





# **SEEING THE MOON IN THE LAKE**



**DI ZHU**

2021 MFA Thesis Exhibition  
Electronic Integrated Arts

School of Arts and Design  
NYSCC at Alfred University  
2 Pine Street, Alfred NY, 14802

zhudi\_888@163.com  
dz4@alfred.edu  
US: +1 6076623377  
CN: +86 15900619616





***SEEING THE MOON  
IN THE LAKE***

INTRODUCTION

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INFLUENTIAL ARTISTS

AUTHOR BIOGRAPHIES

Thanks



I want to be a primary school student with all-round development of  
我要做一名德智体美劳

# DI ZHU

## Introduction

**8,2019 - 5,2021**

My work has included video, printmaking, digital prints, motion graphics, interactive working across 2D and 3D modeling, from abstract to concrete, expanding beyond into 3D motion, alternative modes of storytelling both developed and advanced.

I explore identity, cultures and conventions that compare and utilize the symbols and values from both East and the West. The past has been traced to find a different and unique place in the world. "Conservative Values" were at the core of the work produced. Having a father's whose family were all soldiers, and a mother's family that were all teachers, forged a development under the weight and burden of their principles. Their strict compliance with rules and regulations was rooted in my heart throughout childhood. My Early works consider both the ordered and chaotic relationships between the individual and society.

I battled with this force. After I came to the United States, free individualism allowed me to better understand and criticize my traditional values. For example, starting from the family education I received when I was a child, I discussed personal autonomy. I developed work about school violence and reflected on the spirit of the rule of law that China lacks. Bike forest's work explores the prevalence of consumerism, overproduction and unnecessary creation under the attention of capital.

After exploring, I am thinking: Can the creation of art really bring changes to people themselves? Technological progress and technological innovation have brought earth-shaking changes to human daily life. Where is the creativity of art, and what changes can it bring to people?

There needs to be content in my personal work that is inspiring to humans, and things that are not available in those scientific and technological fields. I think they can battle with technology. Science solves the problem of seeking truth, while art seeks the good and virtuous. This is also the core of my creation and value seeking. Hence my research has changed from a personal nature to the predicting future life of human beings.

My current work focuses on how the virtual world, scientific technological innovations, new production and new lifestyles can micro alienate and reconstruct human beings with a ubiquitous invisible force in a highly globalized era. Based on a sense of crisis, the focus is on new ways of thinking and acting, necessitates a new realization of the future.

Around 250 years ago in the industrial revolution, manual work turned into mechanical work, 120 years ago in the Second Industrial Revolution electricity was the catalyst, 60 years ago was the start of the Computing Revolution. Then 30 years ago, in the Internet revolution, a large amount of information appeared online, and there was no barrier to human communication. With the advancement of technology and technological innovation changes will become

faster and faster. We are now currently experiencing the advent of the era of artificial intelligence. (AI)

With the advent of AI technology, our way of perceiving the world will be innovated: from looking at works of art, to using the whole body to hear and touch with the five senses. Virtual interaction will become our main entertainment method. This has led to speculative factors in the thesis works that are derive from the combination of software tools including TouchDesigner (research on human-computer interaction) and Cinema 4D (research on the use of virtual data to reproduce real life).



## Form

Once I saw an exhibition of North Korean paintings. Most of the pictures were of working people with red faces. Now that I think about it, I analyze the art that I knew when I was a child from the perspective of my contemporary art education. This feeling now is to look at North Korean art works from this present point of view.

From the value and significance of new science and technology, the value of today's art, new inventions, science and technology, or products of great value to mankind, have three characteristics: first, new, unprecedented; Secondly, it should have use value; Finally, it should change people's perception of the world.

From an artistic point of view, the second characteristic should be changed. Works of art should share feelings with the audience (bring experience to people).

So now let's analyze the form of Korean painting. Isn't it beautiful? Beauty yes, but it is not innovative. In today's "everyone is an artist, everyone is a designer", everyone has their own personality and special artistic language to express work and bring diversity of multiple voices to the world. From the perspective of content: it brings more experience but does not bring people more in-depth thinking. Conclusion, I explore that the form should be new, the work can empathize with the audience, and the content can let another perspective to understanding the world.

The relationship between symbolic form and content  
From the philosophical point of view, form and anti-form are always symbiotic, and anti-form is always hidden in form, just as destruction is always implied in its rules. Form is an idealized and universal structure, which is the premise of cultural construction.

Since the end of 1980s, the theory and practice of contemporary art has once again turned to anti-aesthetic body art. Neurotic, broken, damaged and nonidealized bodies are full of contemporary art, reflecting the instinct of human nature and the fragility of life. Michel Foucault once combined the theory of "differentiated body" with his genealogy.

The perception and power of works, I used to accept from a traditional painting education, at that time has been to pay attention to the composition of the picture, color, painting strokes of what was considered exquisite. Now, the content and intensity of the work are the most important. I have been thinking about how the audience can give a strong spiritual impact in a short time before my work.

To think that art is simply to maximize the value of a piece of paper without considering the impact of sound, lighting and environment on the work. Once, my professor Peer Bode mentioned that voice is also a media, which can convey information. This has renewed my understanding of art. If smell, taste, touch and more feelings are added to the works, can they activate all human senses and make people enter a pleasant state?

## Topics of concern: Science and technology, spirituality

Through their works, artists express their opinions and promote the transformation of economy, politics and mainstream ideology. For example, in the 1980s, the U.S. government did not intend to provide funding for AIDS research. It was only when social activists, including many artists, launched large-scale campaigns to raise public awareness and seek support that the situation changed. This can be seen in such groups and collaboratives as ACTUP, Gorilla Girls and Gran Fury where artist are activists and memorable statements were created such as *SILENCE=DEATH*.

Spiritual art is searching for the deepest needs of human beings and the most difficult mystery of life; The belief in death and the afterlife, the nature of the universe and the position of human beings in the universe, and the moral principles guiding our individual and public behavior have always been the objects of my artistic exploration.

## Medium

I always look for painting and artistry in the wave of digital media. I ask myself, what am I doing now? Electronic media can possibly be related to aspects of painting. Digital media/video are not a sub-genre of painting but have in my work similarities. The manual treatment of influence in digital media/video represents the return of technology in the film era before the 19th century, when people generally used hand-painted and hand animation. At the turn of the 20th century, films began to put these artificial techniques into animation. With digital media/video entering the digital era, these technologies have become the common means of production again. Since then, the difference between film and animation is no longer obvious, nor is it a kind of referential media technology. Logical analysis eventually makes digital media/video have a kinship to painting and modeling, as well as existing alone as an art form.

In the use of C4d, a 3-Dimensional software, I'm still doing painting, but my mouse is my brush and my computer is my drawing paper.

But I am still fascinated by the beauty of traditional painting. Pencil marks reflect differently in the sun, showing different black, the texture of oil painting strokes, watercolor and the effect of a halo dyeing on paper.



# VIDEOS

*Don't forgive yourself. When you see a good time, you must do your best.*

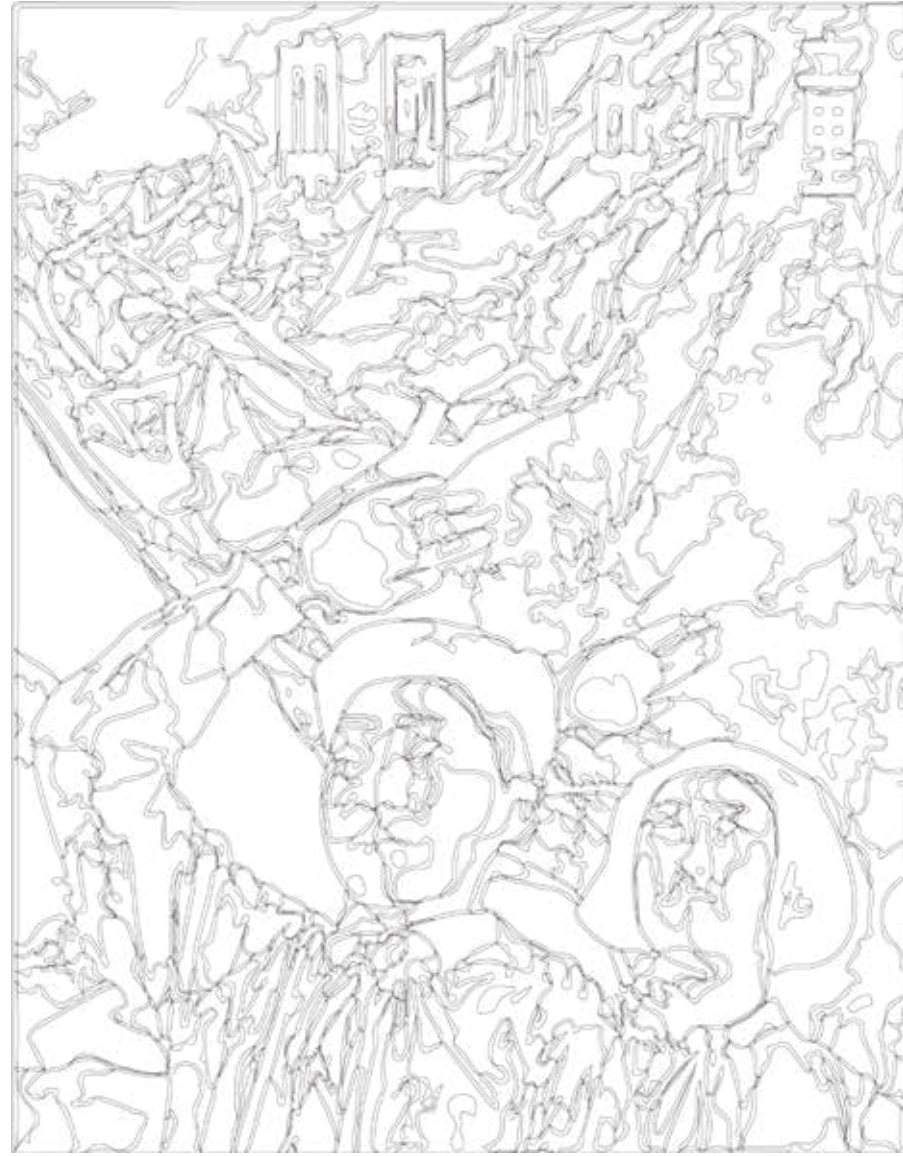


# Red Scarf

My *Red Scarf* work is about Chinese education that permeates distinctions in the early childhood of school children. When children go to elementary school, they wear red scarves and green scarves, which is an important symbol of all Chinese children's school life. The red scarf originated in the Soviet Union to commemorate the juvenile vanguard of the working-class party. But in China there is a distinct problem that arises in individual schools. The teacher equips the "naughty and bad students" with "green scarves". Students with poorer ideological and moral performance do not have red scarves, so the school issued "green scarves" to these students as incentives.

A person's early education leaves a deep impression on people entire life. If this kind of differential treatment is instilled into the minds of children, individual children will become victims, causing great trauma to the hearts of the children. From the perspective of society as a whole, China's social hierarchy is both strong and distinct, which leads China's education, culture, and living environment to a distorted growth.









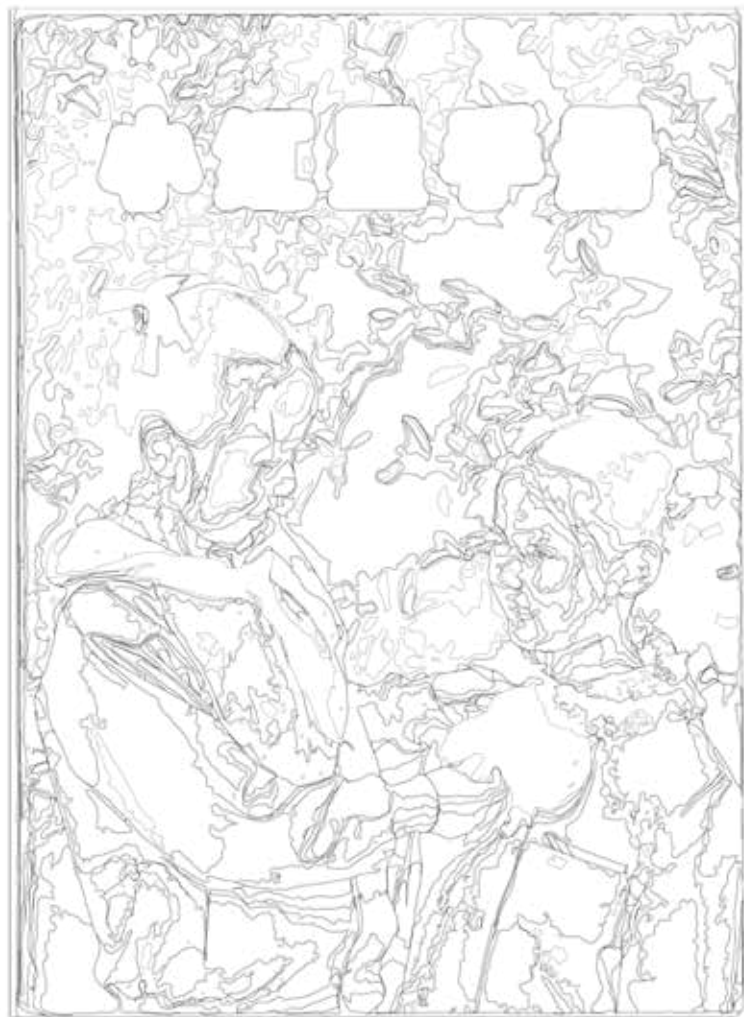


Salute  
敬礼

# 中国少年先锋队章程

## Constitution of China Youth Vanguard

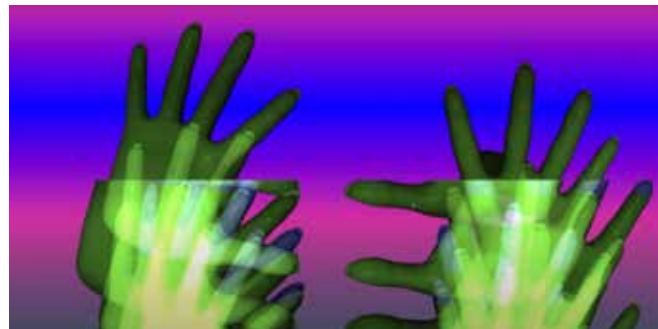
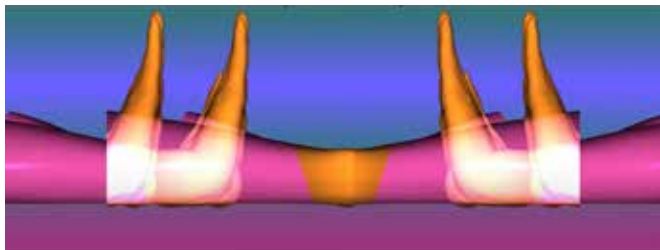
- 一、我们的队名：中国少年先锋队。
- 二、我们队的创立者和领导者：中国共产党。  
党委托中国共产主义青年团直接领导我们队。
- 三、我们队的性质：是中国少年儿童的群众组织，是少年儿童学习中国特色社会主义和共产主义的学校，是建设社会主义和共产主义的预备队。
- 四、我们队的目的：团结教育少年儿童，听党的话，爱祖国、爱人民、爱劳动、爱科学，爱护公共财物，努力学习，锻炼身体，参与实践，培养能力，立志为建设中国特色社会主义现代化强国贡献力量，努力成长为社会主义现代化建设需要的合格人才，做共产主义事业的接班人。  
维护少年儿童的正当权益。
- 五、我们队的队旗、队徽：五角星加火炬的红旗是我们的队旗。五角星代表中国共产党的领导，火炬象征光明。红旗象征革命胜利。  
五角星加火炬和写有“中国少先队”的红色绶带组成我们的队徽。
- 六、我们的队歌：《我们是共产主义接班人》。
- 七、我们的标志：红领巾。它代表红旗的一角，是革命先烈的鲜血染成，每个队员都应该佩戴它和爱护它，为它增添新的荣誉。
- 八、我们的队礼：右手五指并拢，高举头上。它表示人民的利益高于一切。
- 九、我们的呼号：“准备着：为共产主义事业而奋斗！”回答：“时刻准备着！”
- 十、我们的作风：诚实、勇敢、活泼、团结。
- 十一、我们的队员：凡是6周岁到14周岁的少年儿童，愿意参加少先队，愿意遵守队章，向所在学校少先队组织提出申请，经批准，就可以成为队员。  
队员入队前要戴红领巾，并举行入队仪式。  
队员是少先队的根本，在队里都有选举权和被选举权，可以对队的工作和队的活动提出意见和建议。
- 十二、每个队员都要遵守纪律，服从队的安排，积极参加队的活动，做好队交给的工作，热心为大家服务。
- 十三、优秀的少先队员可以由队组织推荐作为入团的发展对象。
- 十四、队员由一个大队转到另一个大队，要带上队员登记表，到新的大队报到。
- 十五、超过14周岁的队员应退队。由大队举行离队仪式。
- 十六、我们的入队誓词：我是中国少年先锋队队员。我在队旗下宣誓：我热爱中国共产党，热爱祖国，热爱人民，好好学习，好好锻炼，准备着：为共产主义事业贡献力量！
- 十七、我们的组织：在学校、社区建立大队或中队，中队下设小队。
- 十八、小队由5至13人组成，设正副小队长。
- 十九、中队由两个以上的小队组成，成立中队委员会，由3至7人组成。
- 二十、大队由两个以上的中队组成，成立大队委员会，由9至15人组成。
- 二十一、小队长和中队、大队委员由队员选举产生，中队委员会每届任期一年。
- 二十二、大队和中队委员会可以聘任工作助理。大队队长、中队中队长、小队正副队长、大队、中队、小队宣传委员。
- 二十三、我们的活动：开展队会，组织参观、访问、调查、旅行、故事会、开展文化科学、娱乐游戏、军事体育等训练有素的活动，以及参加力所能及的公益劳动和社会活动。
- 二十四、我们的奖励和处罚：队员和队的组织做出优异成绩的，由队的组织或报共青团组织给予表扬和奖励。队员和队的组织犯有错误的，队组织要给予耐心帮助、批评教育，帮助改正。
- 二十五、我们的特色：由共青团选派优秀团员或聘请思想进步、作风正派、知识丰富、热爱少年儿童的教育工作者以及各界知名人士担任辅导员。他们是少先队员亲密的朋友和指导者，帮助中队或大队委员会进行工作，组织活动。
- 二十六、我们的领导机构：全国和地方各级少先队工作委员会，是全国和地方少先队经常性工作的领导机构，由同级少先队代表大会选举产生。全国代表大会原则上每五年召开一次。

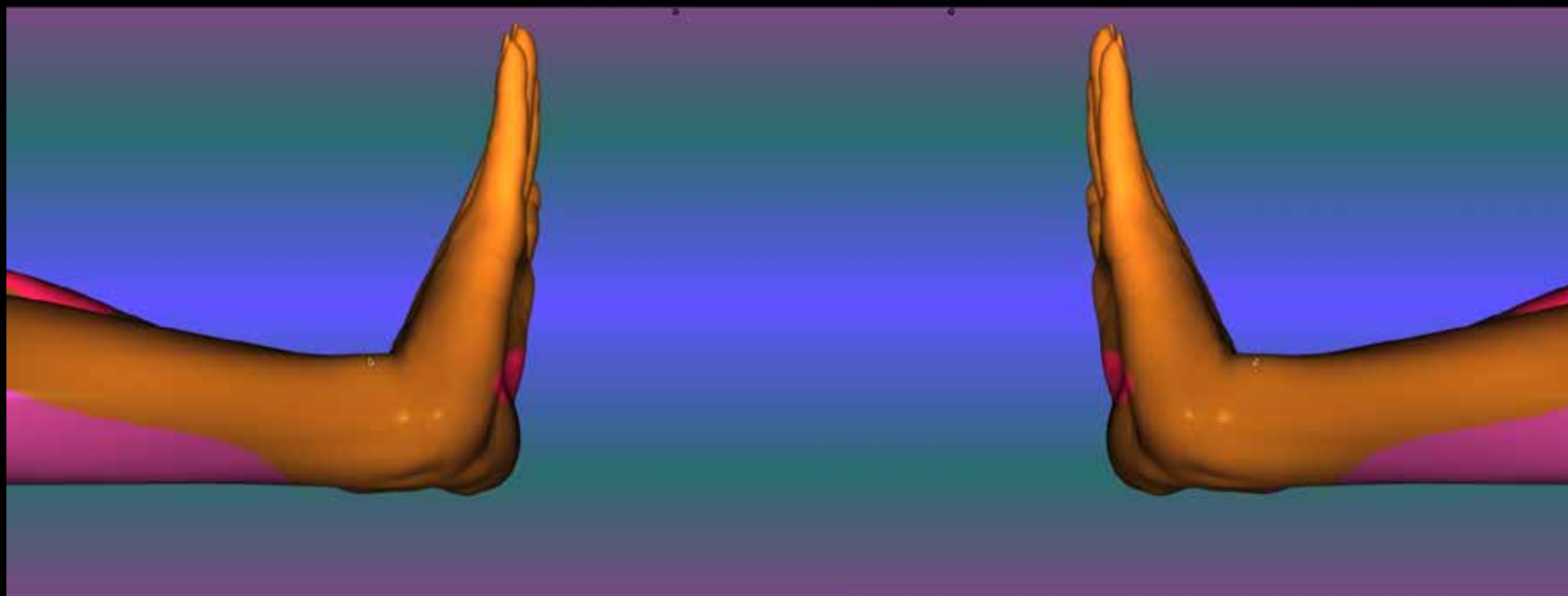


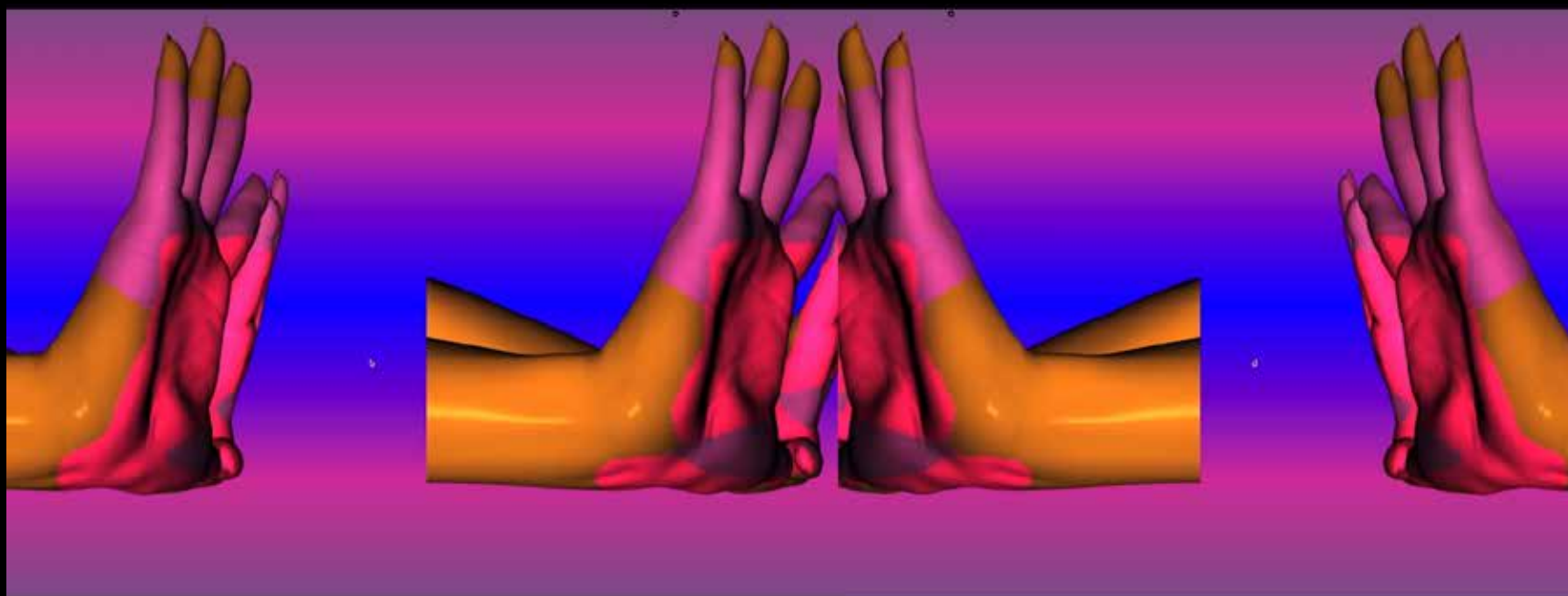


# Bully

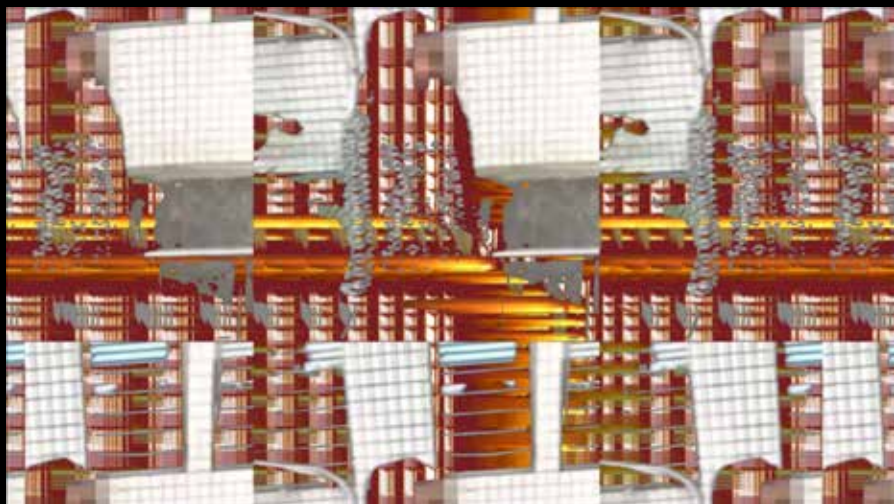
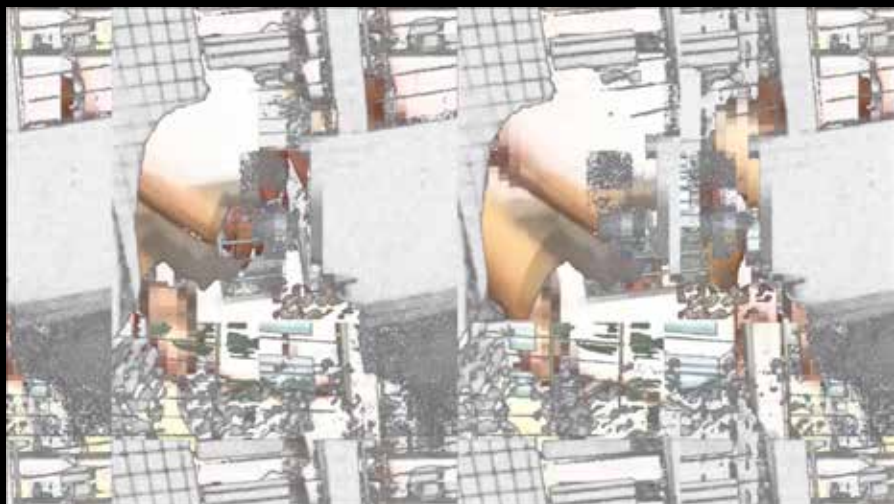
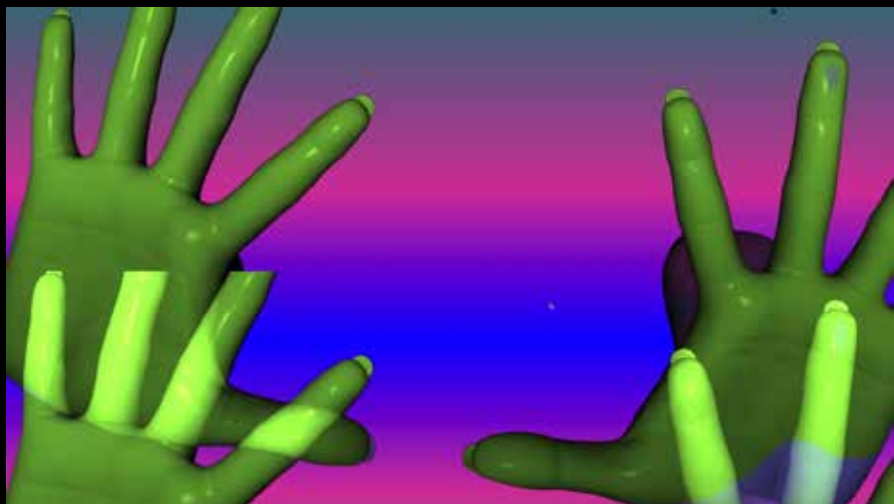
*Bully* is just a content carrier. The spirit of lawlessness in China; the ministry of education of the People's Republic of China has implemented the "Juvenile Crime Prevention Law" in August 2019. To give a very realistic example, What is the spirit of the law? Before the 19th century, China was under the influence of traditional Confucian culture. People lived in an "entire clan culture", raising children to guard against old age, leaving more children so that someone could raise you when you were old. This binds people together. If necessary, there is no possibility of living independently. When the spirit of the law is introduced and exists, the insurance industry and other series of contracts will appear in the society to protect your life in old age. With the improvement of modern society, people still have not gotten rid of the concept of family, such as a business, elder brother, younger brother, and son. They will not consider hiring a professional manager to inherit the family's foundation.





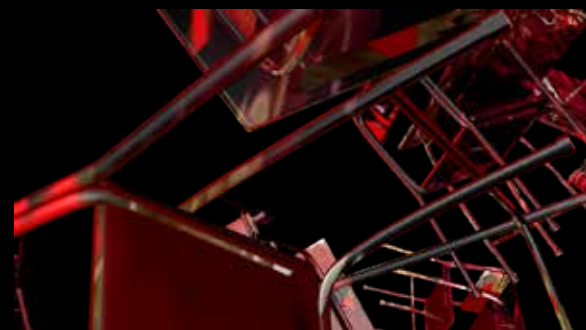
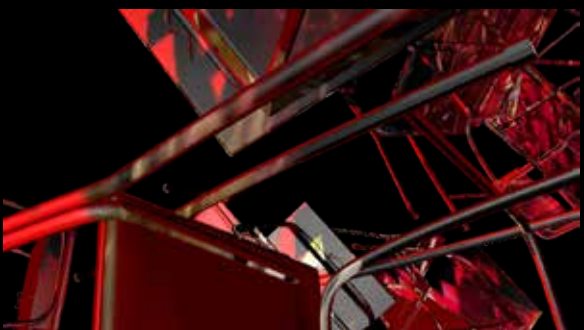
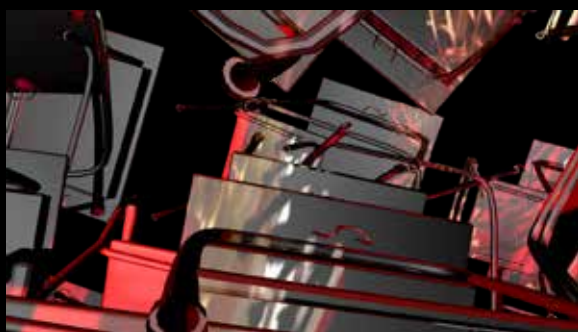
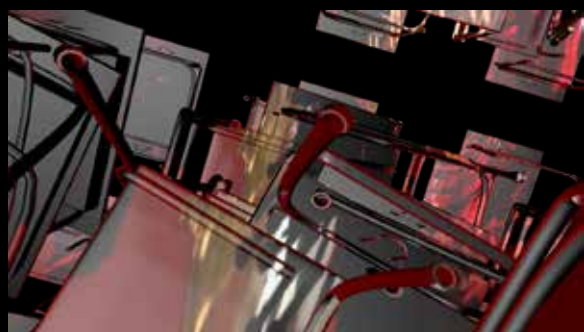
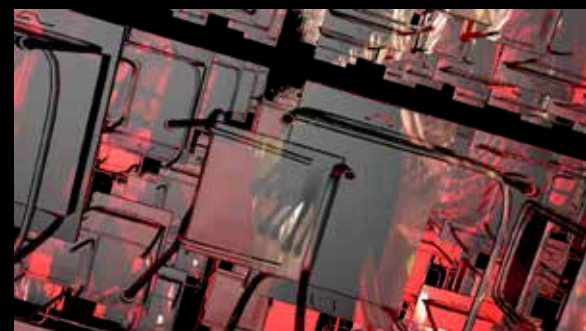
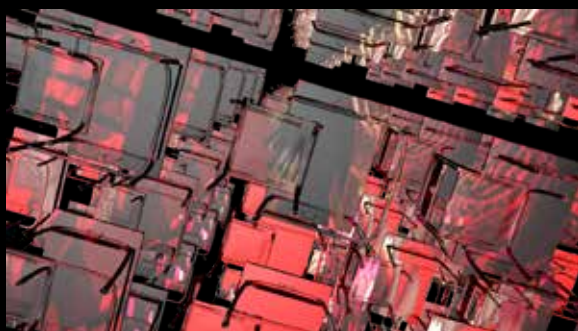
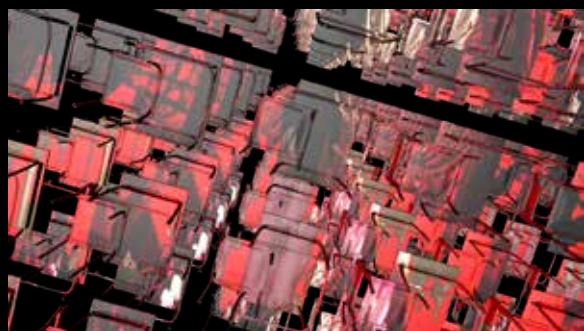
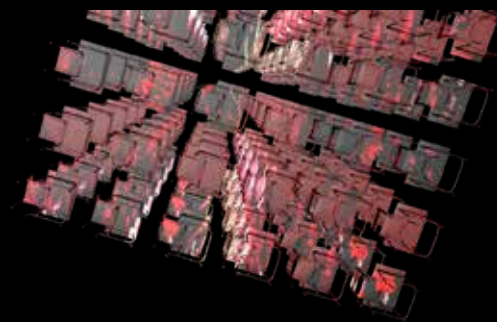
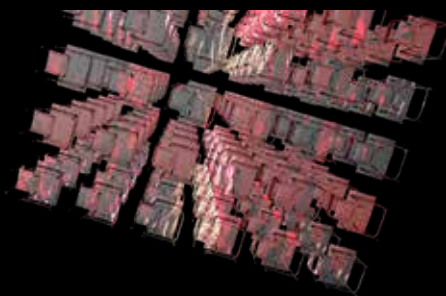
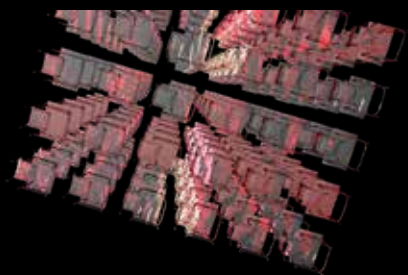




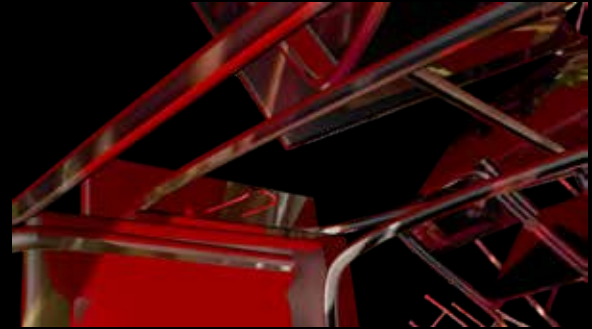
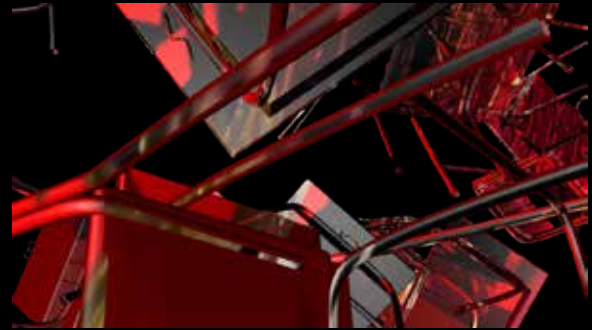
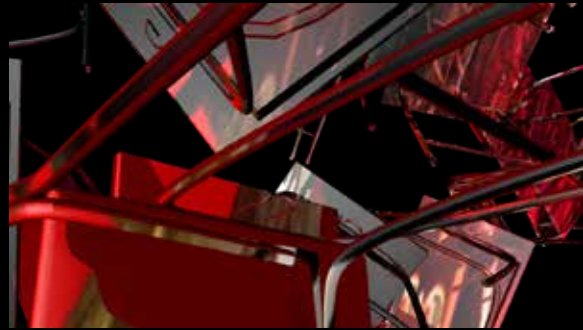
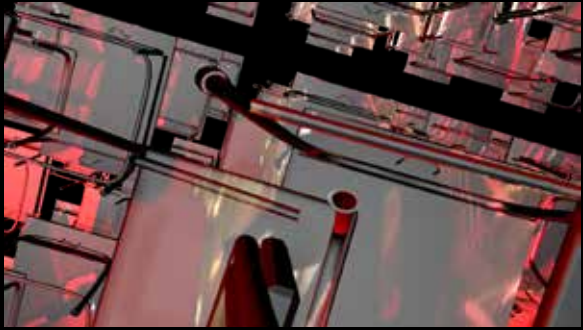
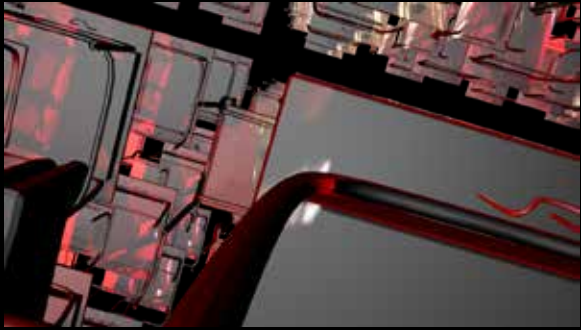
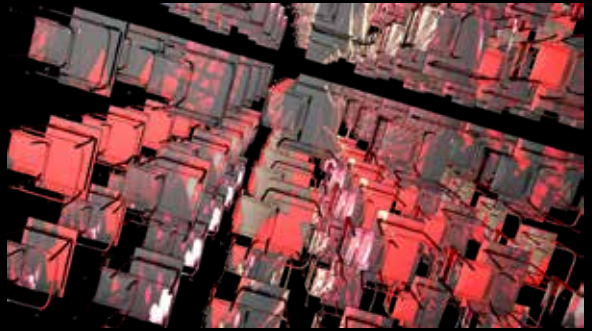
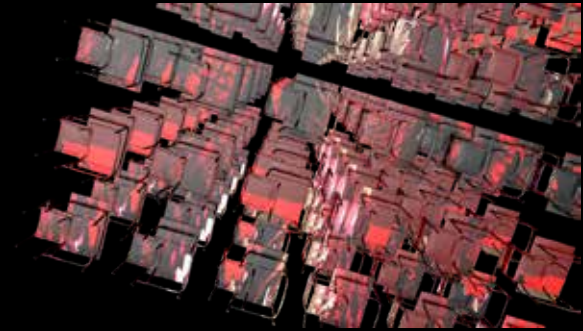
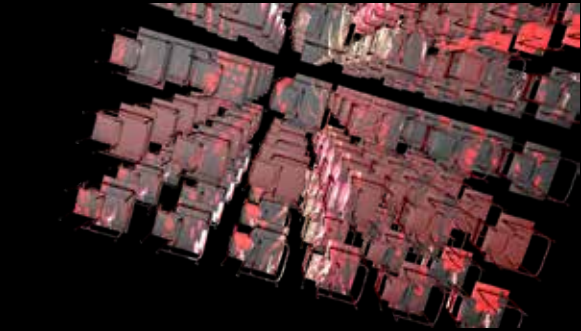


*Bully*, 2020  
1 Chanel Videos  
mointor: CRT Cube TVs  
size: 720 x 480  
Duration: 5 minutes 31 seconds



















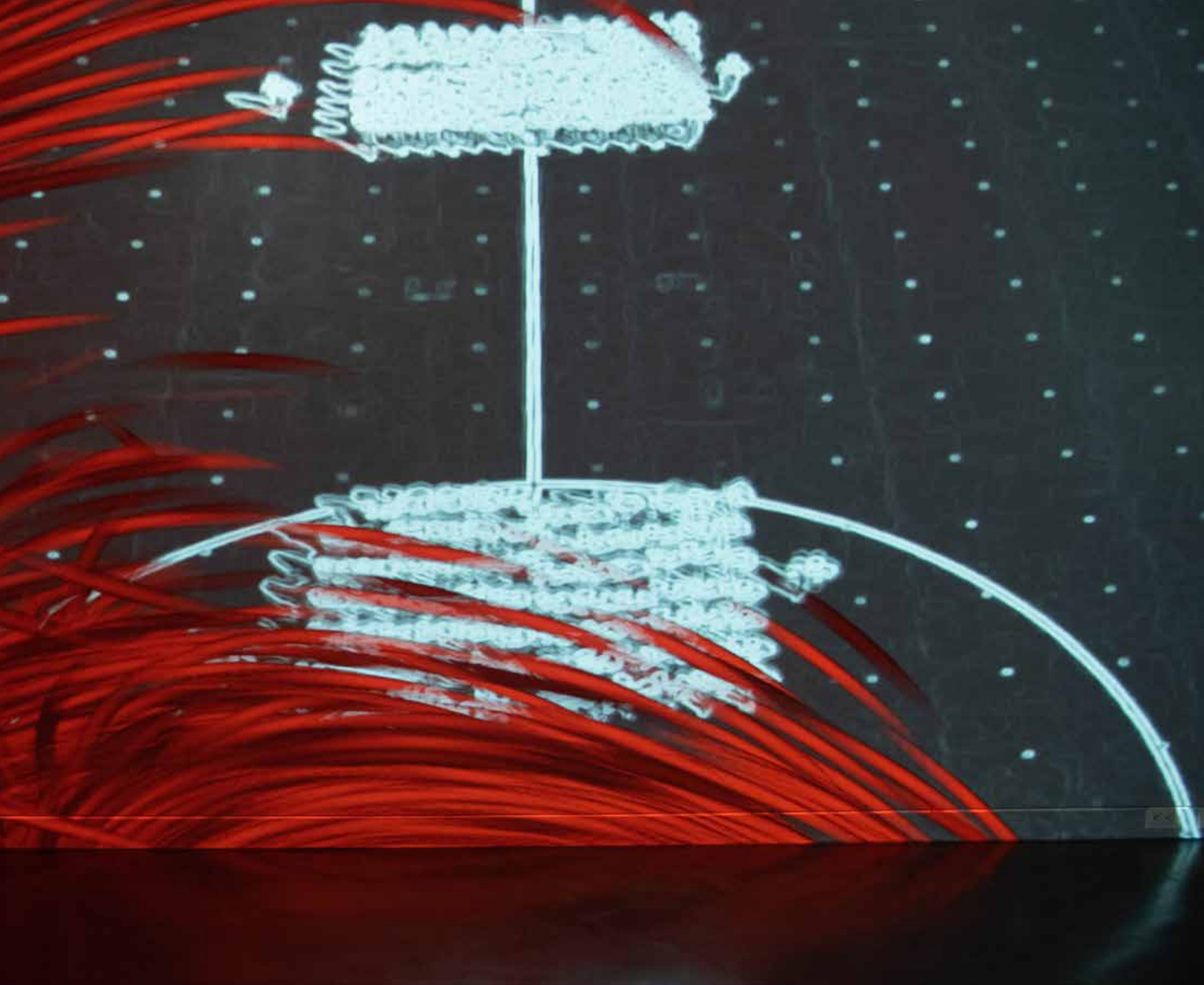
# Fish Storm

Each red dot represents the students in the Chinese Academy, with uniform dress and uniform hairstyle. Follow the school's large forces to act collectively every day, each with its own subjective self-awareness. When I was in school, I was asked by the school to run around the playground by class every day. Every year the school will also select which class runs the most neatly. To flaunt the "game" they've made. In order to pursue a first place distinction, the teacher in our class cancelled classes and took us out to practice and run in the queue. When I was in school, I was always forced to participate in collective activities. Every school year, I would wear military uniforms and be trained by military instructors. It is written in the study manual that the purpose of military training is to raise students' political consciousness through strict military training, stimulate patriotic enthusiasm, carry forward the spirit of revolutionary heroism, and cultivate the spirit of hard work and collective thinking.

I didn't form my own value judgments at that time, and I didn't know the pursuit of my personal identity. More often it is considered that the "behaved children" who are educated to listen to their parents, teachers, and leaders. People's self-demand and desire for freedom have been stifled in the cradle early, and we can only submit to the collective. Obey the collective to find a kind of belonging. We divide ourselves into a certain circle. Once we stand outside the circle, we will feel at a loss. The austerity sense of belonging of the Chinese makes people lack the brave and courage to live independently.



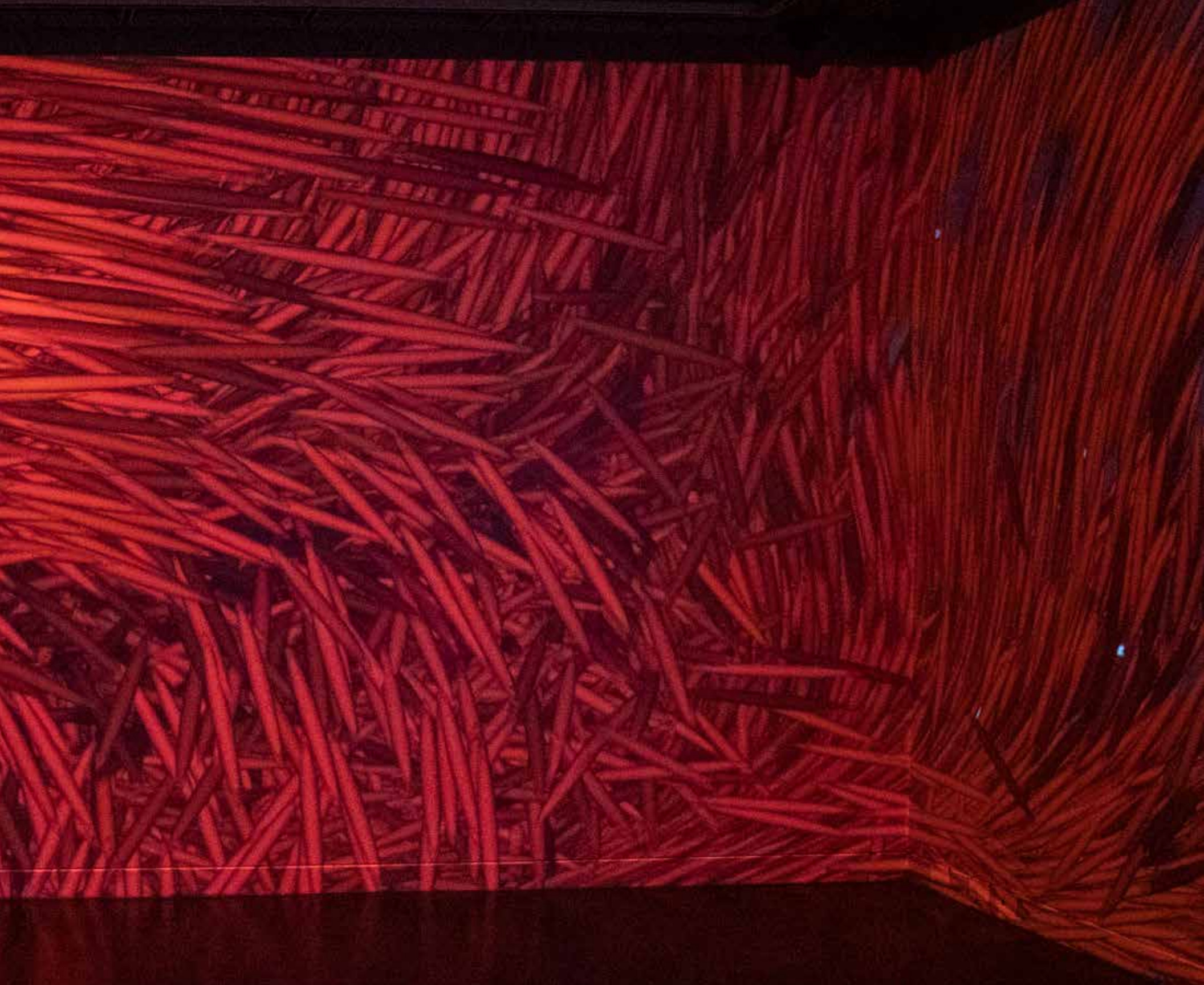




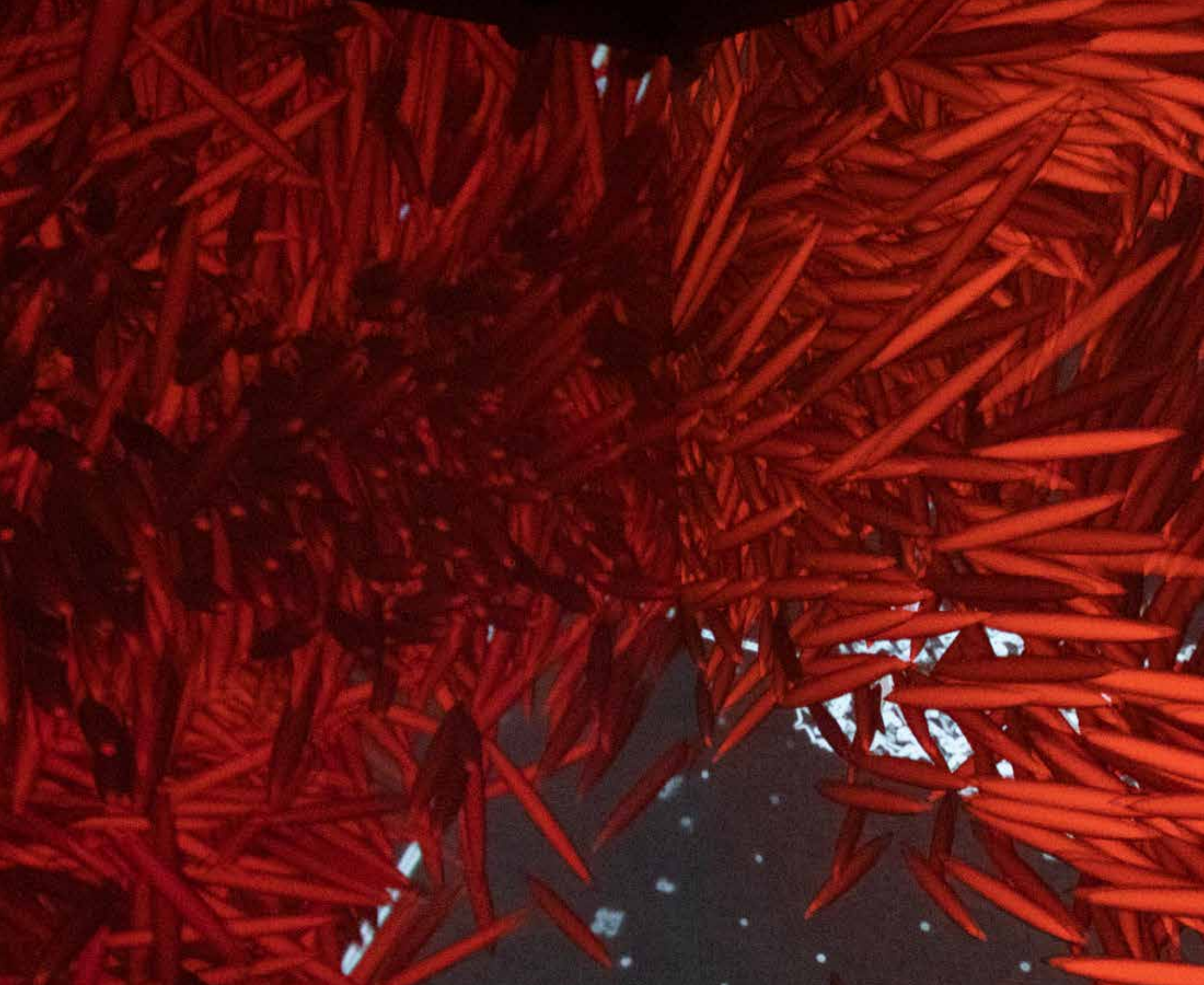




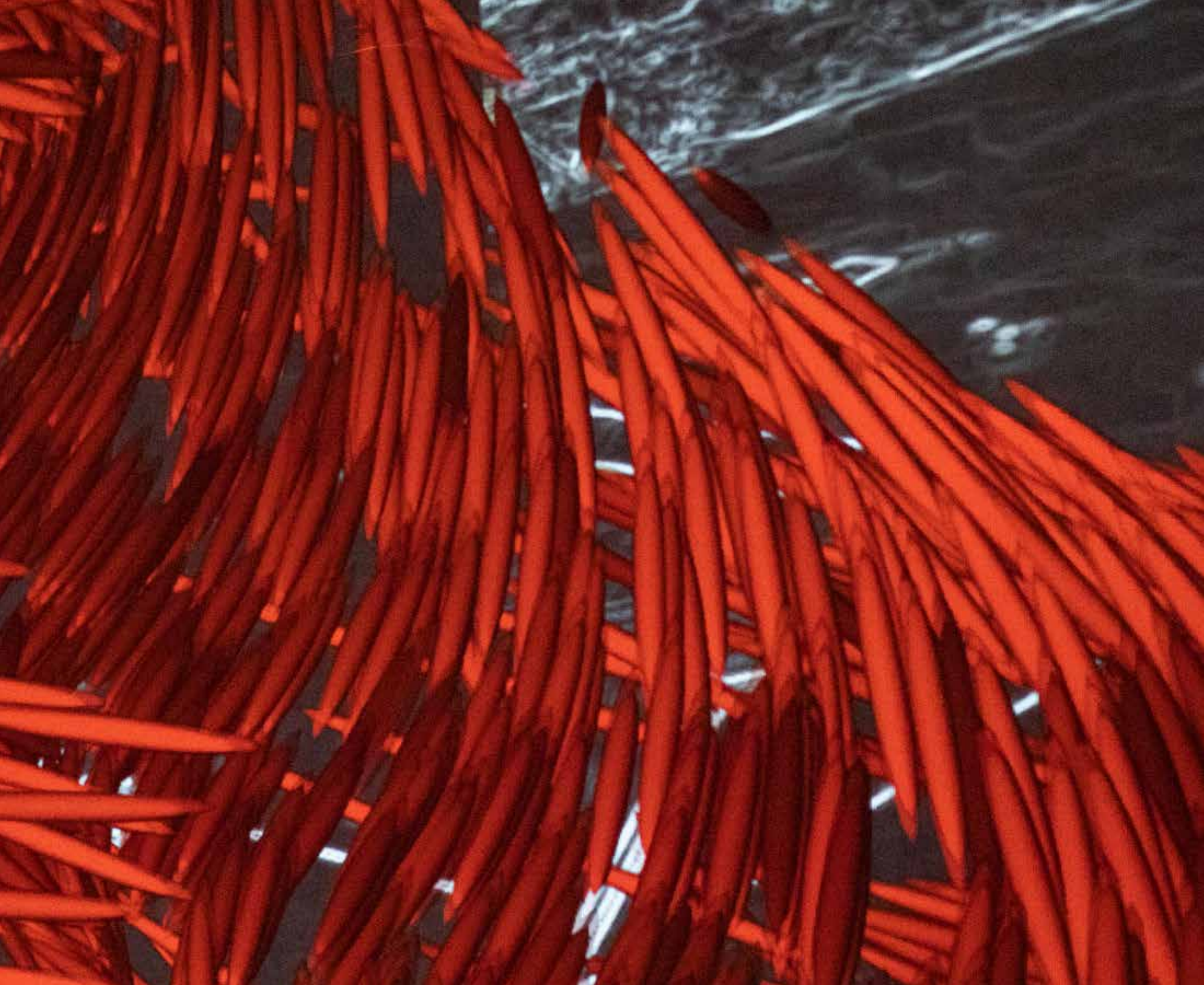














# Bullet

In the piece titled, bullet-screen comments, what I want to discuss is that in the current cultural context, especially during the COVID-19 pandemic, people do not have a space or way to express themselves, only in social chatting group such as twitter, WeChat, and Instagram to release themselves. This leads us to express ourselves indirectly. The person who chats in real life and who responds to messages on social media are completely different person. When sending text messages, I can constantly modify what I said before. A small emoticon can cover all the content I want to express. When speaking face-to-face, I can't modify what I said, I can only focus on a certain sentence. For me, because I am used to expressing myself through the screen, to some extent, it affects my normal face-to-face communication with people, so sometimes I freeze up when talking to people in person. The language form in the virtual space has changed the expression form of real dialogue.

I think this topic I am concerned about is worthy of digging into and exploring. Recently, I have had an idea: "In a year's time, I will not say a word." All communication with others is expressed through another medium. This medium can be mobile phone text messages, phone calls, or video calls, such as Zoom, Skype, etc., which prohibits face-to-face communication with others. One of my core concerns is that in this future lifestyle, we can exist only in a virtualized form. Second, due to changes in the medium of expression, our language system will exist in a new way.

*Bullet - yi*, 2020  
4 Chanel Videos  
mointor: 43 in Sony  
size: 1920 x 1080  
Duration: 2 minutes





*Bullet - xing*, 2020  
4 Chanel Videos  
mointor: 43 in Sony  
size: 1920 x 1080  
Duration: 2 minutes







*Bullet - shi*, 2020  
4 Chanel Videos  
mointor: 43 in Sony  
size: 1920 x 1080  
Duration: 2 minutes



*Bullet - zhu*, 2020  
4 Chanel Videos  
mointor: 43 in Sony  
size: 1920 x 1080  
Duration: 2 minutes



With a bare Bodkin? Who would Fardels bear,  
To grunt and sweat under a weary life,  
But that the dread of something after death,  
The undiscovered country, from whose bourn  
No traveller returns, puzzles the will,  
And makes us rather bear those ills we have,  
Than fly to others that we know not of?  
Thus conscience does make cowards of us all,  
And thus the native hue of Resolution  
Is sicklied o'er, with the pale cast of Thought,  
And enterprises of great pitch and moment,  
For in that sleep of death what dreams may come,  
When we have shuffled off this mortal coil,  
Must give us pause: There's the respect  
That makes Calamity of so long life:  
For who would bear the Whips and Scorns of time,  
The Oppressor's wrong, the proud man's Contumacy,  
The pangs of despised Love, the Law's delay,  
The insolence of Office, and the spurns  
That patient merit of th' unworthy takes,  
When he himself might his Quietus make  
With a bare Bodkin? Who would Fardels bear,  
To grunt and sweat under a weary life,  
But that the dread of something after death,  
The undiscovered country, from whose bourn  
No traveller returns, puzzles the will,  
And makes us rather bear those ills we have,  
Than fly to others that we know not of?

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And makes us rather bear those ills we have,  
Than fly to others that we know not of?  
Thus conscience does make cowards of us all,  
And thus the native hue of Resolution  
Is sicklied o'er, with the pale cast of Thought,  
And enterprises of great pitch and moment,  
For in that sleep of death what dreams may come,  
When we have shuffled off this mortal coil,  
Must give us pause: There's the respect  
That makes Calamity of so long life:  
For who would bear the Whips and Scorns of time,  
The Oppressor's wrong, the proud man's Contumacy,  
The pangs of despised Love, the Law's delay,  
The insolence of Office, and the spurns  
That patient merit of th' unworthy takes,  
When he himself might his Quietus make  
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# Bike Forest

In the past few years, shared bicycles have swept Chinese cities, providing a means of transportation from subway stations to offices for millions of office workers. According to data from iMedia Research, in 2019 there were more than 23 million such bicycles on the streets of major Chinese cities such as Beijing and Shanghai. But now, most shared bicycles are abandoned due to some overriding factors. Originally from the perspective of environmental protection, it was equivalent to a spiritual pursuit, and it also promoted the convenience of residents' lives. However, the addition of capital power led to excessive production and wasted more resources.

In the video, Bicycles are just a representative of this consumerist era. People nowadays lack a guiding spirit, so they will pursue material enjoyment. My video shows Andy Warhol's soup can and Damien Hirst's "for the love of God". I utilized their artistic feelings and ideas of consumerism to carry out my creations and understanding of

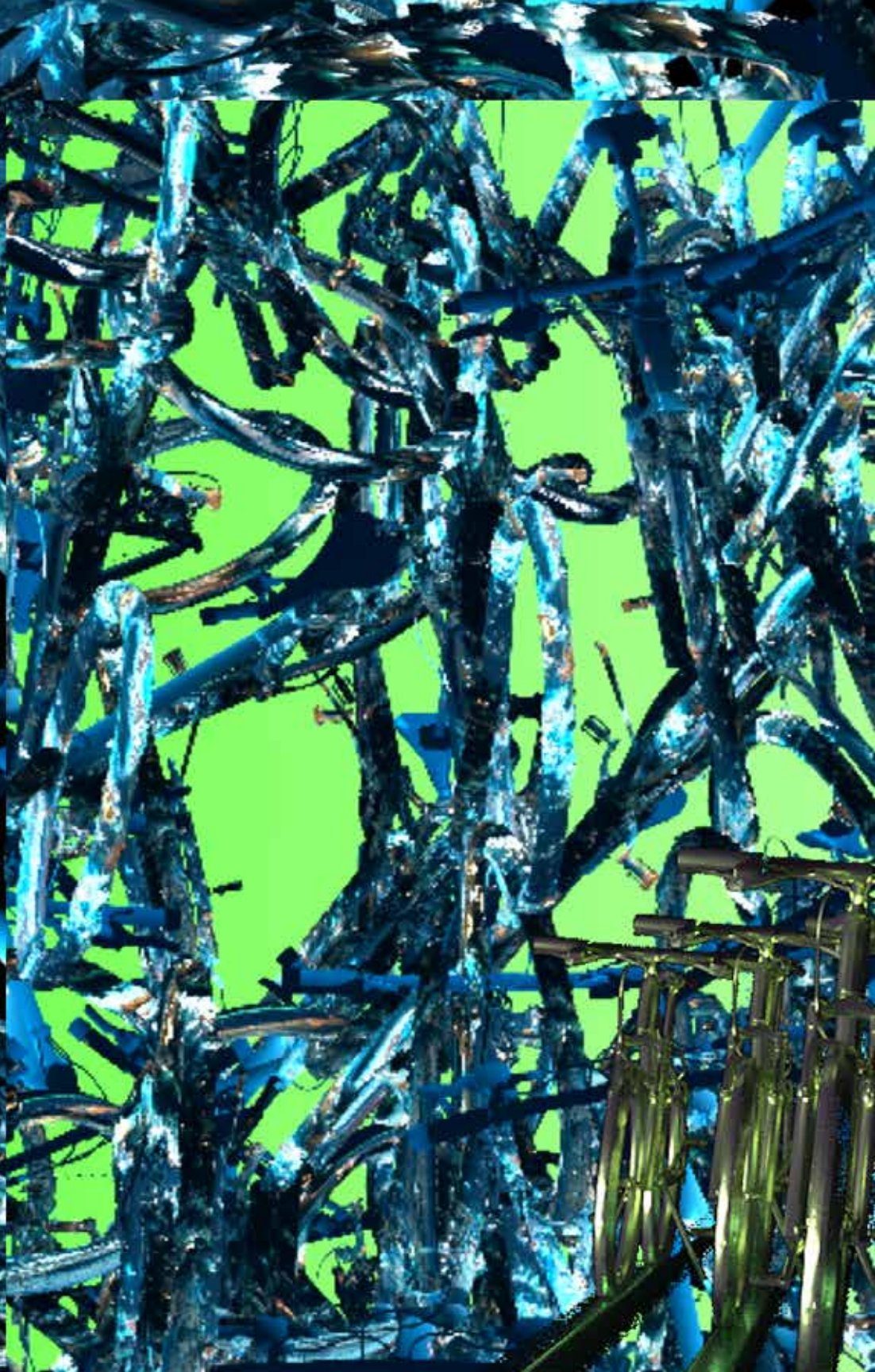
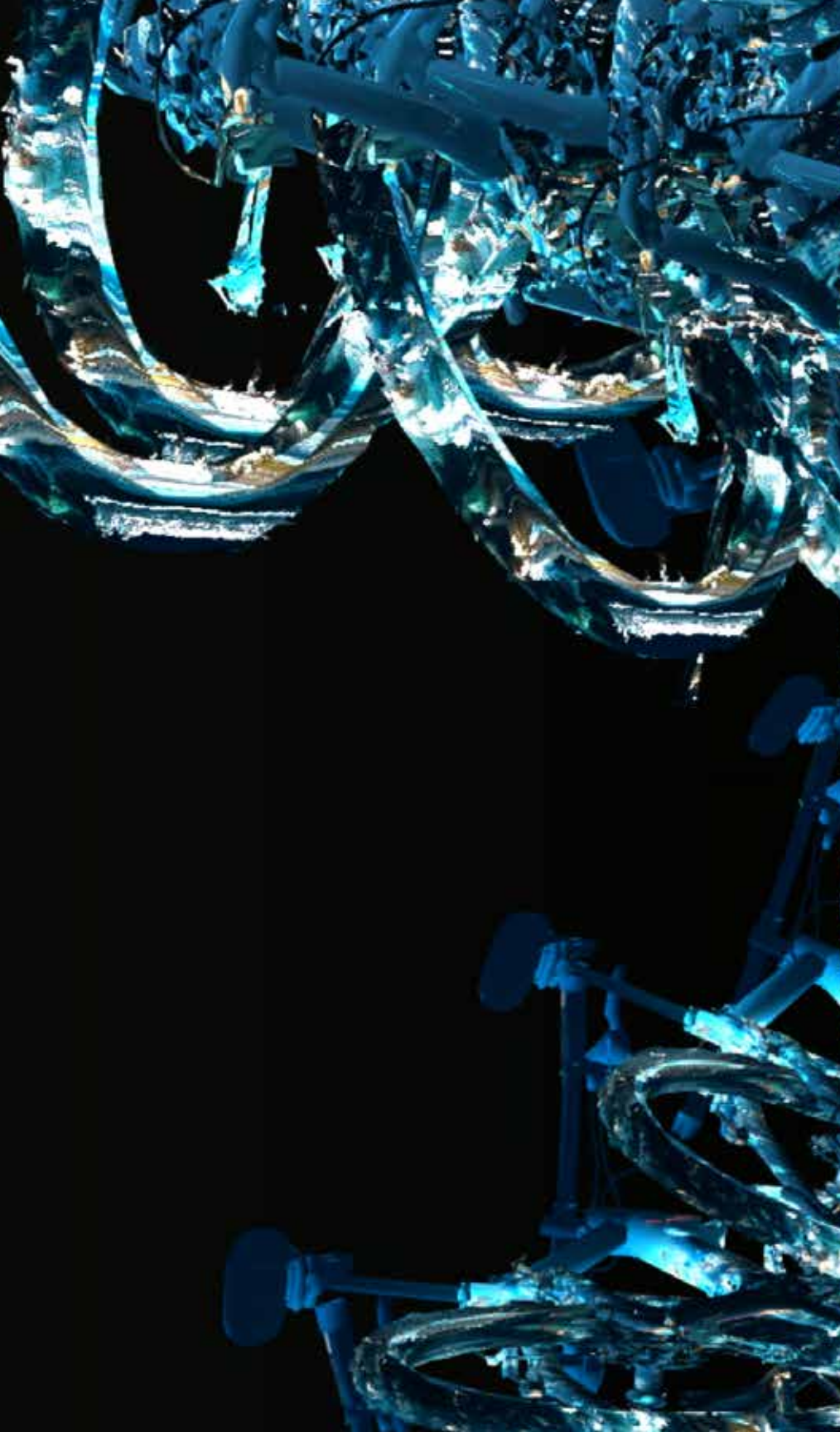
materialism. The shopping cart in the video represents us as individuals, lost in this material age, and everyone is looking for their own position in this material age. I have added a lot of products on my amazon cart, but all what I really need are just a few.



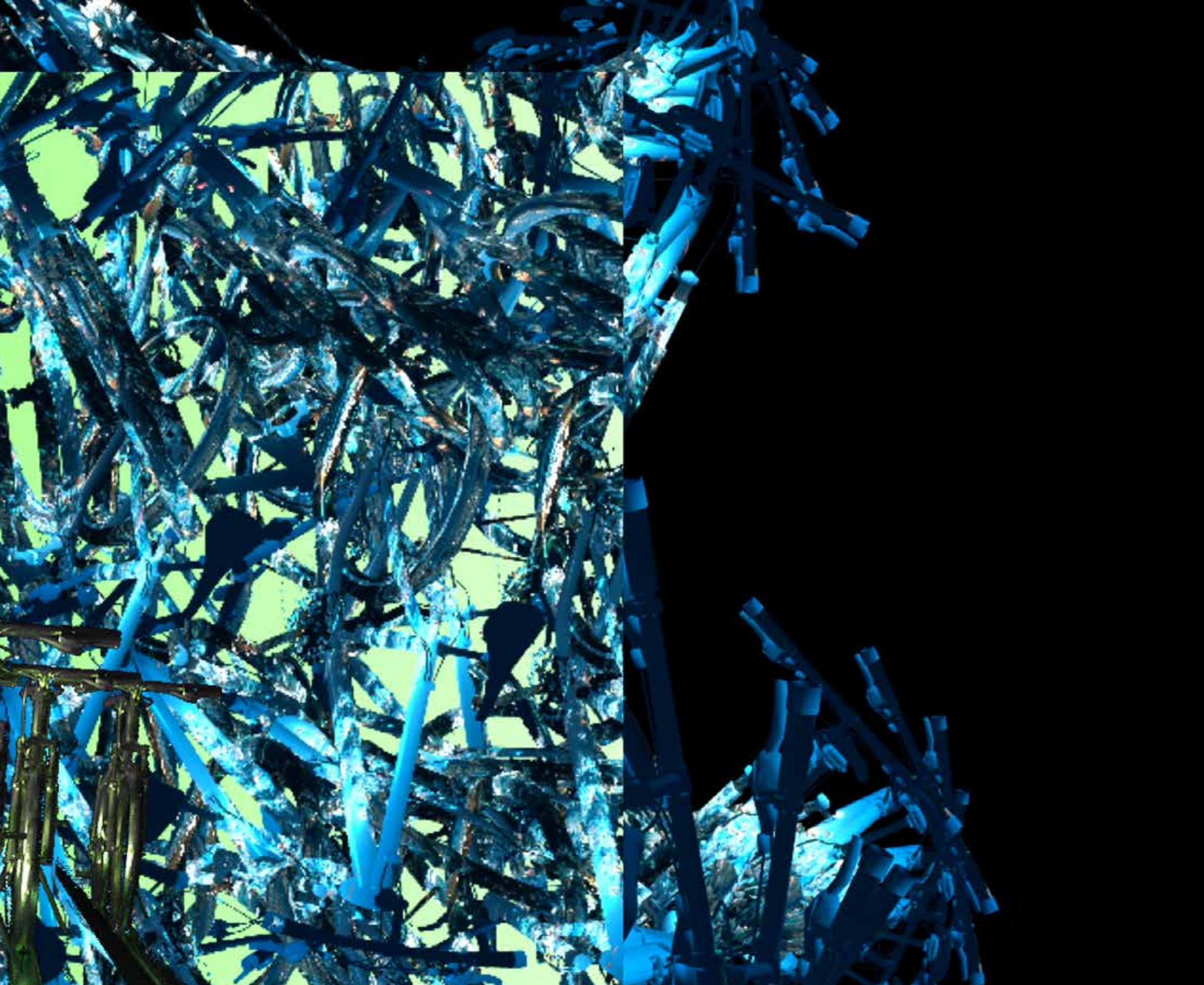




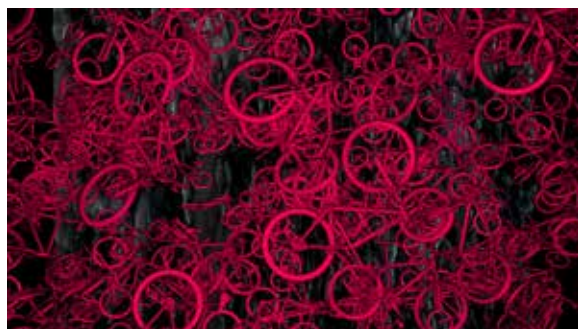










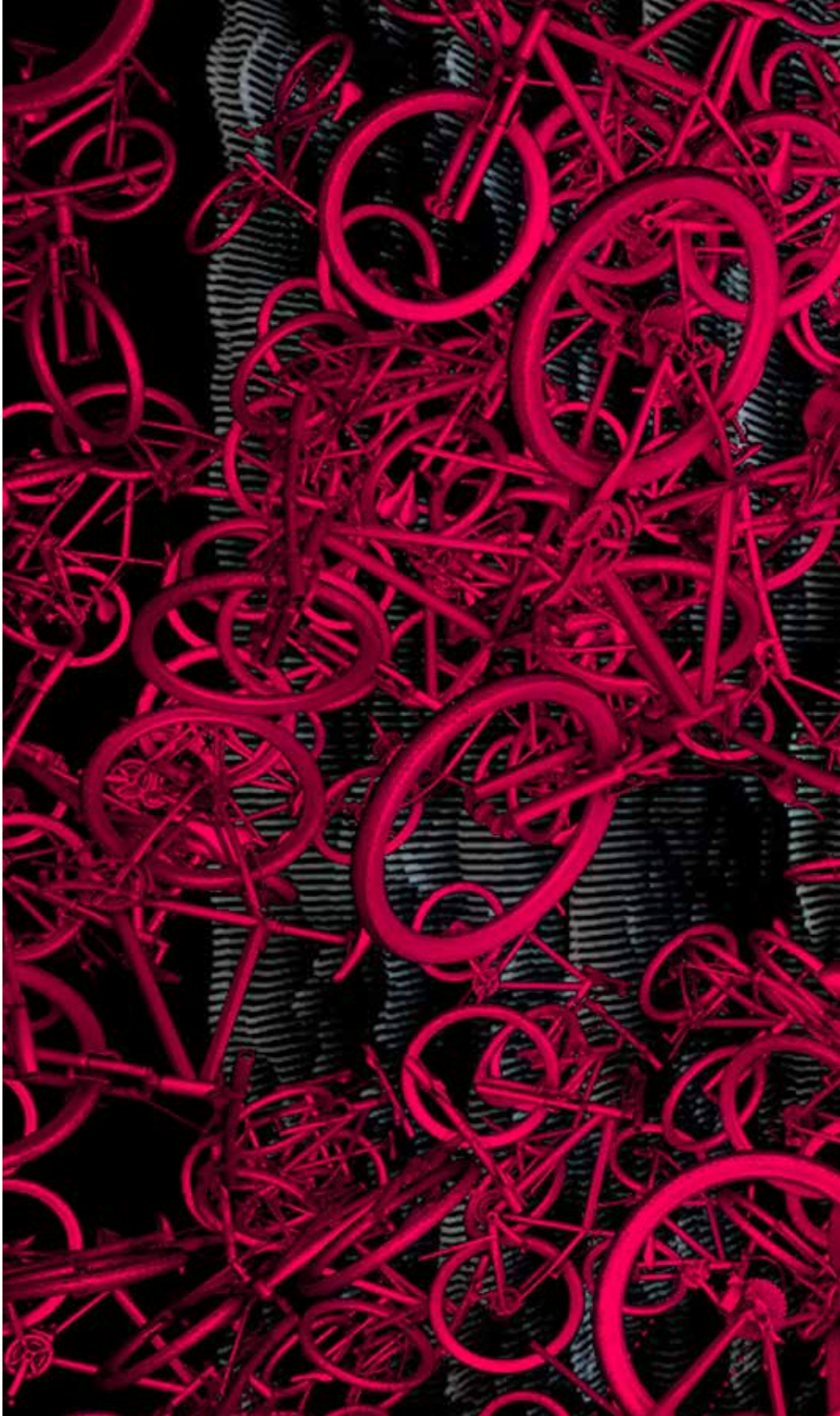






*Bike Forest*, 2020  
Single Channel  
Size: 2590 x 1456  
Duration: 5 minutes 6 seconds

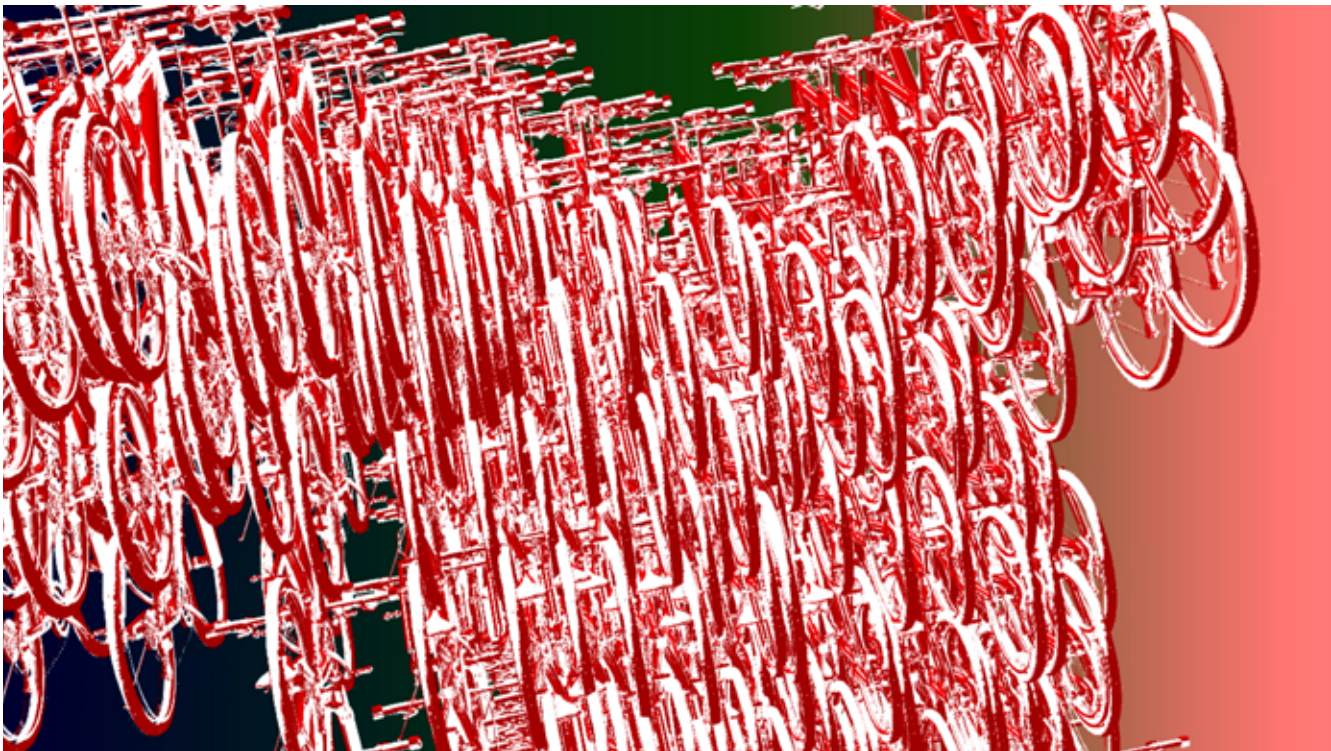
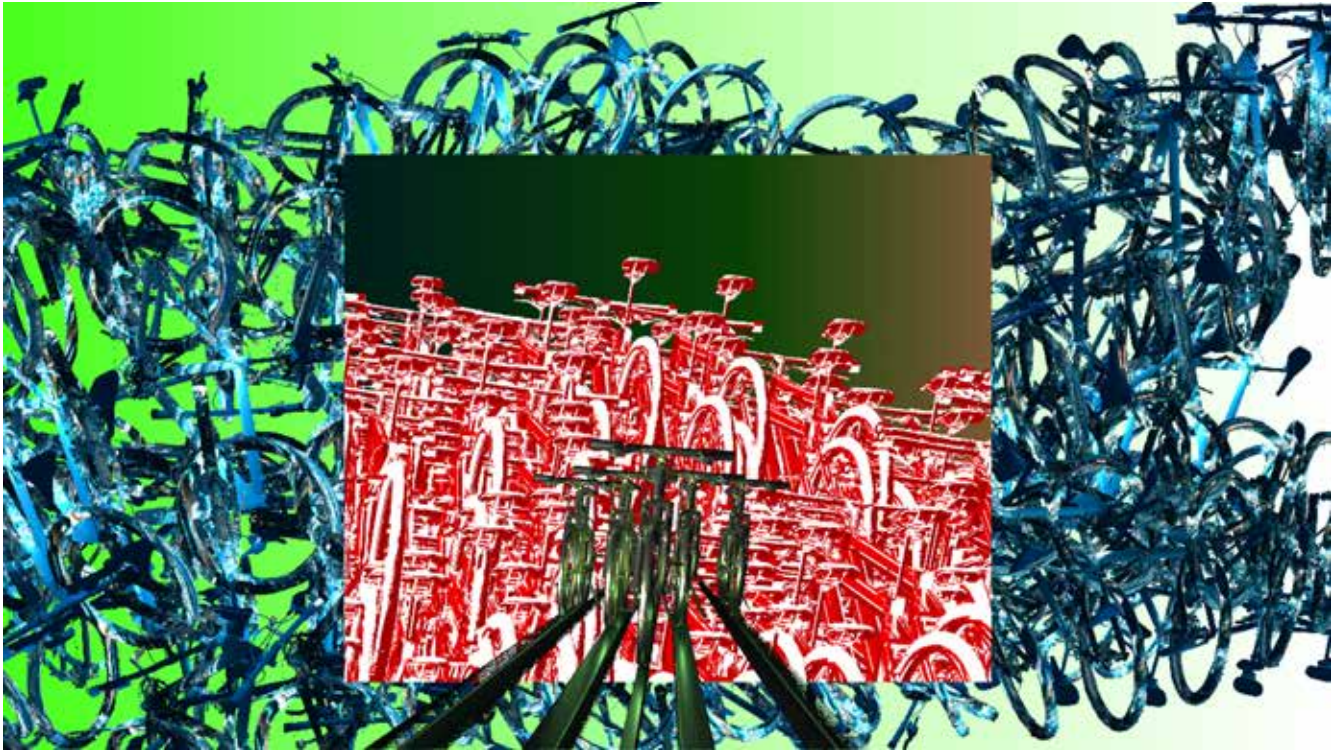




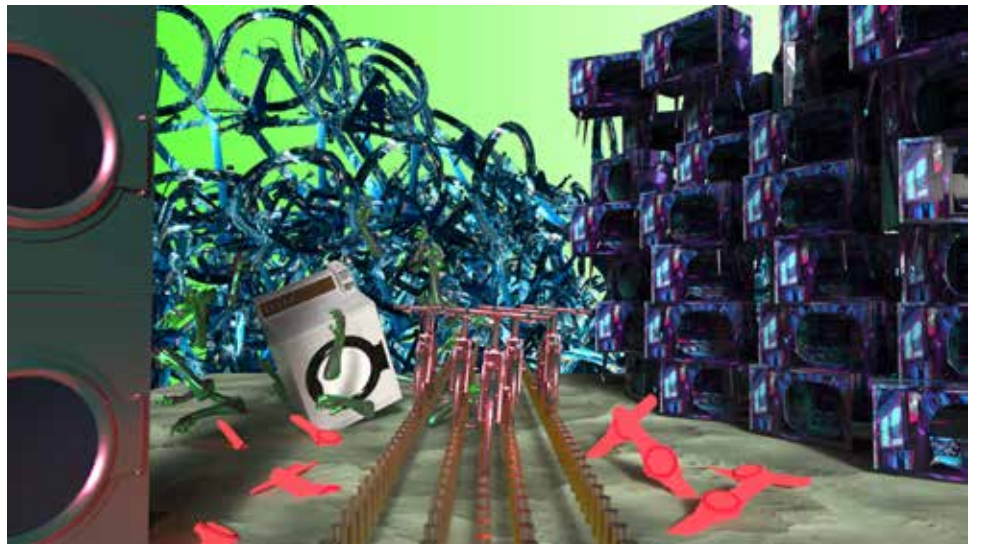
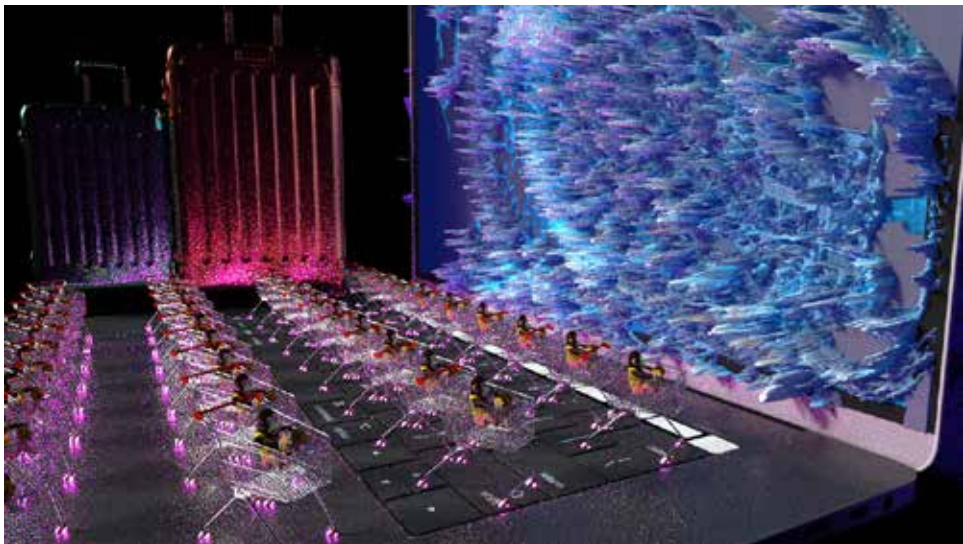
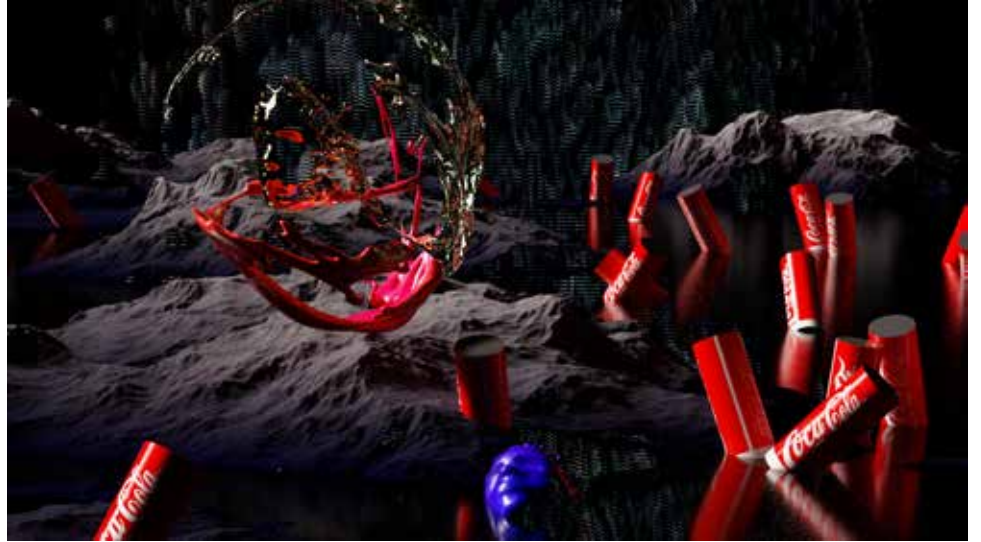




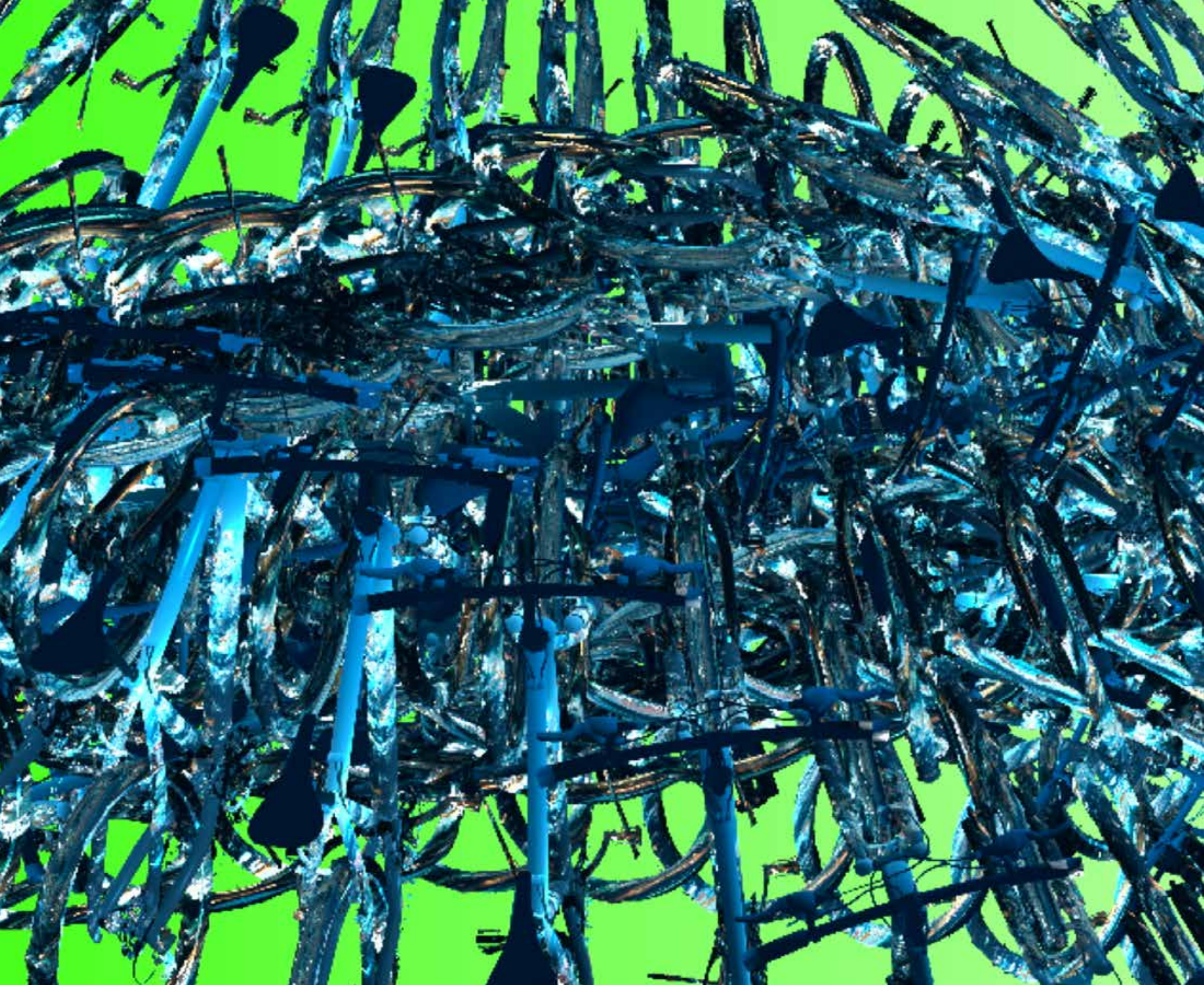




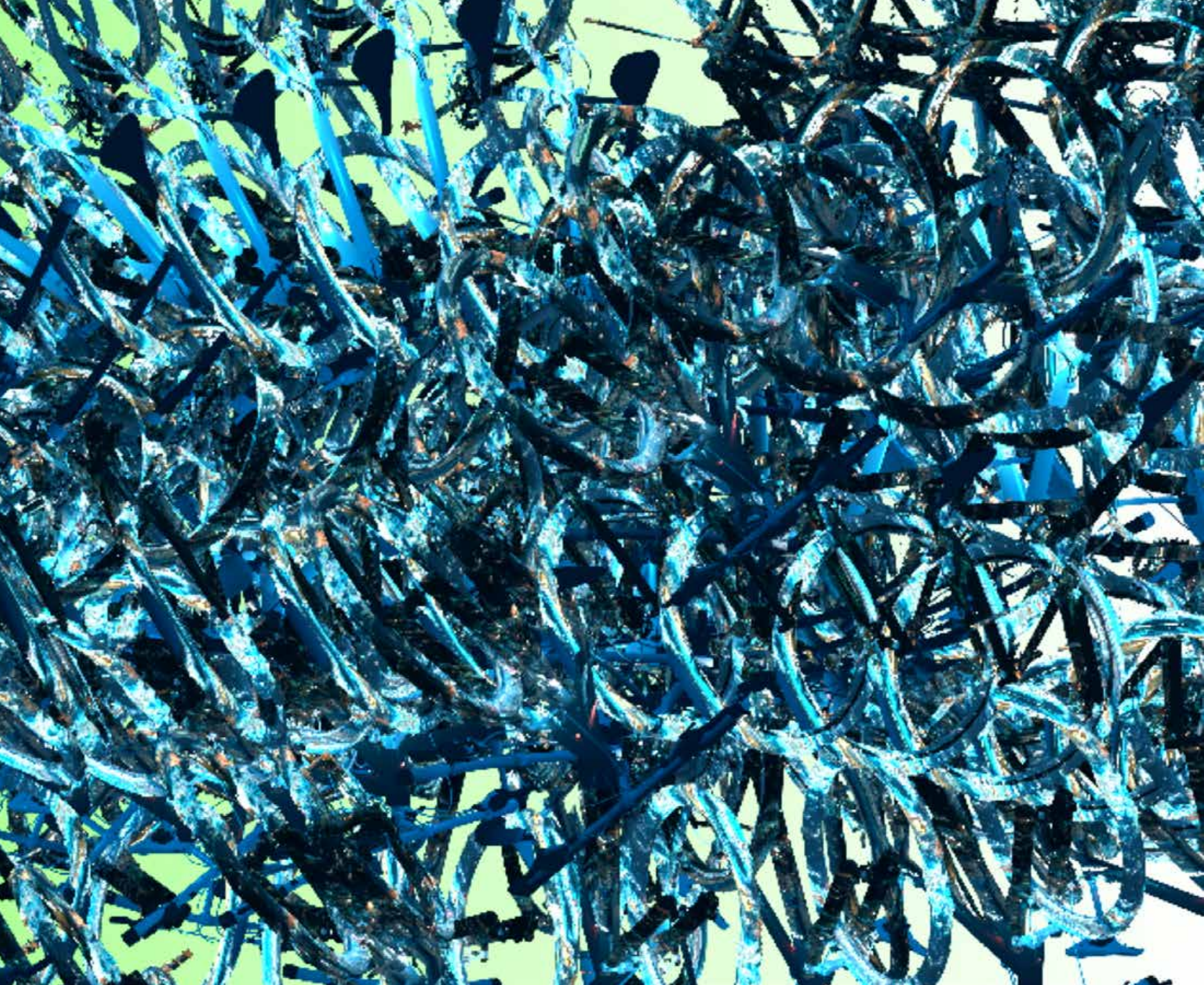




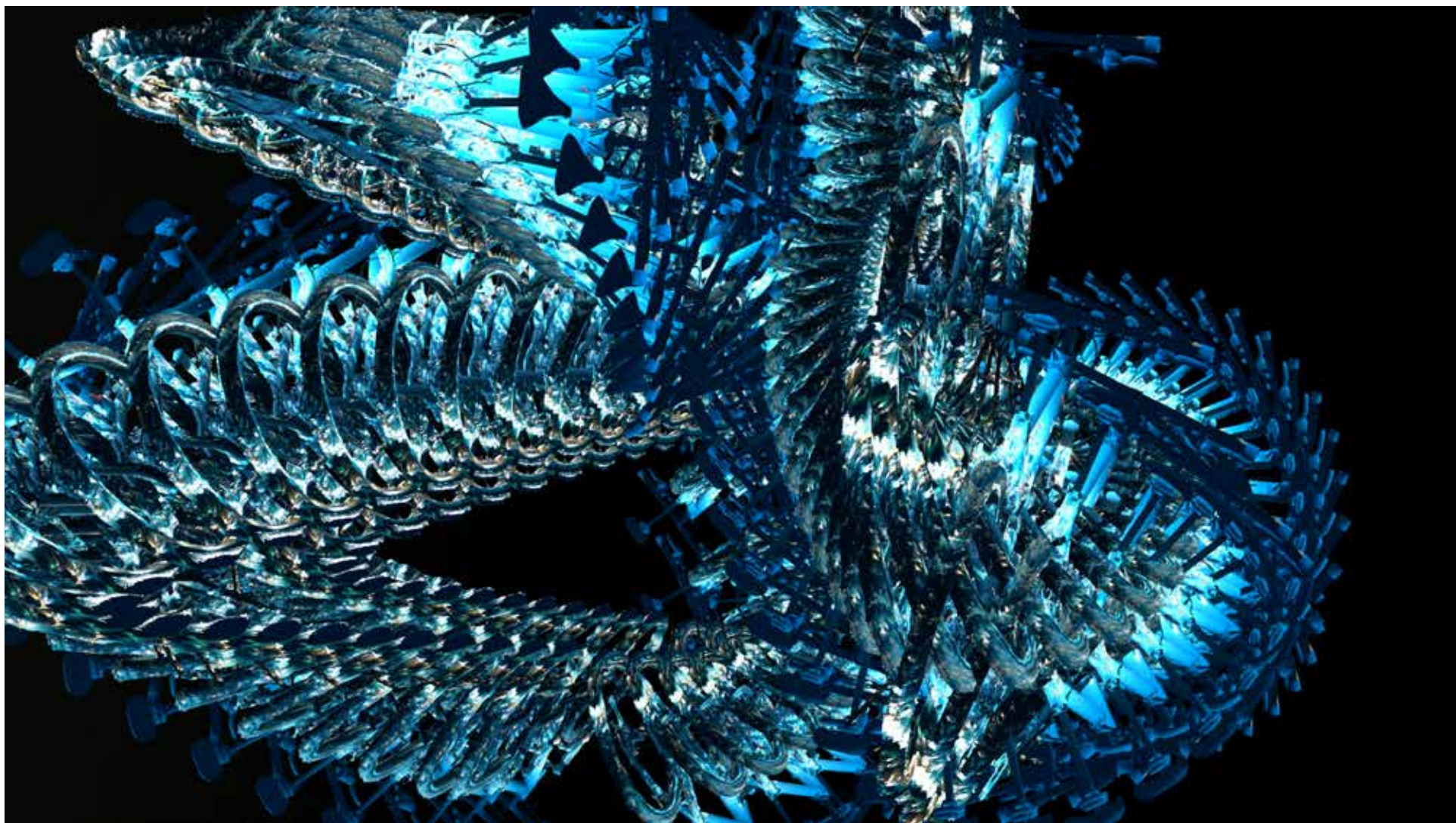




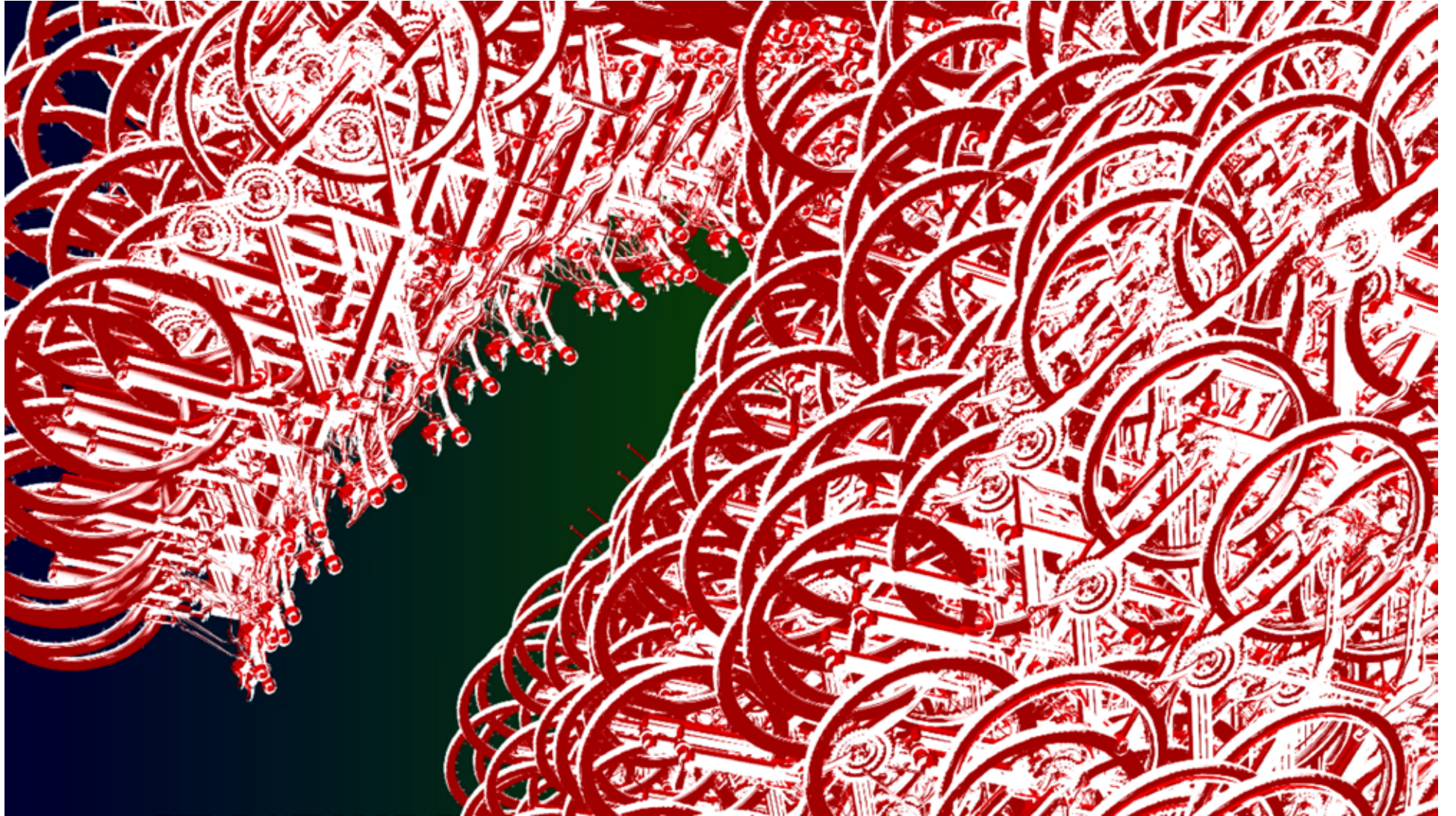




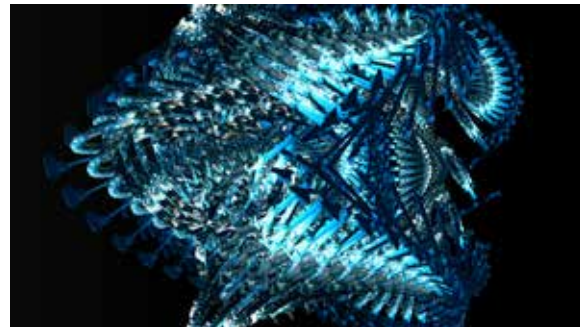
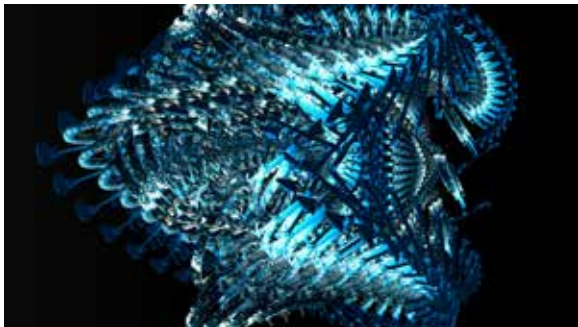
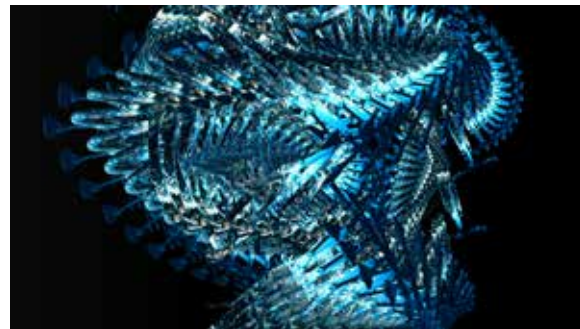
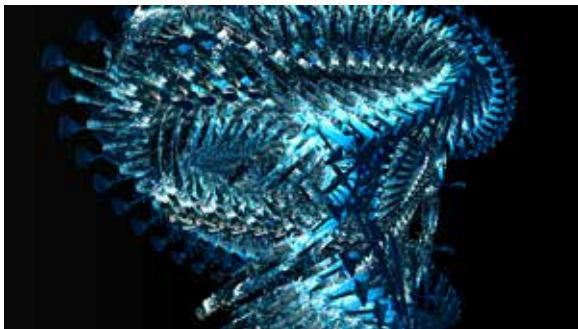
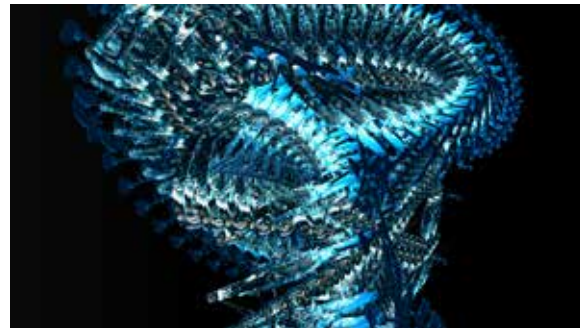
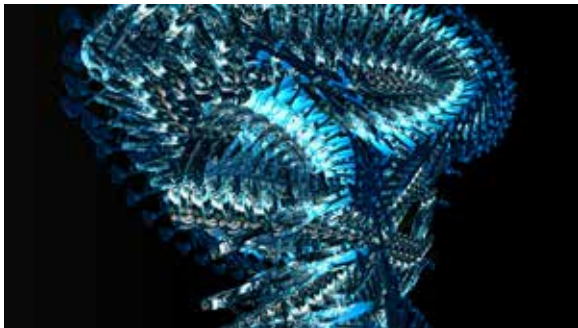
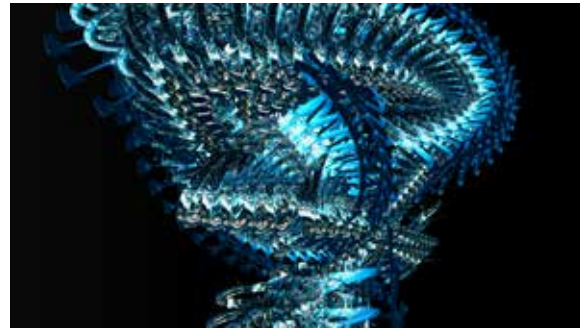
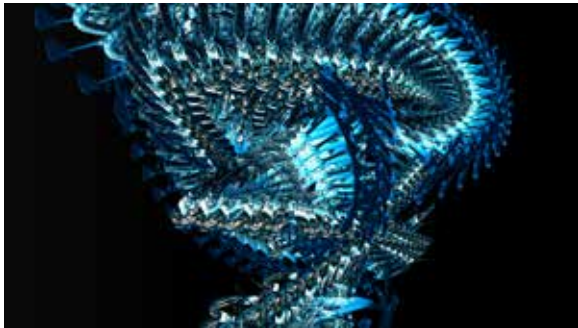




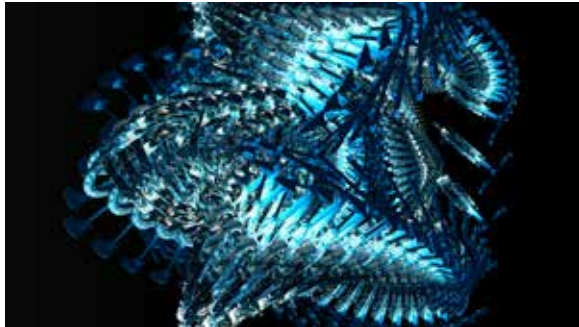
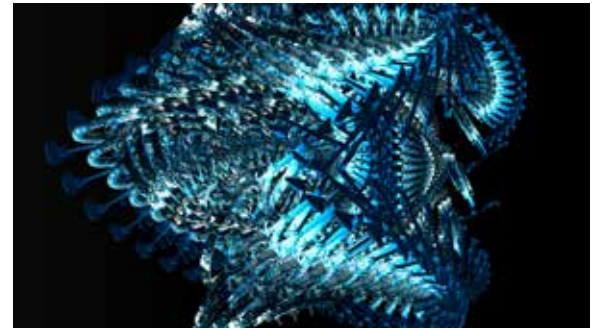
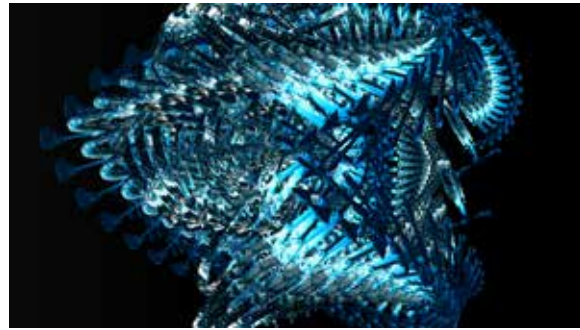
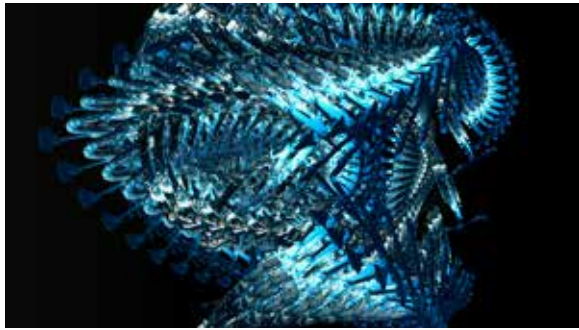
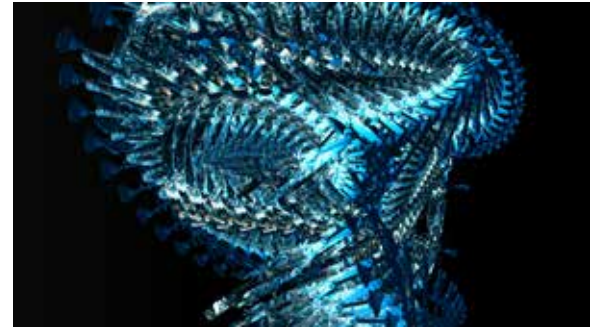
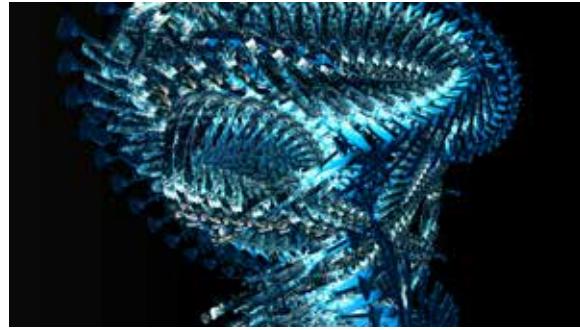
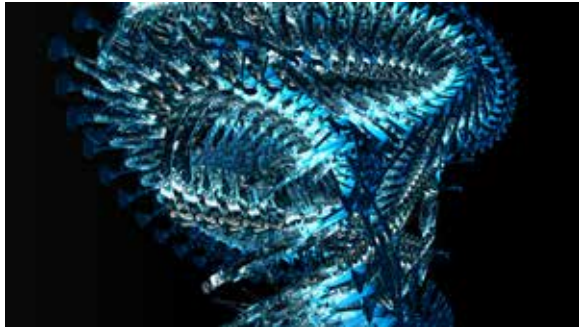
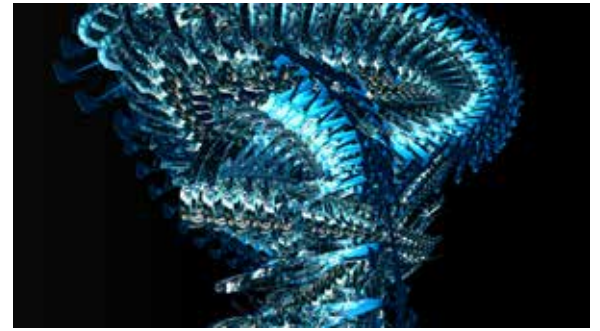
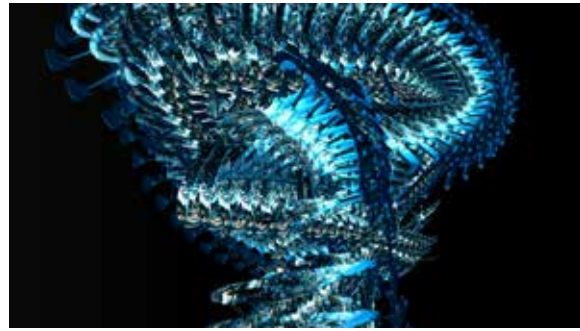
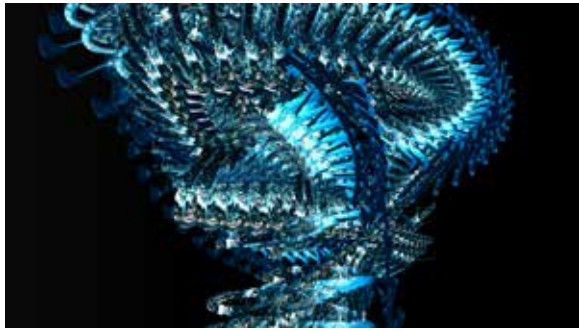


















*ENDING Bike Forest*, 2021  
Single Channel  
Size: 2590 x 1456  
Duration: 5 minutes 6 seconds











# Protein Fantasy

The starting point of this work is "people still have misunderstandings about genetically modified food, but we can't deny that genetically modified food is already a part of our daily food". What will our food look like in 50 years, or even 100 years? This has aroused my interest.

One of the major issues facing human history in the book 《A Brief History of the Future》 is survival. In the book Speculative Design, the author has been envisioning what the future society will be like, how will things be designed in the future. Will fabricated food and artificial meat be brought to us at the dining table?

In the future, there will be new production methods that will change our current plants and the growing of captive livestock. People can directly customize the food they want to eat according to their own preferences. "Protein fantasy" is a food museum a hundred years from now, which records the evolutionary process of food production in the coming 100 years.

I hope that by designing different possibilities for the future, I can discuss the impact of technology and culture of the world on food in the future.

The first part speculates on plants and animals becoming more productive and healthier through genetic changes. If all cattle in the world were to be a country, their carbon emission level would rank third in the world, second only to China and the United States. Their gas emissions have a great impact on greenhouse gas emissions. In the video, the cow's gene and crab's gene are combined together, so that the crab-cows can live under the water to reduce carbon dioxide emissions.

The second part is the way how we get food will change. The red protein cell extracted from cows allow it divides and grows into artificial meat. Just like how we cultivate mushrooms, the meat can be grown by each family.

In the third part, rather than producing meat with animal cells, we can produce it with plant's cell. Our future food can be printed with nutrients and generated instantly according to our options (such as taste, shape, color).

Historians have done a study and come to the conclusion that technological innovation does not narrow the gap between people but widens the gap



between people. I'm a heaven builder in hell. I want everyone to pursue their own happiness and make people more equal. I use food as a medium, just like coca cola, everyone can drink the same drink.

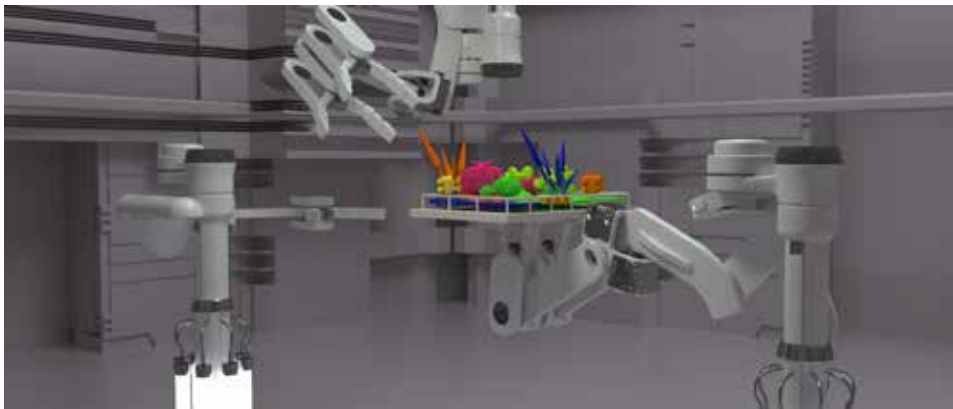
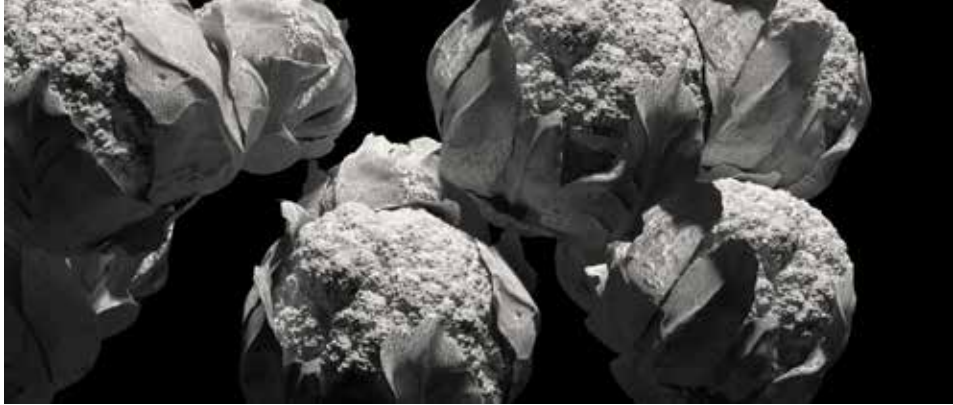
According to the developmental speed of computers, scientists calculate that by 2045, the computing speed of a computer will exceed the total wisdom of all human beings. For example, supercomputers 20 years ago were not as fast as mobile phones today. And because of the rapid development of computer technologies, there is an explosive growth in other fields, such as medical devices. In the past, people thought that it would take 100 years to read DNA, but because of the rapid development of computers, it took only 13 years to read most of the DNA information. Therefore, we need to have advanced ideas to cope with such a speed of development.

VR has transformed video from a single view to a multi view. When we are doing immersive experience design, we should add smell, touch and bodily feelings, which is the direction of my thinking and research.

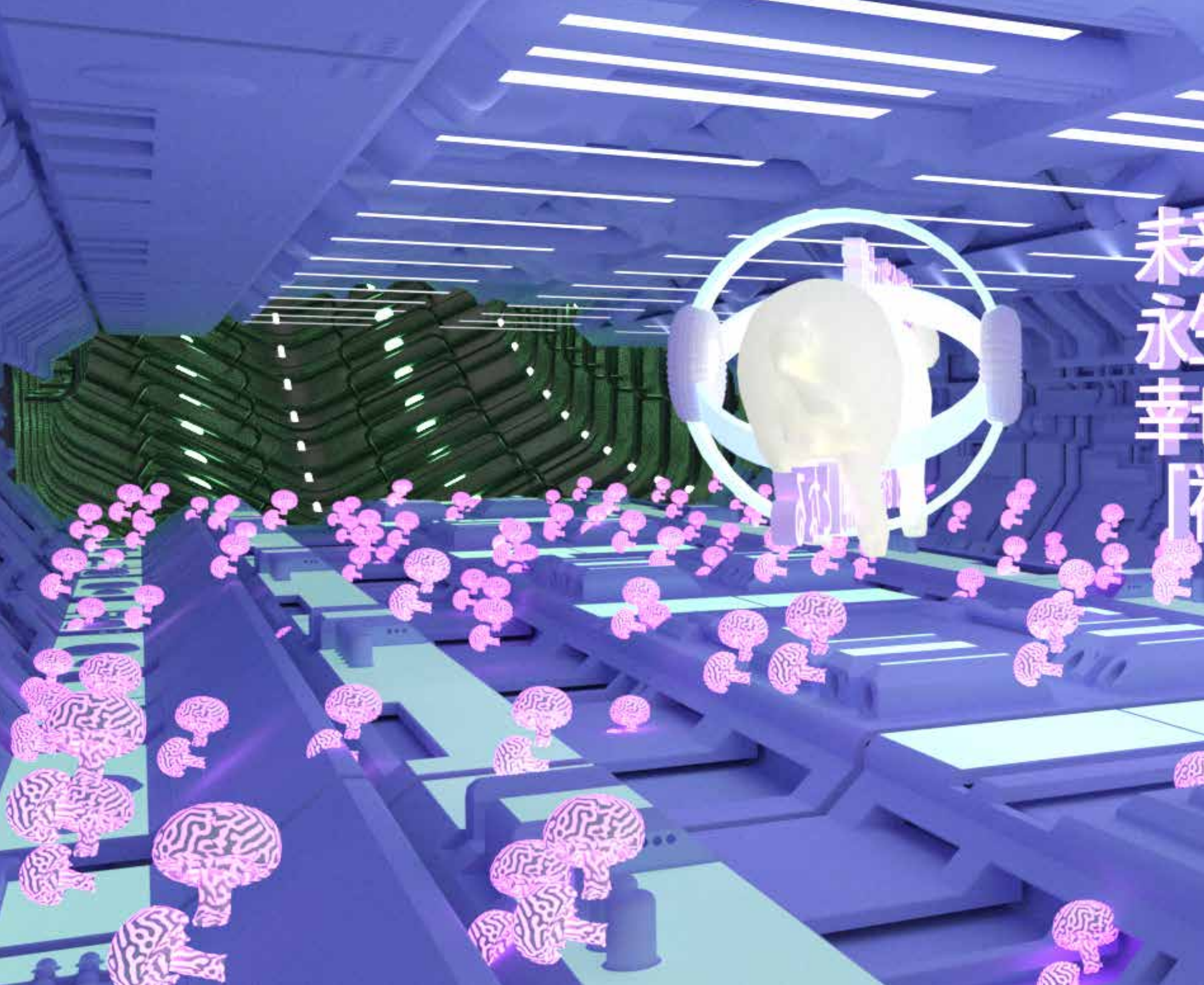








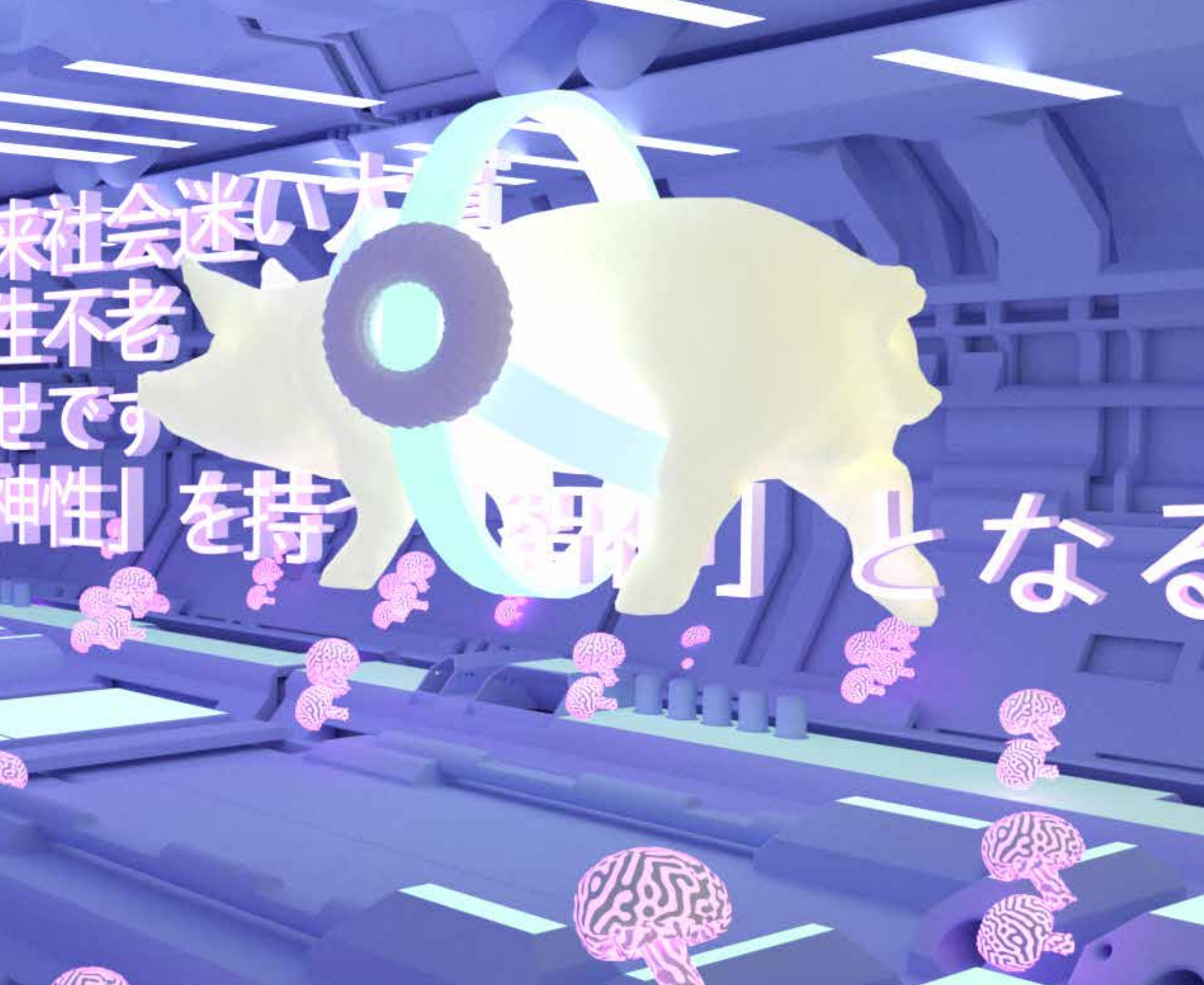
*Protein Fantasy*, 2021  
Single Channel  
Size: 2590 x 1456  
Duration: 5 minutes 6 seconds

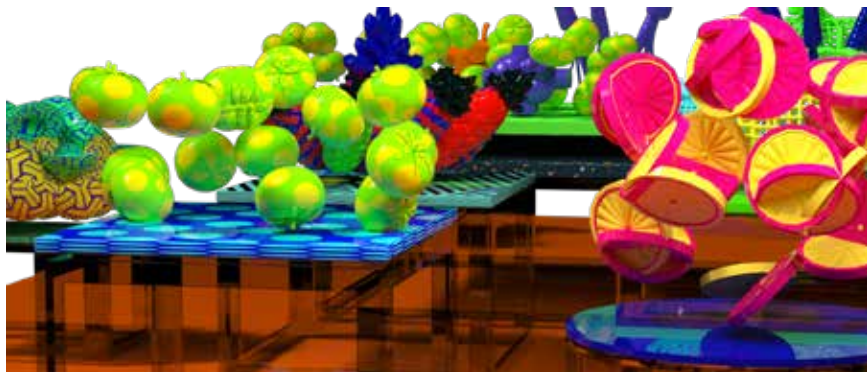


未  
永  
幸  
团



未来社会迷い大  
生不老  
世で  
神性」を持  
「神性」になる







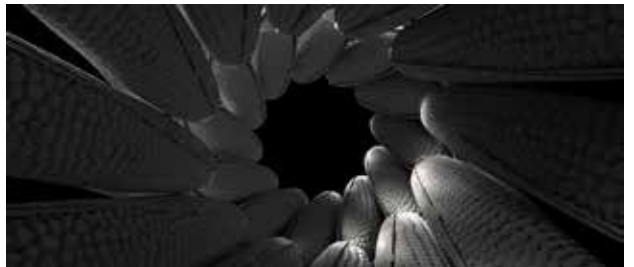


*Food Museum - Protein Fantasy*  
Single Channel  
Size: 2590 x 1456  
Duration: 5 minutes 6 seconds



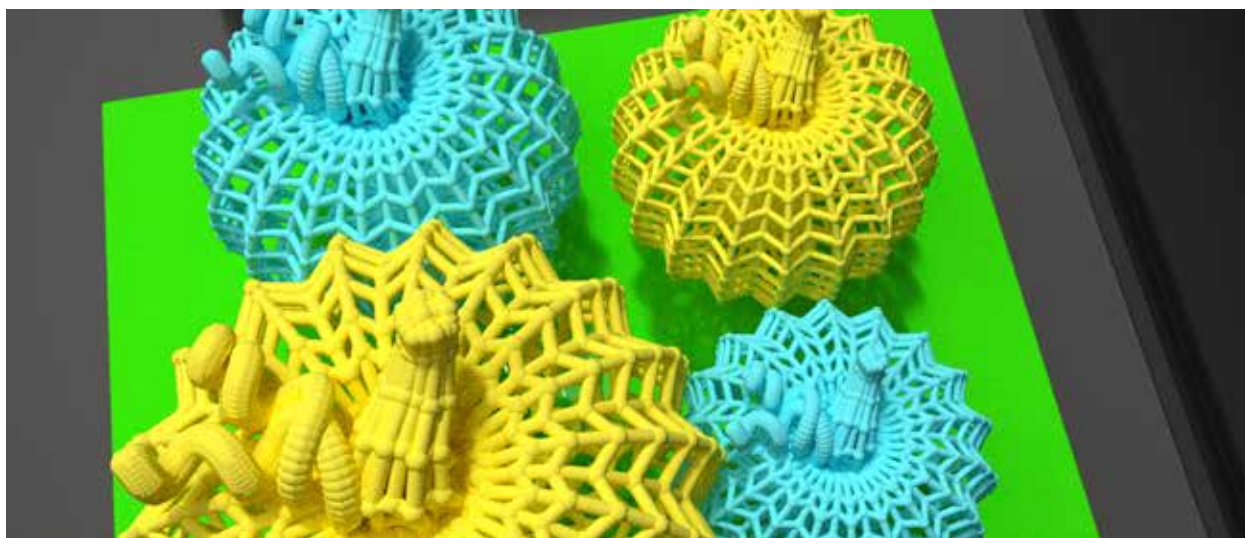




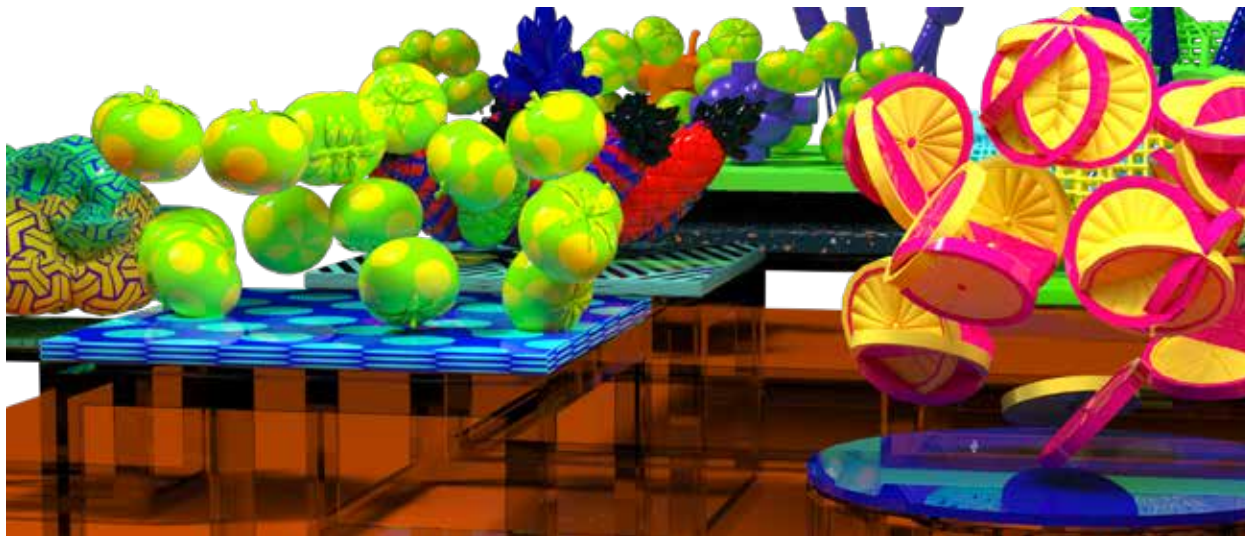
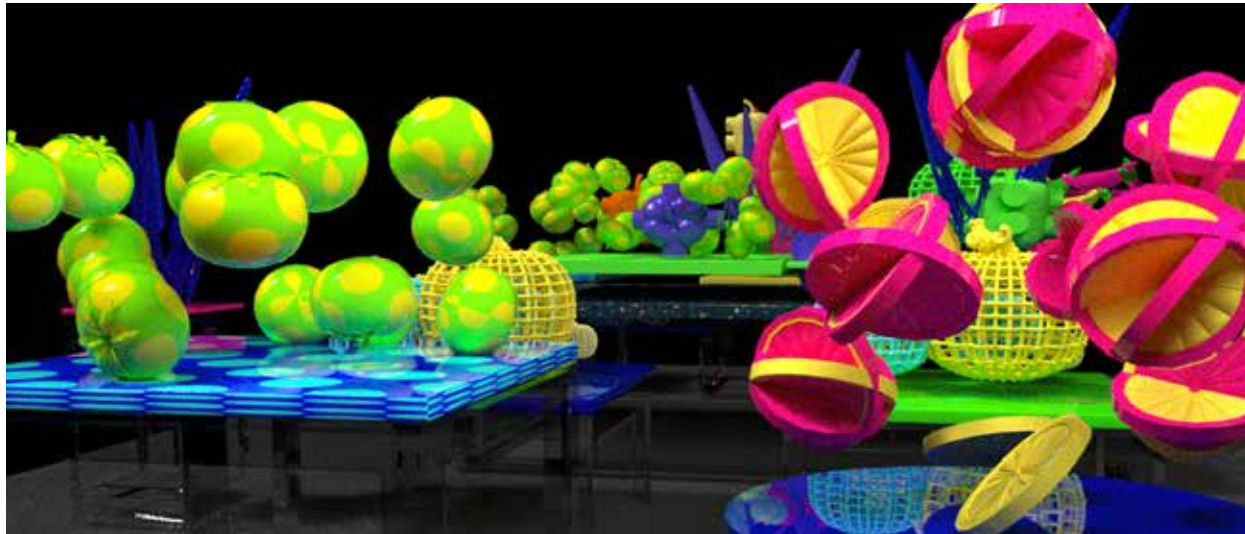








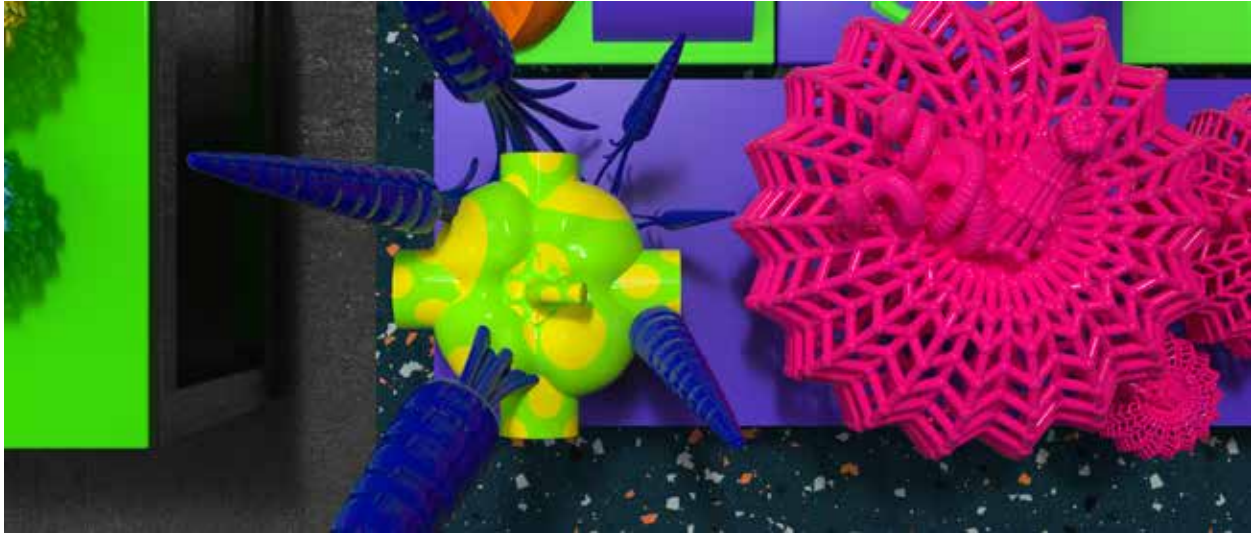


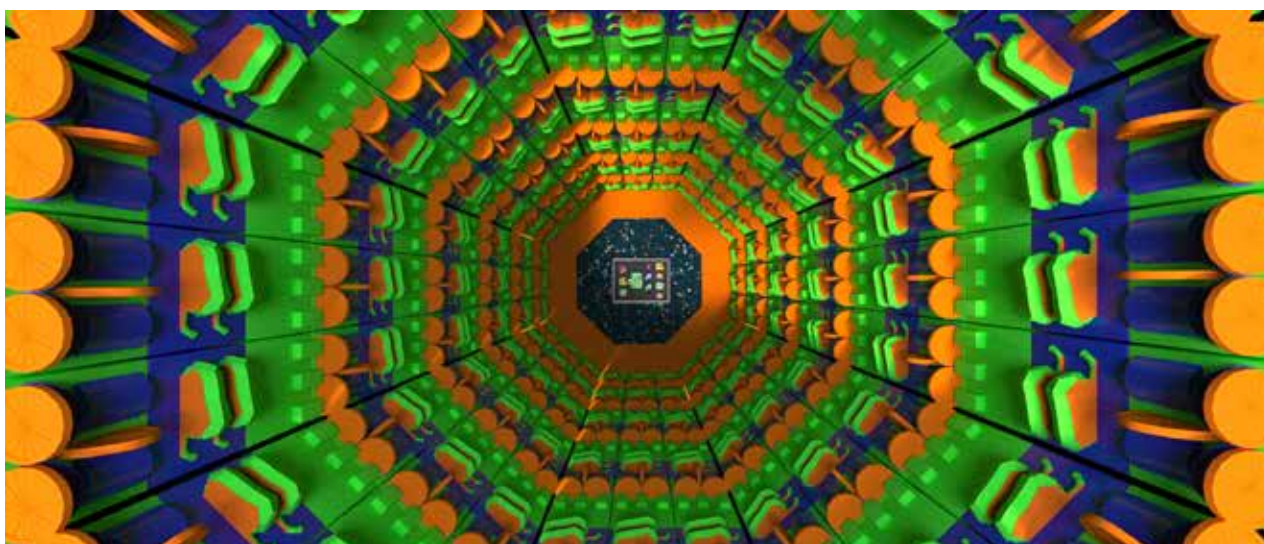
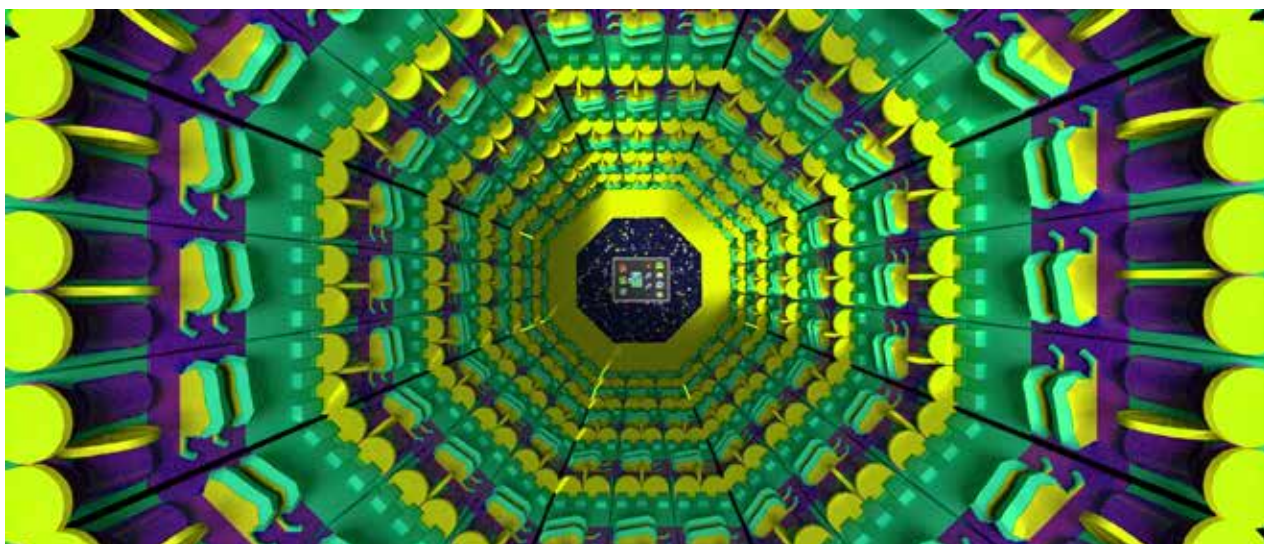


*Future Food - Protein Fantasy*  
Single Channel  
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Duration: 5 minutes 6 seconds

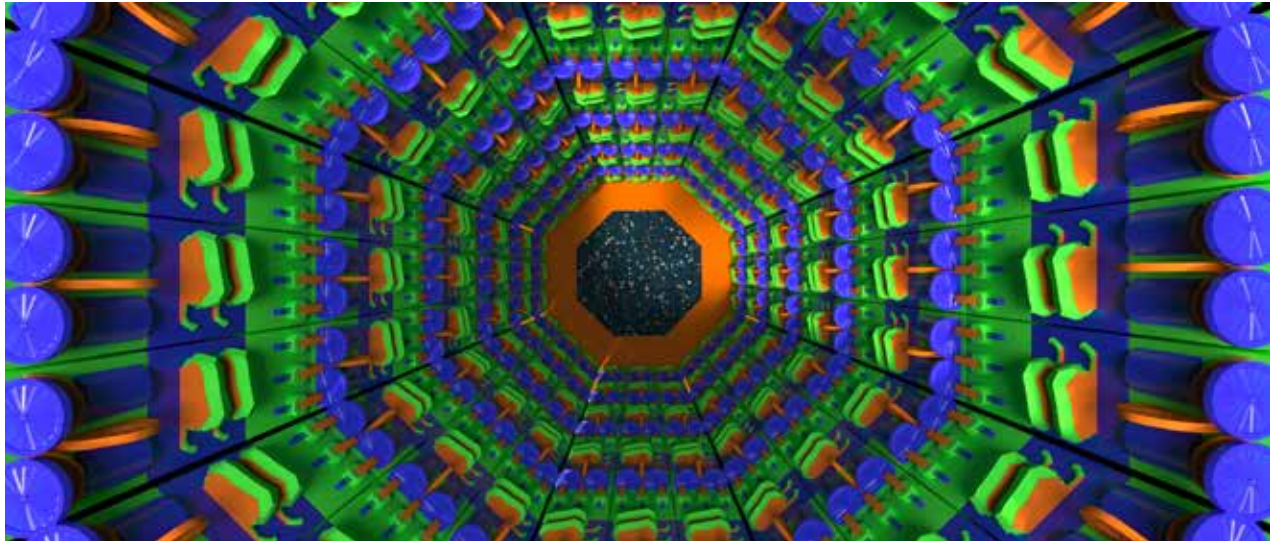






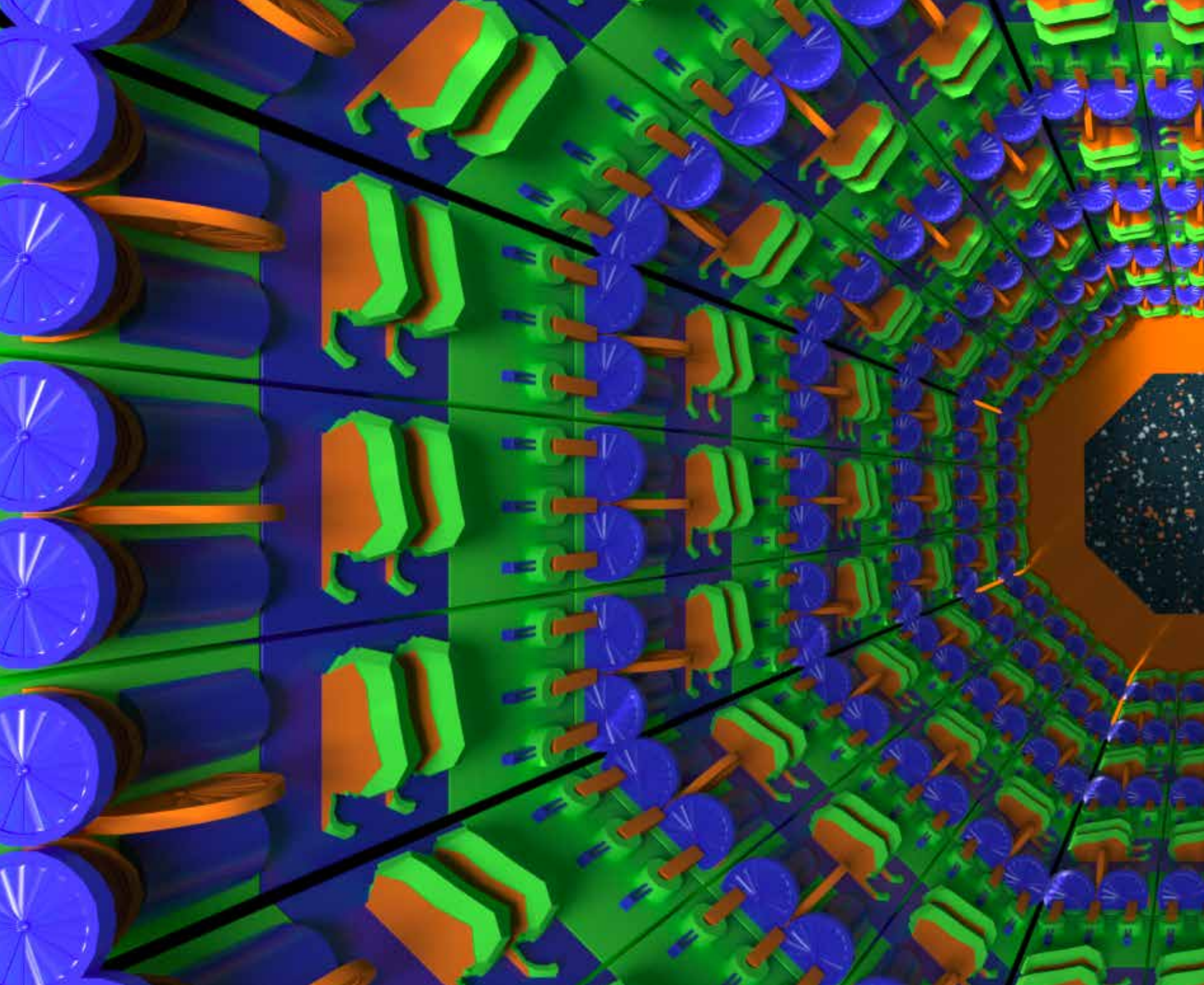




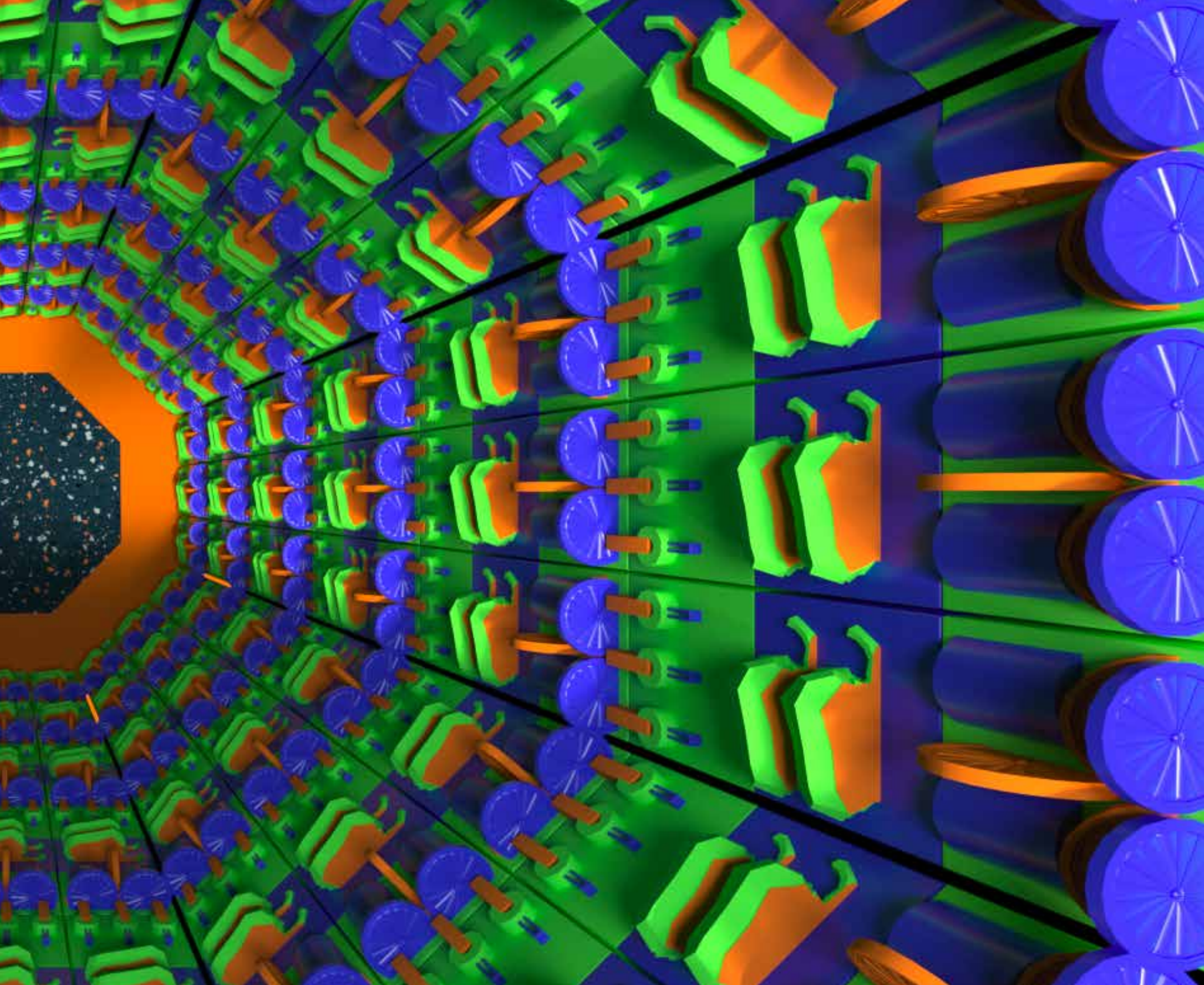


*3D Print Food - Protein Fantasy*  
Single Channel  
Size: 2590 x 1456  
Duration: 5 minutes 6 seconds













# Not Far From Life

We are surrounded by large amounts of data. Dataism believes that there is no value unless experience is shared, and we don't need (or it's even impossible) to find meaning in our own hearts. What we should do is to record our own experience, connect to the entire big data stream, and then the algorithm will help you find the meaning of these experiences and tell us what to do next. Talking about your own experience is transformed into free-flowing data, and data makes people feel that they are meaningful.

Technology is a new religion. Through the innovation of science and technology, people can extend their lives through technological means, they can create perfect children through genetic modification, and they can undergo surgery to change their emotions. Because of these new things, people abandon their original religious beliefs and believe in the power of technology. For me, technology is a new religion.

Assuming that the world we live in is a world without diseases and insufficient resources, everything is a sufficient utopian society, the world that mankind ultimately dreams of. But experiments prove that utopia is also a place where souls die. In 1947, professor John B., was responsible for conducting

experiments on population density. He created a laboratory in the university that has no natural enemies and sufficient resources to house 5,000 rats. The 1780-day experiment ended with the death of the last male rat. The name of this experiment is Universe 25. This research background is not the focus of my discussion. When people are rich in resources, they will only go on to ruin. I transfer Francis Bacon, painting, 1946 as the end of this work to express feel uneasy and disappointed about the future.

## Myth-Reality-AI Intelligence

People's abilities and cognition will undergo earth-shaking changes. In the past, people thought that they were the incarnation of snakes, they evolved from crawling, from reptiles, to mammals, to the current Homo sapiens. In the previous society, information was not circulating, and the ruling class used ordinary people for this effort. Information flows unimpeded now, but people can only nowadays be machines, intellectuals are search machines, and every capitalist is a part of a machine.



*Not Far From Life - 2021*  
 Iteration work  
 Monitor: Mac apple  
 Support: Touchdesigner  
 live camera





*Not Far From Life - 2021*  
4 Channel videos  
mointor: 4k 65 in  
Size: 4096 x 2160  
Duation: 2 minutes each





















# Influential Artists

Andy Warhol's artistic language summarizes the image language of social media. Rigid, simple, batch, standardized symmetrical and homogeneous images.

"Idol art," with the birth of the Internet, artists with works of art that forms idols have appear in social media. Artists have become stars in the spotlight. People become interested in them at first, and then they begin to pay close attention to their works.

Andy Warhol is at the peak of contemporary art history. He blurred the line between high art and mass consumption. On the other hand, he provides a unique perspective for the art in the era of mechanical reproduction.

Takashi Murakami and Andy Warhol: are good artists whose works embody the spirit of the times.

In the eyes of many people, Murakami is a successful businessman. His paintings are symbolic symbols, not spiritual washing. Yoshitomo Nara is also like this, a little girl full of resentment, is his symbol language. What his super flat style represents is the expression of the boundary between "high" and "low" in mass culture (blur Art). Murakami uses his own works to realize the unique charm of Japanese comics and animation. I think he is an excellent artist; he accurately grasps the spirit of the times. 1) Simple image, no traditional painting gradients, halo dye, brush texture, social platform, people are sharing their stories, the picture narrative redundant text. People



don't want to spend time reading words. 2)Gorgeous color and strong impact, high brightness color is full of the network. 3)The theme in the picture is made into a 3D doll. At that time, this kind of creation affected a large number of fashion art creation, and young artists were also practicing his creation method.

Ma Qiusha's works are very enlightening to me. She focuses on her own identity and discusses her body, which leads me to focus on my own differences. We are not very different in age, so we have many similar life experiences and face many similar problems. She makes good use of video to express her ideas. She thinks that doing art can make people very brave and can say what they can't say. So, every time she looks back at her own work, she can see a different self. Things in memory are very important to her. Its significance does not lie in what you remember, but it can become a mirror for you now, which has the function of alerting and prompting you. She turned this emotional memory into art to express it.

When going beyond the works of art, a discussion for the purpose of the art begins. By striving to make life itself a work of art, and art does not only appear in a physical form distinct questions arise. What about the artist? What about life's attitudes? How does creative thinking manifest? MARIA ABRAMOVIC has become a consequential influence. Life is used to burn and bloom. The "Rhythm" series of works have had a profound impact. When she talked about her performance art, she describes it as almost "self-abuse", she once said:

*"When people let their bodies exceed the limits of their tolerance, people's consciousness will make a leap. When one's own creation reaches a painful critical point, concentrating on one thing will make me more transcendent."*

Joseph Beuys and Nam June Paik are the founders of performance art and media art. They are both box makers. Other artists are adding things to that box. People who create new development in the future will certainly give people new sensations with the help of new technology and equipment. I look forward to the turning point of this technology.







# PRINTS

*Those who climb to the top of the Himalayas are not the ones with the best physical strength, they are the people who will climb to the top of the Himalayas even if they die.*





# Afred Memory

«Alfred memories» : Spending two years in Alfred, I have experienced another art world here from where I was born. And printmaking is a new medium for me as well as my feelings and memories in Alfred. So, by combining them with what I have tried to transform is from the signal culture and video track, this is how these prints come into being. From a long distance you can see a result. if you look closely to see the prints, It's another view. This kind of emptiness and reality, various angles, is also the effect I want to pursue and express.

Although I have similar artistic language with another country, we are essentially different. First of all, we have different forms. My starting point is still video language. In my pictures, I can see many double or triple shadows, some parallel and some cross. Another country's large-scale prints are single-layer, straight lines. This is the biggest difference in our form.

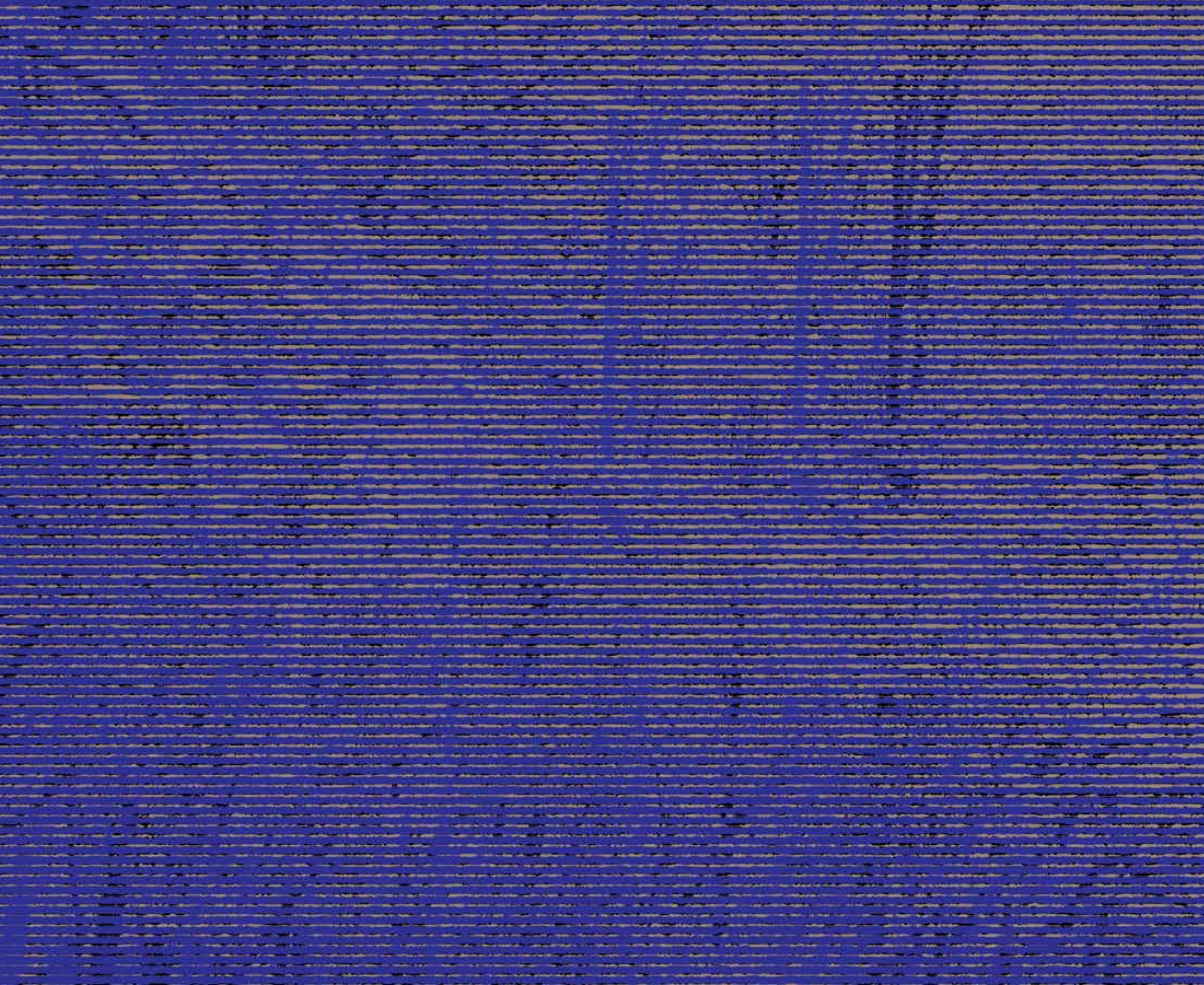
Second, the starting point of our works is different. When you look closely, you can only see a number of straight lines of different thickness, and it is difficult to capture what the whole picture is describing from a distance. Only when you pick up your mobile phone to take a picture, can you see the content of the picture clearly through the high-definition resolution picture of your mobile phone. This kind of different angle, different way to see my print work, is the interesting place of this work. This kind of emphasis and reality, variable angles, is also the effect I want to achieve and express.

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Archival Print  
on Watercolor Paper  
Size: 60 x 40 in  
Edition: 2

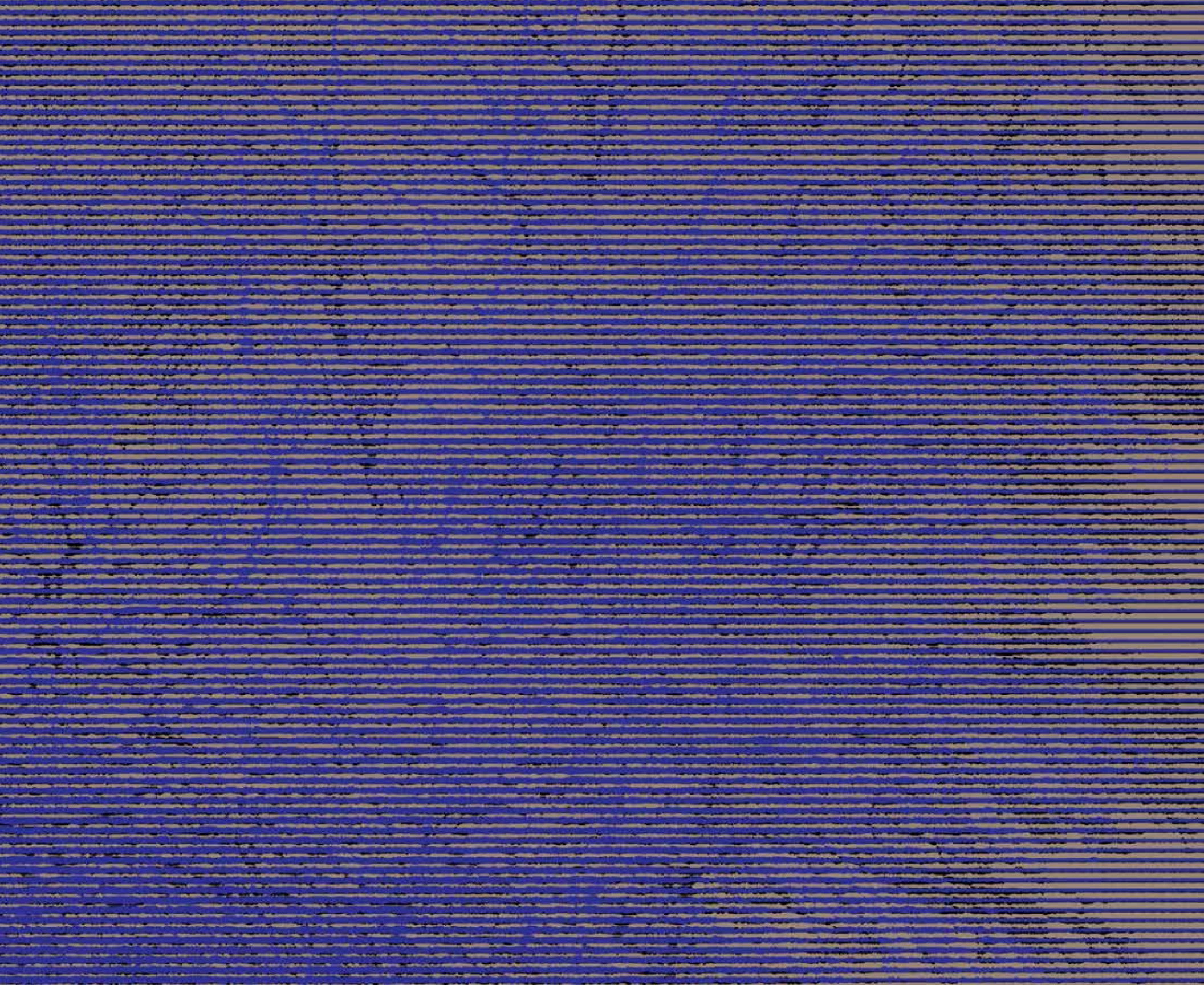












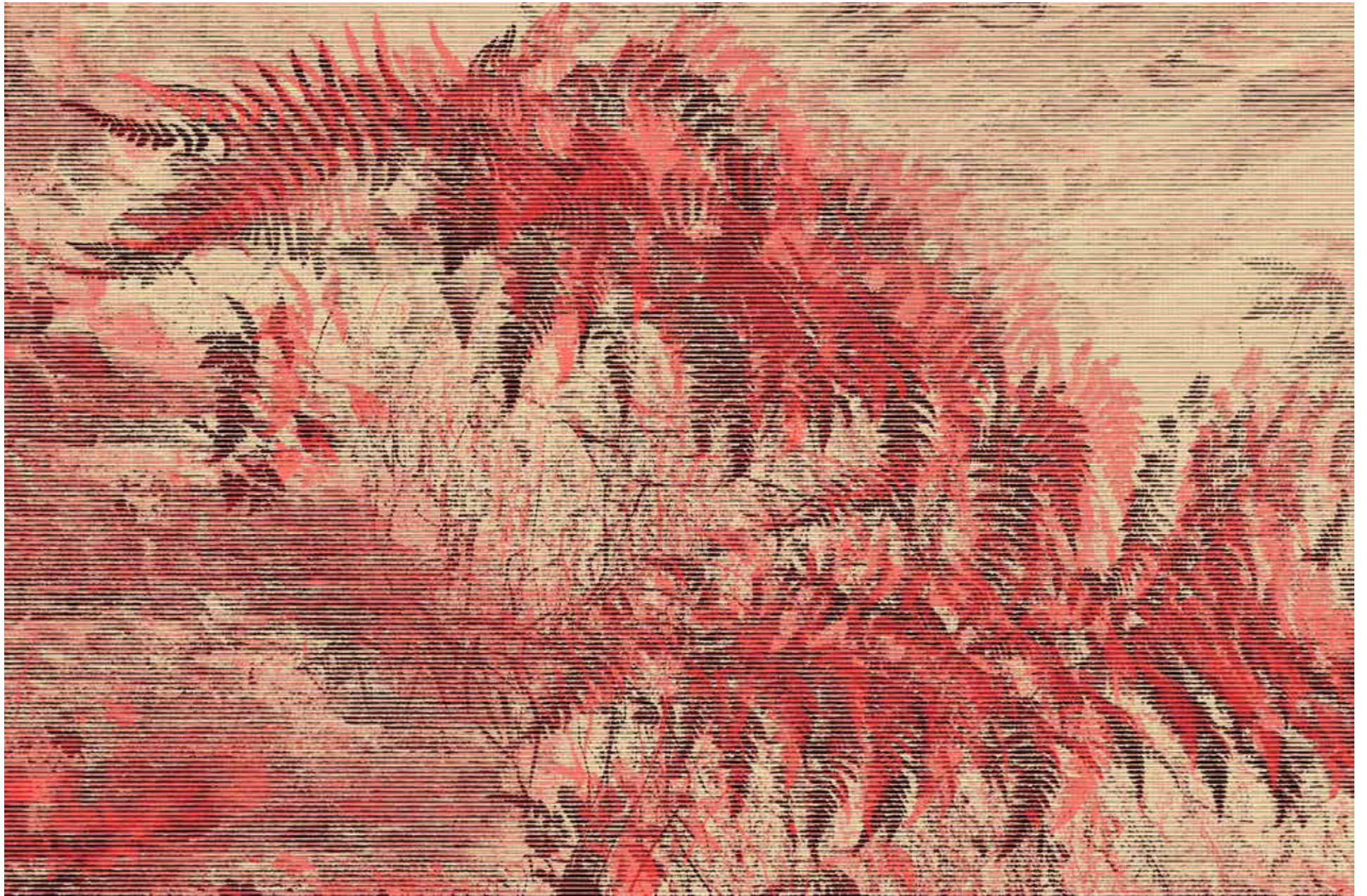


*Autumn*, 2019 - 2021  
Archival Print  
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Edition: 2

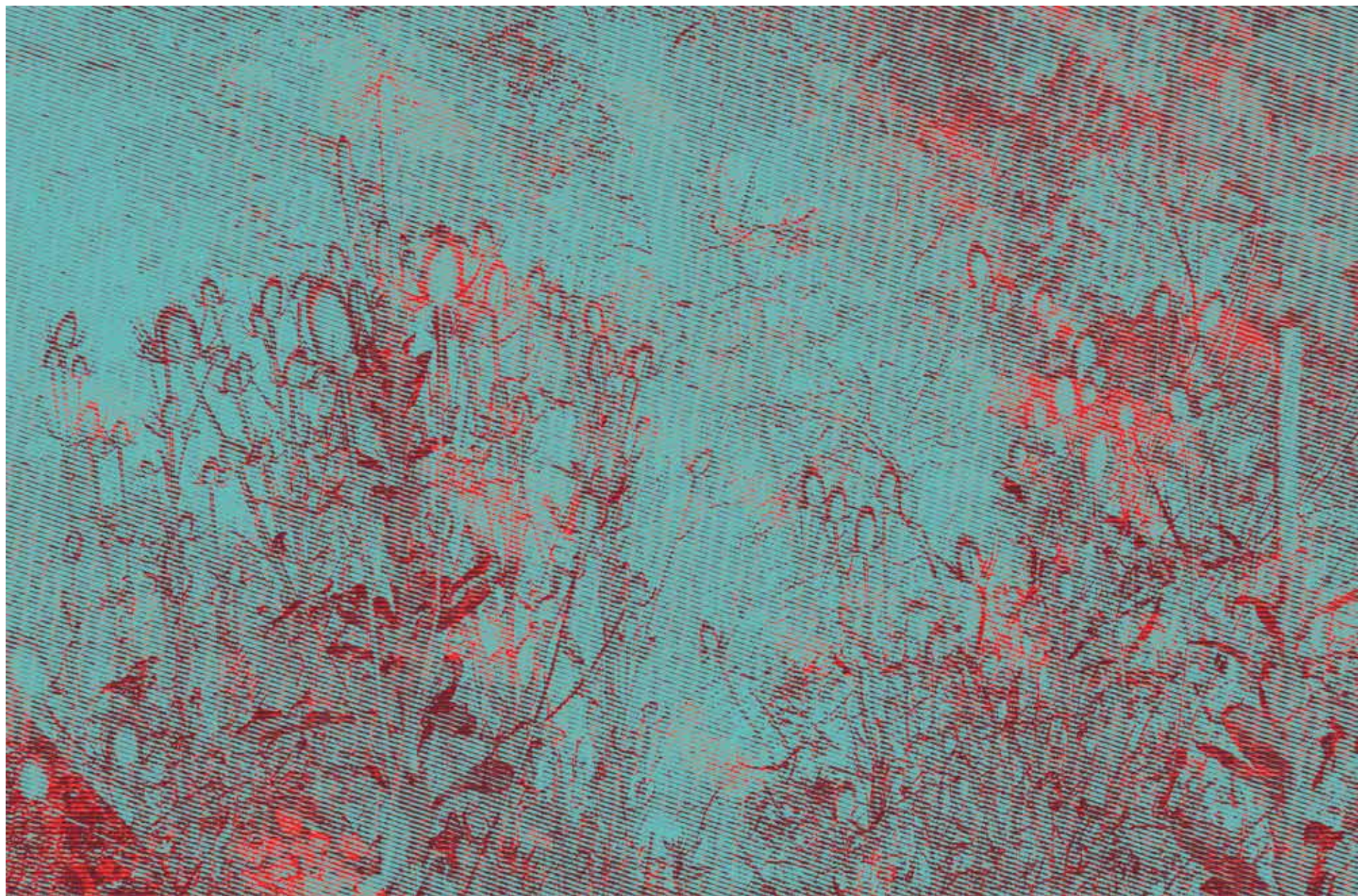
*Summer*, 2019 - 2021  
Archival Print  
on Watercolor Paper  
Size: 60 x 40 in  
Edition: 2

*Spring*, 2019 - 2021  
Archival Print  
on Watercolor Paper  
Size: 60 x 40 in  
Edition: 2

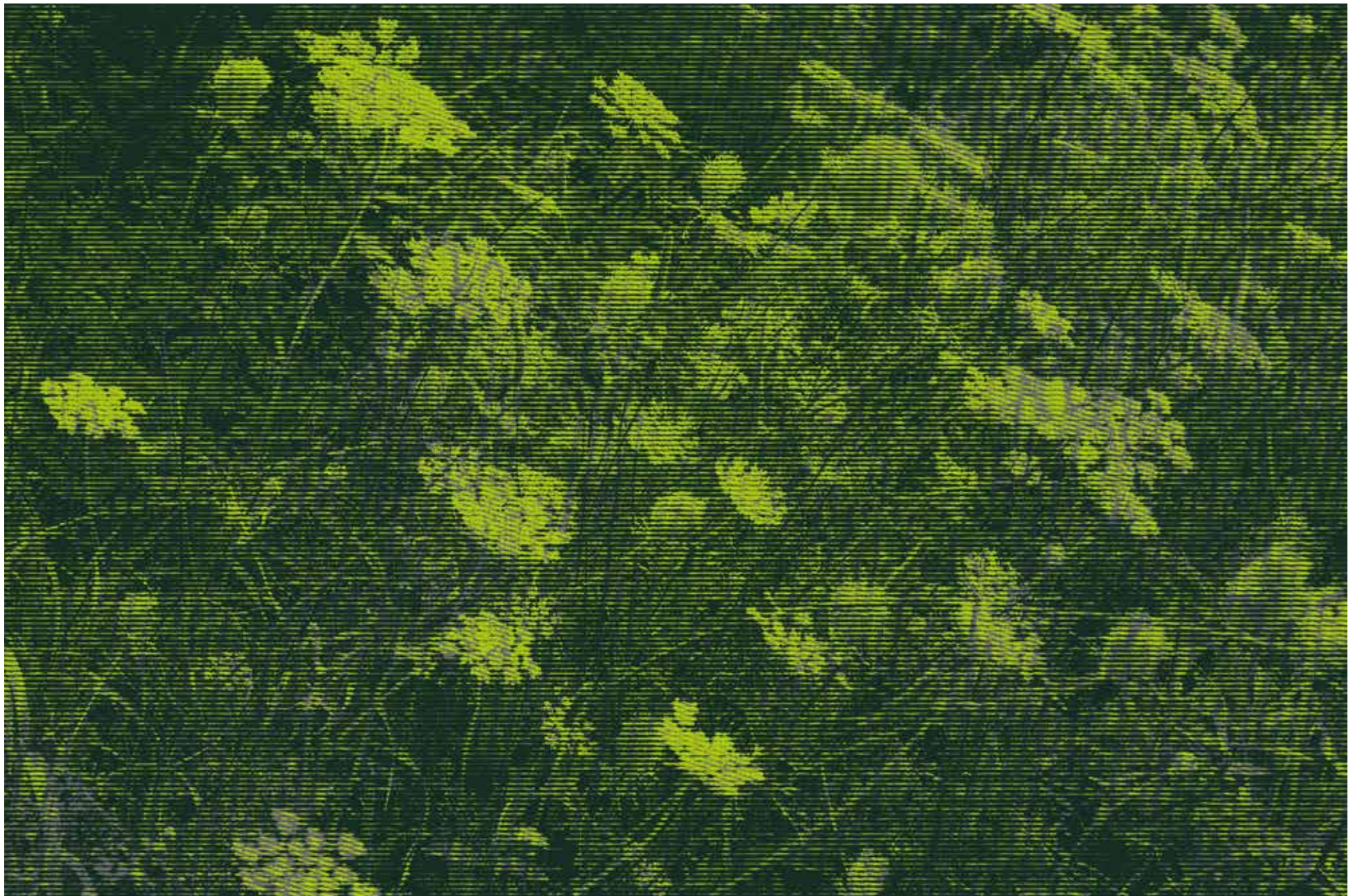








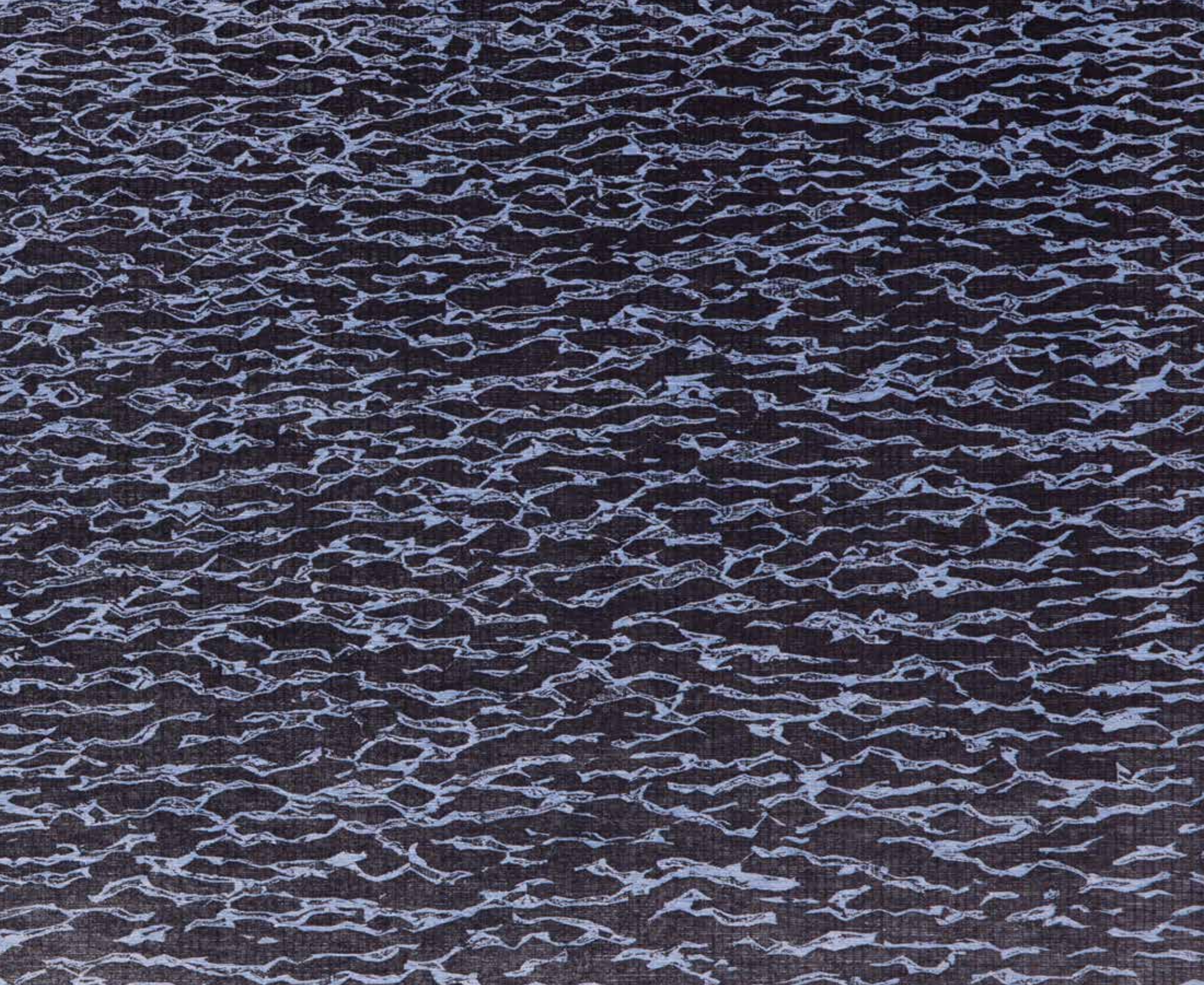












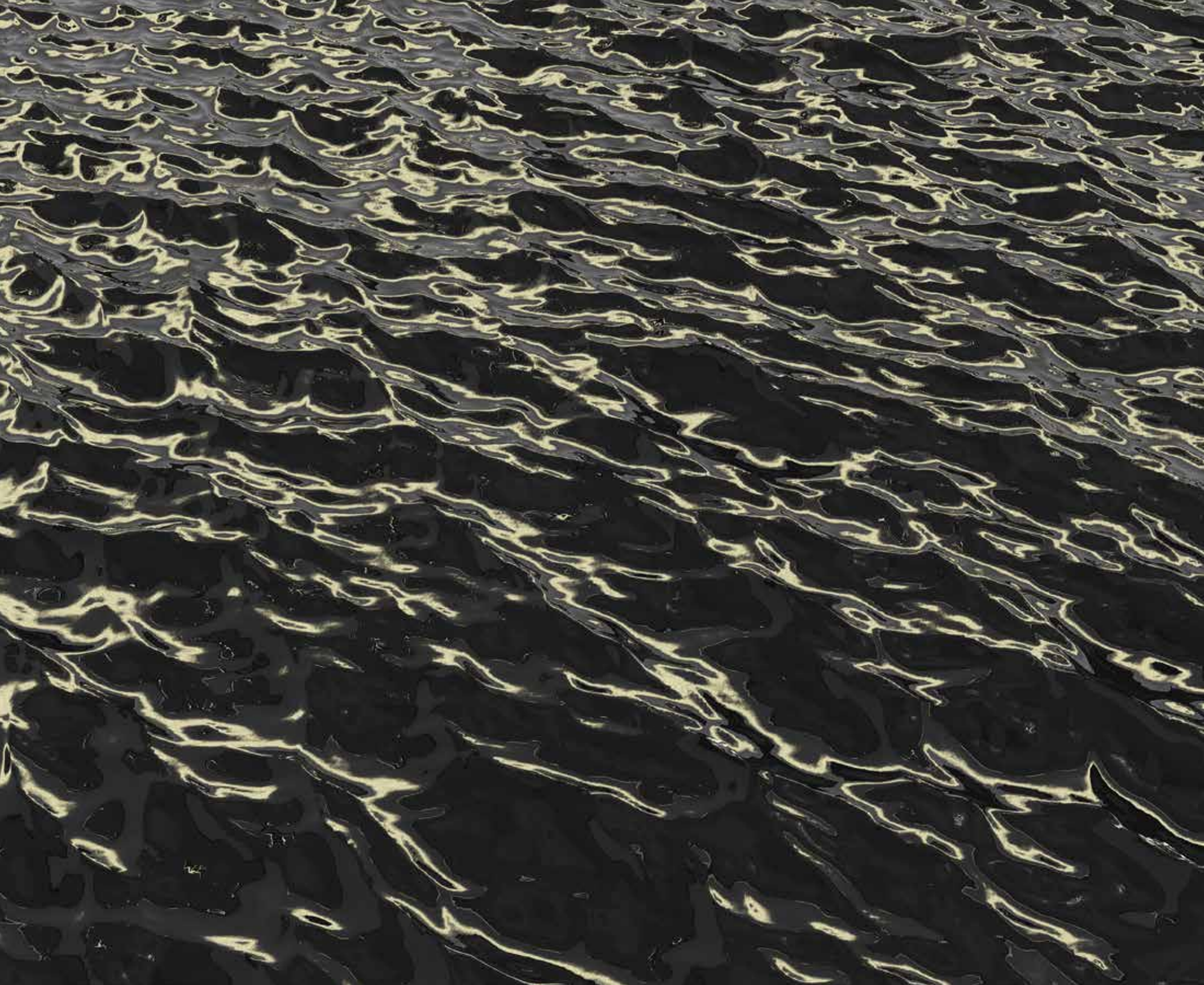


*Waves*, 20219-2021  
Archival Print  
on Watercolor Paper  
Size: 30 x 24 in  
Edition: 18

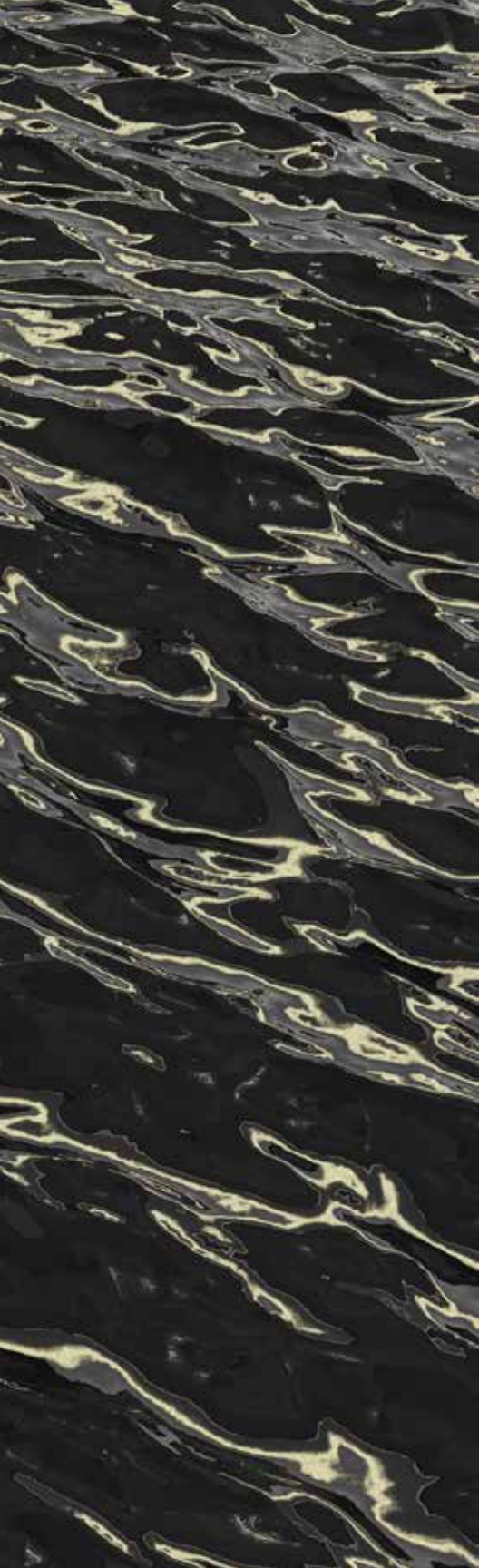












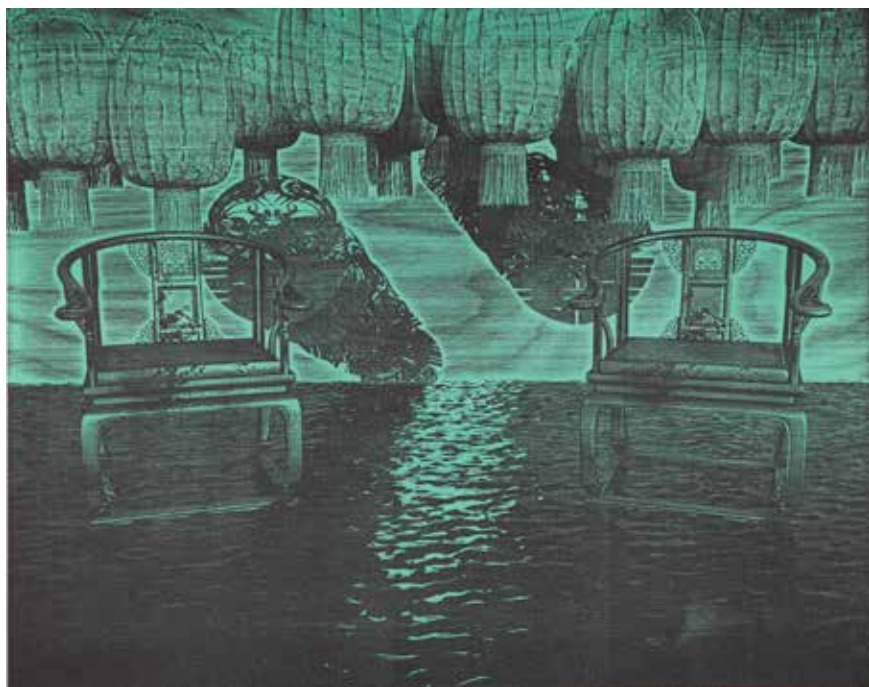


*Documation in Turner Gallery  
April, 2021  
Photo: Rosile*



I use the language characteristics of digital media to reveal my artistic thoughts. When the virus hit, I felt panic, restlessness, and anxiety. As a person who was born and raised by sea, I hope my heart can be calm, tolerant and inclusive. This is why I do these prints containing waves. Whenever I go to the seaside in winter in my hometown, I often sit on the seaside alone at night, listening to the sound of the waves breaking and watching the reflection of the moonlight on the sea. Such a picture has always appeared in my dreams during this time of the virus. About the lotus work, I like the lotus a lot, because of the Chinese traditional meaning. In China, one of the meanings is that it was born in silt, but there is no trace of soil after blooming. So, it's pure. Also, like the background of the work is a pair of withered lotuses, and the withered lotus in winter will open again in June of the following year, indicating the reincarnation of life, which is the other meaning of the lotus. I am also expecting a turnaround in life at the time. Such a panic day would not be the normal state of life. In this case, I translate the connotation of lotus, which represent the eastern idea with the western way through printmaking.

Greed, hatred, arrogant and envy are the four bad minds of Buddhism. I took it as part of my spiritual practice during the epidemic isolation period. When the epidemic hit, I showed panic, restlessness, and anxiety. People want to pursue the ordinary mind, so I went to religion to find the answer.

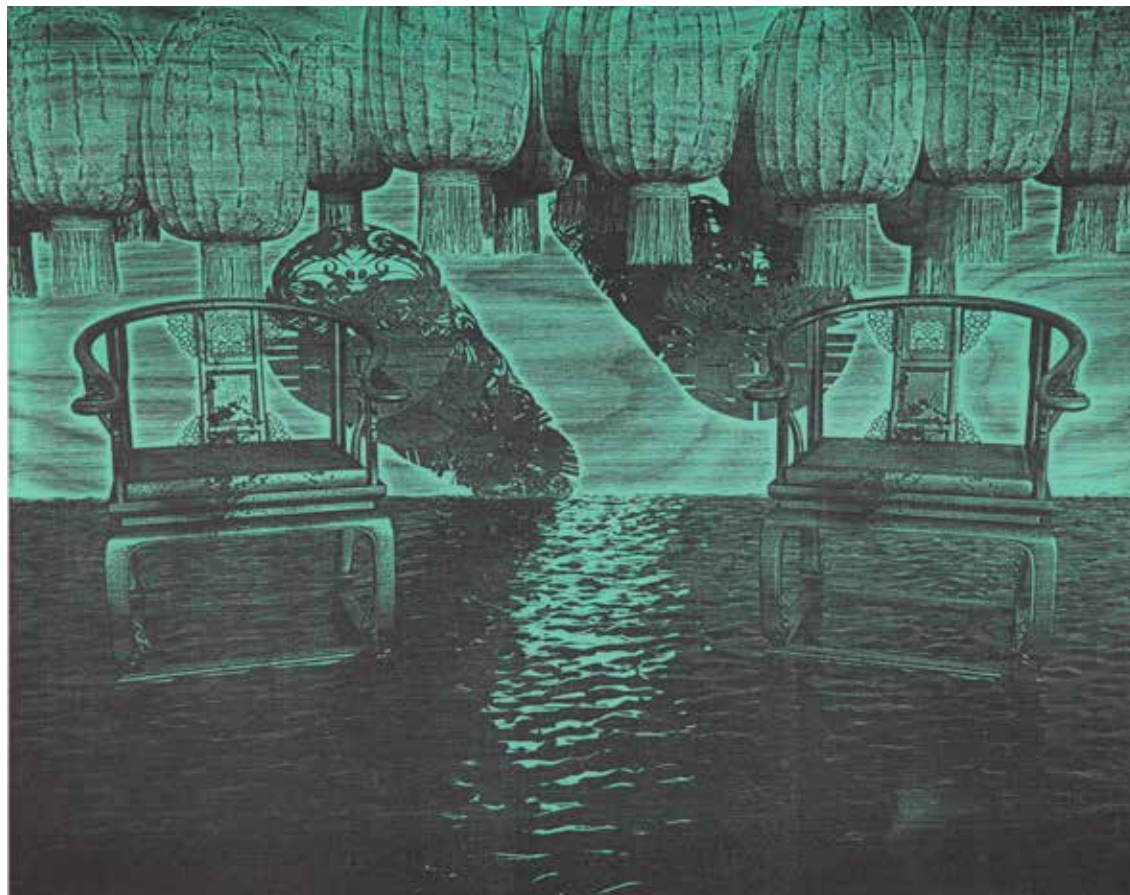












*Envy*, 2020  
Woodcut on Xuan  
paper  
Block: 19 x 24 in  
Edition: 18

*Hatred*, 2020  
Woodcut on Xuan  
paper  
Block: 19 x 24 in  
Edition: 18







*Greed*, 2020  
Woodcut on Xuan  
paper  
Block: 19 x 24 in  
Edition: 18

*Arrogant*, 2020  
Woodcut on Xuan  
paper  
Block: 19 x 24 in  
Edition: 18











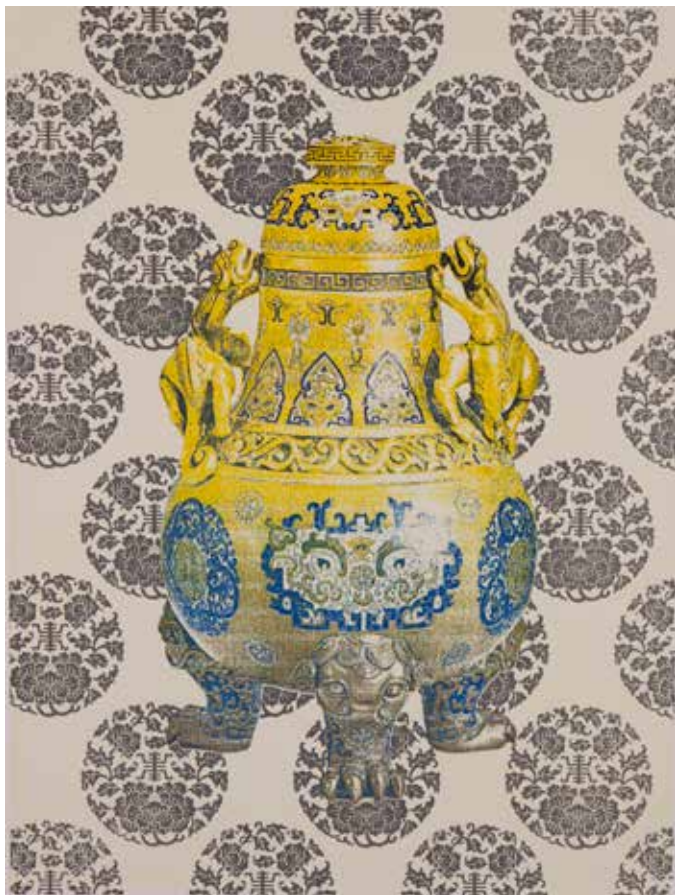




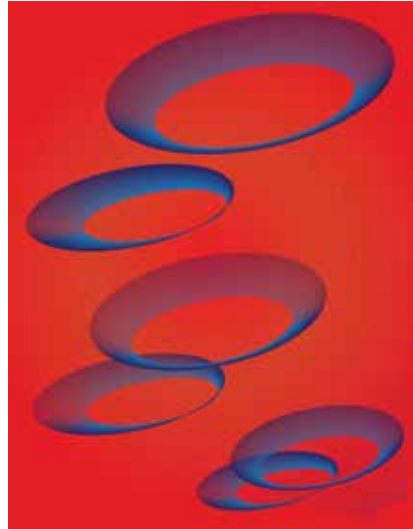
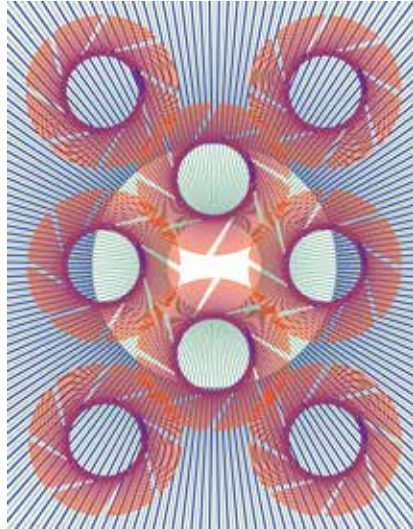
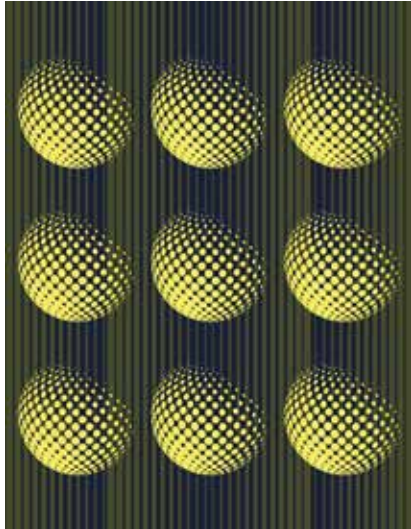
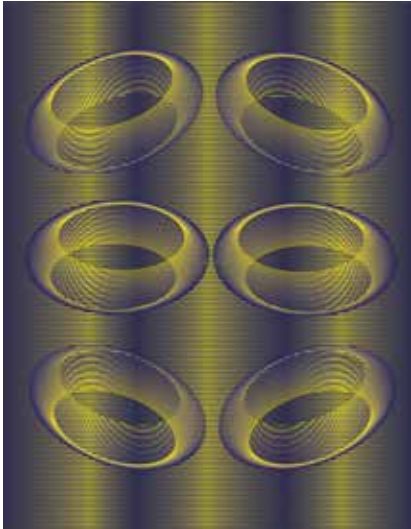








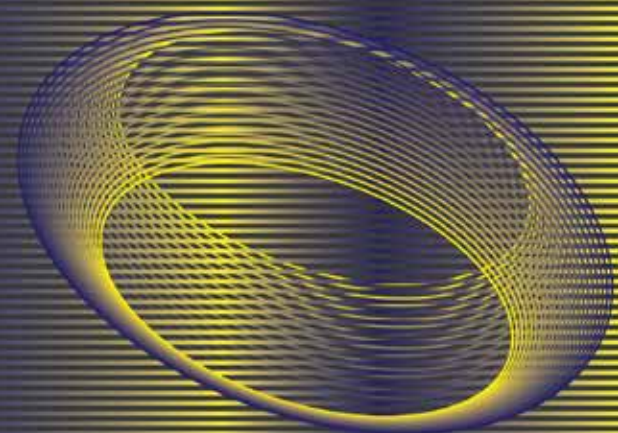
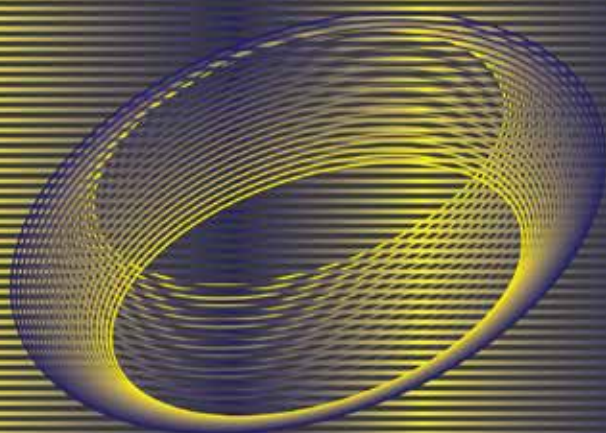
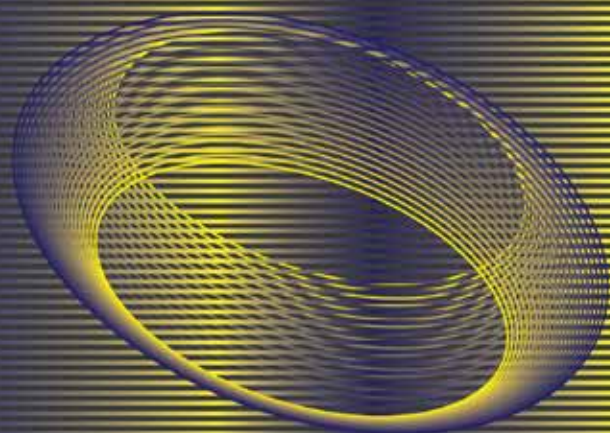
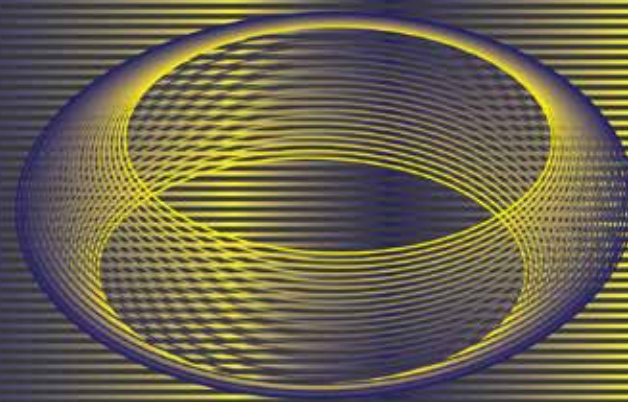
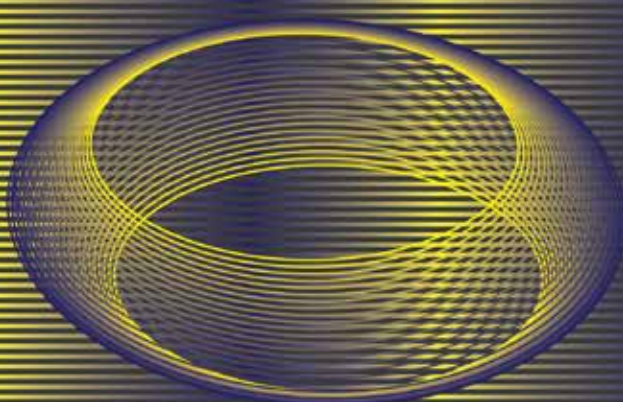
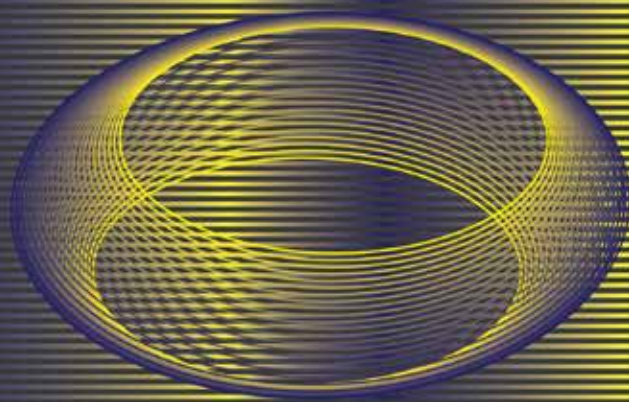
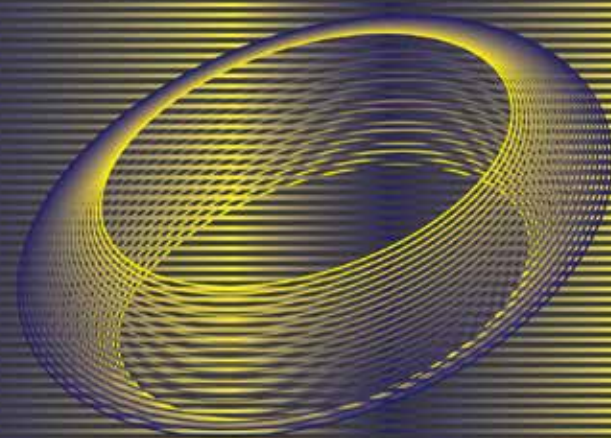
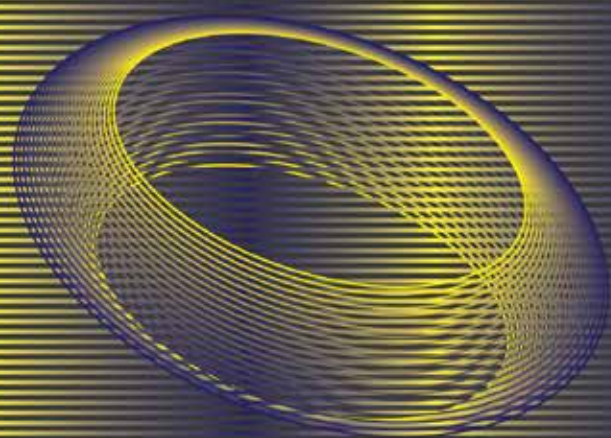
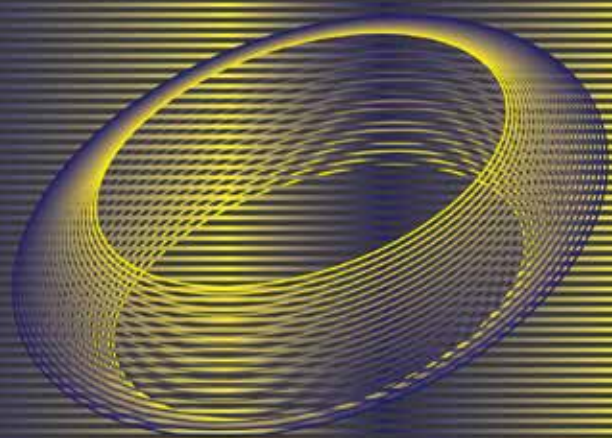
*Xianglu*, 2020  
Woodcut on Xuan  
paper  
Block: 19 x 24 in  
Edition: 12



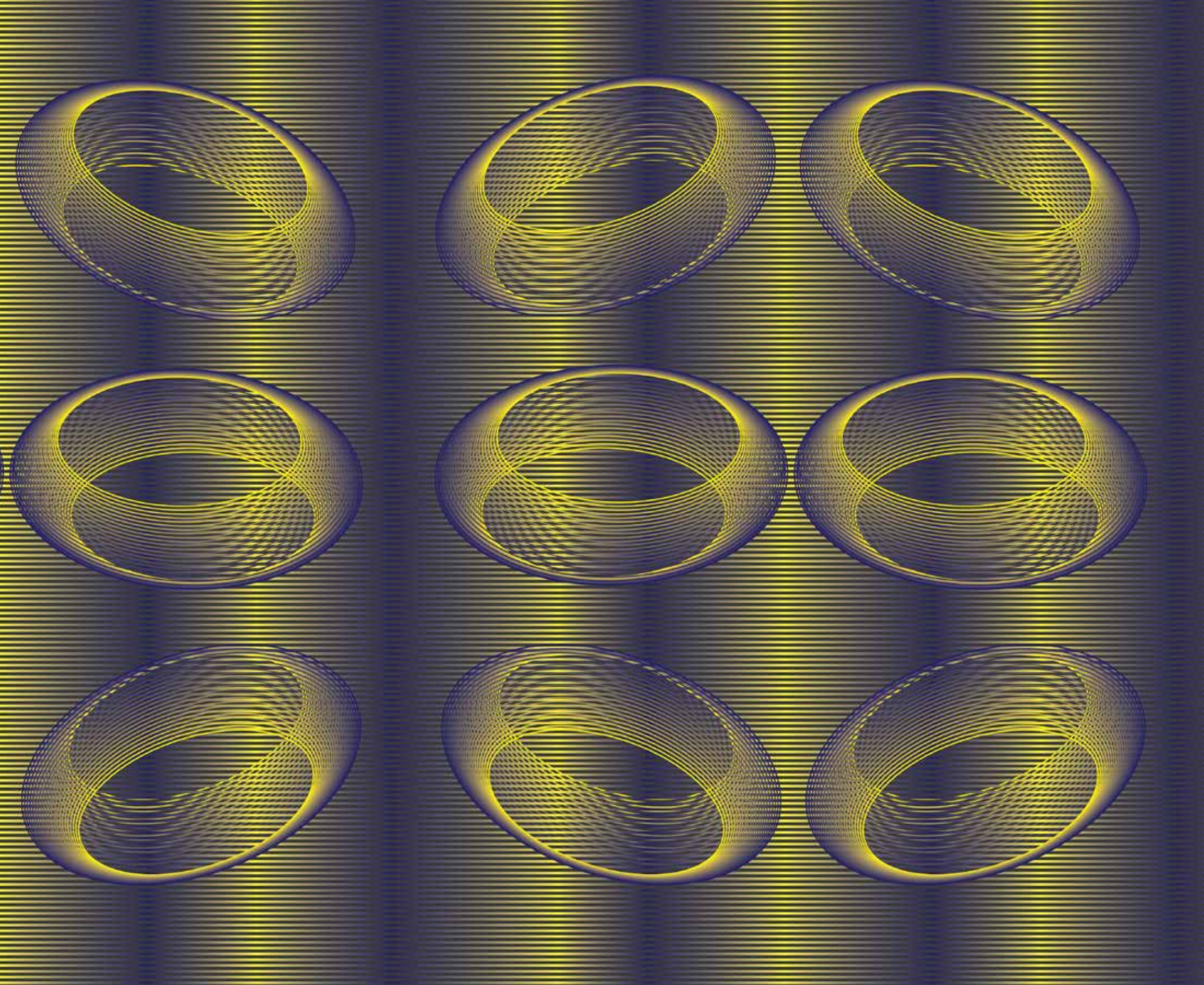


*Lines control circles*, 2019  
Archival Print  
on Watercolor Paper  
Size: 8.5 x 11 in  
Edition: 2













Di Zhu in his syudio,  
Alfred EIA division 5th floor,  
2021  
Photo: Crane



## **Thesis Committee**

Joseph Scheer - Chair  
Xiaowen Chen  
Eric Souther



## Education

2019-2021

Alfred University, New York, US  
MFA in Electronic Integrated Arts

2015-2019

Donghua University, Shanghai, CHINA  
BA in Arts and Technology

2016-2019

East China Normal University, Shanghai, CHINA  
Dual Degree BA in Chinese Literature

## Bibliography

2016

Zhizhong Cai. "Geniuses and masters" Hai  
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tive Everything: Design, Fiction, and Social  
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2015

Yuval Noah Harari. "Homo Deus" ar vill  
Secker

2018

Christiane Baumgartner. "Another Country"  
Hirmer

2019

Aldous Huxley. "Brave New World" Novel,  
Science Fiction, Dystopian Fiction  
Futari Okajima. "Klein Bottle" Chemical  
Industry Press

2016

Marina Abramovic. "Walk through walls: A  
Memoir" Penguin Books Limited



# Technical Notes

## Hardware:

SP891(BenQ)HD Projector

WUX600(Canon)HD Projector

W6000(BenQ)HD Projector

Sprite Media Player

Mac Pro Computer

Mac Mini

CRT Monitor

Hisense 4K Monitor

Sony HD Monitor

## Software:

Cinema 4D R19 with Octane

Cinema 4D R21 with Octane

Adobe Illustrator

Adobe Photoshop

Adobe Premiere

Adobe InDesign

Adobe After Effects

TouchDesigner

3ds Max 2016

Zbrush 2020





# Thanks

Joseph Scheer  
Xiaowen Chen  
Eric Souther  
Judy Livingston  
William Contio  
Andrew Deutsch  
Peer Bode  
Myles Calvert  
Barbara Lattanzi  
Devin Henry  
Don Weinhardt

Yanfeng Zhao  
McGovern Tammy  
Isabella Uliasz  
Michael Flora  
Wiechert Samantha S  
Radley Stephen  
Gongzhuo Wang  
Qinxuan Zhang  
Yunda Sun  
Weiguo Hou  
Bidisi Cheng  
Yonggang Yan  
Aodi Liang  
Flora Huang







