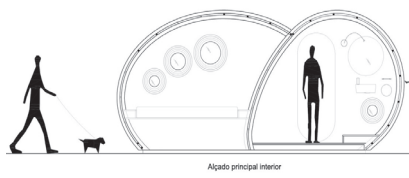


Figure 33: Urban Shelter, Gabriela Gomes, 2012

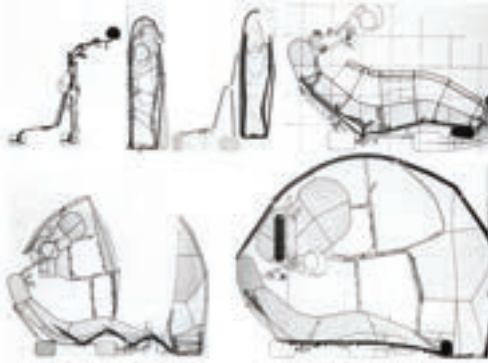


Figure 34: Cushicle, Michael Webb, 1966-7

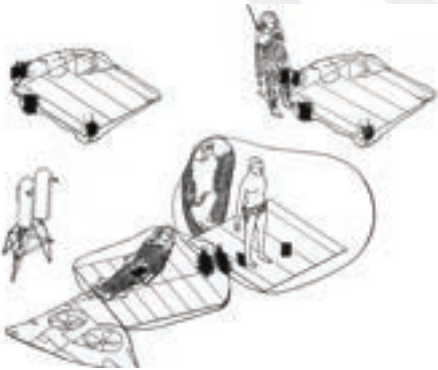


Figure 35: Suitaloon, Michael Webb, 1967.

124. Michael Webb, Cushicle And Auto-Environment.

125. Robert Kronenburg, Houses in Motion: The Genesis, History and Development of the Portable Building.

Cushicle (CUSHion+vehicle), proposed by Michael Webb in 1966, offers people to carry their entire life environment with them wherever they want. The proposal consists of two main parts as the armature and the skeleton. The main skeleton acts as a support unit for other tools and equipment. The other main element is an inflatable shell used as a screen. It offers food, water, radio, a television connected to a mini projector and heating facilities. It can be personalized by adding extra equipment to the service compartments of Cushicle. It is desired to achieve maximum comfort with minimum effort.¹²⁴ With these features, the project is designed as a nomadic unit for mobile people. The project is like a life support package that one can carry on their back. It includes all kinds of services. It can be established in the desired place and become part of the urban or rural area. Webb later developed the project and designed Suitaloon. Suitaloon is like a space suit logic. It has the same possibilities as a motor vehicle. "Dress to live in" can be considered the summary of the project.¹²⁵ Archigram's work at the residential scale is an alternative to the established patterns in standard and mainstream architecture. Mobile homes that can be installed anywhere for highly mobile people are the main themes of the projects. Archigram has carried out these studies by predicting that mobility will increase in the future. People who constantly change cities and residences on the axis of the neonomadic concept in today's life have justified them.



Figure 36: Poler Stuff, Le Tente,"a car rooftop unit that easily folds out to a tent for two."

According to Archigram, when energy and communication are provided for the formation of an architectural environment, the space will come into being by itself. Based on this main idea, David Greene designed a service networks project independent of time and space in 1968. Rok Plug and Log Plug can be seen as precursors of internet based communication networks. According to David Green, a battery or gas cylinder can be used for a short-term energy plan. But in the long run the “Rok Plug and Log Plug kits” will work. Indistinguishable in natural environments, mobile kits emit signals over a 1 mile radius. Signals can be monitored with the unit placed in mobile home units. According to Greene, modern nomads will have interesting needs in the future. Rok Plug and Log Plug kits provide support in any environment that people may need.¹²⁶

These people, wherever they are, will be able to reach that service thanks to robots. In fact, with the Rok Plug and Log Plug projects, workplace, school, library and university services will be provided without physical buildings. These services can be installed and uninstalled as desired. It will be possible to establish London or New York in all the leafy spaces of the world, in the deserts, in the flowering meadows.¹²⁷ Thus, cities and buildings will be replaced by resources that provide energy and communication. Today, we experience these predictions, which are considered utopia according to the year they were produced. Virtual spaces have become increasingly widespread, meeting rooms and classrooms have been moved to the screens. Due to the Covid 19 epidemic that spread in 2020, remote access, which spread more to different parts of the society, started to replace many different activities. Although it started as a necessity at first, researching the potentials of internet-based applications has become widespread in this period. Many companies have started to adapt to the remote working model that digital nomadism has discovered for a while. This may indicate that the number of people adopting a mobile lifestyle will increase in the future. In addition, a similarity can be made between the working principle of the “Logplug” project and digital nomadism, which has adopted the model of remote working or self-employment. Both are mobile, digitally supported, and grow on the built environment.

In addition to Archigram, the Ville Spatile project, which has clues from other prominent aspects of nomadic architecture and points to reference today, can be examined.

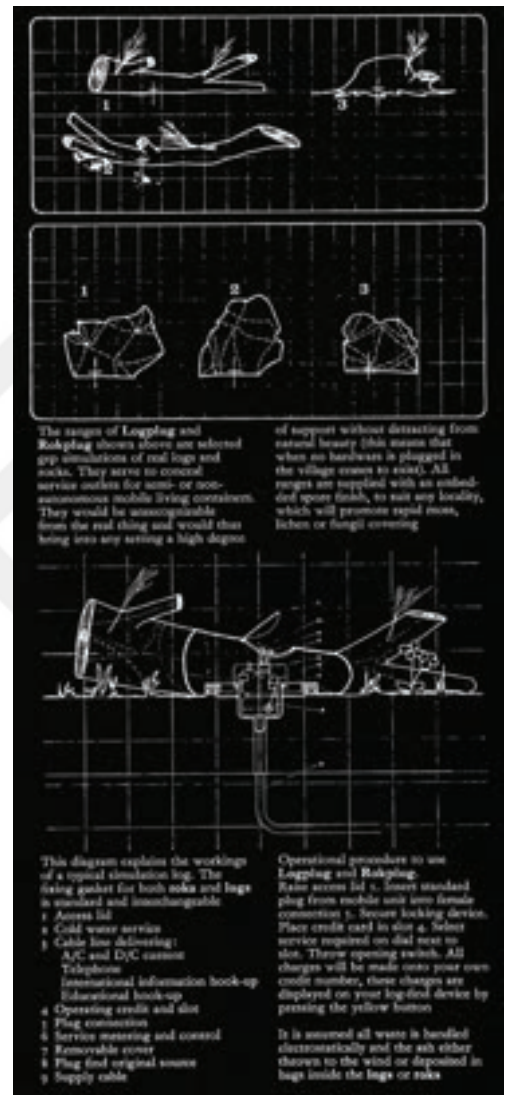


Figure 37: The “Logplug” by Archigram, from Archigram

¹²⁶ David Greene, “The World’s Last Hardware Event,” in Crompton, Concerning Archigram, (1967) 144–59.

¹²⁷ Archigram, Instant City, Rokplug, Logplug, Architectural Design, (May 1969), London.

128. Yona Friedman, Pro domo, Barcelona, Actar (2006).

129. Maria Ines Rodriguez, Architecture with the people, by the people, for the people: Yona Friedman, Barcelona, (2011). ISBN 9788492861941. \$39.95 NA1053.F748 A887 2011

130. Larry Busbea, Topologies: the urban utopia in France 1960-1970, Cambridge, Mass: MIT Press, (2007).

Ville Spatiale

The idea that every individual forming the society has the freedom to design and change their own living spaces has been on the agenda since the 1950s. In addition to the important features of mobile and instant urbanization, the active role of users in these future scenarios was also discussed during the same period by Yona Friedman. At the CIAM Conference in 1956, at a time when discussions of future human habitat were popular, Yona Friedman came to the fore with his manifesto on mobile urbanism. Friedman, who founded GEAM (Groupe d'Etudes d'Architecture Mobile) after moving to Paris, argued that the house could not exist on its own. According to him, concepts such as the ground floor boundary, street, park, and the house opposite were not enough to describe the house because to imagine the house is to imagine the whole world. In this holistic approach, every element around the house combines to form our environment and our world.¹²⁸ Therefore, each individual should have the right to intervene in their environment. Furthermore, Yona Friedman preferred to confront social realities rather than adopting an artistic style in her architectural approach. He has given importance to the role of the user as much as the role of the architect in the architectural design process. According to him, the architect should design a system in which all control lies with the user.¹²⁹ The architect or planner must consciously distance themselves from the process. Each user must define their own environment as they wish. In this architectural approach, ambiguous planning that emphasizes flexibility, adaptability and user participation comes to the fore.

Yona Friedman has been actively involved in the discussion of spatial urbanism and mobile architecture in France. He proposed a Spatial City project with a large-scale but lightweight space frame structure, especially at a time when discussions about leisure issues were popular. In the project, the contents of the structures in spatial forms raised from the ground, suspended and floating on the ground were not determined consciously. With this approach, the previously mentioned idea of withdrawing the architect and planner was defended. Lightness, height, transparency, mobility, assembly-disassembly are the prominent aspects of these structures. In Yona Friedman's project, interchangeable spatial units have the ability to move in all directions. While functions are kept separate from each other in the modernist planning, all functions are integrated on the multi-layered grid system of Spatial City.¹³⁰



Figure 38: Principle 1 The future of cities, Yona Friedman



Figure 39: Principle 2 The future of cities, Yona Friedman

Yona Friedman and his team argued that almost nothing is stable and predictable. With mobile architecture and spatial city, it aims to respond to the needs of the future with solutions that encourage individuals to take initiative and freedom. Nomadic users using the mobile units of Spatial City determined their own spaces with improvised solutions. Flexibility, growth and change are allowed in the project. Permanence has been rejected in all areas socially, institutionally and organizationally. In this foresight, everyone can be an architect when the service infrastructure and flexible spaces open to change and transformation are provided.

As a result, users' free time has increased in Spatial City, where financial needs are met with automation and technology support. The growing emancipatory promotion of roaming and nomadism is at the heart of the project. Spatial City, a cross-section of the vision for the future, can be said to be very close to the atmosphere in which today's neonomadism is formed. Today, many people in the world choose mobility as a lifestyle and create their own living spaces on the existing infrastructure systems in cities. How can Yona Friedman's user-centric insight manifest in today's mobile lifestyles? When the dynamic and uncertain living units of Yona Friedman's work on mobile architecture meet with the mobile user, they function with the initiative of the user. Could this offer clues to the principles of flexibility and adaptability in space and product studies that can be developed for neonomads? On the other hand, the question of how much say the mobile users, who use cities as a service infrastructure and survive with improvised solutions, can have a say in the places they use comes to the fore. Yona Friedman's work paralleled the Situationists of the 1960s.¹³¹ In this context, Yona Friedman and Situationist Constant Nieuwenhuis studied spatial urbanism.

131. Simon Sadler, *The Situationist City*, Cambridge, Mass: MIT Press, (2001).

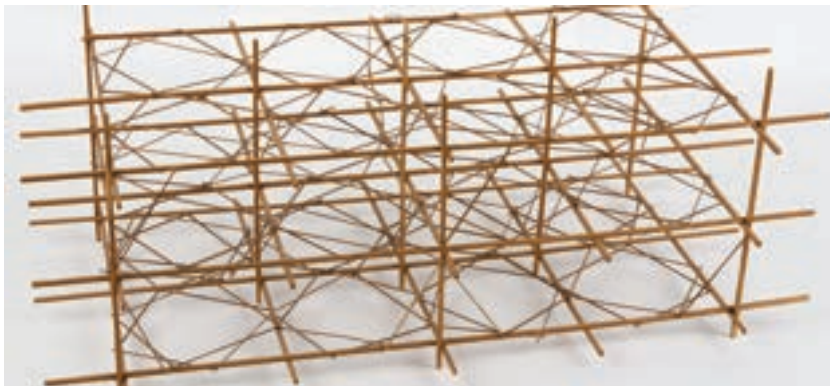


Figure 40: Yona Friedman, wooden structural study, Ville Spatiale, 1928.

132. Tom McDonough (EDT), *The Situationists and the City*, W W Norton & Co Inc, (2010).

133. Wigley, Mark. *Constant's New Babylon: The Hyper-architecture of Desire*. Rotterdam: O10 Publishers, (1998).

134. Situationist International (SI), "Unitary Urbanism at the End of the 1950s", in Andreotti and Costa, *Theory of the Dérive and Other Situationist Writings on the City*, (1959) 83–88

135. Anton Alberts, Armando, Constant, and Har Oudejans, "First Proclamation of the Dutch Section of the SI", Andreotti and Costa, *Theory of the Dérive and Other Situationist Writings on the City*, (1959) 89–91

New Babylon

In the mid-20th century, Situationist International groups, which shifted the focus from single buildings to the city, produced a critique of modernism that challenged our everyday perspective.¹³² A manifesto explaining the concept of Unitary Urbanism was announced by Guy Debord.¹³³ Constant defines Unitary Urbanism as "a deliberate interference with the practice of everyday life" that respects our "freedom to change our way of life". Unitary Urbanism describes a dynamic city where freedom and play are at the center instead of utilitarian logic in consumer societies. In this manifesto, stepping out of boring routines, the idea of experiencing the city creatively was conveyed. It can be said that against the stagnation of space and time, the continuous transformation of cities and an accelerated mobile life scenario are advocated.¹³⁴ This view is not a doctrine; It was interpreted as the prediction that people who will live in the future will be "always changing, always alive, always real, always creative".¹³⁵ The basis for the production of these ideas is the acceptance of the temporal and the abandonment of the fixed form that we face today. This is why SI and Constant's ideas hold potential for today and for the future.



Figure 41: Constant, *New Babylon*, 1963. Lithograph

Constant's revolutionary outlook that unleashed creativity was shaped by SI, which he left in 1960.¹³⁶ The SI, an avant-garde movement striving to overthrow the status quo, envisioned a revolution that would take place in all segments of society and permeate the entire experience of life. Therefore, they opposed all situations identified with a fixed order. According to the SI, modernist architecture had long since ceased to oppose rationalization and conformism, which is part of the capitalist consumption culture, and was integrated into the system. First of all, it was necessary to resist these understandings and produce alternative projects. The most concrete manifestation of this counter-urbanism or unitary urbanism is Constant's New Babylon project, a former member of Cobra and working with the situationists. The project can be said to be anti-capitalist in the way it deals with the production of mobility. Systems that unleash the imagination, rather than physical forms, are important. Within the framework of this fiction, the possibilities of a new urban culture were investigated. People who increase their free time with the automation of uncreative work are freed from the fixity of space and time.

New Babylon is a utopia produced by Dutch artist Constant Nieuwenhuys between 1956-1974 by working with tools such as painting, drawing, collage, lithographs, models, and texts. In essence, the idea of a new human being constitutes the beginning of this utopia. According to him, the relationships that people establish with the world depend on the inputs they interact with, such as art and politics. Public spaces are also shaped by the outputs of this interaction. Consciousness, which is one of the social breaking points after the Second World War, is also an important feature of this utopia. Constant envisioned a nomadic urbanism with the drawings, models, collages and writings he produced. According to him, the place cannot be determined with certainty. It is formed according to the desires and activities of people. So spaces must be flexible and mobile to allow for any use. Thus, the environment is created by life activities.¹³⁷ Constant enriches his spatial models that reflect these ideas with his drawings that defend dynamism. His writings also focus on flexible, changeable forms that guarantee every movement.

The project was designed with reference from the city of Babylon in Iraq, which stood out with its cosmopolitan character in the 6th century BC. Individuals living in the city of Babylon have a very high potential to interfere with the urban environment. Similarly, in Constant, he planned a fiction in which individual choices came to the fore. He designed a utopia where

136. Wigley, Mark. Constant's New Babylon: The Hyper-architecture of Desire, 132.

137. Idib.

entertainment and play come to the focal point of life, and creativity used in leisure activities turns into an ordinary daily occupation.¹³⁸ In the project, endless leisure time and an endless playground are imagined. The users of New Babylon are a liberated society without ties, traditions and norms.¹³⁹ The spaces in this utopia are always open to intervention and change. As the production system is connected to a fully automated infrastructure, city residents who do not have to work have endless free time. In such an atmosphere, architecture was founded on the play. Agricultural production has been mechanized and the city is equipped with traffic roads that provide fast flow. The high structures rising above the city are the regions that divide the city into different sectors. Cities and places can be manipulated infinitely. In this context, labyrinths in heterogeneous forms are obtained by using movable floors, partitions, ramps, stairs and bridges. Vastly high structures contain micro places within themselves. These spaces are also open to continuous transformation as the user wishes. The chance to set up the place they want in any place belongs to those living in New Babylon.¹⁴⁰

Constant's work can be seen more as a necessity faced with changing times than a utopia. In New Babylon, the domination of the bourgeoisie has been left to the conscious transformation of the environment with technological supports. With a more mobile population increasing, the world is a single big city. This mobility describes a permanent temporality. The role of the built environment on the behavior and existence of its users in the face of this temporality is revealed. Instead of creating a new atmosphere with architecture, the idea that the changing atmosphere produces a new architecture comes to the fore in this project. This atmosphere was created by light, sound and movement.¹⁴¹ Mark Wigley said that:

“The pleasure seeking drift through atmospheres that subverts urban structure becomes indistinguishable from the construction of new urban form.”¹⁴²

Here, in cities that are constantly changing according to the relationship between the derive and the city, the nomad becomes the new architect of the urban space.¹⁴³ Derive becomes an effective tool for exploring the city and turning it into a playground. Enjoying technological freedom, nomads are reinventing and transforming the city. This situation is not much different in neonomadism today. The new nomads, who can live and travel

138. Julie Nichols, “Nomadic urbanities: Constant’s New Babylon and the contemporary city,” *Graduate Journal of Asia-Pacific Studies*, 4 (2), (2004), 29-52.

139. Hilde Heynen, Nalan Bahçekapılı, and Rahmi Öğdül, *Architecture and modernity: a critique*, İstanbul: Versus, (2011).

140. Wigley, Mark. *Constant’s New Babylon: The Hyper-architecture of Desire*.

141. *Debord’s Report on the Construction of Situations in Constant and Wigley, New Babylon*, 17

142. Wigley, Mark. *Constant’s New Babylon: The Hyper-architecture of Desire*, 18.

143. *Idib.*, 115.

wherever they want, without being tied to a certain place, are also in search of unlimited freedom.

Even if the proposal of New Babylon takes place in a limited geography such as a single city, it reminds that real nomadism takes place within the individual. Seeing nomadism as an expression of freedom, it also accepts movement as a need. It reveals an ongoing search for independence from explorers of great geographies to internet surfers today. According to Ashley Benigno's "Deleuze and Guattari, and Techno-nomads" the idea of being a nomad is about escaping narrow boundaries such as nation, religion, economic status, gender. At the end of the day, nomads have political and social concerns, whether technologically assisted or not.

It is clear that the visions of the future presented at New Babylon are becoming the realities of today. Can the architectural and urban features envisioned in New Babylon similarly intersect with neonomadic architecture? Constant proposes an architecture that does not fit the rigidity and immobility of traditional buildings. He argues that moving away from a sedentary lifestyle requires the city to change as well. It can be said that cities, buildings, and the way we think about them must acquire new mobile reflexes to deal with increasing human impermanence. New Babylon's vision of the city of the changing future is a need-based assumption and an attack on the existing social structure. In this respect, it is a body of work that investigates the effects of social change on urban space and offers us a suggestion on how to deal with urbanism in the future. Can we be in that change today, in the age we live in? With this aspect, New Babylon not only examines nomadic action, but also sheds light on the neonomadic process. Neonomadism can be seen as the reason for a new form of architecture in response to the changes brought about by technology and population growth.

"The living space of each individual is getting bigger and bigger, their radius of action is extending further and further afield, the tracks they leave behind them form an increasingly complicated pattern. Human beings are leaving the closed community for a nomadic existence that will cover ever larger areas."¹⁴⁴

Reflecting the expansion of the spaces in which individuals live in this way depends on the relationship between technology and the development of infrastructures that enable mobility. As nomadism increases, the need for

144. Idib., 133.

spaces designed for temporary use in urban areas will also increase. In New Babylon, the city's own architecture, the nomads, overcome this situation thanks to their unlimited leisure time and their ability to transform space. Space, communication, infrastructure and users are interconnected and collectively becoming part of a constant change. This brings to mind the question of how to reproduce urban space for neonomads. For example, people in New Babylon live their social lives in a semi-permanent structure rising on the pilotis. While this structure provides them with an infrastructure consisting of separate sectors, it offers users an endless playground. It can be said that this structure serves as an offline version of the Internet. It is possible to see these fictions as a physical reality of our digital connections in the 21st century. The increase in the number of nomadic people commuting long distances, periodically moving out of necessity or desire, reveals how close we are to the estimates of half a century ago.



Figure 42: Constant, New Babylon, 1963. Lithograph

“ Three years have officially been completed since this photo got me a job.

Three years since I left capitalism and changed my life.

Three years of self improvement, introspection, sport and travel.

Three whole years of new food, languages and places.

Three years of walking with a backpack.

Three years of people telling me how “good” I have it.

Three years of pushing myself physically, psychologically and emotionally, to never give up.

Three years.

That’s how long I’ve been gone.

I’m tired.

Full time travel isn’t all flowers and unicorns, it’s exhausting, heavy on the soul and stressful.

If you think I “have it good” you’re fully able to take steps towards doing it yourself.

Three years of changing faces and places has me anxious to get back home and sleep for a week.

Three years of making new friends then needing to say goodbye a few days later.

Three years of wondering when enough is enough.

Three years of packing and unpacking, sleeping in strange places.

Three years of planning and replanning.

Three years of getting lost, so that I could find myself.”

145. Three Years, Jordan Coppala, Backpacker.

Interviews with Neo Nomads

03

Themes

Talking about the fluid aspects of the atmosphere in which neonomadism emerged, people's desire to live independently of the place, and the role of digital supports in this formation provided a detailed manifestation about the period we are talking about. Discovering the distinctiveness, sensitivities and tolerances of the actors of this movement helped us to bring perspective about them. Then, establishing new relationships with past and future extensions through past nomadic codes enriched the discussion. The current situation, the actors and the points reached about the nomadic codes, which have been mentioned theoretically so far, can be discussed more deeply by getting to know the primary sources that have made neonomadism a lifestyle. The theoretical assumptions obtained in the first part of the thesis had the chance to be analyzed through interviews with neonomads and open-ended questions within the framework of predetermined themes. In addition, fruitful comparisons were made when the mobile fictions of the future, which emerged in the rich fermentation atmosphere of the 1960s, were read with today's realities in mind. In this period, concepts such as automation in non-creative works, increasing leisure time, getting rid of the fixity of time and space, transforming space in daily life came to the fore. Similarly, in the interviews with neonomads, this trace was followed and practical equivalents of theoretical data were sought on certain themes by looking at the daily lives of neonomads. The aim here is not to make general judgments about neonomads; The aim is to explore the habitats and habits of the neonomads participating in the interview by looking at their daily activities, their use of time and space.

The first aim of the interviews is to get to know them, to understand their travel patterns and frequencies, and to grasp the economic dimension of their mobility. After creating this ground, the goal is to explore their daily habits and shape their expectations from the city and space around the themes of adaptation, transience and minimalism. The interviews were developed to serve these two purposes and the main expectation is to explore the habitats of neonomads. The expressions used in this thesis are shared with the

permission of the interviewees. They were asked who they are, their initial motivations, their travel patterns and frequencies, and their economic income providers. In this way, a ground has been created that reveals the profiles of the people. Later, questions were asked about predetermined themes of daily routine, expectations from the city and space, adaptation processes, relations with the local, minimalism and temporary life themes. If there was a day that they could call “routine”, they were asked to describe their actions on that day in detail. In this way, it is aimed to obtain information about the places they frequently use during their daily activities, how they use time and the properties of the objects they constantly carry. With the answers obtained, it is aimed to reveal the physical and mental limits of the spaces used, how the technological and digital supported neonomads move, the boundaries of work, accommodation and socialization, their relations with the local people and local values. In addition to their daily routines, the objects they carry with them during the day or on their travels are emphasized, and the way they meet their daily needs is tried to be deciphered. The questions developed around the theme of their expectations from the city and place will also provide information about the adaptation processes of neonomads and their perspectives on temporary life.

Interviewees

First of all, we can get to know the neonomads interviewed, their movement patterns, and their lives more closely. The answer here is not to reach the generally accepted truths about neonomads; The aim is to analyse the discourses of the interviewees with the theoretical information presented in the first part of the thesis. The answers of the people will be given under the key topics that lead to the determined themes. The main criterion is that the people selected for the interviews are those who travel for long periods of time, work while traveling, have made mobile life a lifestyle, and define themselves as neonomads. This distribution has been paid attention to, since different profiles such as backpacker, digital nomad and global nomad will also diversify the research.

NAME (SURNAME)	AGE	COUNTRY	PROFESSION	INTERVIEW LOCATION	TRAVEL EXPERIENCE	INTERVIEW DATE
 Javier Gonzalez Backpacker	31	Canada	English teacher	Spain	8 years	July 19, 2021
 Melih Ozgur Digital nomad Backpacker (Entrepreneur)	30	Turkey	Software Developer	Turkey	4 years	July 19, 2021
 German Carrasco Global nomad	28	Argentina	Architect	Spain	4.5 years	July 19, 2021
 Nico Morales Global nomad	30	Argentina	Scout/agent	Spain	3 years	July 26, 2021

Table 2: Interviewees

Semi-structured interview main questions:

1. How did your journey begin?
2. Could you give information about where you have been so far and your frequency of relocation?
3. Can you tell me about your decision process to relocate after staying in a particular place for a while?
4. How do you finance this life style?
5. How does a normal day in your life look like?
6. What are the aspects of a city that make it suitable for you?
7. Could you tell me about your adaptation process to a new location?
8. What are the items that are always with you that you carry to each location?
9. What are the advantages and disadvantages of being mobile all the time?
- 10- How did COVID-19 and pandemic affect your mobility?

Jordan Coppala, (31) Backpacker

starting point: making my dreams come true after leaving a long relationship , going to China at 25 and meeting people with alternative lifestyles

relocation motivation: getting out of the comfort zone, pushing my limits, knowing my passions, keeping everything open, starting to learn the language of a new country 3 months before leaving (getting to know the local language and culture), just living in the moment, not thinking about prejudices

financial management: online english teaching, podcaster

routine activities and places: waking up at 7 am, shower and coffe, gym (in open spaces, parks), working (in small and quiet cafes with open spaces in the afternoon and evening (due to the time difference), socializing (can happen anytime and anywhere usually streets and squares, socializing with people dancing in the street, I'm not specifically looking for a nomadic person socializing with everyone and locals is more important. I rent a house with an extra bedroom and host other nomads.

favorite items carried with you during the day/journey: laptop, charger, mouse, power bank, hawl (i can both wrap my hair and lay it on the floor like a carpet, multi-purpose and flexible.)

expectations from the city from place: small cities, affordable prices, socialization opportunities, ability to connect

positive aspects of this lifestyle: new food, new friends, learning about a different culture and history, breaking the mold, being open to different experiences, things that happen suddenly, not just reading the news, but living in that country

negative aspects of this lifestyle: to say goodbye, retell your story every time, not seeing my family very often



Figure 44: Jordan Coppala, (31) Backpacker



Figure 45: Metin Oğurlu, (30) Digital nomad (previously Backpacker)

Metin Oğurlu, (30) Digital nomad (previously Backpacker)

starting point: childhood dream and desire to explore, making travel the focus of your life, backpacking the Lycian Way after college, interrail experience in Europe, going to Malaysia as a digital nomad with a one-way ticket

relocation motivation: always wants to see something new and different, not to waste time, to make travel a way of life

financial management: software engineer, coder

routine activities and places: When I was a digital nomad, I usually stayed in villa type houses (8-10 bedroom shared houses) with pools. I was swimming in the morning. I started working around 2-3 in the afternoon. My work routine is shaped by the time zone of the country where I work remotely. Co-working spaces are good for network and ambience. I used to sleep in train stations while backpacking or stay in hostels with interesting concept.

favorite items carried with you during the day/journey: triple plug, socket converter, laptop, camera, effective insecticide in every insect

expectations from the city from place: vitality of life, being a walkable city

positive aspects of this lifestyle: to know yourself, be open to differences

negative aspects of this lifestyle: have to say goodbye

note: In Bali, there was no distinction between locals and “foreigners” alike, due to socioeconomic differences. Even though they were from very different professions and cultures, everyone was very fused. It was possible to see local and digital nomads sitting together in one place and spending time together. There is a friendly local population.

German Campagna, (28) Global nomad

starting point: I don't work as an architect because I don't want to work for someone else. I met people with alternative lifestyles during my trip to Brazil and I was impressed by them.

relocation motivation: I let the decisions about life flow. After I go to a country, the activities and people determine the duration of my stay. I try to be inspired by the lives of people I have just met.

financial management: dishwasher, waiter, construction worker, Spanish teacher, live guard, fisherman, cooking, barman, working at hostel (in exchange for accommodation) (favorite), actor in the TV series

routine activities and places: A routine day changes according to the work I do. I usually work voluntarily at the hostel and arrange a place to stay. I love outdoor activities. I prefer not to rent a room because I travel a lot and room can be wasted. Renting a room is a waste of money, but there are many people to meet at the hostel. I prefer local places to get to know the culture better.

favorite items carried with you during the day/journey: I take care to carry light items. I'm constantly thinking about what I really need. I have nothing bigger than a backpack. Goggles and tennis ball are my favorite items

expectations from the city from place: I never follow tourist advice. I go to a place and learn by experiencing that city. I want to meet local people. I look for people and places that will inspire me. I usually show interest in its natural beauty and people after visiting a city. My favorite activity is volunteering and cultural exchange

positive aspects of this lifestyle: open to anything, get to know yourself better, grow through the journey

negative aspects of this lifestyle: having to say goodbye to people, I would love to have a musical instrument, but I can't have a guitar because I move too often.



Figure 46: German Campagna, (28) Global nomad



Figure 47: Nico Morales, (30) Global nomad

Nico Morales, (30) Global nomad

starting point: I wanted to get out of the boring and routine life. I wanted to live with less.

relocation motivation: see the world with my own eyes

financial management: saves and casual work / currently starting to work remotely as a writer.

routine activities and places: What I try to do everyday is physical exercise, read, write, stretch and meditation. I try to figure it out in the place where I am. Parks, living rooms, forest, wherever I am.

favorite items carried with you during the day/journey: an elastic band and a yoga mat - notebook and pen and a book.

expectations from the city from place: I try not to read or get information from future places just to discover by my own and spontaneous recommendations from locals.

positive aspects of this lifestyle: flexibility, discovering new things all the time, first person learnership about different cultures, to live in a minimalistic way

negative aspects of this lifestyle: have to oftenly say goodbye to people that possible you will never meet again, be far away from relatives in special dates

note: I considered this journey like a master degree in humanity. I learnt more travelling than in the university

Habits & Habitats

New territories are discovered for the nomads as time passes and the herds move. Houses are moved, transferred, rearranged. Expectations, time, identity and spatial qualities are also shaped to adapt to the new environment. Mobile and temporary communities have produced their own unique living spaces to meet their various needs. Can the flexible and creative features of the living spaces of communities that have chosen a mobile and temporary life challenge the fixed and permanent structures that dominate today's world?

Nomadic architecture is not just about the physical condition of buildings. Nomads highlight an emerging dynamic around the world. For traditional nomads, this process is a survival process and actions are the result of daily life; this is not just a theoretical or philosophical stance. Their structure is based on a natural movement in society. They make visible the sense of change that we choose to ignore and that some people are uncomfortable with. Flexibility and movement (both social and spatial) practiced by nomads are strategies for coping with this change. Understanding nomadic thinking is not just grasping the characteristics of a particular ethnic or cultural group. It is to reveal the tactics and skills that some communities have used and perfected throughout history. Nomadism is actually a practice that exists within the context of certain communities and cultures, but is not limited to these groups. The experience of natural flexibility, mobility and adaptivity that nomadic people have learned over the generations has changed their general outlook on life.

Coming to the present, the way for neonomads to adapt to today's dynamics is to construct a life that is constantly mobile. Will the reflexes they develop to the dynamics of the new age in the light of past nomadic codes make a difference to today's and future city and place design? Space and time uses of neo nomads to explore this question will be deciphered in detail in this section. It is aimed to look at the neonomadic life stories of the profiles introduced in the previous section within the framework of architecture by passing them through the filter of place. The meaning of the "home", where it is located and what it covers will be the starting point of the discussion. The new perspectives that the Internet and other digital technologies add to this concept will also be discussed. Then the subject that starts with the house will extend to the public space.



Figure 48: Nico Morales, Global nomad, Solar System, 2020



Figure 49: German Campagna, Valencia, 2018

First of all, while it was expected to make inferences by looking at the daily routines of neonomads, it was noticed that they actually had habits rather than routines.

“I don’t have a routine, I have habits. Habits that make me happy and relax.”¹⁴⁶

The lifestyle, which is shaped by focusing on daily consumption, has highlighted the concept of a practical-based home. In this context, home is not just a place, but some regular patterns and social connections that can be realized even while traveling.^{147 148} The approach of “Home is where the heart is.” fits modern nomadic lives. While the home is an integral part of one’s sense of self, it may not be the same as one’s physical or legal place of residence. Modernization and globalization both make this claim true and strengthen it. It enables one to transform one’s heart from a singular root to a multi-part and dispersed rhizome.¹⁴⁹

“Maybe there is a place where I would like to live more. That’s why I’m always looking for a new place. I can choose the place where I want to live by doing any job. For me, washing dishes is more meaningful and better than being an architect, because this way I can choose where I want to live.”¹⁵⁰

With a similar claim, German Molz introduces the concept of “global dwelling” in his discussion on the intersections of mobility, home and belonging. He focuses on localized living practices in his article discussing the redefinition of home for nomads.¹⁵¹ Due to the nature of their mobility, nomads have strengthened their ability to adapt to new environments along the way. They developed their ability to adapt, negotiate and make decisions for each new region. In order to ensure these behaviors, they should feel at home, that is, they should be familiar with their environment. Having local knowledge of the environment can also alleviate fears of the unknown. Discovery of activities based on local practices is the most important way to get to know their environment. Accordingly, in order to get to know the local, it can be said that nomads make an effort to recognize the elements of each new location they go to. This can range from human relationships to spatial choices.

146. Interview with Nico Morales /Global nomad, July 26, 2021

147. Mary Douglas, “The Idea of a Home: A Kind of Space,” *Social Research*, 58:1 (1991:Spring) 2.

148. Daniel Miller, *Behind closed doors*, In Daniel. Miller (Ed.), *Home possessions*, Oxford, UK: Berg. (2001).

149. Daniel R. Williams, and Norman McIntyre, “Where heart and home reside: changing constructions of place and identity,” *Trends 2000 : 5th Outdoor Recreation & Tourism Trends Symposium: Shaping the Future*, September 17-20, 2000, Lansing, Michigan.

150. Interview with German Campagna /Global nomad, July 16, 2021

151. Germann Molz, “Global Abode: Home and Mobility in Narratives of Round-the World,” *Travel Space and Culture*, 11(4), (2008), 325-342.

“If you don’t go to a place, you only get information about the place from the news. It is necessary to leave the prejudices behind and just be there.”¹⁵²



Figure 50: Teaching basketball in Mathare, which is the biggest slum in Africa. Settled in Nairobi, Kenya, Nico, 2021

Figure 51: Jordan Coppala, Egypt’s Siwa Oases, 2021



Figure 52: Jordan Coppala, Saint Catherine, 2021

“The more I meet local people, the better I understand that place. They inspire me and I love being with people who inspire me. ...I never look at pictures of it before I go to a place. I want to get directly into the events. In this way, I remain without expectations and prejudices.”¹⁵³

“Interestingly, locals and digital nomads are intertwined in Bali. They often use the same places and sometimes even become lovers. There is no socioeconomic difference.”¹⁵⁴

152. Interview with Jordan Coppala /Backpacker, July 10, 2021

153. Interview with German Campagna /Global nomad, July 16, 2021

154. Interview with Metin Oğurlu /Digital nomad, July 10, 2021

155. Interview with Nico Morales /Global nomad, July 26, 2021

If the home is shaped by our actions, how is their home formed since neonomads do not have a specific routine? If the house belongs to the locality it is in, how does it evolve depending on the constantly changing location? Where are the home or living spaces in such mobility? For nomads, the home may seem fluid, uncertain and complex but it may be shaped by memories and reflections of the present. Neonomads are focused on discovering socio-cultural capitals such as local food, local music and art, and local consumption practices. As they move frequently, they have a temporary and variable localization policy. They can feel at home by adapting to the local practices of the place all over the world. Can living spaces embedded in daily consumption practices and location independent lifestyle conditions be an alternative for neonomads?

“I don’t have a house, I have a home. My home is my backpack.”¹⁵⁵



Figure 53: Hitchhiking, waiting for a ride in some part of Bulgaria, Nico, 2020



Figure 54: Metin Oğurlu’s Backpack, Metin Oğurlu, Bulgaria. He puts valuable electronics in the bag in the front and others in the back.

Neonomads who do not belong to a stable environment carry all their belongings in their backpacks. For this reason, the backpack is an important figure for them, it symbolizes home. When asked who he is and how he started this journey, Nico, who defines himself as “basketball player, wanderer, sociologist” finds the adjective “self-discoverer with backpack” appropriate to the beginning of his name. He states that she formed a special bond with his backpack during this journey. According to this interview, it can be said that a backpack represents not belonging anywhere, but the ability to belong everywhere. Flexibility, wanderer and readiness can be other meanings that can be attached to the backpack. Their backpacks and the items they carry with them, as well as the memories and habits they carry in their minds can point to the home addresses of neonomads. Old memories, objects they carry, digital supported screens, daily dialogues and daily practices can be clues to these addresses. According to Yasmin Abbas, the geographies of neonomads are “mixed geographies”, which is a mixture arising from the overlap of their physical and mental geographies.¹⁵⁶ Mental geographies that allow the imagination to wander in infinity are the expression of freedom. If the images reflected on the screen are not manipulated, the physically existing distant places and the imagination in the minds are perceived at the same time. Considering the possibilities provided by the Internet, the Internet is a mixed geography. Schwartz said that,

“... By thinking in a similar logic, it may be necessary to redefine things rather than stick to fixed concepts. For example, can the cell phone space become a residential area?”¹⁵⁷

“The most important items that I always carry with me are the triple socket and socket converter. One that is valid in each country. Needless to say, my laptop and chargers of course.”¹⁵⁸

Today, transition areas have become equipped with internet-supported infrastructures.¹⁵⁹ Moreover, thanks to the internet, there is no need for a physical space to access the virtual environment at the other end of the connection. This increased availability of the Internet allows neonomads to communicate with their loved ones and colleagues. These connections mean a short return home or office for them. With this aspect, the website can be seen as an online home where they communicate regularly.

156. Yasmine Abbas, “Embodiment: Mental and Physical Geographies of the Neo-Nomad”.

157. Schwartz, Barry. *The Tyranny of Choice*. New York: ECCO, (2004).

158. Interview with Metin Oğurlu /Digital nomad, July 10, 2021

159. Peter White, Naomi Rosh White, “Virtually there: Traveling with new media,” *First Monday*, 10(8) (2005). Accessed July 19, 2021 <https://firstmonday.org/ojs/index.php/fm/article/view/1267/1187>

It is possible to discuss the questions of where the home is and what it means, with the understanding expressed by the lifestyle, the different options offered by the internet and technological supports. In addition to the mental habitats described up to this chapter, it would be useful to decipher the physical spaces used by neo nomads in their daily lives. Where are these places? Do they really have different features from the places used by locals, tourists or expats?

Some places in cities offer opportunities for those who choose to be mobile as a lifestyle, providing a variety of activities such as housing, working and socialising. These are hostels, co-working spaces, cafes that provide the opportunity to socialize and establish new networks while meeting their needs. Places such as airports and train stations, which can be defined as transfer points, also offer urgent solutions for those looking for economical and alternative solutions. In addition, neonomads infiltrate and adapt to the existing infrastructures of the city through creative solutions they develop for themselves or designed by others. Supporting the location-independent lifestyle with up-to-date technologies promotes the creation of these different nomadic solutions. Solutions such as contemporary mobile homes, modern tents and pop-up living units can be given as examples for groups that are after a much better life than the search for survival in a fluid world order. It is aimed to decipher the immobile and mobile places they frequently use for their activities such as accommodation, work and socialization, based on interviews and research with neonomads. Thanks to the neonomadic features obtained in the light of the interviews, how the neonomads benefited from the opportunities and potentials of the city and their expectations from the city were revealed.

“I saw very interesting concept hostels in Europe. I stayed in a hostel in Sarajevo where the first world war broke out. In Ukraine there were hostels with a medieval concept and a prison concept. All very interesting.”¹⁶⁰

“The places I stay are always changing. For example, there was no toilet and electricity in the cottage where I stayed before I came, but now I have electricity. I don’t know where to go after this farm. ‘I don’t know.’ is my favorite answer.”¹⁶¹

160. Interview with Metin Oğurlu /Digital nomad, July 10, 2021

161. Interview with Nico Morales /Global nomad, July 26, 2021

The spread of the internet and social networks that provide access to temporary accommodation facilities have been effective in the formation of new accommodation types. Access to platforms where neonomads can communicate among themselves and compare their experiences has made it easier for them to find accommodation.¹⁶² Applications such as Tripadvisor (<https://www.tripadvisor.com/>), travel blogs, and virtual communities are alternative channels that offer this type of experience sharing. For example hostels are frequently preferred places for new nomads. Thanks to digital applications, it can be rented quickly and practically. Volunteering in hostels is also very common among neonomads. Some nomads get accommodation in exchange for working in hostels. Meeting new people and cultures while working and staying at the hostel can also make this choice attractive.

“Specifically, I’m renting a house with a plus one bedroom. I share that room with someone from couchsurfing.”¹⁶³

“Hostels technically don’t make sense in Bali. Instead, shared villa-style houses are more popular. I was staying in a shared house with 8-10 rooms in Bali. Since I started working around 2 pm due to the time difference, I could enjoy the pool in the morning.”¹⁶⁴

In addition to staying in hostels, it has become common to find alternative accommodation opportunities thanks to the widespread internet sites and applications. Renting a private house or room has become easier through sites like Airbnb,¹⁶⁵ Couchsurfing,¹⁶⁶ Campinginmygarden.¹⁶⁷ In particular, the Couchsurfing app offers free accommodation exchange between neonomads. At this point, there is a common feature in all interviews that saying goodbye to the special people they meet there is one of the most difficult aspects of this journey.

“The worst part of living on mobile all the time is saying goodbye to the special people you meet. The people you share a home with and the special people you meet on the street. Every time we say “I hope to see you”. Another downside is retelling your story to people you meet.”¹⁶⁸

162. Francesco Scullica, *New Hospitality*, Ottagono 270, (2017): 36–41

163. Interview with Jordan Coppala /Backpacker, July 10, 2021

164. Interview with Metin Oğurlu /Digital nomad, July 10, 2021

165. <https://www.airbnb.com>

166. <https://www.couchsurfing.com>

167. <https://campinmygarden.com>

168. Interview with Jordan Coppala /Backpacker, July 10, 2021

169. Interview with Nico Morales /Global nomad, July 26, 2021

“The most negative part of this life is to say goodbye to many people, but because you have met many people. This part is actually positive.”

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Figure 55: The hostels where Metin Ogurlu stayed, the same concept in different locations. 1 Tbilisi, 2 Kuala Lumpur, 3 Lviv 4 Sarajevo



Figure 56: “Kenya Elementaita Lake, in an “artistic residence”. I was helping painting walls”, Nico, 2021

170. Tiziano Aglieri Rinella, and Rubén García Rubio, “Pop-Up, Liquid Architecture for a Liquid World,” *Arts* 6, no.3: 14. (2017). <https://doi.org/10.3390/arts6030014>

171. Jennifer Siegal, and Dana Buntrock, *Mobile: The Art of Portable Architecture*, Hong Kong: Princeton Architectural Press (2002).

Shared houses have also become widespread as co-living spaces where more similar nomads come together, engage in common activities, and expand their social networks. They can socialize and get tips from other travelers. Some open spaces or unused buildings in the city can also be used as common and temporary accommodation. These accommodation options must have the capacity to respond to the needs of the users and adapt to their current and future demands. In addition to the facilities, meeting places, information points, public transportation vehicles and shared toilets in the city are also important in terms of experience sharing.¹⁷⁰ Facilities and other common areas in the city are involved in the formation of urban space perception. Temporary facilities, especially those installed in open spaces or unused buildings, can offer an economical solution to accommodate the conscious generation of nomads seeking contact with the local context. This new housing model offers solutions that will encourage users to interact with each other beyond the accommodation service.

Neonomads who have chosen a constantly mobile life may need workspaces or work equipment during their journey or during their stay. For example, coffee houses are places that are mostly preferred by digital nomads for working. With the rapid development of technology, its accessibility has increased at any time. Thanks to the opportunities technology offers, place addiction has now left its place to internet addiction. It is inevitable that alternative work areas will emerge, as how people work rather than where they work comes to the fore.¹⁷¹ With coffee, quiet or creative music and free Wi-Fi, cafes are also popular spots for neonomads. Free Wi-Fi is the key feature here, because it allows anyone, anywhere to work and access others.

"I generally prefer coffee houses to work. Especially quiet and small cafes with open spaces. Sometimes I also use my apartment. But working at the Coffee House is better for socializing."¹⁷²

172. Interview with Jordan Coppala /Backpacker, July 10, 2021

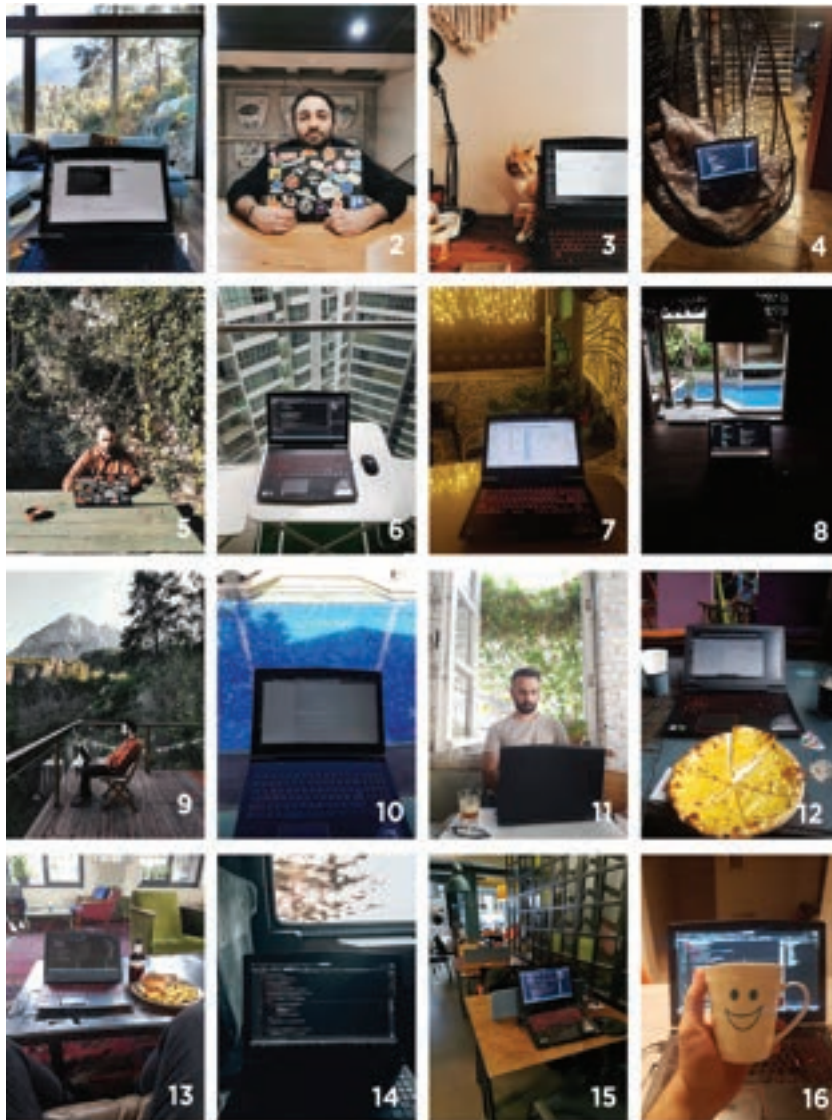


Figure 57: Metin Oğurlu, digital nomad, working environments
 1 İstanbul, 2 İstanbul, 3 Bali, 4 Tiflis, 5 Antalya, 6 Kuala Lumpur, 7 Kuala Lumpur, 8 Bali, 9 Antalya, 10 Bali, 11 Cunda, 12 Tiflis, 13 Tiflis, 14 Doğu Expresi, 15 İstanbul, 16 Tiflis

"...Co-living spaces are also very reasonable for accommodation because at the end of the day you have to work in a certain time frame. They are also very good in terms of network and ambiance. ... When you travel alone for a long time and after a while you question your loneliness, you need socialization."¹⁷³

173. Interview with Metin Oğurlu /Digital nomad, July 10, 2021

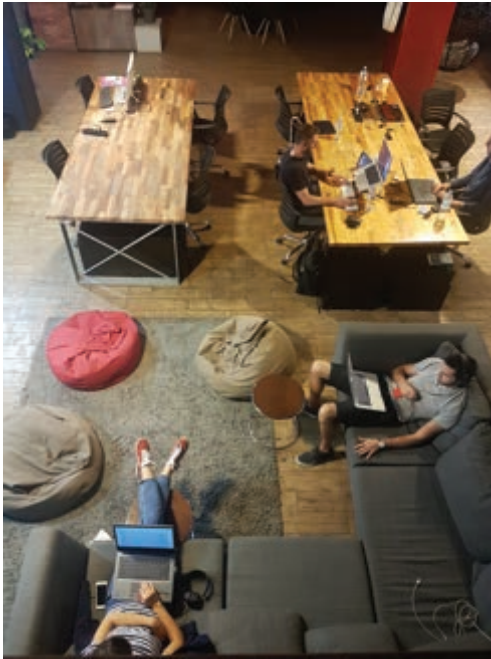


Figure 58: Metin Oğurlu, Tiflis, Co-working space, 2019



Figure 59: Metin Oğurlu, Bali, Co-working space, 2019

174. Idib.

175. Interview with Nico Morales /Global nomad, July 26, 2021

Similar to the coffee house culture, which has a long history, co-working spaces are used very frequently, especially by digital nomads. Being together, expanding their social networks, being inspired by people like them and helping each other are important for digital nomads.

What is critical in providing the necessities for neonomads to continue their daily lives is to establish permanent connections. When we look at the work styles of digital nomads, the difference in the relationship they establish with labor draws attention. They do not need a fixed office as they can work from anywhere. Their meetings were moved from closed and private offices to cafes. In fact, thanks to the internet, there may not even be a need to meet under a common roof. The teleworking model described by the neonomadic lifestyle is a new type of organization and requires new spatial configurations. For example, single-functional private closed spaces can be replaced by semi-public spaces serving multi-functional purposes.

“After university, I had an interrail adventure in Europe. We traveled to ten countries in about a month. I was a totally backpacker. ...There were days when we used to sleep in the train station as an interrail classic. It was a much more economical and fun solution for those times.”¹⁷⁴

Transfer centers such as airports, train stations and bus terminals are among the most frequent destinations for people on the go. These places are the address of temporary solutions for accommodation. In addition, since the boundaries of activities such as working, sleeping, socializing and traveling are intertwined for neonomadic people, these transfer centers turn into a working area for some of them. Designs that try to produce solutions suitable for the potential needs of users can evaluate their organizational charts by considering these facts.

“ ...I miss my bike and my laptop. I used to be a bike rider, but now of course I can’t carry it. ...to be honest, I’m considering buying a caravan in the future. Now I can sleep anywhere, but after a while, if I say enough of this wildness and start making money with online business, I can buy a caravan. Also, I can take my bike in a caravan.”¹⁷⁵

Caravans are a popular option among travelers and nomads. By providing both accommodation and travel opportunities, they offer you to carry your comfort with you, and in some scenarios, they become permanent and create their own unique residential areas. Caravans, which are more popular with digital nomads as they offer a convenient workplace, are also seen as a “comfortable” dream for some backpackers or global nomads in the future. Looking at their history, the caravans, which started to be produced to provide an economical accommodation opportunity, are popular among those who choose a cheaper life after the great depression. The Covered Wagon Company began production of the first mass-produced caravan in 1931. Companies such as Airstream are being established with the widespread use of caravans by decreasing prices with mass production. Then, as the number of caravans is increasing, users use the empty spaces and parks on the periphery of the city. For this reason, caravan use is formed in people’s minds, which is associated with the working and poor class. Despite this judgment, in an interview with global nomad Nico, it appears that he sees the caravan as a luxury. Stating that there are no facilities such as electricity and toilets in the places where he stays under current conditions, and that he does not look for a bed, Nico states that he can travel more comfortably by buying a caravan in the future.

“...If I was traveling by caravan, I would also have a tent. Sometimes I would invite people I met. Or we could park the caravan and go camping on the mountain or something.”¹⁷⁶

Caravans can offer a bit of what nomads lack: the comfort of home. A portable tiny house can provide comfort in having private spaces and objects of its own. For example, the global nomad German states that he has enough items to fit in his backpack so that he cannot acquire an object that is physically larger than it.

“...If I were a settled person, I would like to be interested in music. Playing guitar. But I can’t carry a guitar right now. A friend of mine here lent me a guitar.”¹⁷⁷

“I feel like a turtle. I am what my backpack is. We roll together.”¹⁷⁸

176. Interview with Nico Morales /Global nomad, July 26, 2021

177. Interview with German Campagna /Global nomad, July 16, 2021

178. Idib.

179. Interview with Jordan Coppala /Backpacker, July 10, 2021

“...laptop, charger, mouse... Mouse makes me a better teacher. Shawl. There is a shawl I bought from Egypt, I wear it on my head in hot weather. And I lay it on the ground and sit on it. It’s good that it’s multipurpose. Dual purpose, minimum.”¹⁷⁹

Figure 60: Jordan Coppala, Dahab, 2021



It can be said that global nomads like to interact with the local more than digital nomads. For this reason, they prefer small cities to meet more things specific to a country.

“I avoid big cities. In quiet and small cities, I can meet more local people.”¹⁸⁰

“About 3 months before I go to a new country, I start learning its language. Therefore, when I go there, I have the chance to meet many people even on the street. I usually like small cities. Local people, nomads, I try to meet everyone. For example, I met people playing music on the street last night, it was very enjoyable. Once, I shared my home with someone I met while sitting in the square.”¹⁸¹

“ I prefer regions with good internet speed and quality. But the most important thing is that I should be able to go anywhere by bike. ...A bicycle is not a must here, I mean walkable. In this way, I can capture the vitality of life.”¹⁸²

Furthermore, the walkability of cities is very important in terms of accessibility. For Metin, who is a digital nomad, this may be the most important aspect of loving a city. According to him, after leaving the co-working space, his favorite after-work activity is walking the city and taking pictures.

180. Interview with Nico Morales /Global nomad, July 26, 2021

181. Interview with Jordan Coppala /Backpacker, July 10, 2021

182. Interview with Metin Oğurlu /Digital nomad, July 10, 2021

Habits' and habitats' were deciphered through the daily lifestyles of the neonomads who participated in the interviews. The way they use the places where they perform different activities such as sleeping, eating, socializing, working, resting, which are the actions of daily life, gave us clues about their expectations from the place and the city. If we accept the concepts of habitat and habitat as interrelated; multi functional, public, temporary, open to change and adaptation spaces come to the fore instead of spaces surrounded by sharp boundaries where all possibilities are calculated before. The new demands of the neonomads, whose numbers are increasing rapidly every year, from the city and the place will make change inevitable in the fields of work, accommodation and socialization. Alternative new solutions can be developed from urban scale to spatial scale. It is possible to elaborate this brief conclusion in the light of the detailed interviews and statements mentioned above, and to ask the question of what could be an alternative.

Chapter Discussions & Alternatives

While approaching the conclusion, coinciding and interpreting the practical work on semi-structured questions with neonomads with the theoretical assumptions in the first part of the thesis will provide new perspectives in spatial terms. It can be said that nomadic architecture, which has shown its existence throughout history and has been frequently included in the literature, is a reflection of nomadic philosophy with its own aspects. Considering the responsibility of architecture to respond to user needs and the age, can we talk about the concept of "neonomatic architecture" today?

If there is such a concept as neonomadic architecture, one way to reveal it is to take a closer look at the daily lives of the users acting under this title. Similar to the approach in the nomadic and mobile future visions produced in the 1960s, the use of time and space hidden in the daily lives of neonomads carries architectural clues. In this context, the starting points of digital nomads, global nomads and backpackers participating in the interviews, their motivation to move, their financial management, their routine activities, their favorite items they carry with them during the day/ journey, their expectations from the place/city, and the positive/negative

aspects of this lifestyle are emphasized. The noticed results can be listed as follows; The concept of routine does not take place in the lives of the interviewed neonomads. Instead, they have favorite activities that take place in different order and frequency throughout the day. The quality and depth of the relationships they establish in daily life are more valuable than fixed and tangible things that are dependent on location. Technological supports may or may not have a great place in the lives of these people for the sustainability of this movement. For example, for digital nomads, technological and digital supports are valuable channels through which they make a living; For global nomads, this is not the case, even their motivation for movement is to break away from these channels. Backpack as an object may have different meanings for neonomads than it appears personally. For neonomads who have to live with few things, it is important that these items are multi-purpose, flexible, light and portable.

In the light of the above inferences, the discussion of where the “home” is among the daily life practices that are shaped in alternative features according to the settled people comes to mind. Where is home for the neonomads in this physically unfixed lifestyle? For neonomads, it is important to discover the locality of each new place they go to, while constantly changing locations, to ensure the mentioned quality and deep relationships.

Considering that these people do not have a fixed physical home and definite routines, it can be said that in such a mobile life, the home is reshaped in line with the practical actions and relationships shaped by the local dynamics of each new location. Another way to describe home for digital and technologically supported neonomads can be the internet, website, social networks. If it is assumed that the home has an aspect that reflects the identities of individuals, a web address can host its guests like the home of a digital nomad with the aspects it reflects. Another concept that we look for the address of the home for neonomads can be the backpack. Can the feelings and memories that come from everyday items used while constantly on the go come close to the feelings of a fixed physical home that fits the mainstream?

We can move the discussion that started with the concept of an alternative home towards the use of public and common spaces. It has been observed that the neonomads interviewed prefer public and semi-public spaces more in daily life. So much so, that the interactive, temporary, digitalized, variable and flexible relations described by neonomadism are

incompatible with public spaces surrounded by sharp borders, where all possibilities are calculated beforehand. Rather, their interest in areas that are multi functional and open to change and adaptation come to the fore. These demands of neonomads, whose numbers are increasing rapidly every year, will make change inevitable in the fields of work, accommodation and socialization. Alternative new solutions can be developed at urban and spatial scales. Alternatives can be produced not only with an architectural approach, but also with interdisciplinary studies such as urban design, planning, industrial design and environmental science.

I would like to add another layer to the subject by discussing the discussion points reached in this chapter over a few current examples. What could be the current solutions to meet the expectations of neo nomads? The examples to be examined here have been selected in line with the inferences reached from the statements of the neonomads who participated in the interviews. Care was taken to ensure that the selected examples were public, semi-public, multi functional, flexible, open to change, meeting points that would strengthen social relations, and were in search of alternatives.

The Public Camp Project realized within the scope of Milan Public Design Festival in 2011 contains examples that can be examined within this concept.¹⁸³ Temporary campsites located in two different areas, one under the road bridge and one inside the Lambretto Art Project building, were experienced by users. Common areas such as resting area, meeting area, international library, internet point, workstation, changing room, toilet in these areas offer sharing opportunities. These short-term solutions allow users to stay in areas reclaimed by the urban landscape.

The lightness of the materials and reusability to create different functions according to different needs draws attention in the spaces produced within the scope of this event. When the events are over, the camp is dismantled and the components are collected and the used area is converted to its original state. Such accommodation practices suggest a sustainable approach to temporary hospitality in the urban environment. In addition, the re-activation of these areas, which were forgotten and idle by the local residents of the city, may be the trigger of a perceptual change.

Another interesting example is the Hexa Structures project carried out by the Yes We Camp! Organization in 2013 as part of the Marseille European Capital of Culture project.¹⁸⁴ An experimental and alternative camping area has been designed for neonomads who will temporarily stay



Figure 61: Public Camping, Public Design Festival by Esterni, 2011, Photo: Delfino Legnani



Figure 62: Socializing and resting, Public Design Festival by Esterni



Figure 63: Transforming the spaces of Milan, to rethink cities, Public Design Festival by Esterni

183. "Public Camping Project in Public Design Festival Milan 2011," Esterni, Accessed: August 10, 2021 https://www.esterni.org/en/_progetti_/public-design-festival-2/

184. Hexa Structures. Michael Lefeber, MyCityLab, Yes We Camp Marseille. (2013). Accessed: August 11, 2021 <http://studies.bc-as.org/Hexa-Structures>



Figure 64: Hexa Structures, MyCityLab, Yes We Camp Marseille



Figure 65: Construction of Hexa Structures, MyCityLab, Yes We Camp Marseille



Figure 66: Airstream Caravan, Wally Byam, 1930s

in the region as part of cultural events and festivals. As part of the project, a temporary campsite was built together by locals and international travelers. It can be said that the project defines a new type of architecture for neonomads with its modular and waste-free approach as a way of doing. It is designed to be completely recyclable and leave no waste. In addition to the camp shelter, the project also has an effort to create a public space such as an event stage, exhibition areas, and an urban bar. It searched for the possibilities of unplanned and spontaneous urbanism by choosing a desolate land as the location where it settled.

Hexa, whose main materials are wooden pallets and steel scaffolding, can be easily installed by unskilled people. By standardizing the elements of the building, it is aimed to produce it fast and easy. By using the power of individual modules to come together, concepts such as flexibility, adaptation and co-design are emphasized. It has the power to bring people together as it was built with the joint participation of nomads and local people. The Hexa Project, which can be set up when needed and collected after its use is over, is a social space. It hosts temporary, variable and fluid relationships established between its users. For this reason, the designers state that the beauty of the project is not in aesthetic concerns, but in reflecting the lifestyle of its users.

Looking at neonomadic habits and habitats, another potential topic is the use of mobile and pop-up units as living spaces. When looking through the neonomadic filter of mobile homes, which have become widespread with the development of prefabricated, material and transportation technologies, it is seen that some types come to the fore. Modern portable tents, which are a reflection of the tent culture inherited from our nomadic ancestors, compact micro mobile units that offer multiple areas, caravans that allow you to wake up to different landscapes and pop-up units that stand out with their flexible use are the examples to be discussed under this result.

With a few wheels, you can move your home, your belongings, your habits to the worlds you want to see. But what would life be like on a wheel? After talking about caravans, examining Acrojou's Wheelhouse¹⁸⁵ work can help us get inspired by exploring how the designer interprets the subject. According to Acrojou, carnival workers, circus artists, and homeless people are the triggers at the starting point of the project with their lifestyles. Jeni Bornand and Barney White couple designed a circular mobile home with all parts of the house in a wheel. This house moves with ropes and physical power. The house, which has a depth of 0.8 meters, a height of 2.15 meters and a length,

185. The WheelHouse, Acrojou, accessed August 6, 2021. / <http://www.acrojou.com/the-wheel-house.html>

is a modification of a German Wheel. It accommodates most necessities found in a home, such as doors, windows, kitchenware, beds. Upside down and constantly on the move, the mobile home almost rolls to the target.¹⁸⁶ When artists move in the house, they are moving it. The project can be seen as a mixture of visual theatre, circus and architecture. The people inside the wheel (the home) are also form the characters. By reinterpreting the space, the artists excitingly ask us what home is for the nomads who are constantly on the move, and how they take it with them everywhere.

Mobile living spaces enriched with pop-up approaches can be inspiring examples when examining the habitats of neonomads. Willfried Bauman's Urban Nomad Series¹⁸⁷ are interesting examples of its approach to creating portable and instant housing. The project aims to show the harsh realities of the neonomadic lifestyle from a critical point of view. According to Willfried Bauman, those who fall into this lifestyle are victims of a social change. It can be said that the project has some features of mobile architecture and pop-up trends. The mobile units produced define the emergency living spaces that are supported by different equipment, opened, expanded and quickly established.

With the project consisting of miniature living units, different themes such as instant housing, instant cooking, instant help and instant exhibition were handled. In the different units produced, customizations were made for the different needs of the place, function and user. For example, the versions were reproduced by taking into account the different climatic conditions of different locations. Individual accessories such as internet connection, self-sufficient energy supply, painting diverse colors, and a double bed for the special situations of the user have also been added.

Tricycle House and Tricycle Garden, another mobile alternative living space project that can be examined under the neonomadic filter, was designed by People's Architecture Office (PAO) and People's Industrial Design Office (PIDO) in 2012.¹⁸⁸ The starting point of the project is that it is difficult to own land, especially in China, and people establish temporary relations with the land. Consisting of an off-grid house and one garden that can be transported by tricycle, the project highlights usable public green spaces and affordable sustainable homes. From this point of view, the project can be associated with one of the reasons for the preference of neonomadism. Today, many young people cannot own a house or land in the face of increasing population and increasing square meter prices. Mobile life is preferable for those who



Figure 67: The Wheel House, in the Desert, Acrojo



Figure 68: Winfried Baumann, Instant Housing H-Klasse I, H3, 2005



Figure 69: Winfried Baumann, Instant Housing H-Klasse II, H3, 2005

186. Idib.

187. Urban Nomad, Winfried Baumann, accessed 27 June 2021 <https://winfried-baumann.de/urban-nomads/>

188. Tricycle House and Tricycle Garden, People's Architecture Office (PAO) People's Industrial Design Office (PIDO), 2012, Accessed August 7, 2021.



Figure 70: Tricycle House and Tricycle Garden, People's Architecture Office (PAO) People's Industrial Design Office (PIDO), 2012

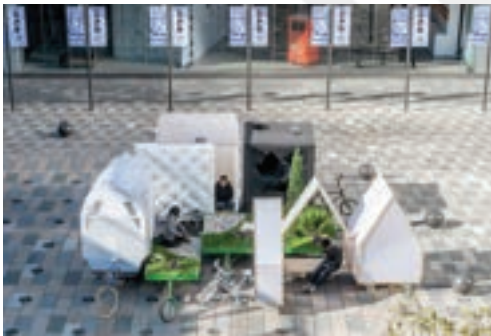


Figure 71: The combined houses form a common garden. Tricycle House and Tricycle Garden, People's Architecture Office (PAO) People's Industrial Design Office (PIDO), 2012

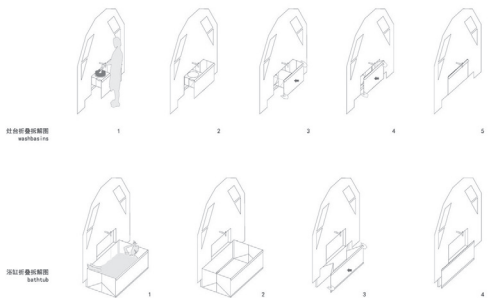


Figure 62: Folding furnitures of Tricycle House and Tricycle Garden, People's Architecture Office (PAO) People's Industrial Design Office (PIDO), 2012

are looking for a solution in an alternative way. In terms of discussing the temporary relationship these people have with the land, it is interesting that people move their gardens with their houses in the project.

Grass, trees, vegetables and fruits can be grown in the portable garden of the project. These gardens also have the potential to create public gardens by combining with different units. Thanks to the foldable plastic material on its exterior, it can expand in the form of an accordion, open out and connect with other houses. These exterior elements, which make it possible to multiply and expand according to needs, are produced from polypropylene, each part of which is cut separately with CNC technology. In addition, thanks to the translucent feature of this material, a pleasant illumination is provided by the sun during the day and street lamps at night.

Similar to the approach on its exterior, units such as the dining table, sink, stove, bathtub, water tank, bed, bench, and counter are designed to be foldable and convertible to each other. Thanks to this flexible design approach of the project, some limitations in the small space have been avoided. The theme of flexibility, one of the prominent features of nomadic architecture, can be seen in this project. As nomads faced different situations during their journeys and stays, they developed their ability to adapt to different conditions of different geographies. It can be said that it is important that all kinds of materials and living spaces they carry are light, multi-purpose, flexible and transformable.

The flexible interior design examined in the Tricycle House example can be a trigger for developing an alternative approach to the forms of construction that define a limited space of freedom. Furthermore, it is possible to support mobile architecture with Pop-up approaches where various types of flexibility are made possible. Different spatial arrangements can be achieved with parasitic units to be added to buildings, foldable and portable designs, and modular units that are independent or combined.¹⁸⁹

The important thing is to meet the present and future needs of neonomads. Such approaches are seen as utopia. But as things called utopias become today's realities, why shouldn't they have spatial reflections?

Briefly, it is clear that neonomads need or will need alternative spatial solutions, mobile and pop-up living units, which are public, semi-public, multi functional, flexible, open to change, with meeting points that will strengthen social relations. It is possible to reproduce the contemporary examples developed on this subject, but it is important that the solutions are sustainable

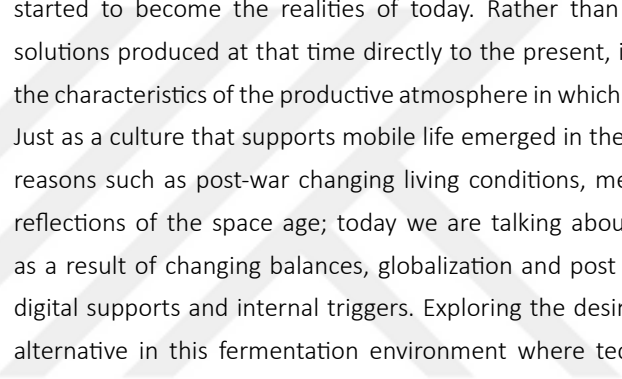
¹⁸⁹ Jeroen Beekmans, and Joop de Boer, *Pop-Up City: City-Making in a Fluid World*, Amsterdam: BIS, (2014).

and that they should be beneficial to the existing urban and spatial problems. For this reason, solutions that are integrated with the local, self-sufficient, renewable energy systems and supported by up-to-date technologies will gain importance. Since neonomads have an approach that is fed by the locality of each location, motivated, and included in the physical facilities of the location, considering them separately from the sedentary people will not provide sustainable solutions. Architectural and urban solutions and alternative applications that touch the daily lives of both resident and mobile people will provide positive results for today's and tomorrow's cities.

Conclusion

Today we live in the world of flows so there is a constant flow of information, objects, money and ultimately people. Labor, production and social classes are replaced by mobility, flexibility and openness to change over time. Rather than constructing fixed, permanent and long-term lives, modern people are able to produce rational solutions by making plans that are flexible, open to change and adaptable to any situation. Within the framework of these solutions, ground-based life scenarios are replaced by the desire to live independently of the ground. With the contribution of developments in transportation and informatics to this issue, the number of mobile people who prefer nomadic life is increasing. With this research, this current situation and relations with the past are revealed and its practical reflections are explored through interviews with nomads. The research process on such a topical subject has also given birth and developed itself. The aim of the interviews with the nomads is not to reach the generally accepted truths; The aim is to trace the practical equivalents of the assumptions made in the first chapter. Therefore, the contents of the questions in the interviews were shaped by theoretical knowledge. For example, the idea of analyzing the use of time and space by looking at the daily lives of nomads comes from the focus on the exploration of everyday life in the utopias of the 1960s.

As reported in the literature, it is possible to classify nomads in different ways. Mobile groups, which can be examined under the titles of backpackers, digital nomads and global nomads, think that they have established more sustainable relations with the dynamic forces of the new age. What are the expectations and needs of the nomads at the scale of the city and the place? Can the traces of this active life be traced from ancient nomadic codes? It is clear that people who live constantly mobile will have different needs and expectations from those who live in sedentary life. Analyzing and revealing the habitats they currently use at the scale of the city and space will create a light for the spatial solutions to be produced in the future. The built environment is produced or evolves to meet the needs of the age. New spatial needs will also arise for mobile life setups that push the physical and mental limits of existing spaces. Can we talk about the concept of “neo nomadic architecture”?



Although we are talking about future scenarios, this active lifestyle is not entirely new; takes its roots from past nomadic codes. In particular, it can be said that neonomadic societies consisting of people who have adopted the idea of nomadic thought trace their ancient nomadic ancestors in practical life. This is a claim that resembles “seeking” rather than just a name similarity. On the other hand, mobile urbanism, which was produced in the 1960s, and the features of future cities, which were mentioned in mobile life scenarios, started to become the realities of today. Rather than carrying the spatial solutions produced at that time directly to the present, it is useful to explore the characteristics of the productive atmosphere in which they were produced. Just as a culture that supports mobile life emerged in the 20th century due to reasons such as post-war changing living conditions, mechanization and the reflections of the space age; today we are talking about a similar existence as a result of changing balances, globalization and post globalization results, digital supports and internal triggers. Exploring the desire to think about the alternative in this fermentation environment where technology and design interaction, and urban and spatial criticisms towards culture and environment come to the fore, is valuable in asking questions about the needs of today’s mobile users. It is possible to present the some results of this comparative analysis. For example, David Greene, in Living Pod, treats the house as a tool that can be moved to the city. For many digital nomads today, home can be a portable laptop or backpack. For some, it consists of practical actions that are reshaped in every locality they visit, just like Living Pod, who hangs out in the city. In addition, today, many neonomads prefer mobile life to get rid of the burdens of the city and to escape from concepts such as ownership and home ownership. In Living Pod, too, there is a concept of land and ownership that moves with the house. In this respect, a similar relationship can be established. Another similarity relationship can be established with Log Plug. In Log Plug, Archigram sees communication and energy as the foundation of the architectural environment. With the living unit transported in such an atmosphere and attached to the infrastructure, users can create all kinds of spaces according to their needs. This scenario sounds like it comes from the present, doesn’t it? Today, with the spread of internet technologies and remote working models, the laptops that digital nomads carry with them turn into gigantic offices by being fed from the infrastructure of the cities they go to. The concepts of freedom, initiative, flexibility and adaptation in Yona Friedman’s Villa Spatale are similar characteristics of today’s and ancient nomadic groups.

While these concepts are also observed in New Babylon, automation and the increase of free time are added to them. These emerging keywords and groupings match the causes and consequences of neonomads' orientation to an independent life. Especially in terms of production atmosphere, these close relations have emerged.

The mobile utopias produced in the 1960s are future assumptions about imaginary cities. We can combine these assumptions with interviews with neonomads and read the possibilities over today's cities. In future research, can revealing the potentials of today's cities also describe the spatial possibilities of neonomads? These possibilities can range from the home to the public space. Where is home for neonomads? Neonomads do not have stereotypical routines, nor do they have houses that are nailed to the ground. Instead, they have favorite activities, backpacks, portable computers and strong social relationships, fueled by the locality of each new location they go to. It can be said that the meaning of home for neonomads is shaped around these valuable concepts. Another way to define home for new digitally and technologically supported nomads may be the internet, website, social networks. Assuming that the house has an aspect that reflects the identities of individuals, a web address can host its guests like a digital nomad's home with the aspects it reflects. It is possible to draw the discussion looking for an alternative home into the public and semi-public sphere, because it can be said that neonomads often prefer such spaces. It is natural that the qualities of public and semi-public spaces in the city, which bring together people from many different environments, are important for neonomads who are fed by social interaction. The interactive, ephemeral, digitized, volatile and flexible relationships that neonomadism defines are incompatible with public spaces surrounded by sharp boundaries, where all possibilities are pre-calculated. Instead, multi functional areas open to change and adaptation draw attention. These demands of neonomads, whose numbers are increasing rapidly every year, will make change inevitable in the fields of work, accommodation and socialization. Alternative new solutions can be developed at urban and spatial scales. Alternatives can be produced not only with an architectural approach, but also with interdisciplinary studies such as urban design, planning, industrial design and environmental science.

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