



DOHEE LEE:
MU/CONNECTOR: CHILSEONG SAENAMGUT

MARCH 19, 2021 8:30pm

MARCH 20, 2021 5pm

presented by
REDCAT
Roy and Edna Disney/CalArts Theater
California Institute of the Arts
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We gratefully acknowledge that we operate on the traditional lands of the Tongva, Tataviam, and Chumash peoples—including the Gabrieleño, Fernandeño, and Ventureño; members of the Takic and Chumashan language families; and other Indigenous peoples who made their homes in and around the area we now call Los Angeles.

DOHEE LEE: MU/CONNECTOR: CHILSEONG SAENAMGUT

Conceptualized by Dohee Lee

Video Directed by Dohee Lee, Carole Kim

Edited by Carole Kim

I

Chogamjae: Calling for the spirits

Cinematography by Emily Encina

II

Chilseong Saenam - Duringut : Ritual of Sickness/ Illness/ Destruction

Multimedia Installation by Carole Kim

Cinematography by Emily Encina, Carole Kim, Meena Murugesan

Movement by Dohee Lee

Music by Dohee Lee, Adria Otte

Costume Design by Dana Kawano, Dohee Lee

III

Dabdori : Prayer for purge and releasing the destructive spirit

Movement and Music by Dohee Lee

Cinematography by Carole Kim, Meena Murugesan

Costume Design by Soyeon Shin

IV

Neokdurim: Prayer Song for bringing back lost spirit, lost nature, lost land and lost humanity

Music by Dohee Lee

Visual Prayers by Workshop Participants

Dohee Lee would like to thank the workshop participants who contributed their creativity to this performance, Headlands Center for the Arts Affiliate program, Soonsil Seo Simbangnim, Jinho Han, and Bongsun Mun from Jeju Island.



MU/Connector: Chilseong Saenamgut was made possible by the New England Foundation for the Arts' National Dance Project, with lead funding from the Doris Duke Charitable Foundation and The Andrew W. Mellon Foundation and in part with generous support from the National Endowment for the Arts. Additional funding provided by Hewlett.

Dohee Lee was the 2016 recipient of The Herb Alpert Award in the Arts in Music.

FROM THE ARTIST

I dedicate this performance to the struggling earth where we all confront climate change, natural disasters and a global pandemic, which has taken so many of lives. I call out our destructive humanity and the white supremacy of our colonized land. I call upon this ritual "Chilseong Saenamgut," a ritual of sickness, illness and destruction from Jeju Island, my hometown, because we need to confront and heal. This ritual is for facing and naming challenges, for purging destructive and monstrous spirits (Heomaengye-e-허맹이 *) and inviting vital spirits (Chilseong-칠성신 **) back to humanity and land.

— Dohee Lee

*Heomaengye-e: a doll represent monstrous spirits **Chilseong: snakes represent vital spirits

A poem by Dohee Lee and Loa Niumeitolu

Winter,
North, Black, Death, Ancestors.

Violent forces scorched our village, our Earth.
All that has burned must be allowed to die.
Let the land rest and all that is toxic
dissolve,
decompose.

Massage Her,
cleanse,
pinpoint her acupressure points
like that of our own bodies.
Nourish new possibilities
for Her, for our relationships with each other.

With great care,
I am transitioning with the land,
to mend, to heal.

I see our land's body in great pain.
Let's take care of our Mother's body, our Mother Earth.
Let's take care of each other,
without division and discrimination.

Here we are in Spring.
East, Green, Birth, Village.

Call the seeds we are planting
to sprout a future, a better place for all to live fully
and peacefully.

I see all the lands that we stand on,
each one a land of conflict.

I choose to walk towards darkness and silence,
where grief, struggle, wisdom and transition lie.
I reach out my hands to darkness and silence, and you
reach out your hands to support me.

Together,
let us tie a connection
towards healing
to harvest love.

ABOUT THE ARTISTS

Dohee Lee was born on Jeju Island in South Korea. Her creative vision comes from traditional Korean music, singing, drumming and dance which is rooted in Korean indigenous ritual. Since her arrival in the US she has been a vital contributor to both the traditional and contemporary arts landscape of the San Francisco Bay Area and beyond. She utilizes art to heal fractured relationships in the urban environment—relationships between humans and the land, histories and stories between individuals and their communities. She is the founder of Puri Arts, a producing organization of performance and ritual. Her work has been acknowledged by several awards, such as Guggenheim Fellowship, Hewlett 50 Arts Commission, Herb Alpert Award, Doris Duke Impact Award, Creative Capital, Kenneth Rainin Foundation, Isadora Duncan Dance Award, Zellerbach Family foundation and more. | doheele.com

Adria Otte creates music inspired from a diverse musical background that includes classical violin studies, rock bands, traditional Korean drumming, free improvisation and experimental electronic music. As a multi-instrumentalist, she has performed improvised and composed works on violin, electric guitar in rock bands, and digital and analog electronics. As a sound designer and composer she collaborates in dance/theater contexts, as well as with video and visual artists.

Carole Kim is a media artist with a focus on video projection for multimedia installation, performance and photography. She has presented her work in diverse contexts including experimental art, music, dance, theater and site-specific installation. As someone who works extensively with technology, it is where technology meets up with the human, physical, tangible world that interests her most. At the onset of the pandemic, Kim compressed her installations to fit beneath her kitchen table. This intimate “venue” has proven to be an ideal site for invention and accommodation of online presence, collaboration and live performance. Live performances within these micro-projection installations have been presented by NowNet Arts Lab, Montalvo Art Center, echoreume-Vienna and Optosonic [e] Lab. | carole.kim

Dana Kawano is a Ritual Wear Designer, Scenic/Installation and Visual Artist. Through her practice, she creates ‘visual landscapes’ of elaborate wearable and/or scenic art that incorporate textiles, objects and traditional mediums that integrate cultural/ritual layering. She is known for her ability to imbue her work with the spiritual source of the work presented. Her work begins at the conceptualization phase and is carried out throughout the performance. Focusing specifically on Ritual Performance.

Emily Encina is a queer, mixed Korean in diaspora. For the past 3 years, with the support of Dohee Lee, they have been cultivating a relationship to ancestors and spirits through community ritual, traditional Korean drumming, movement arts and videomaking.

Loa Niumeitolu is a Tongan poet and writer. She most recently is an urban farmer and mentors young people on the sacredness of land.



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The preceding performance was created in compliance with Los Angeles County Public Health Guidelines. Any performer appearing without a mask was filmed using appropriate physical distancing, in alignment with those guidelines.