THE SPATIALIZATION OF IDENTITY SUPPORTED BY THE BODY-IMAGE AND BY THE DWELLING.

FRANCOISE LUGassy

Compagnie Française d'Économistes et de Psychanalystes
12, rue Alfred de Vigny - 75008 Paris.

SUMMARY

In a psychoanalytical theoretical framework specifically elaborated in order to integrate the relations to socially produced objects (like the dwelling and to a certain extent some characterizations of the body proper), a general problematization of the relations between the significations of the body and that of the dwelling is presented here. These significations refer both to the (sexual and social) identity of the self and to the processes of the ego which constitute the appropriation-reappropriation and identifications-composition mechanisms of the self. From this point of view, the importance of these two figurative supports of identity both spatialized and their relations to emotional chooser is analyzed here, particularly with respect to the sex and the psychoanalytical history of the subject.

Introduction: Psychoanalytical approach of the relation to socially produced objects. Before I start dealing with the specific object of this paper, it may be necessary to precise the theoretical content of my analyses: they refer, globally, to psychoanalytical theories; yet inside the plurality of these theories I have made a certain number of choices. These choices do not neglect the normative relations to the personal image (primary exploration and valuation with both theoretical and clinical psychology) - but they are intended to allow the integration of the relations to socially produced objects and the understanding of the psychological mechanisms of social construction and reproduction, without reducing these relations and these mechanisms to fantastic organizations, a product of primary object relations which partly - but only partly - organize them.
It is in view of the general project of elucidation of the psychological mechanisms which mediate the social strategies and the empirically established influence of the social structures through which they travel, and of the more specific project of psychological researches on the dwelling/environment and the city that I have been led to using some concepts which are products of the psychology of the age to define the articulations which take place at the level of the dwelling/environment, between individual behavioral systems and social practice. It is also in view of this double project that I have been led to elaborate a few concepts necessary from this point of view, more particularly in order to operate differentiations between some levels and types of identification:

- between the identifications depending on the self and the process of identification dependent on the age;
- between what can be called "horizontal identifications" (age, adolescence and adulthood) and "social identifications" and correctly between an "individual age's ideal" and an "individual age's ideal";
- between "heteronomous identifications" (resulting from a process of overcoming or containing a previous) and/or object transfer and "heteronomous identifications" resulting from a deviating or gratifying differentiation from a definition of the self which is imposed by some external instance vested with a superior power;
- finally, as regards mainly the social identification I distinguish between "social identification" (generally anchored in what I call "social identification"), the "heteronomous identification" (corresponding to the stabilized object transfers and in the present mediofessional) (movement) and the "heteronomous identifications" directed towards "laws" (at the imaginary level) and "ideal" identifications (dynamic models of behavior). (1)

(1) For more precise about these conceptual definitions see J. LACAN "Signifi- cations" p. 196-201 in "The Language" (1st chapter, 199).
size appear relatively "realistic", that is to say in relative conformity with the historical dynamic of concrete behavior (choice of the proper setting not to be in conformity with the development of the prevailing interests of the ego, societal adaptation to social applications and means of social integration employed etc...)

1) Relations to the body proper.

The phenomenal expression of the dwelling also seems back to the body proper.

One of its spatial and local characteristics is liable to:
- stimulate or activate sensory systems inducing an impulse to go out or to open the windows;
- proper penetration (sensate);
- visceral or neurosensate;?
- the gradual development of situating clusters in the dwelling;
- the origin of a cosmic imaginary displacement; the body proper, translated by what one may call a "dwelling of linear (or relational) consciousness
to which are bound upon the extension of the field of view offered by the dwelling and not on the body expression (or for locutory possibilities it offers)

3) Anchorage of identity and narcotic refuge and/or normative,

Factor analysis carried about the concomitant continuous relations to the dwel-
ing/environment and the unconscious relations to the dwelling have shown that the (elimination of certain functions of the dwelling whatever the indications confer it a double quality);
- the quality of being a fantastic representation of the iconic subject's body and/or
- the internal body proper in so far as it marks a dislocation (or at least)
displacement from the original inclusion in the subject's body;
- the correlative quality of providing a protection against social pressures imaginarily projected externally (externally (or Leonardian) mechanism) or to reinforce through conflicting the social integration effort.

This set of conclusions leads to investigate the relations of signification similari-
(then signification translation) between the body and the dwelling. Apart from
the fact the dwelling "seamless" to the body one will notice that:
- they are both spatialized and functional objects;
- three spatialized and functional objects allow the anchorage of the identity of
the self and a strengthening of the ego (provided the repression mechanism induced
by the dwelling serves the ego).
- they constitute the objective support of a socialized representation of the self
that on a communication with others (referred to cultural codes and differential vari-
able of possible commercial) - attributed congruently to the morphology and the apa-
tial equation of these objects and to what I call their "representations of interactions which usually go with them of which they are deprived.

It should be observed that although one may speak of a spatialization of identity in
the dwelling the phenomenal apprehension of the dwelling is not reduced to its
spatialization; it implies a whole set of anticipations of the ego - identification re-
identification processes, object relations, arrangements/actualization/maintenance
of the objects constitutes. In some extreme cases yet the dwelling may be comple-
tely ruled; its utilization is then turned to a purely defensive and particularly
social and destructive aggressions localized in the external environ-
ment.

4) Similarities between objectual investment of the dwelling and objectual investment of the body proper.

If dwelling and body proper may both invested with narcissistic (the dwelling may be the object of an objectual investment (beneficial and destructive); from this point of view is it possible to pursue the hypothesis of a significant similar-
ity between body proper and dwelling? Yes! As we are going to show through the
evidence of the fact that the body proper is the object, like the dwelling, of an
objectual/identificatory investment.
As a matter of fact if the dwelling - like the body proper - may be perceived as a gestalt which can be apprehended "from inside" and "from outside" as a limited totally organizing its parts, it does not imply that its limits (like the body) can be defined independently from the environment with which they mark its separation/difference. It is, if the dwelling may be at the same time representation of the identity and object of objectual investment, a differentiation process of these two aspects appears in what we call "dwelling appropriation": this appropriation of the dwelling and of its fringes seems to depend on identification process referring to the dialectics of "to be and to have" particularly as it takes place during the process from the dual relation to the mother to the triangular relation.

In other words if the dwelling induces the constitution of some identificatory combination dependent on the self if it is because it implies, like the progressive appropriation processes of individualizing specificities of the body proper, re-appropriation processes of some - possibly regressive - identifications: these identifications processes (dependent on the ego and implying a priority for the objectual relation) of the object (reconstituting or reinforcing the integrity and constancy of the identity of the self) and its objectual investment.

Moreover it seems that the objectual investment of the dwelling itself can be referred to the gestalt basis of the moveable and destruction investment of the body proper and more generally of the self the first mark of which it is. As regards the primary basis of the destruction investment of the body proper it comes from the projection of the mutations of early childhood care and nutrition, in so far as they have a discontinuous character and imply at least delays in satisfaction: this destructive investment of the body proper is translated in its fragilization (fearability to psychoanalytic illness and troubles). But it is the libidinal investment that constitutes the body as a whole: it is based upon the dominating original attitude of the mother in relation to her child's body. She invests it with narcissistic links which progressively become more and more of an objectal love: she tends them to constitute it - through her desire - as a unified object, storing and anchoring pains of the constitution of an integrated self. This enables us to say that the identificatory investment of the body proper implies a kind of objectual investment which operates first on the original matter as an object (or pre-object) secondarily interiorized - then on other objects which remain for some part organized by the fantastic evalution of the original matter.

In a symmetrical way the dwelling appears to be one basic part invested with objectual libido only in so far as it tends back to objectual relations, in particular the relation to the partner or to the parental figure (real or fantasy object) of which it is a substitute or which replaces it. Hence the determinant importance of the relations in the partner on the orientation of the investments operated upon the dwelling as shown both in our individual clinical analysis and in their factorial treatment.

9/ Elaboration of the body image and forming of identity as original schema of the specification of the dwelling.

I) original specification of the body as a spatialized gestalt.
   The first question asks here is the following: has not an identification process been signified by a spatial gestalt which is limited and situated in relation to an external self to which it is at first included (the archaic mother)?
   Two main dimensions in the development play a part in the specification of the body proper, the same of turning it into an object perceived for representation as an objectal rendering a recognition possible (body proper as original mark of an integrated
The development of somesthenic coordination which is partly a function of satiety or frustration experiences linked with the presence/absence of the mother and the various modalities of her attitudes towards her child; the passage from autonomic to primary narcissism a function of the affective relations established with the mother - relations which become an ambivalent support towards her.

These two main dimensions in the development result in an hypernarcissism and a joint participation in the elaboration of the various perceptions of the body proper. This will render possible later on the recognition of oneself in the mirror which assumes a meaning on the basis of a more or less confused part of somatic representation of the body proper, integrating its various parts and functions; the representation corresponds to the apprehension of a unified self, provoked in the actual experience of functional unity and supra somatic unity of the body.

The unity of the body proper is indeed prepared by the various modalities of the mother's attitudes: firstly the way she holds the child leads him to experience viscerally and filling up which constitute a first apprehension of the internal body; secondly, the way she carries and places him shapes his personal reactions which constitute the body scheme as he develops into a bodily expression and postural space; thirdly the way she touches and handles him shapes the perceptive limits of his body which constitute the skin as an envelope and a membrane - border-line of the internal body; lastly the way she answers his cries and dialogues with soothing redounds his spontaneous transformations where the first creative activities of the child can be noticed for only as the first month.

These attitudes of the mother are particular manifestations of the way she invests her child, this investment at first fundamentally narcissic. Includes the child in the mother's body. This inclusion constitutes a primary identification to the mother which turns the body proper (still confused with the mother's) into a libidinized object.

The progressive transformation of the maternal investment from a narcissic to an objectual investment will modify the mother-infant relation. This transformation of the maternal investment is on the one hand the expression of the quest of a (relative) separation from the child, on the other hand it is a correlation of the frustrations he imposes on him all the more as she abandons her own narcissistic cohesion with him. These two factors lead the child on the one hand to recognize his mother as a distinct object and somewhat finally, on the other hand and contradictorily to direct destructive pulsions towards her - a support of an ambivalent desire of protective differentiation and of a new capacity to "utilize" the mother. This desire is contemporaneous with the first somesthenic coordinations which render possible some active autonomy of the child. Thus it constitutes the ego in so far as it tends to relay the desire to live and the corporeal integration and perversal satisfaction active previously assumed by the mother. And consequently constitutive of new types of identification to the mother; their function being at the same time to liberate the fantastic projections due to the orientation of destructive pulsions towards her and to compensate the loss of the sense of absolute perfection experienced during the twinning with her. The body unity of the child on the original part of the self is thus constituted from identifications – and ideal identifications – to the mother.
2) Signification of the meaning in the spatialization of the body.

If the child can [now] recognize himself in the mirror it is to so far as his specular image can be discerned, and back to a functioning and integrating unit of the diverse parts of the body already actively present. Although he does not yet [exist] himself with this image, it can be the object of identification processes and it subsumes a [to] represent a [visual] way the integration of the body and the power invested in the motor. If the child is [now] in a partial and successive way in the motorist represent the [visual] not in motion. In so far as the specular image presents the body proper as a gestalt apprehended as an act of immediate perception it assures a [visual] of the function of the face at the beginning of the turning of the will. Beyond the child's

3) Signification of the differentiation of reference objects (originally the mother) from the body proper.

The child's perception of the body proper as a spatialized gestalt signifies a certain differentiation from the exclusion of the body proper in the space polarized by the mother. This gestalt differentiation anticipates already and prepares the differentiation of the mother in the gestalt competition. With the orientation of such competition goes a [visual] competition, which opposes aggressively to the external pressure the will of self-renunciation and no aggressive utilization of (soul) objects self-produced and the accommodation of objects inside, the body, a bipolarity. Mother-age is constituted which includes a division of competitive desire (or power).

This aggressive competition with the mother first projects in the distance the fantasy instruments of destruction of the mother (stick, knife, etc...). Thus the other herself is projected in the distance by this aggressive competition. The child recognizes himself here through the utilization of the body proper and the utilization of its limits through the constitution of a "me" (me-l) and others and the successful refusal of inclusion and dependance, which have come to strictly partly a danger of rejection disappearing as autonomy. On the other hand the perception of the relative smallness of the body proper, a [visual] process of the weakening of the opposition to the maternal instinct (the mother), induces desires of defensive cohesion with others (will be found in the collection of the family inside the dwelling for the social insistance of power are felt particularly.
militating). But co-relatively, it incurs a disquieting dimension of the
(historical) representation of the body proper; as a fragile object which can be
destroyed by an amal-gamation (e.g., as regards the dwelling, the anxiety about the
privacy of the limits found with aggressive intrusion of others).

4) Contribution of the ambivalent triangulations to the signification of the body
image. With the ambivalent triangulations the two parents become distinct and control
objects of investment because of the apprehension of sexual differences that circu-
tionate upon the possession or non-possession of the penis; this differential per-
ception also reactivates the anxiety (then centered on the penis) of being disman-
teled/separated in two parts of the body proper reclusively and feel definiti-
vely lost. The child enters thus into the new complex dialectics of "to be
and to know", in so far as the intersubjective and the "technical" (im)possibility to
have one of the two parents, both habitually invested as total objects, does gen-
erate the "to be-anOTHER" of the child. To overcome the contradiction on the level
of libidinal and destructive investments operated upon the two parents, the child
can only itself assert thus to internalize the intersubjective to his desires,
to operate a personal combination of partial identifications to some specified aspects
of his parents and to internalize his present inferiority and his affective depen-
dence upon the parents (whose amal-gamation rejects him) as a filial identification
in their union. The body proper then signifies at the same time:
- the limits imposed from outside to the desires of(objective) relations and identi-
cifications;
- the risk inherent in an attempt at transgressing those limits (fascinally the
risk of separation and destruction);
- differential specificities which constitute the achieved identity implying a
separatism from the pre-ambiguous alters;
- the socialized modalities of the achievement of the ego's ideal and of the
extension of its own reactive capability; operative modalities of learning and
instrumentalization of cultural rules/indices of perception and control of reality
which the school context presents in correlation with the operative self-
ascertainment modalities in a social hierarchy; this will result—depending upon
the social origin—of secondary justifications or questioning of the idealization
of personal images, an (idealization necessary for the survival and development
of the ego's ideal) in its socialized role. Generalized and hypothesized equalities
in success and mobilizations as regards investments in the social field are thus
practiced, which will develop throughout the latency period.

During the latency period the body image will tend to use new significations
attached to the value of indicators of racciot of the ego, culturally attached
to and physical characteristics. These physical characteristics which "assume
shape" through the reactions they produce through cultural codes and their decla-
poting, are characteristics of the body itself as well as characteristics of its
"appendages" (the objects which usually go with it, or are of which it is
imposed), but the value of indicators of these physical characteristics in fact
explicitly refers to the probability distribution of these characteristics among
the various social categories.

The body proper (and it will apply to the dwelling as well), intimately associated
beyond with the objects present or absent in its environment, then signifies:
- the capacity to be loved and esteemed,
- a whole net of heterogeneous identifications which validate or invalidate the
practice of the destructive and libidinal investments operated both upon the
self and the (material, relational and social) environment,
Lastly the links between the creative capacity of the ego and the social identifications achieved and expected (reflective ideals).

3) Pre-pregnancy period and adolescence

With the re-externalization of the object relations and the integration of spatial/functional complementarity gesta-vaginas, the optimization of body proper integrates the structural difference in sexual identity. Consistently with reference to the interconnected social roles at the level of the ego and of the super-ego's ideal, the object/identification investment in the body proper will be secured by the integration of the "several" of the inhabiting/having of its internal structuring, signifying a specified sexual identity, the control... as least partial in the construction of this whole (the "appendent" to the ego) will make it possible to "play" with the bi-sexual identification conflicts of potential origin, to try and overcome them through two correlative means:

- the division of these conflicts;
- the resolution of these conflicts from the parental universe to the relational and social one which enables to occult them.

The strategical utilization of the body's "appendage" is based upon the present incapacity to assume the achievement of a social ego's ideal: it will be found again in the way, the "appendage" (in the dwelling proper are placed (furni-

ture, decoration...), working with the signification inherent in its morphological localization and social norm through which it has been obtained. From within as this game played with the "appendage" of a specialized support of identity (the body proper) utilizes both visually perceptual and/or socially valued sexual and counter-sexual (this body's appendage capital upon cancer-models serve to deny social identifications inaccessible or too loaded with anxiety). From the body's appendage copied upon prioritized norms signify an anticipated achievement of prioritized identifications -- encouraging the effort necessary to achieve that (reinforcing the ego's ideal) or making it possible to disdain their impossible achievement without too wanting a sexual (transformation of ideal identifications into incest ones).

The significations of the body proper as elaborated during adolescence are also dependent upon the social pressures towards work. The "identity sense" process can thus be modified in some social situations: the professional commitment may at least temporarily -- given a positive opposition to "the struggle to find work" inherent in adolescence -- all this organizing the self around "health" social identifications primary. The primary of social identifications is then subject of healing temporarily the narcotic wound found upon the present incapacity to achieve the ego's ideal, the ultimate step in the identity quest under the primacy of social identifications prevents at the same time the elaboration of an identifi-
cation of the two development processes of adolescence which will make an integration of the self possible through the joint development of sexual and social identifications. This ultimate step in the identity quest, all the more, the more one goes down the "narcotic" results in a dichotomization of the significations

of the body proper:

- on the one hand a use of tools which re-consulted and disregarded

- the signification tending to exert itself primarily in built up spaces cul-
turally designed as social life space (work, home) on the other hand, a figurative representation of potential identifications;

- this signification tending to exert itself primarily in spaces culturally designed as family life places (dwelling), "purely relations" (institution, school), or same-social (nature).
It should be noted that this dichotomization of the site proper can be read recursively as a feedback (right from the work into the couple and the family (dwelling) and right from the couple into the site). In this way, intermediate activities and other plans and activities culturally defined as capable of occupying the familial dwelling (town, habitation, house, nature).

C. Relations between anchorage and spatialization of the identity of the body and dwelling groups.

Although the dwelling - as I have said before - "sends back" to the spatialized subject, it can still be characterized by three general categories of its spatialization. One could not determine a priori what the precise relations between these two figurative representations of identity and the field upon which identifications/objects relate are. Two alternative hypotheses are being explored on the basis of a specific clinical material:

- Either the dwelling itself is a symbolic representation of the body and the figurative representation of identity and of the field upon which identifications/objects relate to a subject in a systematic way only.
- Or the dwelling is a "second" spatialized mark of a symbolic identity and of the field upon which identifications/objects relate, in which respect it would act as means of "relaying" the spatialization of the spatialized image of the body proper, particularly where the latter is at the origin of a narcissistic wound and the de-spatialization of the self.

These two hypotheses are either alternative as regards all individuals: then one or the other can be validated for everybody; or alternative according to the individual: then for some individuals the first will be validated while for others the second hypothesis will be validated. Whatever the results of this alternative may be, one may consider that the dwelling becomes the identity of the subject. This means that each subject will experience a deep satisfaction of the identity and in its restriction. According to the first hypothesis, one would expect the dwelling to reinforce the spatialization of identity: it would be assumed that its exchange and its spatialization at the level of the body's image, according to the second hypothesis, would expect a de-spatialization of the identity. In both cases, it seems that the dwelling will be all the more necessary, as all the more invested as a figurative support complementary or substitutive to the ideal identity, as growing destructive pressure will be exerted on the maintenance of this cohesion:

- Pressure of internal origin: conflicts between social and personal identifications.
- Pressure of external origin: competition for the object produced in the environment, in work and conditioned discursively as a relation to the outside of the subject and of the outside of the subject's objects produced in the enivronmental milieu.
- If one then considers that in these cases the non-privileged identifications of the dwelling tend to give a prevailing importance to personal identifications upon social ones - a negative defense mechanism used to "compensate" the sources of conjugal accouchment of the self.

Moreover the ideologic collision dwelling/ego tends to give a prevailing importance to personal identifications among the psychologic nominations of the dwelling. This social induction towards the pre-eminence of personal identifications in the dwelling might account for the fact that it is a most necessary figurative representation of identity.
- on the one hand in the interrelated social categories for which specific culturally designed social life places have a dominant significance or instrumentalization of the self and of dispossession of the creative capability of the one.

- on the other hand for some, and not only through the social division of function-specific masculinity rules but also in order to compensate the particularity strong solidity of the loss of the pre-critical pattern, a necessary support for their [does] identifications to a specifically university creativity.