

REBELLION UNBORN



Eau Voleur

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Introduction

Space, place and its use arise from one concept to another. The space contains the place and the place is determined by what is going on there. A place being a geographical point, a portion of space, it exists in relation to its similar since they are all contained in space. The place is born from the animation of space through its activity. It is only by the event, the living space exists by its use. The places then function independently within a whole which is space. The place contained in space is prepared for an infinity of scales, since the event in time and space (let us speak here of Mankind) extends from a gesture to a common movement; from the individual to a community.

It is a question here of thinking of the plural space made up of units, of visualizing spaces like a network of water, an infinity of individual drops creating a sensible whole in its associations its complexity. By «complex» I mean the idea that we have a certain amount of information available, at least one of which is unknown to us, we do not understand it, or it does not allow us to find an instant understanding of how it relates to others. Louis Althusser explains a similar system in his book 'philosophy of the encounter, in relation to the convergence of the network.

« It is raining

Let this book therefore be, before all else, a book about ordinary rain (...) this book is about another kind of rain, about a profound theme which runs through the whole history of philosophy, and was contested and repressed there as soon as it was stated : the 'rain' of Epicurus atoms that fall parallel to each other in the void; the 'rain' of the
[1] infinite attribute »

Each place then forms a web in space. It then seems interesting to wonder about this network, and on the links woven between each node of this network. The approach to a common space therefore works by the plurality of places in the latter, by the plurality of events geographically over time. The place, whether architectural or not, represents a common entity or at least linked to the common. The place of life is notably existing thanks to its primary use, to the gesture the user deploys within it.

It is interesting to understand space as a network containing a common entity. Water being a natural space network on our planet, it marks a particular link between the birth of living spaces and the creation of place. Historically, places of life have been established close to environments conducive to vital development, including water. It is then a question of understanding the creation of node within a preexisting network, its transformation and the dependence on this network.

Today the network containing this common resource is transformed, formed for a plural use, that is unfairly distributed but on a planetary scale.

On July 28th 2010, the UN General Assembly declared that access to quality water and sanitary infrastructure and facilities would now be a human right. Following the beginnings of a water war in Bolivia, 122 countries against 41 abstentions declared **«that the right to clean and quality drinking water and sanitation facilities is a human right, indispensable to the full enjoy-**

[2] ment of the right to life»

Indeed, the infrastructure system for water in cities or rural areas is a real problem, since the quantity of water is not so limited, it is indeed the quality and cleanliness of the water that is an issue.

Water is an essential resource for every vital system. This entity is a common resource. The scale of its use can be individual or collective and common, from an extremely intimate value to a common network within a community, a city or even a country.

The fresh water is equal to 2.5% of the water on the earth, whose 2 thirds is unusable because it is in the form of ice, so less than 1% in groundwater, lakes and rivers.

The amount of fresh water could therefore cover 15,000 liters of water per day and per capita, but only 9% is used due to water's insufficient quality.

70% of the water is used for agriculture, 20% for industry and 10% for domestic issues. Of course only 1% out of this 10% goes to drinking water, so most of the rest is for domestic use.

There are three types of water issues according to country. In Europe and the US for example, the main issue is linked to the pollution related to industry. In central Africa for instance people get difficult access to water (in total,

2 billion people live without drinking facilities and 800 millions without sanitary infrastructure). In Maghreb countries and the Middle East, there is a pressure problem and water is more drawn than it will not renew itself. Desalination of the seawater is expensive and polluting.

Large-scale infrastructures (dam, aqueduct, factory, etc.) generate serious ecological and geopolitical problems (sharing and privatization of the Nile or Jordan for example)

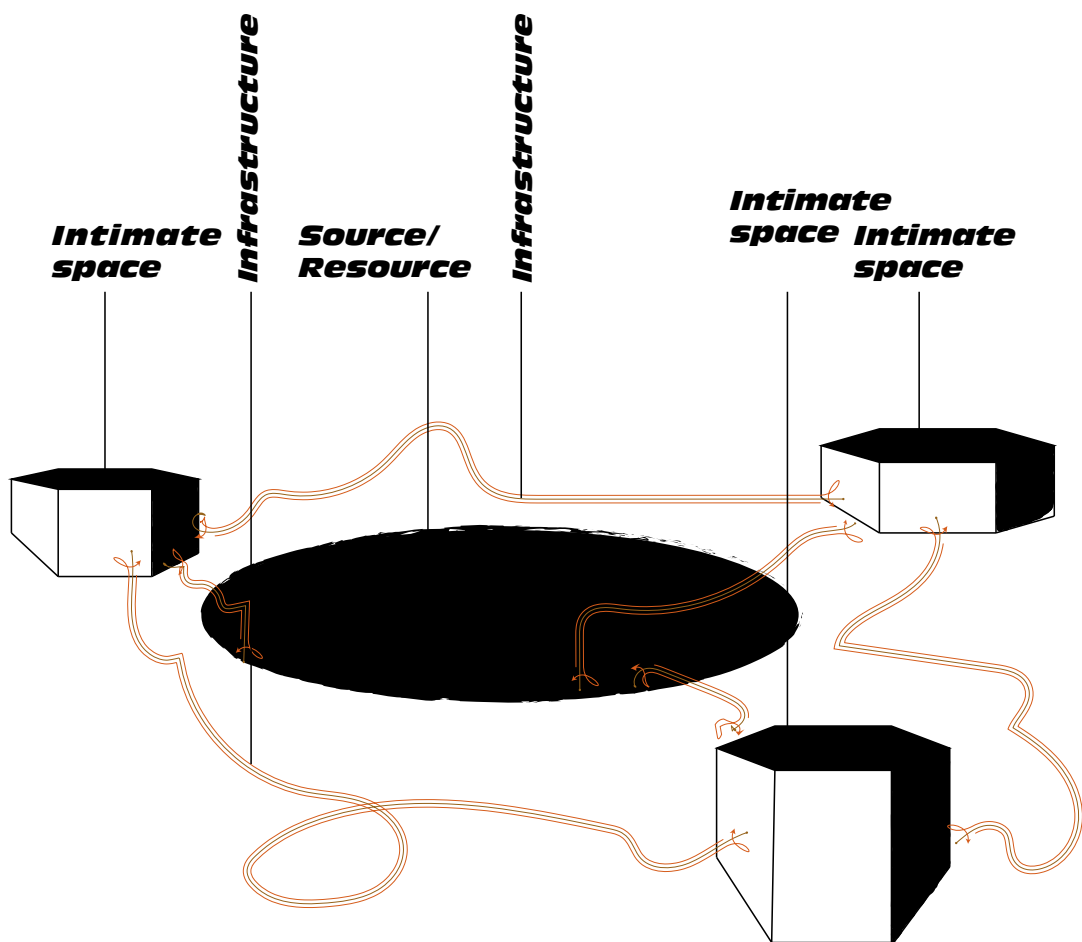
Question of flow management from one population to another. Water becomes a market, it is rare and becomes a financial matter.

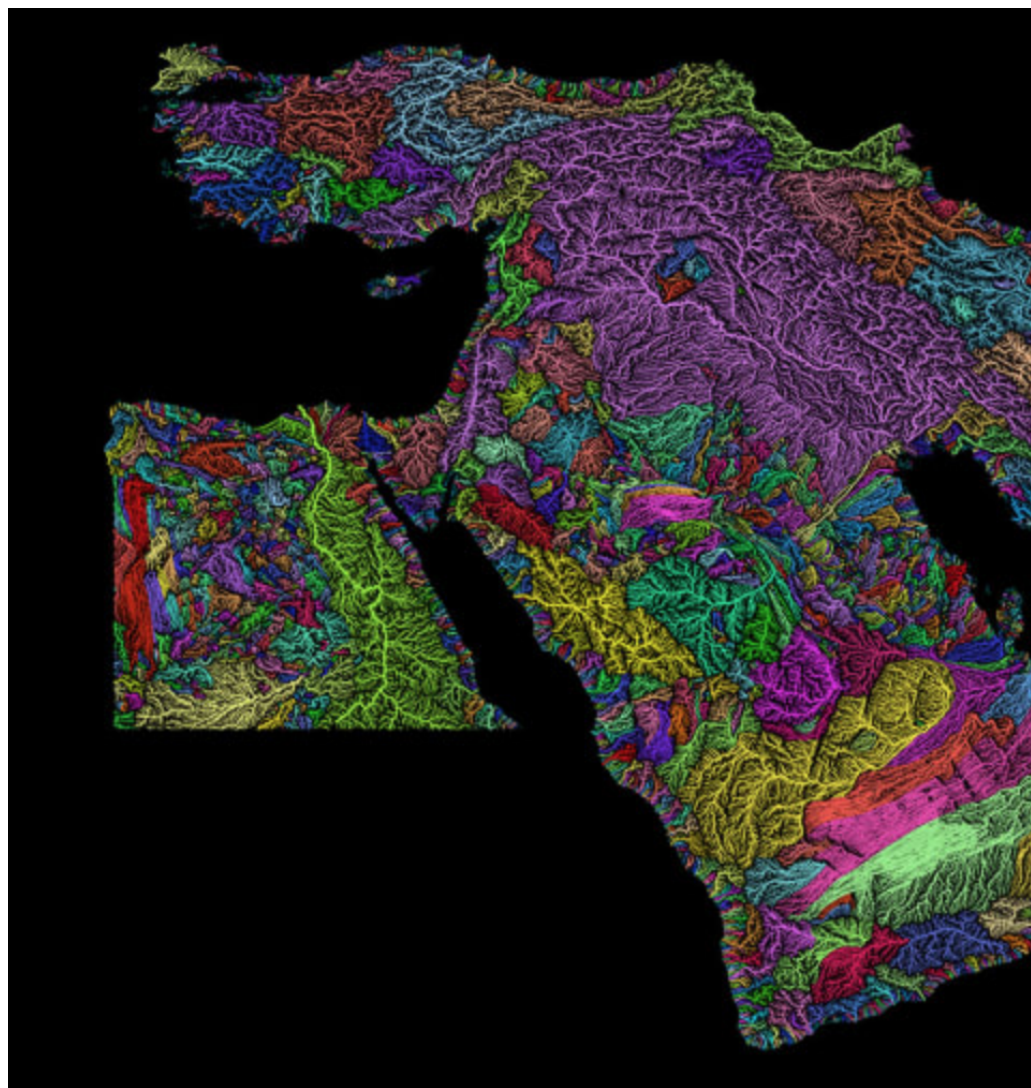
First, it is relevant defining the intimate space, with regard to the deployment of actions, daily movements and its relationship to a whole, to a mereological approach to architecture and town planning. As the resource is vital and common, each use creates a space, so what influence does the network (if it is private) have on the singularity of spaces and places? The resource being common, should we globalize its use towards a standardization of space and its use?

Is there then a link between the poetics of the intimate use of space linked to water and the privatization of the network? Since the networks have points connected to each other, is each point or node independent if the link is the same between each node?

Space is seen as networks, each individual space from the smallest scale to that of a community works in networks, each point functions one according to the other.

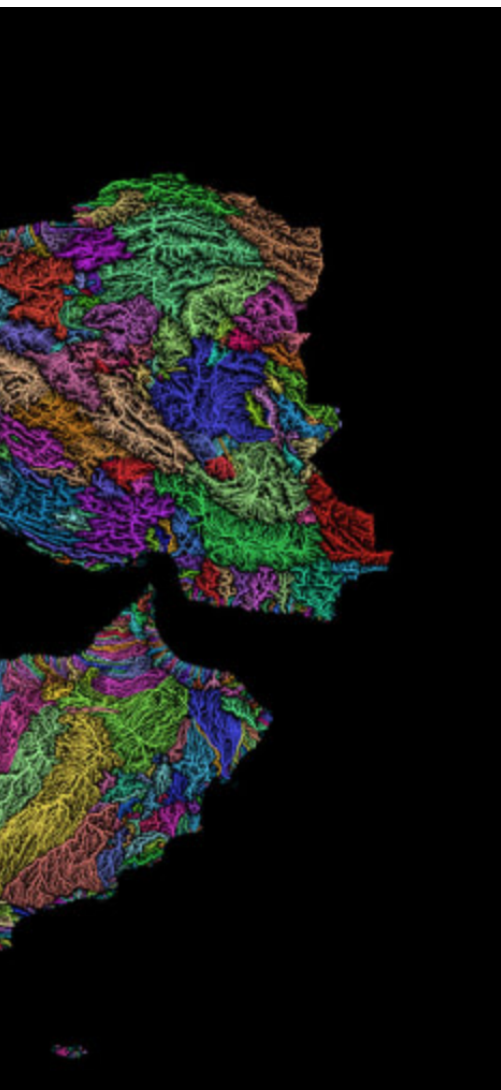
Water is the image of the links woven into the networks between each space. First define a space within a network. Secondly, the network as such. But what are the consequences on space when the network is transformed, when it is private, when it is defective, or when it is self-managed for example. In the following chapters I will explain the meaning of network and space, their connection and their commonality. I'll also present several case studies and examine the consequence of the network on the space i





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Robert Sz



Arabs, Middle east water flows.

Space and network



Water is a fluid entity, it crosses landscapes, cities, undergrounds in a perpetual, cyclical and infinite way. Water can then be contained in a certain space and in a certain time thanks to objects (container), infrastructure (to derive or transform it) or gestures creating a direct and intimate relation of the user to the resource. . Even if cities and places of life have been organized around water for centuries, the question today is no longer that of quantity but that of access. Certain «places» do not have direct access to water, so it is necessary to create infrastructure to derive and play with the perpetual cycle of water. Here, the definition of Michel de Certeau's premises could apply according to which The place is only the whole of the premises; the extent of the earth and the material elements it contains. It refers to

«the order in which elements are distributed in coexistence relationships. It's an instant configuration of positions. It implies an indication of stability» . This is in the interest of the question of the

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relationship between water, and life, between water and the city. Water does not support or take into account politically drawn geographic lines, its current is fluid. This then raises certain questions of appropriation.

Whatever the human action given on the current, it marks a transformation, it creates a place, since it opens a scene, an event (as Bernard Tschumi could hear it, a place, an architectural space, a place of life is real only apart from its activity, its use at a given moment). Three concepts such as space, movement and event define his work which can be closely linked to the definition of a place, its use and in particular its relationship to networks. He defines architecture in space, that is, a manipulation of forms, a re-manipulation of forms responding to a deconstructivist and combinatorial architecture. Space is defined for him by the event, that is, incidents, moments of passion whether or not of simple fact. Finally, movement, being defined according to him by **«the inevitable intrusion**

151 of bodies into the space of architecture» (according to his Manhattan transcript 1985) Through these two notions, movement or and event, the use of space within a network, such as the water network characterizes the use of space in a punctual and unpredictable way. The user creates a space when it is used in the network, (s)he creates a movement, (s)he drifts, (s)he takes, s(he) conserves, (s)he uses water. The network node creates a space. The question then arises of the place, and of belonging to the space at a given moment, the space is it appropriate in time by its user if he is master of his movements, master of his event, master of the use of its resource.

« water has other logics, other patterning and meaning of buoying our earth world, too. Not least
[16] water is a conduit and mode of connection.» Astri-
da Neimanis, *Hydrofeminism Or, on becoming a body of*
water 2012

[17] In his essay, ***Non Places***, Marc Augé defines an anthropo-
logical place by its geometry. The line, the intersection of
lines and the point of intersection, are elementary forms
constituting social space. These forms could then be
translated naturally by the forms that fresh water draws,
the river (or the canal), the lake (or the water point). At
the urban scale, the constructions of «places» are created
around water, in this city, social spaces have also been
created around fountains; the square and the fountain
create a place (even if this «point», this elementary and
artificial form).

Water forms work in networks, either a set of intertwined
lines or not, more or less regularly. It's lines intersect to
form dots. Each human action creates a new point in this
network. The action creating the place, she affirms it as
an appropriation. The infrastructure or the gesture
given on the current produces a membership agreement.
It creates a private (or collective) space over time.

Therefore, to content water, divert it or transport it marks
for humans a certain form of privatization of the resource.
Today's problem is certainly no longer building over and
over, but rather deconstructing to appropriate space. It
is a question of seeing architecture, against architecture,
against the modernist and the traditional aspect of build-
ing, of construction. As Keller Easterling describes it, in
[18] a conference for E-Flux about her book **«Subtraction»**
the question in contemporary urban planning is that

subtraction, of the deconstruction of more or less individual living space which tends towards a grouping of places in space. The urban network, tends to reduce its number of nodes, to reduce its number of places, illustrating the disappearance of space or individual house towards large complexes buildings, and all this in a convergent dynamic towards the cities.

Where modernism dictates every fact and gesture of the user, the appropriation of the space is restricted, since the user can not deploy his own private space. He can not place himself in time as «alien», as a nomad and specifically to his space; as described in «Perhaps It Is High Time For a Xeno-Architecture to Match» Sternberg Press 2017, a discussion that took place in Brussels in 2017.

A great utopian urban planning project conceived in the 1960s, «New Babylon», by Constant Anton Nieuwenhuys reflects the premises of an idea that can still be applied today. The project flows from an analysis of a contemporary society at risk. A society which builds to manage its problems, a lack of resources, one builds infrastructures, a lack of housing, one builds houses etc. The current town planning would bend on pre-existing conditions where the autonomous and playful preoccupations would be absent. He then develops a utopian project where each living space is like a constellation, an infinity of points in space, working together and each in relation to the other.



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According to Constant, it is today that we need to see and establish architecture and infrastructure for resources as networks. An architecture at the urban as well as the domestic scale which would take into account the freedom of each to deploy each one's personal space in a collective network. This vision of architecture is first and foremost closely linked to the contemporary exchange system linked to digital networks. Each individual marks a knot in this network where he sends, exchanges and deploys his personal space around the world. Architecture on a global scale and especially on a European scale, considering the contemporary issues and questions, should then be established in the form of a game where each one is nomad carrying with him/her his language, his customs and his own apprehension of the space to feel at home.

It is then a question of first understanding space and its uses in relation to water uses for instance (in a traditio-

nal way, ie physical space) and studying a regulation of its use; to then understand the DIY and the personal apprehension of the space, to produce new experiences of life. A network represents one or an infinity of exchange. It includes a fluid, a stream, and the point of arrival and re-transmission, the nodes.

The natural and tamed water systems work the same way. Water, being here the subject of networks comes first from a source, the sea or a mountainous natural source or phreatic napes for example. The source is the main node of the network since it transmits the subject in a time scale.

Water is also a resource, a material available to the advantage of the user in a vital or difficult situation. Water is necessary, useful and comfortable (in a broad sense).

Within the network, the source manages the flow. In the true sense, the flow being an organic liquid flow as well as the number of particles of a beam or liquid which pass through a section of this beam or a transmission section during the unit of time. There is then a relation to the flow, a quantity of fluid supplied in a given time.

The users, at the urban or domestic scale (the nodes) uses and retransmits itself flows, (from a clean water to a dirty water for example). Today one could define a norm of the use of retransmission of the hydraulic flow. Indeed this norm is physical and unethical. The domestic and industrial use of water is based on the infrastructure installed in the architectural space. Simply put, architecture and urban planning can receive a certain amount of water, it can also reinject a certain flow in the network.

It is from the infrastructure that our uses take shape.

In a house, the use of water is generally a vital service and comfort, the user uses and returns the water in the network, its use is a language specific to him, these provisions and his customs of use.

When the flow coming from the source and higher than the standard of use and reception within each node, the network can overflow or surplus, the use is transformed. The language of use of water within the architecture is changing.

Interview with a Dowser

How did you find out that you were a dowser?

I have been a dowser since 2004 and a professional since 2008.

Around 18, a friend of my father (dowser) had put the chopsticks in my hand but no sensation. Around 30 years old a WW neighbor who felt the presence of water had lent me his chopsticks but without any result. An equally inconclusive attempt was made around the age of 40.

Whatever is bad is good and, as my house is split from top to bottom, I discover in a book on « dowsery » that a crack on a building can be caused by the presence of a vein of underground water.

I then ask my neighbor to come and have a diagnosis with his chopsticks. He feels the presence of a vein vertical to the crack. As usual he lends me his chopsticks which I took without conviction and there, it is the revelation : I feel a contraction in the nape of the neck which indicates to me the presence of water. This discovery upsets me and I start to read all the possible dowsing books to develop this new sensitivity.

I think dowsing is an art and not a gift because no one in my family has ever felt the presence of groundwater. From the moment we discover this feeling, we can develop it by training as we would for drawing or music. When I started I had to walk the fields with my sticks and now I find the

veins of water just by looking around the ground.

Can you know the depth of the water stream and its flow?

It is not enough to tell a client that he has water at a specific location on his property. Knowing the depth is essential to estimate the price of future drilling. Knowledge of the flow rate is also very important because this information makes it possible to know whether the drilling is justified.

How long does an assessment take?

My research lasts an average of an hour and a half. I often clarify this when the client has a huge field. I ask him to select the fields to prospect because the research requires concentration and, after too long, the risk of error increases.

What tools do you use?

I use two aluminum rods in L to calculate the depth and the flow of the water stream.

But the sticks are nothing but amplifiers of sensation which, in my opinion, can be dispensed with by practicing often.

Can you work when it is raining?

When it rains a lot, I postpone the search, because taking water on the head distracts me from finding water under the feet. When it rains, the water infiltrates shallow into the ground (40/50 cm) and forms small channels which come together to form large sources (more than 5000 liters per hour) which always appear in the same place .

The problem is that these water outlets never last more than a few weeks after a heavy rain. These are not sources that can be exploited all year round and, unless you build

huge reserves to capture the water, they are of little value.

Do you use geological maps to complete your research?

I only use BRGM maps to find out if there is a water table under the client's ground. This allows me to be reassured about the result. I will find numerous and high-flow veins.

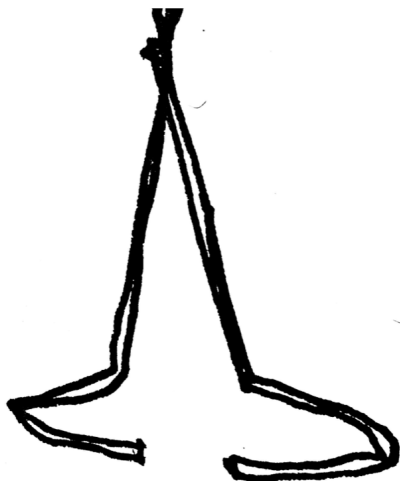
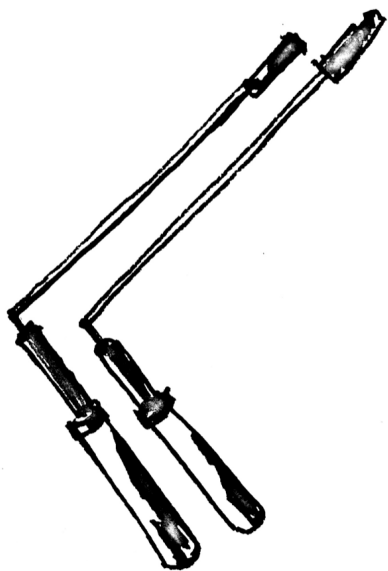
Are the methods for finding water all the same?

Each dowser has their own recipe and one dowser's recipe will not necessarily suit their colleague. For example, some colleagues use forked sticks and walk the meadows while I find the veins of water without moving but by looking around the ground.

Can I also become a dowser?

According to studies, 2 out of 10 people have sensitivity (with a majority of women). But most people do not think about practicing this activity and therefore never discover their sensitivity.

Without a witness (because we are often blocked by the fear of being ridiculous), we must train by passing for example above a source coming from below. If the rods cross or deviate vertically from the vein, it is necessary to repeat a passage with eyes closed in order to combat auto-suggestion.



Common spaces Uncommon network

« Telle, unie à elle-même, elle tourne en une continuelle révolution. Deçà, delà, en haut, en bas, courant, jamais elle ne connaît la quiétude, pas plus dans sa course que dans sa nature. Elle n'a rien à soi, mais s'empare de tout, empruntant autant de natures diverses que sont divers les endroits traversés. »

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Water is a perpetual system operating in networks. Its cycle is infinite and crosses territories in a natural way first without taking mankind into account. On the other hand, Man and geopolitics create numerous gaps and unequal access to the resource. The politics of certain countries and their economies put an end to a perpetual cyclical system to orchestrate a controlled and disorderly network. The uniqueness and connectivity of the water network is transformed into an inequitably distributed resource and a fluctuating network.

Paris was the first city to establish a drinking water distribution system in an urban environment, creating a common infrastructure system for the use of the resource. In the middle of the 19th century under the

reign of Napoleon III, nine empire bankers invested and undertook the construction of a water supply and drainage network for the city. France then becomes at the origin of the privatization of water in Europe as we know it today. In several large cities of France, the financial elites are essential in these great works given the critical health situation of the time linked to cholera. So, from 1853 to 1998, water remained «private», in Paris it belonged to « La compagnie générale des eaux».

At the end of the 19th and the beginning of the 20th century, the elites already understood the importance of the economic potential of the appropriation of underground networks, whether to manage a resource (like water) or any entity via the rails and the underground network.

Since the beginning of the 21st century, the municipalities of the big cities in France have recovered the hydraulic infrastructure market. Indeed, the works and maintenance then become more viable and long-lasting since the company no longer depends on a short and competitive contract. Management and sanitary renovation, for example, takes place over several years and are more effectively projected into the future since it is no longer a 5-year contract, or the private company only invests within the framework of its contract.

France is then at the origin of the current global system as for the organization, the financialization and the privatization of the fresh water networks. Today the large French groups Veolia, Suez and Saur (three of the four largest in the world) are at the heart of the question of globalized water. Even if in Paris or in the big French cities

the hydraulic networks are recently returned to the public services, the three groups apply their private systems in the poorer countries, at least the poorer countries with regard to access to water .

This system then questions the legitimacy as to the monetization of a resource which seems free at the base. Fresh water has been in constant supply on the planet since prehistoric times, the reason for its privatization is the infrastructure placed in space on this cycle?. It can be linked to its transport, its energy transformation, its industrial, agricultural or domestic use. The establishment of an infrastructure on the water cycle creates political and economic conflicts besides certain ethical and individual questions.

Beginning of water wars Geopolitics

The water war never really existed in history, even during the Kuwait-Iraq conflict, Turkey being an «upstream» country from Syria and Iraq did not put pressure on the rationalization of the flow of water for the two rivers, the Tigris and the Euphrates

Should water have a world price like other natural resources, or should it remain a public good? The question today is divided between the acquisition of water by the private sector or state. It is now considered a public good, so how to irrigate it to every consumer? Are local-scale proposals more straightforward than a geopolitical report? Is the question of water networks an intimate matter as well as its use (in relation to domestic, non-agricultural or industrial use), or should it be managed collectively and up to what scale?

The privatization of the network and the resource is having a major impact first on the populations, then on the individuals. The natural water network disregards borders, imaginary lines and geopolitical relationships. Indeed, some rivers run through several neighboring countries, each with a different policy on their population and activities, and even even in conflict with each other.

This is the case of the Jordan River in the Middle East, which rises on the southern border of Lebanon in anti-Lebanon to flow into the dead sea passing through the West Bank, the Palestinian territories and Israel.

Economic and social issues: Cochabamba, Bolivia

In Bolivia, water is a resource defining a certain form of wealth, it is a material, cultural and symbolic reference for each individual and community. Water is therefore often an electoral promise and the subject of politically promised illusions. Only, the majority of infrastructure and water access systems for cities is owned by large international private companies. In Cochabamba and its surroundings, the “civilians” then prevent ancestral “DIY” systems to fight against the fluctuations in the price of the resource imposed by private institutions. But since the late 1980s, population growth has raised new questions about the management of the water system. The authorities have been overtaken and have failed their centralization plans.

Urban access to water has therefore led to a multiplicity of individual and collective actions, some of which are community-based, while others are of a commercial nature.

«In 1999, as a continuation of the same policies, the Bolivian government privatized the water supply to the city of Cochabamba with the passage of Law 2029, which eliminated any guarantee of water distribution to rural areas and allowed foreign companies to lease an exclusive access to water.»

Residents have faced a 200% increase in the price of water. This event gave birth to the Coalition for the Defense of Water and Life (Coordinadora de Defensa del Agua y

de la Vida). It brought together individuals, associations, workers, academics and all forms of citizens representing thousands of people on January 11, 2000 in the center of the city.

After the «guerra» held in the center of the city of Cochabamba,

«People won respect for their traditional water management methods; indexing water prices to the dollar was eliminated; municipal participation in water management was mandated; and the state formally recognized the legal existence of autonomous community water systems.»

There are therefore alternative, personal and common solutions defying the privatization system of water. This event is proof of this. The network of spaces can certainly function from one space to another within a city or a community. And this by working in a traditional and functional way. Each individuality marks a point in the networks and the urban fabric forming a functional whole. The city responded with political and public mobilization through the riots by proving the effectiveness of relevant and effective individual practices.



Impact of non-autonomous network on intimate space: Flint, USA

Each user therefore creates a living space, an architectural space since he appropriates the environment with each use of the natural resource. Inopportune, when the current and the primary action on the resource is controlled upstream, the user is no longer master of his space, no longer master of his environment. The hydraulic infrastructures generated either by private companies or by governmental organizations manage the network, from the source to the "node" of the network via its transport (pipes for example). They therefore manage the space, the points, the lines and their crossing.(Consider the network established at different points, the natural source, its processing, its routing and its access at the time of use, as well as all their links)

Through these internetwork constructions, the user's spatial experience is transformed and brought into play. This is the case (an extreme case) of Flint case in the USA. This event marks a clear relationship between infrastructure, and the relationship to living space. Districts or underprivileged areas are then affected depending on the effort and infrastructure put in place to reach this «node». In Flint, USA, the water conducting structures being in lead and in very poor condition, the use of the resource therefore has a significant impact on the user of the given space. In this case, lead being a chemical entity, it transforms the user directly. The water and especially its infrastructure then transports a transformation of the user directly. The appropriation of the environment is

therefore biased and the space of the «node» is dictated by its networks. (This is why it is about building your own networks, on an individual, multi-individual or community scale)

«Lead is known to cause an array of neurological effects in children, including reduced IQ and aggressive behavior. Experts say there's no safe level of exposure, since doctors have found effects from tiny amounts. In a 6-month-old weighing 18 pounds, it takes just 12 millionths of an ounce of lead in the child's bloodstream- about the same as one grain of salt - to exceed the level that the Centers for Disease Control considers a risk for children.»

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The scale of international water wars and what can happen/is happening as a result of that, is still a bit far from the examples you give here (Flint and NL). These examples are more related to localised water distribution and control and not global water wars... A link needs to be added in between the two scales.

Or indeed, they can be two different consecutive sections.

Impact of neglected network on intimate space: Marseille, France

Marseille is a city in the south of France which perfectly illustrates the principle of privatization of networks and its consequences. Marseille is a coastal city, opening onto the Mediterranean. The city despite having been built on the water, facilitating trade and transport to all Mediterranean countries, it remains and has always remained in the duality of the functions of sea water and fresh water . The city of Marseille also lives and builds itself «back» to the sea. The need for fresh water has always been a real issue. From the Middle Ages to the end of the 19th century, the city of Marseille faced drought shortages and various difficulties with access to fresh water.

The big family of the Viscounts promises to invest in the great project of the canal which will bring water from the Durance to the city of Marseille. The beginnings of hydraulic inflow networks such as aqueducts were previously public. Due to a health crisis, the city is facing cholera. Water indeed carries disease and throughout the region. The canal works sharpen and redraw the region, through the mountains in the north to the center of the city. More precisely to the Longchamp district. The end of the monumental project erects a palace, the Palais de Longchamp, which marks the end of the shortage, which promises the city an abundance of resources, with dozens of lush fountains. For more than a century water in the center of the city was then available, the investment of a large private family and a success.

During the 20th century the city of Marseille was transformed, due to several Mediterranean immigrants, which

today makes the wealth of the city. Each district is redesigned by different communities. The city of Marseille becomes the example of a town planning. Each district is managed and gives an image of its population. Each adjacent neighborhood is unique, almost architecturally self-managed, and each one works together to form a whole. An eclectic whole.



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Cracks on the wall of a building on rue d'Aubange

In addition, the water network, exterior and underground is still present but is deteriorating. The works and maintenance of the network are neglected by the city in a certain district called «self-managed». This is the case of the Noailles district and more particularly of the Aubagne street in the center of the city. This district was originally a rather rich and bourgeois district. Today it is rather poor but extremely rich culturally due to the involvement of communities in the urban space. The abandonment of the hydraulic network had major consequences, giving rise to an urban disaster. The collapse of several buildings in the rue d'Aubagne. We are witnessing here a direct consequence of the state of the network on its nodes, on interiors, on intimate and private spaces. Indeed, the collapse of intimate spaces is due to faulty infrastructure linked to water, humidity and leaks which deteriorate the structures of buildings. This event then raises questions about the relationship between the city and the house, between the urban and the interior, between the network and its nodes. It proves the impact of the network (private or neglected) on the intimate.

It was then the beginning of a mereological approach to the city, which is today being transformed and is being introduced into the urban and international economy in a globalized and standardized manner, but still uneven.

Data, the new approach to the network

In the Netherlands, the water account statements are now digitized as in several European countries, only for some time, the state uses these statements as a data in an indiscreet manner. Indeed, every 15 minutes, 96 times a day, a given and sent, the state can then know exactly the activity of each individual, it knows his intimacy and knows if the person lives in a place or not. What relationship is there then between the state and the intimate space, can we disappear at the loan of the state without consuming water?

A new practice in the Netherlands, that of Big Data which here develops a questionable algorithm. The intrusion of the state into the home through a new data capture, that of the consumption of the resource.

«This is a project that is the digital equivalent of the intervention of a squad of security forces who would disembark at your house and begin to search everything»,said the lawyer Merel Hendrickx, whose organization The Public Interest Litigation Project (PILP), about the big «secret» project established in the Netherlands.

The 'System Risk Indication' (SyRI), a tool of the Dutch Work and Income Act, enables the government to use the information they receive for purposes other than that for which it was provided, espascially for water datas.

The SyRI system is a program that first seeks to investigate possible housing fraud in cities. Only the program is implemented only in so-called "poor" areas. However,

the system does not stop there. ***“SyRI can tap into an incredibly wide range of data. We are very far from the simple search for «anomalies». This system opens the door to a state of generalized surveillance.”*** as Tijmen Wisman of the Free University of Amsterdam describes it. This new system then poses new questions about the networks. Of course, network systems today tend more and more to invisible networks, endowed with data transferred from an imaginary and digital space to another. The availability of data related to the use of a resource within an intimate space can be dangerous. This is a new form of privatization of the network, a more discreet but more intense acquisition. Since it marks a grip on intimate space but for economic and problematically ethical purposes; that of the individual's personal data. The influence of the privatization of the most sexual and intimate space of the «home» first through its direct and physical relationship to the transmission of water from an interior in the kitchen or bathroom to a larger network. Then through this new technology and the impact of data as a virtual tool infecting a physical tool, important on the secret, the privacy of the interior.

Sources

[1] *Philosophy of the encounter: later writings, 1978-87* Louis Althusser-François Matheron-Oliver Corpet - Verso
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