



## FOR A GEOGRAPHY OF DWELLING: ESSAY ON HOMES AND PLACES

POR UMA GEOGRAFIA DO HABITAR: ENSAIO SOBRE LARES E LUGARES

POUR UNE GÉOGRAPHIE D'HABITER : ESSAI SUR CHEZ-SOI ET LIEUX

Carlos Roberto Bernardes de Souza Júnior – Federal University of Goiás – Goiânia - Goiás – Brazil  
[carlosroberto2094@gmail.com](mailto:carlosroberto2094@gmail.com)

### Abstract

As an element that allows the human signification of space, dwelling is a relevant component to the comprehension of geographical reality. On the Cultural and Humanist Geography approach, there is an ongoing reflection about how world and subject encounter each other on home building. This discussion follows the intentionality of understanding spatial experiences as complete wholes with nuanced micro and macro scales. It is intended to unravel ways by which the dwelling fundamentals the phenomenological approach to place's concept. By the means of a bibliographical essay, philosophical elements of dwelling are articulated with geographical references about subject-place. It is understood that the relational potentiality of being-in-the-world is the means through which Earth is transformed. Experience articulates the *géographicité* that follows the construction of places in the world. Dwelling, in this sense, is the ontological necessity that directs the place-making processes. Homes are built environments that embodies human beings' wills and desires to create spaces and affirm presences as active agents in geographical realities.

Keywords: Being-in-the-world. Experience. Humanist and Cultural Geography. World.

### Resumo

Como elemento que possibilita a significação humana do espaço, o habitar é um componente relevante para a compreensão da realidade geográfica. Na abordagem da Geografia Humanista e Cultural, tem-se refletido como mundo e sujeito se encontram na construção dos lares. Essa discussão é propiciada pela intencionalidade de entender as experiências espaciais como todos complexos dotadas de nuances em suas micro e macro escalas. Visa-se, destarte, desvelar as maneiras pelas quais o habitar fundamenta a abordagem fenomenológica do conceito de lugar. Por meio de uma construção ensaística-bibliográfica, articulam-se elementos da filosofia do habitar com as referências geográficas acerca do sujeito-lugar. Entende-se que pela potencialidade relacional do ser-no-mundo, a Terra é transformada. A experiência articula a geograficidade que perpassa pelo arquitetar de lugares no mundo. O habitar, portanto, é a necessidade ontológica que direciona os processos de fazer-lugar. Os lares são construções que corporificam as vontades e desejos dos seres humanos em criar espaços e afirmarem suas presenças como agentes ativos na realidade geográfica.

Palavras-chave: Ser-no-mundo. Experiência. Geografia Humanista e Cultural. Mundo.

### Résumé

L'habiter est un élément qui permet la signification humaine de l'espace. D'ailleurs il est un composant pertinent pour la compréhension de la réalité géographique. Dans l'approche du Géographie Culturelle et Humaniste on a bien discuté sur la façon dans laquelle le monde et le sujet se rencontrent pour le domaine de la construction du chez-soi. Cette discussion est fournie pour l'intentionnalité de la compréhension des expériences spatiales comme ensembles complexes ses nuances en micro et macro échelles. Il est destiné à démêler les manières dont l'habiter dans les approches phénoménologiques du concept de lieu. Par le moyen d'une rédaction d'essai ont été articulés éléments de la philosophie de l'habitation avec des références géographiques sur le sujet-lieu. On comprend que la potentialité relationnelle de être-au-monde est la voie par

lequelle la Terre est transformée. L'expérience articule la géographicit  que suit l' laboration de lieux dans le monde. Habiter, dans c'est sens, est la n cessit  ontologique qui am ne le proces du faire-lieu. Les maisons sont b timents qui incarnent la volont  et les d sirs des  tres humains de cr er ses espaces et d'affirmer sa pr sence comme agents actifs dans le r alit  g ographique.

Mots-cl :  tre-au-monde. Exp rience. G ographie Humaniste et Culturelle. Monde.

## Preliminary remarks

As a science interested in spatialities, contemporary Geography has continually been preoccupied with themes of varied scales. In themes concerns the intimacy of sensible spaces, reflections upon place as a concept offers fertile paths. From the smaller bodily scope to its relations dimensioned by home and its surroundings, there are still *terrae incognitae* to be explored, as stated Wright (1947).

To think and unravel social nexuses on this level of analysis implies comprehending complex phenomena that are situated into dense networks of meanings. Deciphering these logics of place, as Duncan (1985, p.136) proposes, is important due to the fact that "attitudes toward the house both flow from and reinforce the central structuring relations of a society". Affective nexuses that compose dwelling, in this sense, are important factors for the comprehension of human spatiality.

If, as ponders Dardel (2011, p. 2, free translation), "geographical thought has the objective of clarifying these signs, this that Earth reveals to man about his human condition and his destiny"<sup>1</sup>, it is up to geographers to interpret that which emerges from this primal relation between subject and world. In this context, problematization on the concept of place trougth its ontological origins on dwelling can amplify the horizons of geographical science.

It is due to being-in-the-world that subjects form relevant connections that transform space into place. There is a relevant experiential center that situates the dynamic geographicity of phenomena involved with human occupation of Earth. As indicates Dardel (2011), it is possible to conform a Geography that can comprehend this entanglement of meanings that runs through existence's carnality. Thus, it is questioned: what are the ways dwelling grounds the phenomenological approach towards the concept of place?

In order to do so, an approach focused upon Humanist and Cultural Geography, particularly in dialogue with Merleau-Ponty's (2011, 2013,

2014) existentialist phenomenology, was performed. As a theoretical-bibliographical essay, it intended to articulate elements present in the philosophies of dwelling along with those on geographical references concerning the concept of place.

This text is structured into three parts. The first, *Imaginaries and phenomenologies of place*, centers upon how subject and place are phenomenologically connected. Its second, *Being-in-the-world in place intertwinement*, situates perceptual dynamics of homely cosmos. The last, *Bodies and paths to place-dwelling*, has the objective of comprehending the ways that dwelling's meanings ontologically enables the human experience of place.

### Imaginaries and phenomenologies of place

in geographical studies, the preoccupations with society-nature relations variate in diverse scales and scopes. At Cultural Geography's field, analysis tends to focus on communities or places. This derives from an inherent necessity of these studies in understanding communitarian social logics. In a broader level, Bocco and Urquijo ponder that:

In recent years there has been a conceptualization derived from geography and influenced by phenomenology, at which 'the medium' is not defined as *an object*, but as a *relation* between society and its spaces. Thus, the entirety of Earth environments constitutes an *ecumene* (Bocco; Urquijo, 2010, p.266, free translation)<sup>2</sup>.

Beyond subject-object dichotomy, the phenomenological apprehension is centered upon experiential dimensions of existence. It is by this nexus that the necessity for a conception that undertakes immersion on relational aspects that can unveil Earth environmental microdynamics are emphasized. As pointed out by the authors (Bocco; Urquijo, 2010), contributions from humanist and cultural approaches have made possible this horizon for geographical science.

Cultural Geography explores ways of comprehending how people live and think about spaces they are at. This means, as affirms Cosgrove (2012, p. 107, free translation), that "in emphasizing imagination as the central element of cultural geography, we intend to approach more than those elements resulted from human and natural world relations"<sup>3</sup>. Social,

political and cultural practices are conjoined to the geographical situation where groups are inserted and claim the attentive gaze of geographers.

Seamon (1979, p.15) proposes that “Geography is the study of the Earth as the dwelling-place of man. It seeks to understand a person’s life in relation to the places, spaces and environments which in sum comprise his or her *geographical world*”. Implicit in the author’s affirmation is a comprehension of the geographicity in phenomena inherent to daily life in its (inter)subjective scale.

This is a consequence, as ponders Dardel (2011, p. 6, free translation), of the fact that “geographical experience, so profound and simple, invites man to give a type of animation and physiognomy geographical reality, at which he reviews his interior or social human experience”<sup>4</sup>. As Cosgrove (2012) and Seamon (1979), Dardel (2011) indicates the intrinsically spatial condition of human life that provokes imagination to formulate *geographical worlds* that are reflexes and results of their livingness.

In *animating* geographical reality, perceptions and cultural, economic, political, social and environmental senses are merged in representations. Those indicate how social groups and subjects are related to the *milieu* where they are. Far from being something unconnected or different from reality, imagination, for Merleau-Ponty (2011) and Bachelard (2008), comprises this experiential situation.

By means of geographies that comprehend the incognito lands of imaginary, as would affirm Wright (1947), intertwinements emerge as paths to navigate through different faces of spatiality. Azevedo (2007, p.38, free translation) emphasizes that “representing the intersection between material and imaginary spaces, imaginative geographies use both fictional and concrete realities statutes in parallel”<sup>5</sup>. In this point of connection, subject’s lifeworlds are superposed in ways that blur limits between *fiction* and *reality* in human productions about spaces where they inhabit.

Phenomenologically, experience is the significative nuclei by which the becoming conforms its meanings. At a geographical approach, the concept of place intends to explain this circumstance in its spatiality. It is important to highlight, as ponders Adams, Hoelscher and Till (2011, p.xviii) “the interdisciplinary nature of place’s scholarly renaissance is critical, for it suggests something much more expansive and vital than merely an updating of traditional regional geography or simply an extension of humanism”. The conceptual return to place indicates

approximations with the *relational* approach that Bocco and Urquijo (2010) pointed out.

Figuroa (2013, p.26, free translation) explains that “*place* refers to practices performed there, but also to questions of *imaginary* order, in this sense articulating an instrumental function to a symbolic order, and vice-versa”<sup>6</sup>. Trought the experience of subjects, of imaginative geographies of daily life (Azevedo, 2007), *functional*, *symbolic* or *emotive* elements are mixed up when incorporated into place dynamics.

It is the inseparable relation with the subject that inhabits it that place is metamorphosed into a relevant *locus* of human Earth-dwelling experience. Coates and Seamon (1984, p.6) collaborate with this meaning by affirming that “place crystallizes and focuses one essential aspect of human existence: the inescapable requirement to always be somewhere”. There is a reciprocal unravelling formed by being’s existence in thresholds between the ways spaces are inhabited and imagined, which endows them with meanings and signification.

It is necessary to comprehend that “the lived thing is not recognized or constructed from sensorial data, but is offered since the beginning as the center from where it is irradiated”<sup>7</sup> (Merleau-Ponty, 2013, p.134, free translation). Simultaneous to the projection of subject’s imaginary into place, geographical reality also fosters the original *quale* where experiential *Gestalt* is substantiated.

Dwelling experience, consequently, derives from this earthly confidence in subject and dweller reveries. The associations of these components allow for the presence of Earth to be meaningful in their worlds. As postulates Dardel, in thinking through a phenomenological approach to Geography it is fundamental to consider that “a concrete relation connects man to Earth, a *geographicity* (*géographicité*) of man as a mode of his existence and destiny” (Dardel, 2011, p.1, free translation)<sup>8</sup>. This perspective reinforces the spatial condition of human existence that provokes subjects into signifying their lived spatiality.

If, as Gratão (2016, p.154), “we envision paths that carry us toward geographical practices that think, experience and dreams of itself; that is created and recreated allocating us in the world”<sup>9</sup>, it is essential to search for trails that can expose relational entrails of earth-dwelling. Explaining existential conditions of dwelling, as to comprehend its imaginary *and* imaginative implications, converges directly into explorative potentialities of things meaningful irradiative centers.

It is on the trails of *this* geographicity, *this* primal and concrete relational field that place emphasizes dwelling's cosmos. According to Larsen and Johnson (2012, p.633) "place is how the world presents itself; that is to say, being inevitably requires a place, a situation, for its disclosure". Subject and place, indissociable in *being's* condition, are amalgamated at lifeworlds environments.

Bachelard (2008, p.62, free translation) summarizes that "dwelling space transcends geometrical space"<sup>10</sup>, it contains reveries, dreams and wills that are projected by subjects. Dwelling and dweller conduct a dynamic at which different experiences are interconnected. This complex relation contains livelihoods that propitiate specific ways of conforming the existence of place.

Beyond a circumstance of mere spatial substrate, "place cannot be reduced to sheer position in objective space" (Casey, 1998, p.231). Place phenomenon, as an ontological unfolding of dwelling, expresses an *essential* condition of *Gestalt*. As a cosmos or universe in itself, subject-place composes nexuses that (re)signify geometrical or objective space.

This implies recognizing, as Abram (1996, p.56), that "each thing, each phenomenon, has the power to reach us and to influence us. Every phenomenon, in other words, is potentially expressive". Experience is evoked toward *and* by means of phenomenal expressivity. Continuous feedback made available by *for-itself* (subject) and *in-itself* (space) articulation provokes the eclosion of geographicity that results in existence.

The phenomenological reach bursts a dense cosmos into dwelling. Dardel (2011, p.41, free translation) explains that "dwelling in a land, this is, in the first place, to confide dreams into that that is, as one could say, below us: base where our subjectivity rests"<sup>11</sup>. This condition of Earth-confidence conducts human beings to materially and imaginatively explore it. It is *base and destiny* where life's places are built.

Larsen and Johnson (2012, p.641) reinforce this perspective pointing out that "cognition, existence, and, indeed, all things present first depend on place as the situated but universal happening, or disclosure, required for the world-natural and human-to appear. Place does more than bridge; it grounds". The experiential foundation elicits human imagination to weave emotive relations with spaces.

Dardel (2011), Larsen and Johnson (2012), Cosgrove (2012) and Seamon (1979) indicate that imagining and dwelling are juxtaposed to the phenomenon of place. There is a soil, an *earth*, where the being erects its houses, villages or cities; where life's projects are merged with this spatial foundation. Subject creates its lifeworld in reversibility with dwelling space, in this foundational *geographical reality*.

Abram (1996, p.129) elicits that “the ground is much more resolute in its concealment of what lies beneath it. It is this resoluteness, this refusal of access to what lies beneath the ground, that enables the ground to solidly support all those phenomena that move or dwell upon its surface”. It is this resolute solidness of *earth*, as the elemental condition by which being constructs its dwellings, that awakens geographical imagination. *Earth* substantiates subject-place modes of emergence in the world.

As an intersubjective construct, dwelling indicates the ontological situation of *Gestalt* through which being is disclosed as an active subject. It is by feeling, as punctuates Merleau-Ponty (2011), that there is a vital communication that makes world present as a familiar place for experience. This convergence effectively virtualizes the overlapping of subjectivities in a form of common cosmos. Geographically, this alludes to the fact that:

The affinity for place lies in the attunement to and understanding of ontological situatedness, a mode of being that discloses the constant mutability of the world, the sense of self as exceeding its own boundaries, and the compassion intrinsic to grounded social and ecological relationships (Larsen; Johnson, 2012, p.640).

Place is the situational and relational context that centers dwelling ontology in the mutability of phenomenal world. It is in the original spatiality of *geographicity* that meaning emerges and makes an individual ‘self’ live its experience as a social being immerse in an intersubjective environment. *Earth* reunites, converges and evokes dwelling by being the relational weaving of human spatiality.

The subject signifies spaces of its existence as to make sense of its geographical situation by being active in and conditioned by its relation with the world. This results in the observation that “in any place where there are human beings, there will be the *home* of someone – with all the affective meaning of the word”<sup>12</sup> (Tuan, 2012, p.162, free translation). Home's essence, as a symbolic-functional relation, is the dwelling matrix.

It is worth highlighting Seamon's (1979, p.71) provocation that "at-homeness is a prime root of personal and societal strength and growth. It may have a major role in fostering community". Even though it is related to an intimate scale, *home* is built collectively. Social and environmental conditions where houses are erected, for example, are fundamental to neighborhood or community organization. What is desirable or not at home, as situates Tuan (2013) and Duncan (1985), variates between different cultures.

This happens, according to Staszak (2001, p.344, free translation), because "domestic space is *anthropic*. Beyond the great variety of construction methods, of more or less complex techniques, domestic space demands an organization". Dwelling, in place's scale, is a constant negotiation. In the ample scope of spatial ordering, there is a convergence of intentionality that transforms geographical reality into something familiar.

#### Being-in-the-world in place intertwinement

Dwelling transcends objective space's situationality and is instituted as a phenomenon that unfolds place emergency. Even if intersubjective, dwelling-places contain intimate dreaming nexuses of those that inhabit it. It is through this possibility of establishing a microcosmos on place dynamics that spatial experiences acquire meanings in the world.

Relp (1976, p.39) elicits that "home is not just the house you happen to live in, it is not something that can be anywhere, that can be exchanged, but an irreplaceable centre of significance". *Home*, and consequently domestic space, extrapolates the limits of houses. It is extended as a significant referential node for other spatial relations.

There is important spatial relevancy in human-home intertwinements. In the context of this original geographicity, senses that can collaborate to deciphering geographical reality aspects arise. As explains Collignon (2010, p.208, free translation), domestic spaces, "in showing from these interiors how norms and values are imperceptibly evolving, contributes in revealing values of daily life for geographical analysis"<sup>13</sup>. This analytic level, thus, propitiates a gaze that can explore experiential entrails.



As sustains Marandola Jr (2014, p.230, free translation), “place refers to daily life’s mundanity, and by this reason, it is fundamental when thinking on being-in-the-world and existence”<sup>14</sup>. Exploring a home hallways, doors and windows reveals daily life as merged with objects, orders and significance built by those that inhabit that place.

As *being-in-the-world*, subjects create significant articulations to deal with their existence. In the inherent becoming of the subject-place relational condition, the ontological component enables an emergence of experiential textures that conforms modes of existence. This *gestaltic* field reveals that:

In reality, being-in-the-world does not live its domestic space, it dwells on it. Home becomes phenomenologically and ontologically a ‘there’. This ‘there’ is always inherent to being-in-the-world corporeal condition of becoming close to things, places and beings in its thoughts, narratives and practices (Hoyaux, 2003, p.5, free translation)<sup>15</sup>.

Dwelling, in transcendence to living or staying somewhere, implicates corporeality in the act of establishing places in the world. Geographical experience substantiates elements that connect spatiotemporal weavings in the intersubjective cosmos of human-*earth* relations. Place phenomenon is, therefore, inherent to being’s immersion into the carnality of geographical experience.

This conception is based on Merleau-Ponty’s (2011, p.576, free translation) principle that “the subject is being-in-the-world, and the world remains ‘subjective’ because its textures and articulations are conceived by subject’s transcendent movement”<sup>16</sup>. Phenomenologically, this reciprocity concerns the fact that every conscience always encounters itself already operating inside the world (Merleau-Ponty, 2011, 2014).

As unfolded by being-in-the-world, textures of place are originated by dwelling expressivity. For Hoyaux (2003, p.9, free translation) “every world apprehension reveals the being-there necessity of substantiating (and securing) itself by this act, by domesticating its world (at the world’s hearth)”<sup>17</sup>. Primal trust in Earth impels subjects to  *dwell on it* (Dardel, 2011), to *domesticate* it. Be it a house or other form of temporary or permanent residence, erecting home is a mode of creating bounds with existential microcosms.

The geographical reality that resists and evokes human presence acquires intimate meanings due to place-making that results from its *domestication*. When promoting the ordering of a portion of their worlds, subjects are attached to it in an intersubjective context. For phenomenological perspectives, world is comprehended as a result and relational construction of being (Merleau-Ponty, 2011), in a way that its inseparability from it is a bastion of existence.

As explains Tuan (2013, p.49, free translation) “when we employ the terms ‘man’ and ‘world’, we do not think only in man as an object in the world, occupying a small part of its space, but also of man dwelling in the world, directing and creating it”<sup>18</sup>. Through intentional conscience that acts upon things, subject, as being *for-itself* and *in-itself*, projected itself as a force that makes place a path towards ontological affirmation in the world.

However, Merleau-Ponty (2014, p.121, free translation) also problematizes that “me and world are one inside the other, and from *percipere* to *percipi* there is not anteriority, but simultaneity of even delay”<sup>19</sup>. This reflection sketches that being *creates* and *directs* the world and, as affirms Tuan (2013), it has simultaneously *resulted* from the worlds where his life elapses.

Abram (1996) collaborates with the French philosopher framework reaffirming that “the world that a people experiences and comes to count on is deeply influenced by the ways they live and engage that world” (Abram, 1996, p.34). Subjects also depend on aspects of the cosmos where they dwell. When taking roots and attachments *in earth*, the place made is a conjunction of their experiences and geographical reality.

### Bodies and paths to place-dwelling

According to the principle that lifeworld “is established from the human body, the body-of-a-subject, the body that is subject-as-*cogito*” (Holzer, 2014, p.290, free translation)<sup>20</sup>, it is understood that body-consciousness is the entity that engenders relational fields in the world. Geographically, place-making embodies consciousness in such a way that the world is concatenated as a dialogic and continuous subject reactivity.

In the condition that, as affirms Maldiney (2000, p.60), “reversibility is the very principle of experience. Perceiving, I am in a situation of

‘total part’ open to the entire world”, subject-place are associated by the immanent reversibility of their phenomenal constitution. Becoming in situation *with* and *at* the world dynamizes dwelling nexuses that conducts being’s geographicity.

Home, according to Hoyaux (2003, p.2, free translation), forms an “ontological security that permits – at the best circumstances – safety for being-in-the world in the interior of its world and for creating meanings that may become a part of itself”<sup>21</sup>. Even though the expanded universe beyond limits of cognition might be outside body-subject’s control, place-making is a possibility for establishing a certain amount of order.

In Merleau-Ponty’s (2011, p.112, free translation) perspective, “body is the vehicle of being-in-the-world, and having a body is, for a living being, joining a definite medium, confounding itself with certain projects and endeavoring continually in them”<sup>22</sup>. Trough this cosmos that exists in connection with consciousness, geographical reality more than an indefinite whole and is transmuted into being’s plasmatic potential. Embodying space, that is – *place-making, is allowing an openness to world that is impelled in subject’s direction*. Body-space routines (Seamon, 1979) results in the sense of place that composes an existential trajectory of this lived geography.

In his later works, Husserl (1989, p.41, free translation) pointed out that “I am moved carnally, I balance, I fly”<sup>23</sup>. This moving corporeality dynamizes subject-place relations in a way that space exceeds the *gestaltic* imprisonment for human action. In contact with a body, place mundanely promotes situations of reversibility or reciprocity for the being that makes its meaning.

Merleau-Ponty (2011; 2014) and Husserl (1989) converge corporal and carnal conditionality into world dwelling. Connecting the reflection of both phenomenologists, Abram (1996, p.34) summarizes that “*all* bodies (including our own) are first located relative to the ground of the earth, whereas the earth itself is not ‘in’ space, since it is earth that, from the first, *provides* space”. It is for being *part of earthly nature* that body-consciousness, similarly to *earth*, can generate its own spatial forms.

Lang (1985, p.202) contributes that “home is the intimate hollow we have carved out of the anonymous, the alien. Everything has been transmuted in the home; things have truly become annexed to our body, and incorporated”. The primal carnal attachment expressed by home-

place, as an incorporated entity, is an ontological necessity. Place-making phenomenon conducted by dwelling translates the spatial overflow of being-in-the-world as a presence in geographical reality.

This bodily reversibility is expressive in the observation that “the lived ways in which physical and built qualities contribute to or undermine the inhabitant-house relationship” (Seamon, 1985, p.5). At the same time that subject incorporates space through its subjectivity, worldly intersubjectivity inherent to home affect subjects. Its body is influenced by the mutability of place dynamics.

As place-making, home construction reinforces the geographical experience of those that built it. When taking their roots in the world, subjects accentuate or omit that which is relevant for their lives. In the geographicity of relationally constituted ecumene, there are world(s) projects collectively weaved. Place-making is part of a greater whole of human experience on Earth.

If, as Brown and Perkins (1998, p.285) affirms, “the home often works as an extension of its dwellers – reflecting changes within stability, revealing communal and personal identities”, therein lies a tenuous equilibrium at home. Subjective and intersubjective experiences are in a constant state of metamorphosis. Home-place, at its corporeal dimension, is a dynamic whole that must be explored through this nexus.

Dwelling-dweller reversibility is amplified in world-subject relations in a manner that both pairs have meaning as modes of comprehending place-making. When referring to a primal relationship with *earth*, dwelling is the ontological founding of being-in-place. Centered on subjects' attachments erected to signify and incorporate space, place is an unfolding *and* condition of body-consciousness existence.

Lang (1985, p.202) remarks that “being an initiative of the active body, inhabiting is an intention and not merely a fact of nature; it is not just to be somewhere, to find oneself somewhere, but to *inhabit* a place”. As an intentional act, dwelling is projected in worldly experiential cosmos to produce itself as an existential phenomenon.

Dwelling is not just being somewhere, but consciously *being part of this place* in the world. For Casey (1998, p.237), “lived place thrives – is first felt and recognized – in the differentiated and disruptive corners, the ‘cuts’, of my bodily being-in-the-world”. Having a place is existing in the situation of active agent that incorporates and transforms the world(s) where it inhabits, be it imaginatively or materially.

Collignon explores this relation and indicates that “place/space interaction is a form of breathing in which the rhythm changes according to each observed moment” (Collignon, 2010, p.206, free translation)<sup>24</sup>. Between abstract space and place, there is a body-subject that is conditioned by *and* condition of geographical reality origin. Inseparable of being-in-the-world desires, these *incognitae* lands incite the subject’s presence (Wright, 1947). There is, in the essence of geographical space, a human necessity for making sense of its own existence in the cosmos.

This anxiety, by definition, propels subjects to modify environments where they inhabit. As Berdoulay and Entrikin (2014, p.110, free translation) propose “place rests on the idea of an active subject that must, continuously, weave complex connections that creates its identity and, at the same time, define its relations to an environment”<sup>25</sup>. This intentional activity results in the construction of buildings, changes to watercourses, creation of barriers or other environmental modifications.

Murchadha (2015, p.29) ponderation is relevant as to establish that “a place is only for a being that sojourns with things and in doing so lets them be in a world. To dwell is to build because only in building is the specifically human manner of letting space appear possible”. Domestic space is, thus, the incorporation of this attempt of resolution for human anxiety concerning its smallness before the (in)cognizant spaces of diverse scales.

As explains Bachelard (2008, p.24, free translation), “home is our corner of the world. It is, as some would say, our first universe. It is a true cosmos”<sup>26</sup>. It is a construction that reflects its inhabitants, that adapts and incorporates subjects’ memories and experiences. It is an active project that is part of being-in-the-world weaving as project and existence.

Dwelling is, therefore, the primal place attachment that makes places possible as more than sparse points in space. Through the active condition of *spatiality* productors, human beings transform their environmental relations and affirm themselves in the world. To consubstantiate forms of adaptation in place-making is a characteristic that provides and derives from the nature of being-in-the-world.

### Final thoughts

Dwelling fundamentals the phenomenological approach to the concept of place because it concerns a theoretical framework that incorporates

geographical experience. As a spatial entity, subject projects itself continuously in the world as to give it meaning. Among the attachments established, subjects create forms of existential affirmation to their presence as active beings in the world.

As body-consciousness, being-in-the-world dwells on *Earth* as its primal origin and destiny. Through its fundamental connection to it, he creates representations and imaginaries. On lands where it conceives life's places, subject pursues to modify or build elements in order to have a certain amount of spatial control. Dwelling is, by consequence, an ontological necessity.

Homes and domestic spaces are materializations of phenomenal structures that substantiate place corporeality. Therefore, dwellings are a form of subjects' intercorporeality at which intentionalities are superposed at geographical reality. Homes are forms of worldly appropriation in which part of a cosmos are given meaning and definition for a determinate group or person. It challenges the always present *incognitae* lands that permeate life's existential fields.

As a cosmos, each house has its geographicity. Human experiences made in the processes of their constructions and uses reveals wills and desires of a reverie that projects *from and toward* Earth. Villages, cities, and edifications erected sketch the creative potentiality of body-subject in its intention of materializing imaginative geographies when occupying and inhabiting spaces.

Geographicity and place forms an important conceptual framework that dynamizes phenomenological gazes upon human spatiality. Encompassing ways by which human beings are attached to the world, place reaffirms relational elements of existence. In its varied scales, homes are formed and remain as primordial points in the lives and narratives of people that have dwelled on them.

## Notes

1 "o conhecimento geográfico tem por objetivo esclarecer esses signos, isso que a Terra revela ao homem sobre sua condição humana e seu destino" (Dardel, 2011, p.2).

2 en años recientes ha surgido una conceptualización derivada de la geografía e influida por la fenomenología, en la cual 'el medio' no se define como un objeto sino como una relación entre la sociedad y sus espacios. De esta forma, el conjunto de los ambientes de la Tierra constituyen la ecumene (Bocco; Urquijo, 2010, p.266).

3 “ao enfatizarmos a imaginação como elemento central no trabalho da geografia cultural, pretendemos abordar mais do que aqueles elementos resultantes das relações entre o homem e o mundo natural” (Cosgrove, 2012, p.107).

4 “a experiência geográfica, tão profunda e tão simples, convida o homem a dar à realidade geográfica um tipo de animação e de fisionomia em que ele revê sua experiência humana, interior ou social” (Dardel, 2011, p.6).

5 “representando a intersecção entre espaço material e imaginário, as geografias imaginativas usufruem paralelamente do estatuto de ficções e de realidade concreta” (Azevedo, 2007, p.38).

6 “los *lugares* refieren a las prácticas que allí se realizan, pero también a cuestiones de orden *imaginario*, articulando de esta forma una función instrumental a un orden simbólico, y a la inversa” (Figuerola, 2013, p.26).

7 “a coisa vivida não é reconhecida ou construída a partir dos dados dos sentidos, mas se oferece desde o início como o centro de onde estes se irradiam” (Merleau-Ponty, 2013, p.134).

8 “uma relação concreta liga o homem à Terra, uma *geograficidade* (*géographicité*) do homem como modo de sua existência e de seu destino” (Dardel, 2011, p.1)

9 “vislumbramos caminhos que nos (en)levam ao fazer uma geografia que se pensa, experiência e sonha; que se cria e recria colocando-nos no mundo” (Gratão, 2016, p.154).

10 “o espaço habitado transcende o espaço geométrico” (Bachelard, 2008, p.62).

11 “habitar uma terra, isso é, em primeiro lugar se confiar pelo sono àquilo que está, por assim dizer, abaixo de nós: base onde se aconchega nossa subjetividade” (Dardel, 2011, p.41)

12 “em qualquer lugar onde haja seres humanos haverá o *lar* de alguém – com todo significado afetivo da palavra” (Tuan, 2012, p.162).

13 “al mostrar desde esos interiores cómo evolucionan las normas y los valores imperceptiblemente, se contribuye a revelar todo el valor de lo cotidiano para los análisis geográficos” (Collignon, 2010, p.208).

14 “lugar se refere à mundanidade de nosso cotidiano, e por isso, ele é fundamental quando pensamos o ser-no-mundo e a existência” (Marandola JR, 2014, p.230).

15 « En réalité, l'être-au-monde ne vit pas son espace domestique, il l'habite. Ce chez-soi devient alors phénoménologiquement et ontologiquement un là. Ce là est toujours inhérent à la disposition corporelle de l'être-au-monde de se trouver à proximité des choses, des lieux, des êtres par ses pensées, ses récits et ses pratiques» (Hoyaux, 2003, p.5).

16 “o sujeito é ser-no-mundo, e o mundo permanece ‘subjetivo’, já que sua textura e suas articulações são desenhadas pelo movimento de transcendência do sujeito” (Merleau-Ponty, 2011, p. 576)

17 “toute appréhension du Monde relève donc bien de la nécessité pour l'être-là de se construire (et de se sécuriser) par cette construction, par la domestication de son monde (au sein du Monde)” (Hoyaux, 2003, p.9).

18 “quando usamos os termos ‘homem’ e ‘mundo’, não pensamos apenas no homem como um objeto no mundo, ocupando uma pequena parte de seu espaço, mas também no homem habitando o mundo, dirigindo-o e criando-o” (Tuan, 2013, p.49).

19 “o mundo e eu somos um no outro, e do *percipere* ao *percipi* não há anterioridade, mas simultaneidade ou mesmo atraso” (Merleau-Ponty, 2014, p.121).

20 “se estabelece a partir do corpo humano, o corpo-de-um-sujeito, o corpo que é o próprio sujeito-como-*cogito*” (Holzer, 2014, p.290).

21 “sécurité ontologique qui permet – au mieux – à l’être-au-monde d’être en sécurité à l’intérieur de son monde et du sens qu’il veut lui assigner pour être” (Hoyaux, 2003, p.2).

22 “o corpo é o veículo do ser-no-mundo, e ter um corpo é, para um ser vivo, juntar-se a um meio definido, confundir-se com certos projetos e empenhar-se continuamente neles” (Merleau-Ponty, 2011, p.112).

23 “je suis mû charnellement, je roule, je vole” (Husserl, 1989, p.41).

24 “la interacción lugar/espacio es una especie de respiración, cuyo ritmo cambia según el momento observado” (Collignon, 2010, p.206).

25 “o lugar repousa sobre a ideia de um sujeito ativo que deve, sem cessar, tecer as ligações complexas que lhe dão sua identidade, ao mesmo tempo em que definem suas relações com seu ambiente” (Berdoulay; Entrikin, 2014, p.110).

26 “a casa é o nosso canto do mundo. Ela é, como se diz amiúde, o nosso primeiro universo. É um verdadeiro cosmos” (Bachelard, 2008, p.24).

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Bachelor degree in Geography from the Universidade Federal de Uberlândia. MA in Geography from the Universidade Federal de Goiás and a PhD student at the same university. He is a member of the Territorial Dynamics Studies and Research Laboratory and the Cultural Geography Laboratory.  <https://orcid.org/0000-0003-2630-657X>

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