

CHAPITRE VII

LA PROJECTION, L'IDENTIFICATION ET L'IDENTIFICATION PROJECTIVE DANS L'IDEOGRAMME

Le rêve, comme nous l'avons traité dans le chapitre précédent, est un accomplissement du désir reposant grâce à un compromis avec la conflictualité psychique. Les moyens de réalisation de ce désir constituent une capacité de rationalisation qui réalise la vivance de l'objet primaire, la vivance de la personnalité originelle ou les faisant « vivre » et « agir » dans l'actuel du rêve. Tous ces mécanismes psychiques s'appliquent aux les mouvements des indications tels que l'identification, la projection et l'identification projective.

Ces mécanismes de défense ou de construction s'étendent de l'espace du rêve à l'espace de la réalité externe. Leur fonction se différencie cependant de l'espace du rêve, de l'espace externe dans la mesure où pour le premier il permet une mise en lien d'un désir instantané vers la mise en acte de ce désir grâce au travail de l'analyse du rêve. Dans pour l'espace du rêve, ils sont des indicateurs du latent par rapport au manifeste, d'un système de refoulement à une langue entendue. Ils sont des organisateurs d'autres mécanismes tels que la condensation, le déplacement et la symbolisation.

Dans l'espace de la réalité externe, ils ont pour centre le statut de l'étrangerité, de ce qui n'appartient pas à la conscience. Leur présence intervient par contre la conflictualisation, en tant que une construction de cette réalité, qui est une rationalisation dynamique du processus au détriment de l'économie psychique. La projection et l'identification à l'objet projeté rend réelle et atténue la conflictualité psychique que le rêve a contenu. Dans les deux cas, dans le rêve comme dans la réalité objective, dans l'un comme dans l'autre espace, ces mécanismes véhiculent des représentations-représentations conflictuelles, indicateurs des représentations pulsionnelles, dans l'unité de la pulsion. Ce chapitre propose une analyse de ces processus psychiques, matière d'œuvre du va-et-vient de la dynamique du mouvement, des espaces mutuels eux, des espaces du sujet et de l'objet dans le maintien de l'unité, ce que nous considérons comme l'essence de la pulsion.

La question de la projection est bien au centre de l'écriture ideographique qui propose des espaces d'images et des supports visuels par le principe de son organisation apparente des signes, les symboles, les traces). Toutes ces formes, ces figures sont des projections, projection de l'image de la représentation interne comme la traduction de l'objet interne dans l'espace externe.

Ces textures visuelles reflètent la projection du locuteur, du lecteur, elles constituent les organisateurs de la dynamique projective, attirant en même temps les mouvements identificatoires de par la vivance de la personnalité de ces textures. Ce qui nous conduit à faire les liens entre la projection et l'identification, à interroger leur relation comme leur dépendance réciproque. L'ideogramme offre la perception de cette familiarité avec le lecteur. L'écriture de reconnaissance avec les représentations de choses. Ce sont les traces de la chose que chacun identifie au semblable, identification à la personnalité spécifique à l'homme. Tout un système de projection et d'identification organise la question du dehors/dedans, permettant de véhiculer les objets internes ainsi que les autres productions psychiques (mouvement, sensation, affect).

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