



SHIGA Lieko

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ごあいさつ

Message from the Organizers

東京都と公益財団法人東京都歴史文化財団 東京都現代美術館トーキョー アーツアンドスペースは、国内の中堅アーティストを対象に、海外での展開も含め、更なる飛躍を促すことを目的に、2018年に「Tokyo Contemporary Art Award」を創設しました。

本賞の選考は、アーティストのキャリアにとって最適な時期に支援を提供する必要性を重視し、選考委員のリサーチやスタジオ訪問により、制作の背景や作品表現への理解を深めた上で行います。3回目の選考により、志賀理江子と竹内公太の2名が選出され、受賞者には賞金の授与のほか、受賞翌年の海外活動などの支援、最終年の東京都現代美術館での受賞記念展の開催など、複数年にわたる支援を行いました。

支援の一環として作成された本書は、アーティストのこれまでの作品やプロジェクトを紹介するとともに、海外活動などを経て制作された新作も収録し、その活動を国内外に発信することを目的としています。

本賞による支援が、受賞者の新たな展開のきっかけとなり、躍進の一助となることを願います。

最後になりましたが、本賞を運営するにあたり、多くの方々に多大なるご協力を賜りました。心より御礼申し上げます。

主催者

Tokyo Contemporary Art Award 2021–2023

[受賞者]

志賀理江子、竹内公太

[主催]

東京都
公益財団法人東京都歴史文化財団 東京都現代美術館トーキョー アーツアンドスペース

[選考委員]

ソフィア・ヘルナンデス・チョン・クイ
(クリストインディュート・メリーディレクター)

住友文彦
(アーツ前橋館長/東京藝術大学大学院准教授)

高橋瑞穂
(CHAT/Centre for Heritage, Arts and Textile) エグゼクティブディレクター兼チーフキュレーター)

キャラロ・インハルル
(北京中間美術館ディレクター)

鷲田めるる
(十和田市現代美術館館長)

近藤由紀
(トーキョー アーツアンドスペース プログラムディレクター)

*肩書きは2020年選考会実施時のもの。

[選考会運営事務局]
特定非営利活動法人アーソニシアティヴトウキョウ [AIT/エイト]

*Position and titles current as of the time of the 2020 selection process.

[Selection Committee]
Sofía Hernández Chong CUY
(Director, Kunstinstitut Melly)

SUMITOMO Fumihiro
(Director, Arts Maebashi / Associate Professor, Graduate School of Tokyo University of the Arts)

TAKAHASHI Mizuki
(Executive Director and Chief Curator, CHAT/Centre for Heritage, Arts and Textile)

KONDOK Yuki
(Program Director, Tokyo Arts and Space)

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Where that Night Leads

A Flat, Pitch-dark Night
The beautiful undulating coastline facing the Pacific Ocean. Pine forests that provide pleasant shade while struck by the sea breeze. That was where her studio stood. She was offered a place to live in exchange for becoming a photographer for the community's annual events. It was located in the southeast of Miyagi Prefecture, known as Kitakama. She learned about the history of the area from the stories of residents who belonged to the neighborhood association and even used them as the basis for her work. From her studio, she could see several familiar faces every day, waving their hands widely as their eyes met. So many precious, indescribable memories took place in her life there, but on March 11, 2011, the black undulating waves suddenly swept everything away.

Once, she wrote the following email to a friend concerned about her safety in the wake of the earthquake.

Aftermath of the Earthquake

"... For a brief moment that day, time, life, death, all emotions, and senses of value collapsed, and everything that had been there became perfectly flat as far as the eye could see. Then, it snowed heavily and pitch-dark night fell. As I learned from the radio that hundreds of bodies had been found along the coast, and as news of the accident at the Fukushima Daiichi Nuclear Power Plant, only about 80 kilometers away from here, was aired repeatedly, I prepared myself for all kinds of events on the ground, which continued to shake. Feeling like I had been physically torn apart, I was comfortably numb to everything that was going on. (...) Wasn't I always looking for this "comfortable numbness" through the act of photography? But on the night of the earthquake, I was made distinctly aware of the massive disparity in my intentions by the worst kind of disgust: nothing but fear and nausea. Even still, I did not want to forget that precious instant: the perfectly flat, pitch-dark night. Panicking with the thought of the last moments of all those who had lost their lives, I think I swore it to myself at the time. But something more significant than my oath swept over me afterward, bearing a feeling as if time were rewinding; every sense of value suddenly erupted out of the world of uniformity, utterly overwhelming me. And that is why I always look for where night and day ought will lead to."

SHIMIZU Chitatsu [Nobokoro, AKARAKA Art Publishing, 2012, pp. 192-194.]

Amid a new disaster, the coronavirus pandemic, we have passed the tenth anniversary of the Great East Japan Earthquake, and we still find ourselves in a mist awaiting the positive turnaround we had all hoped for over and over. So, I ask once again, Where does that night lead?

Roots of Guilt / Déjà Vu in Post-war Japan
Born in 1980 in Aichi and growing up in its suburbs, Shiga Lieko recalls the beginning of her photographic practice: "The affinity between myself, who grew up in a safe, clean and convenient living environment that developed in an era akin to the end of modernity, and the camera, which could capture the reality before me and allow me to hold an image of it simply by pressing the shutter button, was extremely uncompromising in its potential for violence." Ever since she picked up her parents' auto-focus compact camera as an adolescent, she has been absorbed in playing with the world in photographs. But it also left her with a feeling of guilt, an uneasiness that always appeared unpredictably in her photos. In other words, it has forced her to confront a world outside of her control—a reality very different from the world she expected. In 2008, while searching for a new relationship with photography, she came across Kitakama and moved there after being given the role of "resident photographer for the village." Settling down in the community, she has taken on the role of documenting the annual events in the village, found the juncture between herself and the land based on her relationships with the people she met, and spent each day immersing herself completely in the images that emerged there. It was not an arbitrary act of forcing her subjects into her photographs, but an attempt to learn from the people of the region, deepen her relationships with them, and become an active vessel for the images that emerged. Moreover, it may have been an act of reducing, if not altogether eradicating, the "potential for violence" that had previously connected her to a camera.

That perfectly flat, pitch-dark night. Everything became horrifically equal under the water. Such a perception may even resemble a notion about the beginning of the world, and sense of trial-and-error approach for survival but various economic policies under the guise of "reconstruction." Coastal areas were nationalized, and the land could no longer be inhabited or cultivated. In Kitakama, where she resided, the construction of a comprehensive resort complex centered mainly around a beach was also proposed because of its proximity to Sendai Airport. A massive breakwater separating the sea from the land was built along 40 km of coastline, and the Reconstruction Road, which runs through the affected area from Amori to Fukushima and leads to the Tokyo metropolitan area, and colossal shopping malls were constructed one after another. Meanwhile, those close to her took their own lives, even though they had survived the tsunami.

She once described it as "déjà vu of post-war Japan in fast-forward" and muttered, "Why do I feel so guilty about myself [in the presence of reconstruction]?" Perhaps the reason is because she witnessed with her own eyes the extent to which she had trampled upon various things, having been born in 1980, a period leading to the bubble economy that followed the high economic growth of the post-war period, and having been in an environment where she could enjoy its benefits, albeit unconsciously. From this point onwards, she has relentlessly tried to locate the root of her guilt in her madness and desires and, moreover, the correlation between modern society and the repression of the human psyche. "Born at the end of modernity, I am perhaps no longer in a position to allow everything to be as it was before. But it is an indelible fact that this karma and struggle are the catalysts for my expression. And so I am here, torn apart," she confessed. And yet, she appeared to be constantly in search of a starting point for change.

Before Losing the Spring
Recently, fishers of Tohoku have started to say, "With global warming, spring and autumn are disappearing, and all we have left are heat waves and severe winters." Hunters, too, speak out: "More than a decade after the nuclear accident, radioactive cesium is still present in fawns. I wonder if it still remains in the soil, grass and trees."

We humans may have already destroyed nature to the point of irreversibility. Her urgency, however, was quelled by the drawing mud urging her to "go deeper" and "go further." So, for several years, she has spent time talking to people, going through documents and uncovering the history lying deep within this stratum.

Using the medium of art, by which she saved herself, to draw in *nanumō kanumō*, meaning "anything and everything" . . . ? Although she asked various people what it really meant, each answer was different. One said it was a "sigh at the bottom of the deep sea," adding that it was "like an impression of something that had surpassed all imagination."

More than a decade has passed since the earthquake. She still remembers—like an old wound—the phrase "What can art do?" that was called out aloud in public immediately after the disaster. "Who uttered it and from what standpoint? I should retrospectively look back before the earthquake," she adds.

Using the medium of art, by which she saved herself, to draw in *nanumō kanumō* that leads back to that night, she has stood in solidarity with those who are without a voice and invisible. And before the shock doctrine,* still a rapidly changing movement, reaches completion as the final chapter in the reconstruction of Tohoku, she is seeking to create a platform in an art museum where the images expressed through photography and film actively engage the viewer. And as has always been, her studio is a space that quietly invites contemplation, allowing small dialogues to emerge. Having once dedicated her artistic skills to "photographing and documenting the village," she now directs her role as an artist, whose vocational mission is to "represent and question publicity" toward her contemporaries.

Nanumō Kanumō

From the road leading to the sea, heavy vehicles raised a cloud of dust as they returned after finishing their work. Large letters reflected on the windscreen of the trucks that formed a line. She involuntarily stopped the car and stared; it read *nanumō kanumō*.

Was it an utterance of sheer horror (*nanumō kanumō*, meaning "unbelievable") at the enormity of the disaster, or was it an expression of grief indicating a landscape turned to a wasteland where nothing remained (*nanumō kanumō*, meaning "anything and everything has gone")? Or was it a Buddhist prayer to command all beings (*nanumō kanumō*, meaning "anything and everything") . . . ? Although she asked various people what it really meant, each answer was different. One said it was a "sigh at the bottom of the deep sea," adding that it was "like an impression of something that had surpassed all imagination."

If such words akin to prayers are turned into actual steps, will this world become a "place that is more life-affirming"? By now, she is well aware that it is impossible to erase the terrors, distortions, wounds and pain completely. And precisely because she has experienced being thoroughly torn apart once, she began to believe with her own body that things come and go. The door of her studio is open, and the wind blows through it.

May you continue to recover, if not completely heal.

May you find strength from within, whatever the circumstances.

* A term coined by journalist Naomi Klein to denounce "disaster capitalism." Mihio Furukawa adopted this idea in her *Tohoku Shock Doctrine* (Yanamai Shuren, 2015), in which she points out that the shock doctrine is also rampant in the region.

True平真暗な夜

太平洋に面したいまでもつづく美しい海岸。海からの風を受けながら心地よい日陰をもたらす松林。そこに彼女のアトリエはある。住居は、彼女が立ち築いた中行事を撮影するひとと交換提供されたものだった。「北釜」と呼ばれる宮城県南東に位置する島の歴史的、文化的、社会的価値を学び、それを軸にした制作で取り組んでいた。通りの向いには、目が合うと大きく手をふる親しい顔がくつもあった。住居には到底書ききれないS字の海岸線を撮影するひとと交換提供されたものだった。

日々、黒くうねる波にさわられた。

安否を気遣う友人に、彼女はこんなメモを書いた。

あの夜のつながるところ



