

Text Lucile Risch.
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How should a game, in which the most important rules are not pronounced, be defined? This question is the crux of the matter in the new work of Lucile Risch, and, the search for an answer evokes the same tension as the work itself. The definitions of the participating components have an energetic agility, which is not arbitrary. The unconscious structures in the field of tension facilitate the transcendence, from obligatory autonomy to innovative narcissism, but obstruct this process simultaneously. They are apparently meant to play an essential part in each stage of life, and represent uniting as well as guiding forces, yet as longing for disruption and destruction.

The characteristic feature of being present everywhere through existence originates in the universal meaning of the aggression and anxiety, even as a part of love. Also birth is characterised by rage over separation; first anxiety and aggression search for their identity. The discovery of the self as alienated subject makes aggression "intra-subjective" from the primary identification (Lacan, stade de mirror).

As self-awareness increases gradually, it becomes more understandable, that aggression tries to appropriate a safer place in the unconsciousness; after all, in what we call love, the primary role is allotted to feelings, which we call intimacy, safety, warmth, and affection. Furthermore we have to experience over and over again, that the first separation in human life endlessly forces to revise of our primordial self-image, here roads can bifurcate and unite in narcissistic identification and possessive love. The parent-child-relation as well as the partner-relation is imbued with tendencies from which we never seem able to escape.

The craving for fantasizing, exhibition and volatile identification looks in every stage of life for its own shape and connects itself to boundless love, and a tendency to symbiosis, but also to boundless hate, likewise with same elements. In this field of force, the definition of the self is not consistent; the seemingly autonomously defined ego moves along with drives, chances, coincidences, and time; and seems to be now and then a component of these phenomena.

On one hand the human being is able to recognize this by self-contemplation, on the other hand it is unable to fulfilment of the thus evoked desire. From this perception, satisfaction of the needs of reality runs the risk of crime and, abandoning it, the risk of emotional amputation.

At times, we realize the underlying force, which influences our feeling, thinking and acting. Finally, it turns out that, if the other one abandons his identity as an object, we feel ourselves confronted with our self-image self- image, that lost its universality, and it becomes disappointing (alienated subject). In the "true subjectivity" the coition indeed looks like a parody of crime.

The fate is, that nothing remains but we play the game without rules; essentially we know better. Even the very young human being balances urge against anxiety, and, in further development of life, we see numerous psychological moments, which refer to confrontation between these powers.

The apparently insoluble problem finds its order within the structure of the subconscious. Do we have to be satisfied with this solution?

The subject seems to transpose its primordial drive with the aid of language and

image, in order to restore to itself the original universe. In spite of this, secretly it remains aware of it's or the primary "disunion", which dispelled its self- image.

Lucile Risch has conveyed in a distinguished way this field of tension. The authentic fear, aggression and anger have been designed in a brilliantly sublimated way and the perceptible fulfilment of the aggressive impulse finds its expression in transparent beauty. This is an extra dimension in the capacity to visualize the universal and fundamental organisation of the human nature.

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