

I state equilibrium, not neutrality.

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My feminism is a significant part of progress in establishing my identity between independent subjectivity and isolation/solitude caused by sociocultural hybridity; Korean–Canadian, asian woman, christian, feminist, artist.

The hybridity of my sociocultural identity in line with ethnicity, race, religion, and gender induces me to be interested in various forms of hybridity and to sublimate any kinds of stereotypes, biases, and prejudices.

These variousness of hybridity which I have been speculating thus far are inferences consequent upon cultural, social, and political systems, linkages of similar qualities coexisted under their dissimilar appearances, and intersections of distinguished peculiarities.

Korean–Canadian and settler,  
cultural exchange and appropriation,  
race and gender; indignation over dominant white privileges and all misogynists,  
destruction of ‘femininity’ and ‘masculinity,’  
tertiary colours,  
tradition and modern,  
analogue and digital mingle in illustration,  
a juxtaposition of text and art,  
text as image and image as text,  
technology and the environment,  
mind and body,  
cosmos and afterlife,  
religious devotion and demonstrative evidence,  
foods in vancouver,

Misjudged: to assume equilibrium as bisected balanced opposing forces, nor is it a harmony such as a meditative stability of mind and body.

Equilibrium is a swirl of diversified dispositions coexist as it is incompletely blended.

I swim transmutability and fluidity of the hybridized equilibrium, enjoy its ambiguity and uncertainty, feel pleasure and painful at the same time to enduringly interrogate and intellectualize; I question to carry off multiple questions.

I chose art as a method to express those questions instead of using language which is a suffocating obstacle of an imperfection weighed on me. I am a 1.2 generation immigrant. Bilingualism is my limitation as well as luxury. Paradoxically, I read and write, and read and write art as text and text as art to anneal the tool against self-satisfaction of an abstract aesthetic.

Neutrality: my self-satisfaction.

I read the bible as the absorbing variability, fluidity, and ambiguity of bible study and interpretation for the reason of the relativity of the implications or lessons contained in the text with the aim of credibility. This allows me to have a different perspective depending on how its analysis.

Eve with the fruit of 'knowledge' / Rahab and Mary / Deborah and Esther  
Nehemiah's righteous anger / Job's patience / Jonah's runaway / Ruth's obedience  
Abraham, Issac, and a scapegoat  
King David's violation on Bathsheba and King Solomon's Song of Songs  
Noah's Ark and the fall of Israel and Judah  
Saul and Paul  
Samaritan woman at the well and the man at the pool of Bethesda  
Jesus and Protestant

I will thoroughly interpret and analyze the Bible from a feminist point of view, and how to apply it to living the present age.

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I find a dangerous aspect of negative reflections on feminism in Korea but similar to past generation of Western feminisms. The impetuous backlash that came after is, irrespective of gender, self-censored, full of hatred and disgust misogyny.

I inevitably interrogate feminisms with feminism in Korea to prevent, at least to make it slow, following a vulnerable precedent in its history.

I will not avoid being present where I ought to be regardless of the limitation, and I will stay where I am. I will listen to your words right there. My presence will leave a trace of your words which should not disappear into the air.

My questions and your words, our expressed practices, will last as art by annealed art.