

裴彦清：石头、树、人

Pei Yanqing: Beings that grow out of time

蜂巢·生成 第四十五回
Hive Becoming XLV

策展人 | Curator: 唐一菲 | TangYifei

艺术家 | Artist: 裴彦清 | PeiYanqing

展览时间 | Exhibition Dates: 2023.9.26 - 2023.10.29

开幕时间 | Opening: 2023.9.26 16:00

地点 | Venue: 蜂巢·生成 | 上海空间 | Hive Becoming | Shanghai

地址 | Address: 上海市黄浦区北京东路 211 号 | 211 East Beijing Road, Huangpu District, Shanghai, China

蜂巢当代艺术中心荣幸地宣布，将于2023年9月26日至10月29日以蜂巢生成上海空间呈现艺术家裴彦清的首次个展：“蜂巢生成第四十五回 裴彦清：石头、树、人（Beings that grow out of the time）”，由策展人唐一菲策划。展览将呈现艺术家最新创作的系列布面油画作品。

裴彦清的绘画实践从来不以紧密围绕具体的人物或特定故事展开，画面本身永远覆盖着氤氲的结界。这基于她多年国画训练中对用笔姿态、晦明变化的感受，将这种编织画面的技法应用于油画创作中呈现出一种轻薄却交叠的状态。不以颜料堆积，而是以构图、线条创造事物间的秩序增加画面的纵深，建立出一个个漂浮同时丰满的片段和场景。画面生物于她的绘画系统中，展现了更为张开或闭合的拓扑结构，他们之间的关系也演变为非常规的张力，最后生成了可能存在的多重错位与拼合的不稳定新形态。

“像看待一个石头一棵树一样看待人”是裴受到人类学家蒂姆·英戈尔德（Tim Ingold）关于如何与周遭分享一个超越人类（more-than-human）的世界的思考启发，对自己创作的感受，展题来源于此。展览“石头、树、人（Beings that grow out of the time）”将这种对事物的理解以并列句式呈现，这些形象并不直接来自裴作品中的画面元素，而指向的是不同生命意象同时出现在画面中的状态。他们之间的关系不是基于事实基础的相互依存，而是在种种切片般的冲突之中汇合和交错，显示出不同时空中的多重面貌。由一个漩涡般的动物或植物图像开始，逐渐生长为一个聚集体（aggregate）。我们常常将自然物质世界与文化意象相关联，但自然存在不是因为观看才产生的，观看所能产生的是对自然的感性联想。这些事物在裴的联想中逐渐衍生，繁殖出新的事物，不再以本身的“色相”存在，而是被重新“着色”。在另外一个层面看，生命的时间节奏也逐渐建立在这种事物结构属性中。“石头”“树”“人”作为不同生命长度的存在，也展示了时间线上的延绵潜力。时间的节奏似乎因此被转换为了不同空间，裴经过对形态的编织，将事物不断于画布上坍塌、绽放、蜷缩和追逐，无尽的变化接连发生。在这些时空的缝隙中，万物都无法脱离彼此而单独存在，他们被整合为一个新的主体，持续纠缠。

Hive Center for Contemporary Art is pleased to announce artist Pei Yanqing's first solo exhibition, Hive Becoming XLV Pei Yanqing: Beings that grow out of the time, on view at Hive Becoming in Shanghai. Curated by Tang Yifei, this exhibition features the artist's latest series of oil paintings.

Pei Yanqing's painting practice has never been closely focused on specific figures, objects or narratives, with the canvas always enshrouded in obscure boundaries. Upon her sense of the poise of the brushstroke and the shifting of light and shadow from years of training in Chinese painting, Pei has adopted this technique of image-making to render a light yet overlapping state in her oil paintings. Instead of accumulating paint, she establishes order between the beings and increases the depth of the painting with composition and lines, creating fragments and scenes that are at once afloat and elaborate. The living beings on the canvas reveal a more open or closed topological structure in her approach, and their relationship with each other evolves into unconventional tensions, ultimately becoming unstable new forms of multiple dislocations and collocations that may exist.

'To regard a person in the same way as a stone or a tree' is Pei's reflection on her practice inspired by anthropologist Tim Ingold's contemplation on sharing a more-than-human world with the surroundings as well as the derivation of the show's Chinese title. This comprehension of beings is juxtaposed in the exhibition, Beings that grow out of them, where these subjects are not directly attributed to the subjects of Pei's work but rather signify the state of simultaneous appearance of different living beings in the painting. The relationship between them is not factually interdependent but convergent and intertwined in various segmented conflicts, revealing a multiplicity of appearances across time and space. It begins with a swirling image of an animal or plant and gradually grows into an aggregate. Often, we associate the natural and physical world with cultural symbols; while viewing does not result in the existence of nature, it does create a sensual association with nature. Gradually these beings emerge from Pei's mind, and multiply into new beings, no longer existing in their original manifestation but being re-embellished. In another context, the temporal rhythms of life are gradually reinforced in this structure of beings. The existence of 'stone', 'tree', and 'person' as different measures of life also suggests the potential for continuity of time. It seems that the rhythm of time is, therefore, transformed into different spaces, and through the intertwining of forms, everything is constantly collapsing, bursting, huddling, and chasing after each other; in endless succession, life acquires only relative motion and stasis. In every space and time, we (along with other species) are inevitably connected and entwined.

