

Method Painting, Method Poem, Method Music (First Methodicist Manifesto)

A large number of tautologies seen in every art and every science of the twentieth century, which democratic systems have given rise to, should now be talked about again as a single principle, by being reduced to method, not to form. Meaninglessness, which is what tautologies mean, does not excuse sensualism nor the mob, and it rather requests stoicism and discipline for its authorization.

Method painting is a colored plane which is overlaid on method itself, prohibiting chance and improvisation. However, real colors which cause pleasure will sometimes be replaced scrupulously with other materials.

Method poem is a row of letters which comes to method itself, prohibiting personalization and absorption. However, real letters which epicize lyric will sometimes be alternated scrupulously with other signs.

Method music is a vibrating time which embodies method itself, prohibiting expression and tempo. However, real vibrations which vary eros will sometimes be exchanged scrupulously for other events.

These method arts, on the one hand, return to the tradition which each form depends on, and on the other hand, sing in chorus a single principle in the same age. We, methodicists, doubt liberty and equality which have produced license and indolence in arts and sciences, and reinstate logics as ethics.

Supplement 1

Motoaki Shinohara has been calling his own compositions method poems since about ten years ago. While respecting his activities, we use the words with a broad reinterpretation.

Supplement 2

Those in favor of this manifesto can forward it to acquaintances on your own responsibility, adding "In favor, Name, (profession)" at the end. Those partially in favor and those not in favor can also do in the same way. Or, you can of course forward it without adding your name.

January 1, 2000

Drafter: Hideki Nakazawa (artist)  
Draft observer: Shigeru Matsui (poet)  
Draft observer: Tomomi Adachi (musician)

Second Methodicist Manifesto

Let us confirm again. It was tautologies that went through every art and every science of the twentieth century. But the absolute of tautology should be talked only at an instant moment. The recall of repetition of history, or irony, which is caused by tautology, should be positively struggled against.

Methodicism still belongs to the category of reductionism. Let us agree to remain even now within capability of language and logic. Endure mediocrity of the absolute. Go toward attenuation.

Methodicism must not fall into a taste for stoicism. Discipline and death exist in order to affirm delectation, love, and life.

Methodicism is valid only for perceiving the innumerable differences in sighs of tautology. Do not mention the differences. The reason is that this point is where the method would collapse.

We study history. But what we need is the art of obliterating history. Discard specific history. Be shot by history. Now we have finished the twentieth century.

Supplement 1

The "Second Methodicist Manifesto" as a style is "Anti-Methodicism Notes" in point of contents. Draft observers are not necessarily those in favor of the manifesto, as is similar to the (First) Methodicist Manifesto.

Supplement 2

Whether in favor or not, you can forward this manifesto on your own responsibility.

January 1, 2001

Drafter: Tomomi Adachi (musician)  
Draft observer: Hideki Nakazawa (artist)  
Draft observer: Shigeru Matsui (poet)

Method Painting, Method Poem, Method Music (Third Methodicist Manifesto)

Against the content of "Second Methodicist Manifesto," "Method painting, Method Poem, Method Music (First Methodicist Manifesto)" has been published. "Method painting, Method Poem, Method Music (Third Methodicist Manifesto)" is the repetition of "Method painting, Method Poem, Method Music (First Methodicist Manifesto)."

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January 1, 2002

Drafter: Shigeru Matsui (poet), Hideki Nakazawa (artist)  
Draft observer: Masahiro Miwa (composer)

Methodicist Manifesto of Participation in War

War at this time will work nothing but as confirmation. Just as we pointed out in our former manifestos, the democratic system has been degraded to mobocracy since the last century, and sensationalism has been rampant all over the world. However, meaninglessness, which is what tautology means, does not excuse mobocracy nor sensationalism. In order to obey the mechanism of history, tautology rather requests to be authorized, sometimes even being attended with force. In such cases, tautological art, or art as art, can be seen, read, and heard as force.

Method painting is not a toy tank. It is a real weapon which stains the earth with blood, because it is a colored plane which is overlaid on method itself.

Method poem is not a toy missile. It is a real weapon which transmits enmity, because it is a row of letters which comes to method itself.

Method music is not a toy bomb. It is a real weapon which gives a death cry, because it is a vibrating time which embodies method itself.

We, methodicists, are convinced that art is force. We, methodicists, use these force tautologically against the belligerent nations and their supporting nations. We, methodicists, declare war tautologically on antiwar movements and artists around us, and also on ourselves.

Supplement 1

War on Iraq is illegal. It will work as confirmation to the world that the September 11 was justifiable.

Supplement 2

A methodicist obeys the mechanism of history; history of the world and history of each nation he/she belongs to. However, those two kinds of history sometimes conflict with each other. For instance, if his/her nation is belligerent or supporting war, tautology is surely to glorify war, at least in that case.

Supplement 3

Our former manifestos were "Method Painting, Method Poem, Method Music (First Methodicist Manifesto)" in 2000, "Second Methodicist Manifesto" in 2001, and "Method Painting, Method Poem, Method Music (Third Methodicist Manifesto)" in 2002. "Methodicist Manifesto of Participation in War" is a rephrased one of the former manifestos.

Supplement 4

Those in favor of this manifesto can forward it to acquaintances on your own responsibility, adding "In favor, Name, Nationality and profession" at the end. Those partially in favor and those not in favor can also do in the similar way. Or, you can of course forward it without adding your name.

April 1, 2003

Drafted by Group "Method":  
Hideki Nakazawa, a Japanese artist  
Shigeru Matsui, a Japanese poet  
Masahiro Miwa, a Japanese composer

early 1990's  
Motoaki Shinohara, a poet, began to call his own pieces "Method Poem."

June, 1997

Hideki Nakazawa, a (visual) artist, held his first solo exhibition as a fine artist at Gallery NW House, Tokyo. The pieces presented the first appearance of Methodicist ideas, but he had not yet named his style Methodicism.

February, 1999

Masahiro Miwa, a composer, held a series of lectures and performance on music, "ICC Newschool" at ICC, Tokyo. He invited Nakazawa as one of the guest artists.

March, 1999

Tomomi Adachi, a musician, started a series of experimental music events, "Ongaku Kosakujo (Music Factory)" at Mitaka Art and Culture Center, Tokyo (through November, 1999). He invited Nakazawa as one of the guest artists.

April, 1999

Poets group "Mite (Please Look)," where Shigeru Matsui has been one of the members, started a series of poetic dialogues, "Katatte (Please Speak)" at Kanda Pensees, Tokyo. They invited Nakazawa as one of the guest artists.

May, 1999

Nakazawa held his second solo exhibition at Gallery NW House, Tokyo. After this exhibition, he came to hold many solo and group exhibitions.

January 1, 2000

"First Methodicist Manifesto" (drafter: Nakazawa, draft observer: Matsui, draft observer: Adachi). It was published via over 1000 emails and over 500 New Year cards.

February 29, 2000

Nakazawa, Matsui, and Adachi started to publish email-bulletin "Method." It was a bimonthly in Japanese, carrying one text and one web piece by one guest artist, and three texts and three web pieces by the three members. Shinohara was the guest of "Method No. 1."

August, 2000

"Method Tripartite" by Nakazawa, Matsui, and Adachi appeared in Japanese Newspaper, "Tosho Shinbun."

October, 2000

Nakazawa participated in the Artists-In-Residence in Banff, Canada, and started to introduce Methodicism also out of Japan.

December, 2000

"Second Method Tripartite" by Nakazawa, Matsui, and Adachi appeared in Japanese art magazine, "Bijutsu Techo."

January 1, 2001

"Second Methodicist Manifesto" (drafter: Adachi, draft observer: Nakazawa, draft observer: Matsui).

March 10 and 11, 2001

"First Method Art Festival" by Nakazawa, Matsui, and Adachi at Kitakyushu Municipal Museum of Art, Fukuoka.

December 31, 2001

Adachi seceded from the group. "Method No. 12" carried his last text and web piece.

January 1, 2002

"Third Methodicist Manifesto" (drafter: Matsui, Nakazawa, draft observer: Miwa). Miwa joined the group.

March 3, 2002

Email-bulletin "Method" changed to be published in English from the issue, No. 13.

March 24, 2002

"Method Music Concert and Talk" by Miwa and Nakazawa at Kyoto Art Center, Kyoto.

April 14 and 28, 2002

"Second Method Art Festival" by Nakazawa, Matsui and Miwa at Asagaya Gallery Warehouse, Tokyo.

May, 2002

Nakazawa held weekly classes, "Methodicist Manifesto," at Bigakko, Tokyo (through July, 2002).

September 14, 2002

Tatsutoshi Kawamura invited Nakazawa as a guest artist for his monthly event, "Winds Cafe 69." Later, Kawamura also invited Matsui for "Winds Cafe 75," and Miwa for "Winds Cafe 81." Adachi has been invited for "Winds Cafe 03" and "Winds Cafe 70."

September, 2002

Nakazawa held an open discussion on Methodicism through half a month as a guest of "empyre," an international on-line arena for media arts.

December, 2002

Matsui directed a series of lectures and performance, "About Method Poem," at Urawa Art Museum, Saitama (through January, 2003).

January 1, 2003

Email-bulletin "METHOD" changed to be published in a new format from the issue, No. 18; stopped inviting guest artists, changed the publishing cycle from bimonthly to monthly, decreased volume to one text and one web piece.

January 24, 2003

Nakazawa started a monthly event, "METHOD NIGHT," at his studio at ISCP, or at some other places in New York.

April 1, 2003

"Methodicist Manifesto of Participation in War," drafted by the Group "Method," was appeared in the email-bulletin "METHOD NO. 21 WAR ISSUE."