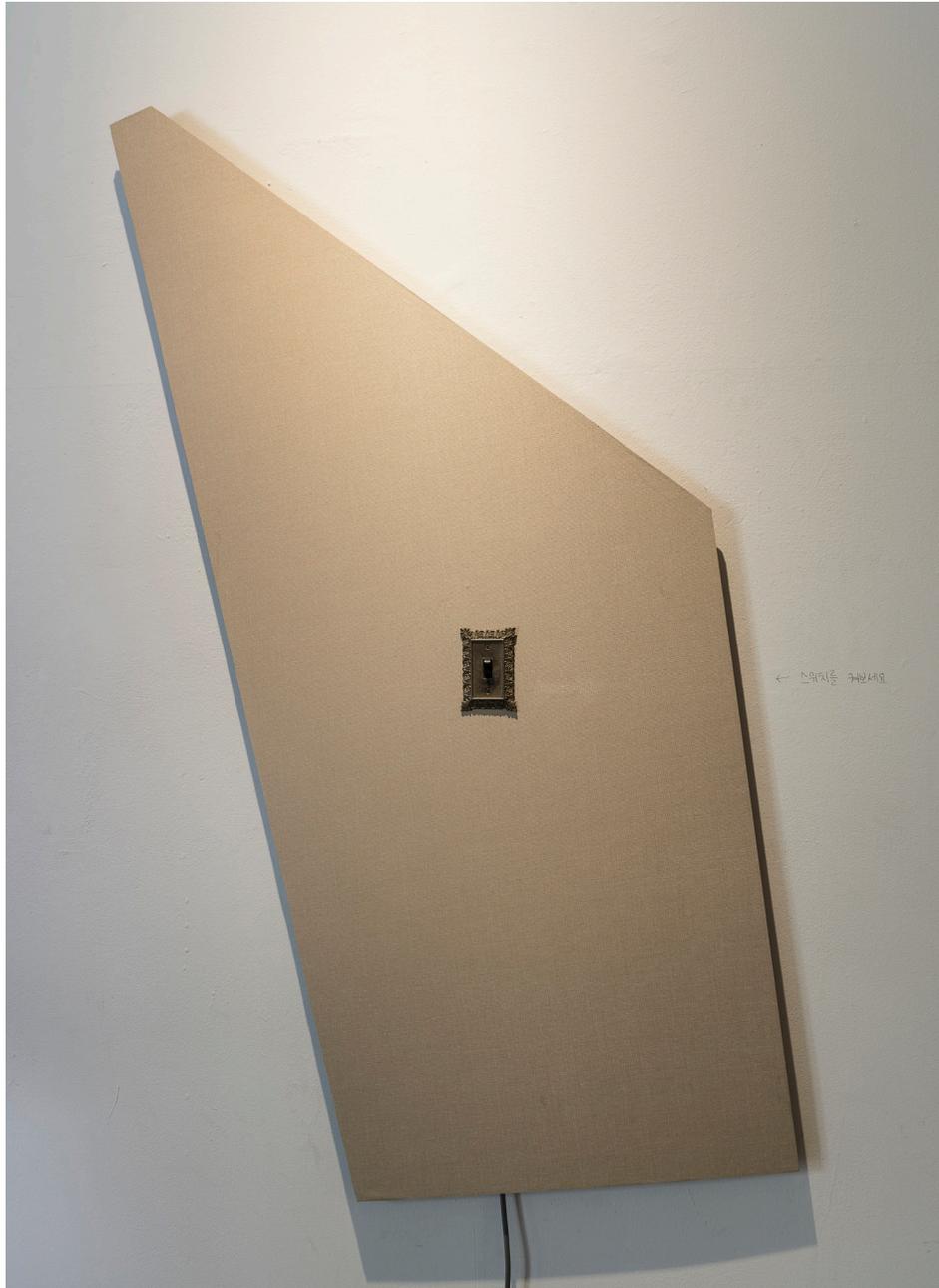


**2020\_Ye-Eun MIN**



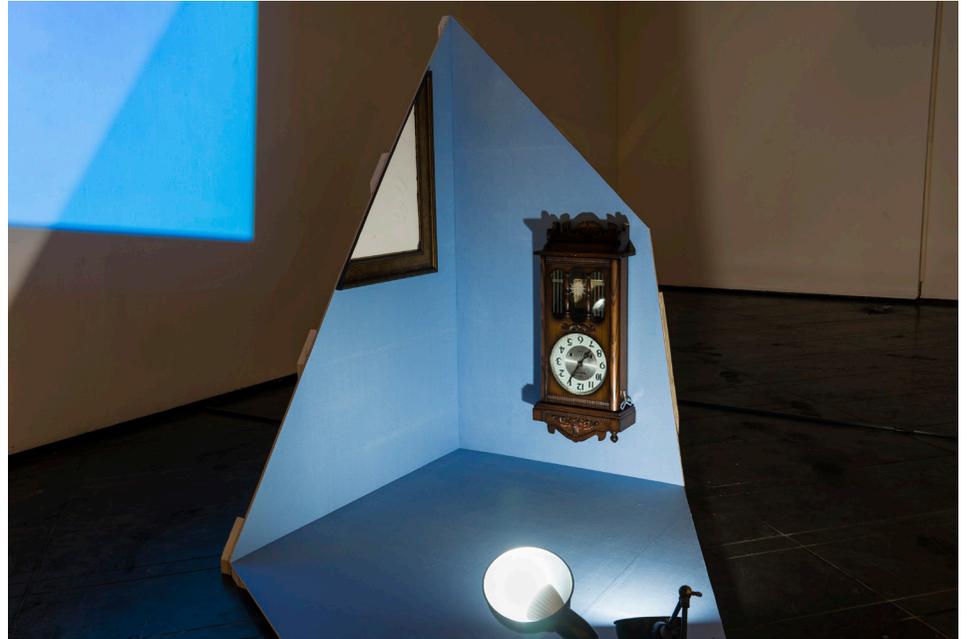


Lavihamamahyunchuchuhappyj33atomaussepponssugizetteblack-byungddoungkeong...

Mixed media, Dimension variable, 2019

<Lavihamaha...> is an installation created by dividing a 150x240x150cm cube into six fragments of different dimensions. Each fragment vaguely resembles different parts of a house, with the interior space decorated with materials and items like bathroom tiles, wall clocks and mirrors. On the other hand, the exterior façade candidly exposes the hardwood and MDF panels used to build the original cube structure. The items displayed inside each structure are actually collected from online communities where they were listed for sale by their owners. The enigmatic title of the work combines the online IDs of all the owners who previously owned these items. Through the theatrical installation, Ye-Eun Min exposes and deconstructs the boundaries that separate the interior and exterior.







## Furniture House

Mixed media, 400 x 500 x 390cm, 2013~Present

Furniture House consists of furniture previously used by others. Retaining their whole or partial forms, the pieces of furniture reflect their times and the traces of their owners that merge into different narratives, and encourage the viewers to imagine what is hidden. By placing indoor furniture in an outdoor setting, the work breaks down the boundaries of space.

@ Peillac, Bretagne, France





Gonaramandala  
Console, Plywood, Gesso, 210 x 210 x 80cm, 2018

In Furniture House, an ongoing project which began in 2013, the pieces of furniture in the work are stripped of their original surface and repainted with exterior paint. The process felt something like peeling the skin of the furniture and the dust produced from it scattered in the air and seeped into the world. Gonaramandala is a work inspired by this experience, as an attempt to search for those furniture scattered into the world and to reveal their different sides. In this work, the dust from sanding furniture are carefully collected and used as material for producing a new object. The refinished leg or body of the furniture sometimes appear exposed, or at times completely transformed into something new.



Single slit

Mixed media, 220\*80\*20cm x 4Pieces, 2019

Single slit is an attempt to locate the remnants of furniture scattered into the world. Following on *Gonaramandala* (2018), the work captures and freezes the very moment when dust from sanding furniture disperses into the air and out into the world. What functions as the aperture of a camera is a flat surface with a minute slit that is horizontally or vertically long. It is not possible to capture a split moment when it is open. Ironically, the slit has to be closed and function together with a covering device in order to capture the fleeting moment.



### Trans-Migration

Resin, Wood powder, Plywood, Paint, Charcoal, Dimension variable, 2019

The title of the work, Trans-Migration, combines the prefix “trans”, indicating changes or shifts in places or condition, and the word “migration”, signifying movement from one place to another. As an act of recording a story, the object is ground into dust and resin, which are then used to create an urn. Whatever falls, heads down and sinks is a metaphor for death.

On the other hand, when the dust and ashes collected from death and funeral rises into the air, it ironically reflects life.

The hardened state, and the pause of movement escape the flow of time, and the form which appears transparent is an attempt to shift visual transparency into another dimension through tactile interception.



### Sahk (lunar conjunction)

Tempered glass, Clamp, Vinyl, Paint, Plywood, Dimension variable, 2019

Sahk expresses the passage of time created by the astronomical relationship between the earth, the moon and the sun. The title, Sahk, in Korean signifies those nights with very faint or no moonlight, as well as the moon itself on such nights. The term does not refer to the size of the moon, but the temporary visual phenomenon that occurs from the relative position of the planets. Sahk is created by bundling black vinyl sheets that were used to cover the ground during farming season, then compressing them into tempered glass panels. The circular panel is then divided into four pieces, in proportion to the size of the earth, the sun and the moon. The four parts of Sahk examine the interaction of relationships based on metaphorical calculation rather than the sum of time, distance and space.



House(s)

Mixed media, Dimension variable, 2017

Separated by a wall without doors, it is unclear whether the space exists as one or two houses. Though the boundaries are ambiguous, the space remains open as one can see through the geometric shapes cut out through the walls.



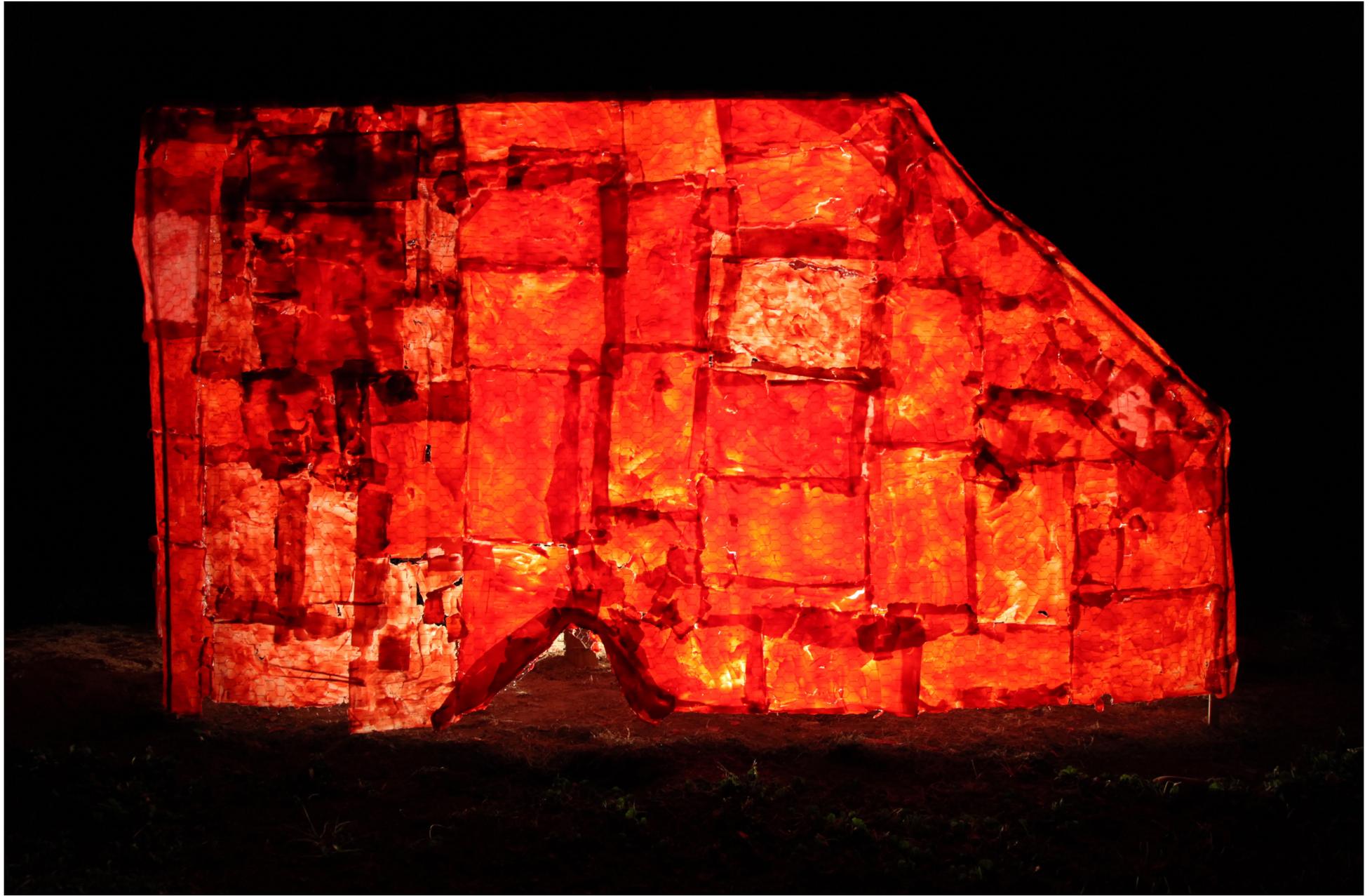


## Caravan

Wax, Chicken wire, Wood, 260 x 150 x 180cm, 2015

Caravan was created while participating in the Triangle Workshop hosted by the Triangle Arts Association, a global nonprofit art institution in New York. When the caravan that was used for lodging was removed, only tire tracks were left where it once stood. Using boards made by lightly brushing melted wax and hardening it, the work recreates an imaginary caravan. Observing the slowly changing shape of the caravan as it melts under sunlight and cools at night with lights lit from inside, the work is presented as a comprehensive project in the form of installation, painting and performance.

@ Salem Artworks, Newyork, U.S.A



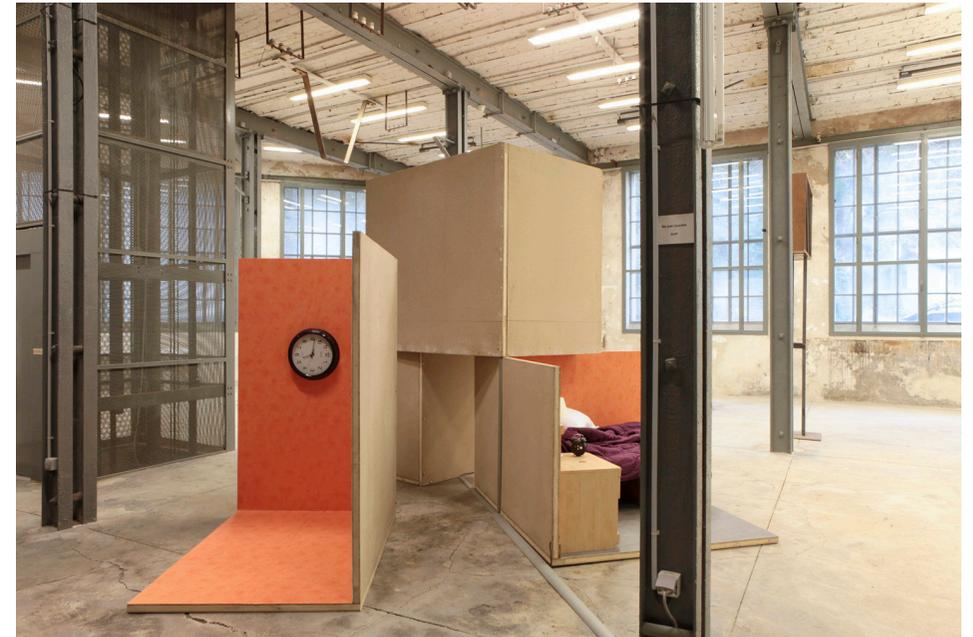


## A Sleeping Artist

Wire, Tape, Spray paint, Performance, 2009/2015

This performance first began in Sète, France. After first moving to France, it was difficult to differentiate people's faces, as well as buildings, so I frequently got lost in places. I felt as though I became a fish with a memory span of only three seconds. On the other hand, it made me feel like I was encountering a new world every day. Inspired by the experience, this performance involves roaming the streets wearing a custommade fish head mask as a way to meet and communicate with strangers.

@ Cité Internationale des Arts- Montmartre, Paris, France



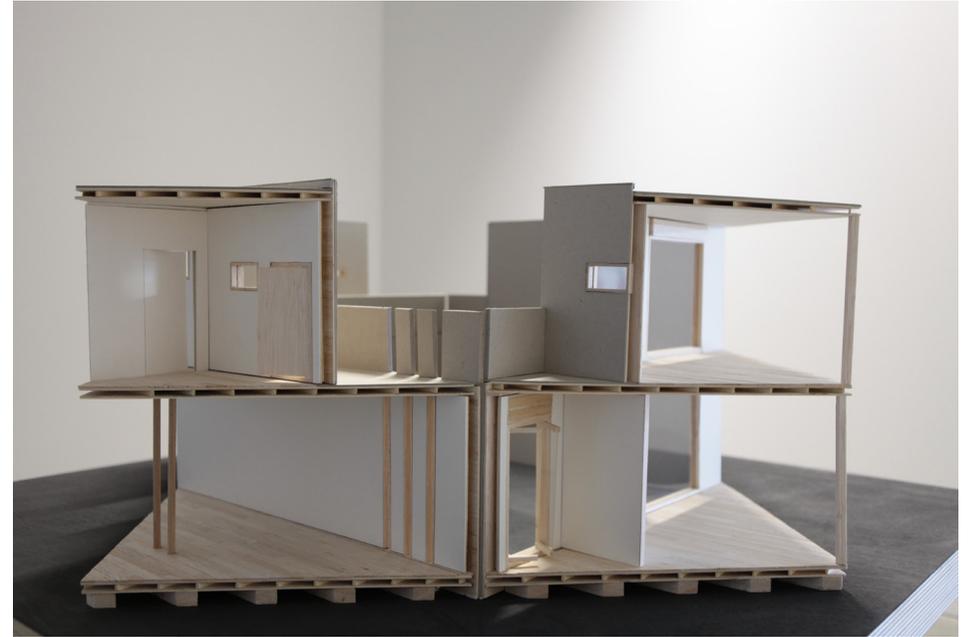
## Room

Mixed media, Dimension variable, 2013

Any individual space one encounters from birth is bound to be where two or more cultures converge with one another. It is in this space that the cultures of parent and child, of men and women, of society and family are brought together. The work features a room cut in half, which is then divided into four sections. There is no division between top and bottom, and the room becomes a space of many narratives with items previously owned by people of all ages displayed on the built-in cabinets. The owner of the room is unspecified and maybe male or female, an adult or a child.

@ Creux de l'Enfer Art Center, Thiers, France





Nosiam

Balsa, Wood paper, Grey paper, Wood, Pencil lead, 120 x 120 x 50cm, 2012

Nosiam is maison, the french word for “house”, spelled backwards, but also signifies house with the Chinese character am. In Nosiam, the interior and exterior spaces are turned inside out, rendering the conventional way of life meaningless. With its interior space without a ceiling and exterior space covered with wallpaper and hardwood floors, the work encourages the viewers to imagine life at a new angle.



### Out of the Mask

Straw, Hanbok, Beoseon, Jipsin, Ki, Performance, 2012

This performance aims to free objects from their given significance, symbolism and social standards, while imbuing new meaning. One object was selected from traditional Korean and Africa's Beninese culture respectively, then the two were merged together to create an entirely new object. This performance was presented at three different locations, including the Institut français in Benin.

@ Institut Francaise, Cotonou, Benin



Crane  
Bronze, Polyester paper, 80 x 65 x 67cm, 2011

The head of the crane is made in bronze, and the body in paper. The opposite nature of the materials changes the general perception and significance of a crane. The head in heavy bronze inevitably falls on the ground while the body folded in light paper points up in the air. As a result, it is impossible for the crane to fly.

**Room in the Age of Airbnb, or,  
How to Survive like a Fish Out of the Water:  
On Ye-Eun Min's Artworks**

**Yung Bin Kwak**

“Furniture is...like sculpture  
which is always added to the human figure.”

- Robert Venturi

“Nearly every epoch would appear, by virtue of its inner disposition,  
to be chiefly engaged in unfolding a specific architectural problem:

for the Gothic age, this is the cathedrals;

for the Baroque, the palace:

and for the early nineteenth century,

with its regressive tendency to allow itself

to be saturated with the past:

the museum.”

- Sigfried Giedion

“Belong Anywhere.”

- Airbnb

In 1939, Walter Benjamin wrote an essay, entitled, 'Paris- the Capital of the Nineteenth Century.' As is well-known, it was an exposé, or a summary of his incomplete magnum opus, *Das Passagen-Werk* or the Arcades Project. Despite some significant differences between this later version in French and the original draft of 1935 written in German, both are guided by a central insight- a global as well as historico-philosophical idea that the series of cataclysmic vicissitudes befell Paris (ranging from the reign of Louis Philippe to the Paris Commune in 1871) were not so much exclusive to France as what fundamentally traversed the 19<sup>th</sup> century Europe in its entirety, as a prism if you will.

At one point in the essay, Benjamin notes that, with the advent of "the individual (le particulier)," an opposition between places for dwelling ("les locaux d'habitation") and those for work ("les locaux de travail") occurred for the first time. Situating this tension in the time of Louis Philippe's reign, along with the period of the French Industrial Revolution in the 19<sup>th</sup> century, Benjamin argues that "the interior," as the equivalent of the already waning individuality and interiority, began to be constructed as a fantasy or what he calls "the phantasmagoria of the interior" ("les fantasmagories de l'interieur").

Is Benjamin's discussion still viable? What is "the interior" or 'a home' in the age of telecommuting or 'work at home,' when distinctions between places to live and those to work have become virtually pointless with the help of unprecedented telecommunication technologies? What is a 'house' in the age of globalization, or rather, anti-globalization (e.g. "Go Back to Your Home!") in which travel and migration intermingle, and as such, have become an object of rigorous interrogation? How do we tell a house from a room, or the inside from the outside? Does a house remain a house when, as the Airbnb commercial famously asserts, we can "Belong Anywhere"?

Straddling both Korea and France, Ye-eun Min is an artist whose artistic oeuvre continue to re(de)fine these questions aesthetically, that is, by weaving materials of bodily perception. *Unpredictable Invisibility*, Min's recent solo exhibition at the Alternative Space Loop (Seoul), constituted a significant occasion where one could genuinely appreciate the intriguing trajectory of artworks she has produced with a host of variations over the past ten years in more detail.

In the following, I will explore Min's works more methodically, taking <*Unpredictable Invisibility*> as a prism. Sidestepping conventional metaphors of 'hybridity' or 'mixed-blood,' we will critically investigate her oeuvre as to the questions of the interior and the exterior, the wall and the border, and, last but not least, habits and habitats. In doing so, we will mull over some fascinating implications Min's idiosyncratic career provides for the 21<sup>st</sup> century Korea and abroad.

## What Is a Room When the Inside Is the Outside?

Arguably the central work of the exhibition, *Lavihamamahayunchuhappyj33atomausepponssugizetteblackbyungddoungkkeong...* (here after abbreviated as *RABIHAMAHA*) (2019) is literally a house torn in pieces. In each of these scattered corners, all of which lack doors, ceilings, and floors, there are a series of clocks, lights, and furniture, either dangling or hung upside down. Its preposterously long title is in fact a slapdash list of online ids and the people from whom the artist bought the abovementioned items.

To be more specific, *RABIHAMAHA* is a refined version of a series of works Min made in the past, ranging from *Nosiam* (2012) to *Room* (2013). In these works, the conventional relationship between the inside and the outside, or up and down is overturned, albeit abstractly. The idea of room or a chamber of which they partake was of a kind in which cultures of parents and kids, male and female, and society and home would intersect, with gender and age distinctions in flux. These unclear borders of space persisted four years later in *House(s)* (2017), where two distinct spaces were divided by walls without doors. Taken together, all of these works belong to the genealogy born of *Furniture House* (2013-).

This last work in particular deserves our scrutiny not only regarding *<Unpredictable Invisibility>* but also as it is arguably representative of Min's entire oeuvre at its most suggestive. As the deceptively blunt title amply suggests, furniture in this work is not so much installed in the house, thus reinforcing privacy of home as usual as exhibited toward the outside, constituting walls or rather, the house itself. As a result, the boundary between the inside and the outside is rendered as ambiguous as, say, a Möbius strip. One can recall M. C. Escher but that is a rather lazy reference. The real, genuine references from the contemporary, which allows *Furniture House* to operate as an artwork lies elsewhere

. One of them is Goshiwon or jjokbangchon, literally dubbed as "cubicle villages." Arguably the most budget conservative living spaces in contemporary Korea in the age of the so-called "I Live Alone", their interiors are mostly stuffed with IKEA furniture and Daiso products, well-known for being always available and easy to put together (or disassemble). One can readily summon, for example, Do Ho Suh's fabric home installations, or hark further back to Claes Oldenburg's 'soft sculpture' in the 1960s. And yet again, they do not forge Min's proper references. (We will meet another Oldenburg shortly to be sure) The genealogy in question, i.e., the one from *Furniture House* to *RABIHAMAHA*, is rather strictly coextensive with the historical circumstances in the age of Airbnb wherein "the interior" has transformed into something no longer interior, or rather "imploded" from within, along with the hundreds of thousands of "interiors" already exhibited online search boxes at will.

As to the Korean situation, however, we should be more specific. For one should not only mention a variety of real estate apps like DABANG, JIKBANG, and HANBANG (along the lines of Zillow, Realtor.com, and Trulia) but also a series of lodging apps such as 'YOGIYO [Right Here]' OR 'YOGIEOTAE

[How about Here?]- some of which, as it turned out, were part and parcel of the extensive online cartel of the so-called 'Molka' or secret cameras in which thousands of people engaged in sex were recorded inside the putatively private rooms, only to be distributed for online viewing. Besides, the fact that most people appearing in these obscene videos are not professional actors or actresses but ordinary citizens, and further, that they are (perhaps still) not aware of their presence in them, is crucial. For, on the one hand, their 'private' behaviors circulated online via vast networks of web-hard are hardly 'public' in traditional sense. On the other hand, the allegedly 'interior' space in which they made love can no longer guarantee 'private intimacy.'

It is perhaps far from a coincidence that Yang Jin-ho, one of the men who became a billionaire in this peculiar process and later got convicted for domestic violence against his wife as well as his employees, was the CEO of a company called 'Korea Future Technology', making robots. Still, a blind emphasis on this temporal aspect could result in a no less myopic negligence of works in the past resonating with Min's work in question. In 1964, for instance, Claes Oldenburg showed *Bedroom Ensemble* at Sidney Janis Gallery in New York, capturing the irony implicit in the interior as an object of exhibition. While often lumped together with the works of Marcel Broodthaers and Michael Asher under the rubric of the 'Institutional Critique,' a critical enterprise devoted to gallery or museums as material institutions, this work must be distinguished from them as it renders gallery exhibition spaces indiscernible not only from adjacent offices but also interior spaces like bedrooms. On the other hand, one must mention works like *Journal Piece* (1976), John Knight's art project of mailing unsolicited popular magazines to a group of people's houses. Infiltrating into their living room, coffee tables, bath room and garage, Knight's work served to affect and transform the interior or private spaces.

Min's works continue this lineage while transmogrifying it. The updates she performs, however, are far from a simple reflection of increasing universalization of international travel or acceleration of visits diverse ethnic groups get to pay to each other's houses. Most importantly, they do not merely show the inside of a house we are scheduled to drop by in advance; rather, they show the inside as that which makes visits and trips possible in the first place, i.e., its visualization kickstarts the journey itself. Is this inside the same inside as we know of? This is the core question Min's oeuvre raises. The interior of the space we get to stay via Airbnb is enclosed by walls and as such remains strictly invisible. At the same time, however, this inside is supposed to be visible, rendered transparent to global customers' penetrating gazes from without as clearly as possible. As the virtual icing on the cake, the so-called 'Molka' or secret cameras now potentially embedded in any rooms on the planet, makes walls practically nonexistent if not translucent.

Impressive in this regard is *Nosiam* (2012). The title of this work comes from 'maison,' French word that signifies a house. The artist changes the order in reverse, however, and replaces the last syllable 'am' with a homonym in Chinese character (庵) which means a hut. Nonetheless, this house lacks a ceiling while the outside space is covered with wallpapers and floor commonly used for the inside. That is, the work itself is in reverse, not unlike the title- or,

rubber gloves turned inside out. Are the latter, which get wet after doing dishes, still rubber gloves though? That this work in which the act of inversion operative in the title in terms of language is here applied to the plastic dimension was made around the time when Airbnb drew global attention, and, more symptomatically, a kind of a 'model home' or a 'show house' ('model house' in Korean expression) made up of balsa trees and hardboard papers, is far from coincidental.

### **Room in the Age of Airbnb, or, Between House and Shell**

This model home or show house constructed by Min is, I argue, literally the model or matrix of home of our time. And the question this work embodies is simply this: 'Is a house still a house?' Or rather, 'what is home now?' Put differently, what if the triumphant motto of Airbnb, that now we can live any place in the world, is none other than the idea that no home is the same home we knew? Interestingly enough, Walter Benjamin wrote that "[t]he original form of all dwelling [Die Urform allen Wohnens] is existence not in house [Haus] but in the receptacle or a shell [Gehäuse]." In fact, "[i]n the most extreme instance, the dwelling [wohnen] becomes a receptacle" instead of living in a genuine house. Wondering if any other time period other than the nineteenth century was pathologically obsessed with spaces for dwelling, he enumerates "pocket watches, slippers, egg cups, thermometers, playing cards" as evidences. When such cases are lacking, adds Benjamin, people made "jackets, carpets, wrappers, and covers" instead. According to this prescient German critic, however, even such shells or casings have "disappeared" while "dwelling has diminished." But how and why? As the hotel rooms replaced the house for the living, crematoriums served to play the role of, say, cemetery.

How does a house [Haus] turn into a receptacle [Gehäuse]? Where does the obsession with the latter come from? Put differently, how houses become something other than themselves? As an answer to these questions, Benjamin pinpoints "porosity and transparency, tendency toward the well-lit and airy" among architectural tendencies of the twentieth century. Exemplary here is the Crystal Palace of the U.K., i.e., a glass building. What is a glass building if not an architecture in which walls no longer operate as walls, or the interior is exposed to the outside to the point of not being the interior anymore? In this precise sense, Benjamin's analysis paved the way for the age of Airbnb *avant la lettre*.

In a note prepared for *Come to My Place* (2015), Min wrote that the work functions "literally as a receptacle [그릇 geureut]" which stores cultural identities one touches, collides or intermingles with, and gets separated from. "Though the English phrase *Come to My Place* does not correspond to its

Korean title *Come to My House for Fun*,” adds the artist, “such disparity makes room.” Essentially a scene of an Italian coffee pot, a steamer, “a saucepan one can discover anywhere in the world,” along with a square-shaped white rice, just about to enter the oven or fresh out of it, on which the phrase “COME TO MY PLACE” is written with rice colored by oriental soy sauce, this work, I argue, captures the oscillation between the house and receptacle. *Breathing Space* (2016), *Being* (2017), and *Hidden Image* (2017) are Min’s other works in the same vein. Not unlike in *Come to My Place*, the boundary between receptacles and stuff that gets stored in there is fuzzy at best while lines between the inside and the outside, visibility and invisibility, and transparency and lack thereof are no less ambiguous.

Though each balloon in *Breathing Space* is transparent, the sum total of balloons the artist allows viewers to create at will amount to an opaque membrane, if not a wall per se. These “transparent balloons,” Min writes in her notes, “show surroundings while hiding people who enter [the space created by the balloons].” Worth noting here is that what serves to divide the inside and the outside is oval-shaped balloons rather than, say, a wall. (Imagine Donald Trump would erect a wall of balloons on the border between the U.S. and Mexico) Here spectators are situated not so much inside as *outside* of each balloon. Nonetheless they find themselves *within* the space created by a group of balloons. The inside at stake here, to be sure, does not serve to constitute the inside and the outside in conventional sense, nor does it play the role of a genuine border. (*Beach Ball House* (2018) is another variation in which a sphere (3D) is replaced by a circle (2D), only to become none other than a wall. From the beach ball as the figurative embodiment of the quotidian space suspended, along with an extension of the ball(oon), the artist eliminates volume, and leaves the circle as a two-dimensional figure, before using it as a wall through which to see people in the streets) *Being* is made up of a series of egg-shaped objects one could find in a science fiction film such as *Alien* (1979). Each of its object has a small hole. When one gets close to this orifice to peek inside, however, the view is blocked as the viewer gets in the way of light. Instead, when one either spins or shakes the object, she can hear some sound from within. It is precisely in this sense that the inside or something in there “exists” [“있다 itdah” or “Il y a” in French, is the original title in Korean] as that which is not visualizable but merely audible. What about *Hidden Image*? This work comprises eight wooden bars, stacked in a way that “shows or hides” the object or a spectator entering its interior space, depending on the angle, height, and lights installed inside with different keys. The line between hiding and revealing, concealment and exposure is rendered here in a deceptively facile, intuitive fashion. Still, both are not so much clearly distinguished in a zero-sum game as intermingled on a continuous line, albeit with different intensities.

These works are strictly coextensive with the contemporary historical conjuncture in which walls are no longer walls, or the inside obscurely overlaps with the outside.

## Surviving like a Fish Out of the Water: Translating Habit(at)s

Compared to the works we have explored thus far, there are a group of Min's works which seem to stand out as oddballs. *The Journey of Fish* (2009/2015), *Crane* (2011), and *Animals* (2012) are such works in which animals are explicitly foregrounded. *The Journey of Fish* is born of the artist's repeated experience of getting lost in France and mistaking French friends or simply being unable to recognize their faces, after which she wondered if she were fish whose memory is said to last only three seconds. *Crane* splices bronze and paper, while *Animals* joins hard stone with a tail made up of animal hair. How can we read these seemingly disparate works in line with Min's other oeuvre?

In a nutshell, these works engage with the issue of translating habitats or habits. Let's take *The Journey of Fish* in which the artist in plain clothes walked about and eventually slept in the gallery. With a mask of fish on her face, in a size one could readily find in a theme park for kids, she seemed nowhere close to real fish. What we encounter here is the issue of survival or the awkwardness of an organism plucked out of its original "habitat" as the work stages the well-known phrase, "a fish in the water" in reverse. If Min's work remains intriguing, it comes from her refusal to lock this kind of problem into a conventional binary opposition of 'native vs. immigrant' implicit in the figure of a 'foreign student struggling to adapt.'

This peculiar aspect has to do with the artist's own formative experience. Her parents had studied in France before they returned to Korea. Min later followed her parents to study in France only to realize some of the verbal phrases she used to repeat in her childhood were grounded in France rather than Korea. With this mind, we begin to see how *Crane*- whose heavy bronze head is touching the floor while its light body of paper (reflecting Korean cultural "habit" of making 'paper cranes') is virtually floating in the air- embodies the weight either gained or lost during the process of migration between Korea and France. Similarly, *Animals* partakes of the same series under the rubric of 'time-space of taxidermy' as it visualizes organisms which survive displacement or migration out of their proper habitats without decomposition.

*Out of the Mask* (2012) comes closest to this question of survival or 'life and death,' accompanied by the translation of habit(at)s. This performance work took place in Benin, Africa where the artist put on a winnow or "ㄱ] ki" on her face like a mask while wearing Korean traditional dress, socks and a pair of shoes. As she covered her entire body with an African coat of straw, Korean items remained virtually invisible. What is striking in this case was that she had to risk her life. As her performance was essentially an attempt by a female foreigner, trying to translate an act of a male shaman in a male-oriented society of Benin, Min was given a warning that it could lead to her own death. To make matters worse, she did hear a news of a young Benin artist who recently died minutes before the performance, as if it were today's weather. This otherwise exceptional episode accounts for the ways in which migration of habitats or

habits often leads directly to the issue of life and death. In contrast to the threadbare metaphors of 'salad' or 'bibimbap' which often paint translation or the hybridity discourse as a rosy fantasy, this work dyes them in bloody red color.

### **Life and History Between Thickness and Transparency**

The ash box of *Trans-migration* in this exhibition summons this shadow of death acts of translation often accompanies and translates it materially. On the one hand, this transparent ash box made up of resin continues the motifs of 'a wall that is no longer a wall', 'a receptacle without its contents', or the indiscernible borderline between the inside and the outside. On the other hand, this work inscribes the transition from one state to another, or translation as migration onto the register of time rather than that of space. For instance, the blisters captured at the heart of *Trans-migration* are crystallized oxygen from wood powder caught during the process of oxidation. Upon scrutiny, they correspond to another irony of the work, i.e., that the element of resin in the ash box suspends decomposition of wood powder while the ash box itself stands on top of fine charcoal powder, which is nothing but another state of wood or trees. That is to say, these two powders are reducible to wood in the last analysis. Still, while one is suspended inside of the ash box, another is to disappear in the subtle air current spectators create.

These disparate states of time, or rather, distinction of material states sustained by different speeds are operative in *Single Slit* (2019) as well as *New Moon* (2019). In the former, powder made up of wood furniture is suspended by resin across different metal plates. In the latter, cheap black plastic bags are suspended between two glass plates, visually replicating the phenomenon in which moon is rendered black or invisible when it is suspended between sun and earth. The real kernel of *New Moon*, however, consists in these vinyl plastic bags. As that which can withstand decomposition for three or four hundred years, these bags stand for duration or survival. Nonetheless, this survival is miles apart from the positive idea of 'life' in opposition to 'death.' As is well-known, Martin Heidegger links dwelling [Wohnen] to (human) existence as a mortal being. With this sense of dwelling in mind, it is hard to regard the survival of plastic bags or their occupation of a space called Earth for several hundred years in terms of 'dwelling.'

This subtle distinction between survival and dwelling strictly resonates with a group of works Min created in which the inside and the outside no longer play their conventional function. At the same time, one can translate this motif in terms of defiant traces refusing to disappear, or life as differing modes of duration as *Caravan* (2015) and *Let There Be Light* (2017) emphatically attest to. Made when Min was chosen as one of the artists in the Triangle Workshop in New York, the former is a virtual caravan. With a series of plates on which melting wax was repeatedly placed till hardened, this work captures and

reanimates traces of melting wax when the latter is exposed to day light before returning to its solid state at night. Illuminated by the light inside the caravan at night, these traces testify temporal aspect of space. On the other hand, *Let There Be Light* partakes of another lineage of temporality, i.e., origin and destination, or alpha and omega as the ash box in *Trans-migration* vividly manifests. In particular, *Let There Be Light* foregrounds the famous phrase from the Bible in neon light, on top of red clay in Myanmar, one of the World Cultural Heritages. The tension between the two is the one between cosmological time and historical time. Min's interest in origins as manifested in her early work *Adam and Eve* (2009) returns here in full swing. the time of human species or her History vis-à-vis cosmological time appears ridiculous if not in vain in this work. As such, it creates a fascinating contrast with the idea of History as secular traces (e.g. RABIHAMA's awkwardly long title), along with the illegible traces of different languages in *Common Language*. In what sense?

The idea that History of human beings is nothing but a heap of vain organisms destined to become dust is not different from the conventional idea of translation, in which rubbles of misreading are fated to evaporate before the Origin as intention. As *Common Language* powerfully demonstrates, however, accumulation of such translations leads not so much to transparent inner mind or a clear origin as opacity. In fact, as the ash box of *Trans-migration* eloquently illustrates, even transparency has a kind of thickness. (As we discussed earlier, this tension between transparency and thickness was given an additional twist in *Beach Ball House* which eliminated volume from sphere, thus reducing it to a two-dimensional circle)

### **Outro: 'Mauvais Pas'**

Let me close my extensive musings with *Happy Flags!* (2017), another work of translation or trans-migration by Min. At stake here is 'Poong-eojae [豊漁祭]' or a ritual for a big catch of fish', one of the 'Important Intangible Cultural Properties' of Korea. As can be easily expected from the nature of the original ritual, the varying degrees of hues of death surrounding <Out of the Mask> and <Trans-migration> are virtually minimized here. Min made 300 flags with bamboo poles and set them up near a fishing village in Marseille, France. And due to the six vibrant colors including 'Ohbangaek' or, Five Cardinal Colors, plus green in place of black, many of these flags resemble some national flags of European countries when seen in distance. Provided one regarded the Korean ritual as the so-called 'original,' this optical illusion would readily amount to an indisputable 'misreading.' By offering the French villagers rationales behind the original ritual and her own performance in advance, however, the artist effectively did away with such hierarchical reading mechanism- or at least suspended it.

What merits our attention here is the peculiar name of the village where this work took place, i.e., 'Mauvais Pas.' In French, this term refers to a place (e.g. a cliff or a cape), an area difficult to climb or pass. Or, more metaphorically, it signifies an impasse or a difficulty. When one reads them literally, however, these two words can be interpreted as 'a bad step/move (mauvais pas)' or 'not bad (pas mauvais),' that is, two antagonistic- if not mutually exclusive- attitudes vis-a-vis the act of translation itself. Is (y)our life or History as an act of translation 'a bad move' or 'not bad'? My- and perhaps' Min's- wager is that, our life and History are bound to oscillate between these two poles.

## ***Winkel* and *Winke* - the art of Ye-Eun Min**

**J. Emil Sennewald / January 2017**

When we look at the works of the Korean artist Ye-Eun Min, we can see that they favor corners. Considering "Nosiam" or "Bedroom" it may be more accurate to speak of angles, for these two works particularly, since the corners of the houses and rooms have been turned inside out to make angles. And yet, through this treatment that suggests showing everything, they become corners and crannies. Let's say that the work of the artist consists of assembling corners. Or more precisely: to show what makes the corners. Her work is then a construction job, as in the construction of a building. She builds corners.

What is a corner? It is the result of the meeting of two surfaces, walls for example. More generally we could say that it is about the meeting of two faces whose corner signifies the summit. In mathematics the angle is defined by the intersection of two half-lines. Add the third dimension and we will have two walls facing each other, forming an angle. The corner would mean the top seen from the outside, the angle the one seen from inside the intersection. On a daily basis, we are used to saying the opposite: it is the corner in which children are punished. It is the angle, of the table for example, which one bumps into.

German also has two words for angle and corner: "Winkel" and "Ecke". The fields of meaning are quite similar, as they are in French, yet "Winkel", applied to the domestic space, in a way carries a nostalgic, rooted meaning. In addition to its geometric meaning, this term refers to the corner near the stove, where it is warm and into which we retire, seeking shade and tranquility. "Das Glück im Winkel" ("happiness in a corner") is the title of a drama by the German writer and journalist, Hermann Sudermann, which premiered on November 11th 1895 at the Burgtheater in Vienna. The naturalistic play, which deals with the conflicts between bourgeoisie and aristocracy, became quite famous. Its title today commonly evokes a life of retreat, without ambition, which is enough to find happiness in a corner, without seeking to go far in the world.

Let's stay in the corner of the German house, and look up to see what's in front of the stove. If it is a Catholic house in southern Germany or Austria, we will see the corner furnished with a home altar complete with crucifix and rosary: the "Herrgottswinkel". This "corner of the Lord" is installed facing the stove in the main room to protect the home. It does so primarily by reminding people who are present to carry themselves piously. Such a corner also existed in Russian peasant houses, where it is even closer to heaven: the "beautiful corner" on the ceiling housed the icon of the home. In 1915, Kasimir Malevitch alluded to this corner in a supremacist and ambivalent manner, when he exhibited his Quadrangle or black square in height, in an angle of the gallery. during "The Last Futurist Painting Exhibition 0.10 (zero-ten)" at the Dobychina Gallery.

This happiness in the corner and the corner of God, constitute places of domestic proximity that, each in its own way, refer to the faraway. If we return to the construction of these corners and thus to the construction of houses and housing, we should also consider Martin Heidegger and more particularly his text "Building Dwelling Thinking", of 1951. Here, we will again find the "Herrgottswinkel", "the "corner of the Lord" behind the common table", convened at the moment when the philosopher was seeking to exemplify "the self-sufficiency of the power to let heaven and earth, divinities and mortals enter in simple oneness into things "<sup>1</sup>

This is the only corner of which Heidegger speaks in this text: the corner of the Lord. It signifies a distant proximity and a power of persistence. He mentions it near death and the coffin and it is difficult not to see a certain withdrawal in this update of a late Black Forest romanticism. One has the impression that Heidegger is thinking, while building the world and living in his corner. A corner, however, that at each turn of the mind is filled with lands, languages and spirits.

It is such a corner that is demonstrated by the large cabin constructed out of used furniture by Ye-eun Min in 2014. Like Tadashi Kawamata, she turned a used object, full of stories, into a sculpture. Unlike the Japanese artist, she presents us with a cabin made of crannies, of places where things nest - sometimes perhaps the demons or *Genius* as the Romans named the spirits who watch over the fireplace.<sup>2</sup> Moreover, in other works, she summons in a certain way these spirits, as with the performance "outing of the mask", presented in 2012 in Cotonou, Benin. A little like "Cousin Itt" from the Adams family,

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1 Martin Heidegger, " Batir habiter penser ", in: *Essais et conférences*, translated from German by André Préau, Gallimard, 1958, pp. 170-193, ici p. 191

2 Cf. Giorgio Agamben, « Genius », in: *Profanations*, translated from Italian by Martin Rueff, Rivages Poche, 2006

a character entirely covered with hair, she summons masks and rites while moving them. As such, her work does not consist only in construction, but also in movement from one place to another. She does not just move furniture from houses, masks from tribes or fish from ponds - as in the "The Fish Trip" performance. The artist drives out spirits as one flushes out game, releases what has been repressed, in the corners and crannies of the buildings, furniture, or words.

When we hunt, we advance carefully, so as not to be noticed. We retrace the steps of our prey and once it is in sight, we do not shoot right away - we act in concert with our hunting companions. For this we do not use words, that would be too loud, too abrupt. We make signs. These are signs of prompting, of indication. We alert our hunting companion: Be careful! Game in sight! This signal is not intended to communicate a meaning or to recall the meaning of a symbol. It is made to carry the eye towards the event, towards a presence. It is known in phrases such as "to give someone a nudge" meaning that you have to give a very strong signal to someone who has not received it in more subtle form. The German word for this kind of signal is "Wink". The equivalent sentence would be "Wink mit dem Zaunpfahl", which could literally be translated as "waving a signpost".

Returning to the text of Heidegger, we find the word "Wink" three times in the text quoted above. There is no need to look far in order to grasp that he has returned to a term that is central to his thought, and that he had already used in his earlier writings of the 30s and 40s, and especially during his lectures on Hölderlin. According to these thoughts, the artist is the one who transmits divine signs. She gives signs that are given to her, and it is language that gives them. Here, in the context of the trinity of Building Dwelling Thinking, these signs are expected. They are not in the way we expect a phone call. They are expected by the fact that dwelling is in the nature of being. The being in question is summoned by language, by his signs. The human being is mortal. He is also made signs, signified as much as signifier. So to dwell, as a mortal, is to wait for the signs. "Mortals wait for the signs of [the divinities'] arrival, and do not mistake the signs of their absence"<sup>3</sup> said Heidegger. He understands here that it is not a question of being given a nudge. The signs in question are generated by the notion of building where it signifies dwelling. As such they result from habitat existing as thought.

Ye-Eun Min does not use coarse signs either. Even if one could misinterpret the bronze head of her origami paper crane as if she were saying: the crane has a heavy head. It is true that this sculpture dating from 2011 is perhaps, (together with "a common language", superimposed in 42 different

languages), the most explicit of her works. Both give signs that living between cultures and languages is not merely very international. It is also confusing, if not disturbing or disorienting. They demonstrate that this sometimes provokes the desire to retreat. To observe from one's corner how the fog rises. To see with horror how the crane's head, advancing too abruptly from Asian culture towards European culture, is petrified. When made of bronze, the favorite material of modern European sculpture, the head becomes so heavy that it falls. Glued to the ground in this way, it remains motionless. And yet, in this position, it also becomes a pretty pedestal. A base on which the crane, sign of luck and happiness, can stand.

What about *Winkel and Winke* in the work of Ye-Eun Min? Does she give us a sign so that we can hunt down our anxieties of the unknown? Does she invite us to dare to come out of the corner? She offers us a creolized reading of her work, taking into consideration a multiplicity of cultures and languages. She builds these corners where domestic men and genii nest side by side, looking, eyes wide open, at the world. Her works give us even more signs. They give us awakening in relation to the ambiguity of habitat: by dwelling in a building, it lives in us. And it's exactly through this sign that we will understand that staying in the corner is not an option.

To build is to dwell and to dwell means to inhabit as well as to stay. To stay also tells us that it is temporary, that we must leave. To Leave in order to come back. To return to find the corners changed. This is where the work of this artist opens another perspective. She teaches us that to dwell in the world is to survey its lands starting from the corners which are inhabited, if not haunted by spirits. In *the Herrgottswinkel* of Ye-Eun Min multiple genii are nesting.

For there to be a world we must first learn to live in it, of course. We must also do with the multitude of spirits present. The artist does more than give us a sign, to show us, how we learn to arrange these corners. The artist builds, erects through what is around her, what is needed in order to learn how to act through corners. And it is in this way, by this practice of assembling rather than building, that to dwell is incarnated - as installation or performance - as being in the very nature of the action. A free movement between corners, crannies and signs, of which we can not be spared, which, in our capacity as being-in-the-world, we cannot economize.

YE-EUN MIN  
yeeun.min@gmail.com  
yeeunmin.net

2012 Ecole Superieur des Arts Clermont Metropole M.F.A.

2010 Ecole Superieur des Arts Clermont Metropole B.F.A.

## **EXHIBITION**

### Selected Solo Exhibition

2019 Unpredictable Invisibility, Alternative Space LOOP, Seoul, Korea

2018 Beachball House, Gallery644, Seoul, Korea

2015 Sens Dessus Dessous, Korean Cultural Center, Paris, France

### Selected Group Exhibition

2020 Questions for Now, Incheon Artplatform, Incheon, Korea

2019 Made in Gueveneux, Minoterie21, Peillac, France

2018 Artists On The Move, MMCA Goyang Residency, Goyang, Korea

2017 Another point of sight, Seoul Art Foundation, Seoul, Korea

2017 Golden Dream, Marronnier Park hall, Seoul, Korea

2017 De la nature des liens, Cabane Georgina, Marseilles, France

2017 Ita, Ita, Ita, Cheonan Arts Center, Korea

2015 Lunes Revolues, Cite Internationale des Arts, Paris, France

: hors-les-murs of the exhibition " Le Bord des Mondes", Palais de Tokyo, Paris, France

2013 Tropisme(s)4, Chanonat, France

2013 Plasticiens du Puy de Dome 2013, Domaine d'Auvergne, Clermont-Ferrand, France

2013 Les enfants du sabbat 14, Creux de l'enfer Art Center, Tiers, France

2012 Sortie du masque, Institut Francais, Cotonou, Benin

2011 Bruits et chuchotements, Chapelle de l'Hopital General, Clermont-Ferrand, France

## **PROJECT**

- 2020 "Because Not Everything Is Apparent", Triangle Arts Association, New York, USA
- 2012-2019 Invited " Shelter Project", Minoterie21, Surpporting by Deirection Regionale de Affaires Culturelles Bretagne, Foundation National Graphic Arts Plastics, Peillac, Emmaus
- 2017 Collaoration with dancer, " City Travelers", Sejong Cultural Center, Sejong, Korea
- 2017 COA project " Myanmar", Hana Tour Culture Foundation
- 2016 "Breathing Space", Cheonan City hall, Cheonan, Korea

## **RESIDENCY&WORKSHOP**

- 2020 Incheon Artplatform, Incheon, Korea
- 2019 Triangle Arts Association Residency, New York, USA
- 2018 National Museum of Modern and Contemporary Art, Korea Residency Goyang
- 2015 " 2015 Triangle Artists Workshop", Salem Art Works, New York, USA
- 2015 Cite International des Arts Residency, Paris, France
- 2014 " 2014/2015 Notable Artists", Korean Cutral Center, Paris, France
- 2011 Scottish Sculpture Workshop Residency, Scotland, UK

## **AWARD&GRANT**

- 2019 Grants, Asian Cultural Council, New York, USA
- 2019 Selection " 2019 artist Alternative Space LOOP", Seoul, Korea
- 2017 Grants to exhibition, Jeune Creation, France
- 2017 Selection " 2017 Chungnam Rising Artist", Chungnam Arts and Culture Foundation
- 2016 Grants to International creative activity in visual art, Art Council Korea
- 2015 Cite International des Arts Winner artist, Paris, France
- 2014 " 2014/2015 Notable Artists", Korean Cutral Center, Paris, France
- 2013 Grants to creation, Direction Regionale des Affaires Culturelles Auvergne
- 2012 Grants to exhibition, Clermont Communaute