

PORTFOLIO

Linjing Zeng



Most of my works are inspired by daily life, and each work is full of emotional. I hope my works can create an atmosphere, warm or tense. I hope they are emotional, no matter for devices or videos, so that the audience can really be infected by what is contained in my works. At the same time, I hope there is a sense of conflict in the works, such as the conflict between the surface and the inner or the conflict between the dynamic and the static. I like to express emotions strongly. From the beginning of my undergraduate oil painting major, I prefer to use bold colors. These works include my exploration of various relationships, the relationship between people and animals, parents and children, and even everything in the world. I believe that nothing in the world exists independently, and I am a related seeker.

Contents

Project 1 Under the surface



Project 2 Swaying headdress



Project 3 Surround



Project 4 Gain and loss



Project 5 Three



PROJECT 1

Under the surface



This work is to explore the relationship between human and animals, as well as satire some hypocritical, extreme animal protectionist.

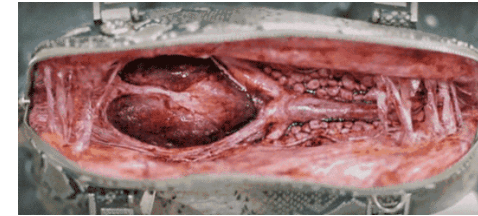
Whether it's the exterior and interior of Pinata, or the behavior and connotation of beating Pinata (traditionally, it's a happy ceremony for children under the festive atmosphere, and the works show the brutal assassination process), or the flesh and blood candy made by wrapping the meat and blood with candy paper all have a sense of conflict.



One shape is composed of a white bull (from the story of Minos bull in Greek mythology, which later mixed with people to have children) and Panhu (five color dog in Chinese legend, also mixed with people to have children). Both images are marry people, representing the harmonious relationship between people and animals. The appearance is humorous and lovely. After opening, the body drops blood and mince.

The other shape is QiongQi (According to the book of mountains and seas, the West Mountain classic, a fierce animal that can bark and eat people, said: "another two hundred and sixty miles to the west, it's called Ying mountain. There are animals on it. They are like cattle and hedgehog hair. They are called qiongqi. They sound like dogs. They are cannibals. """)And Tauren (minotaurus, cannibal monster). Both elements are cannibals. It shows the contradictory relationship between human and animals. Head refers to Picasso's image of Tauren. The appearance is ferocious. After opening, colorful candy paper falls out.

Reference



In a luxury shopping mall in Bangkok, they used animal bags to fill their bags with materials from a public service advertisement. When customers open their bags, the feeling of tearing up the meat makes them realize the cruelty of human slaughtering animals. The hidden camera captured the customer's expression, full of unspeakable nausea.



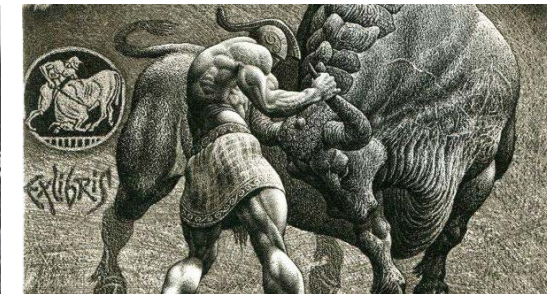
Newcoke put his painting on a fake barbecue

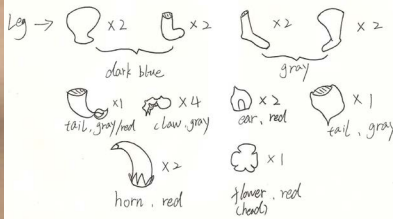


In China, the earliest Pinata was made of cattle or buffaloes. When I was a child, I saw two images of killing wild dogs lingering and it stuck in my mind, This makes me feel and think about this issue. so I designed the shape of Pinata as a combination of cattle and dog.

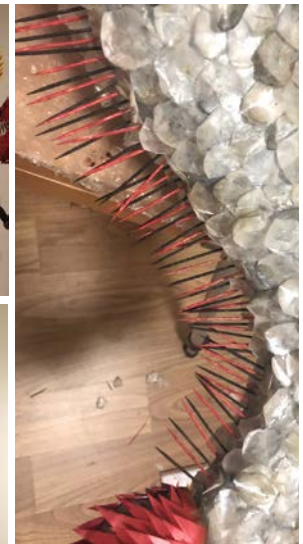
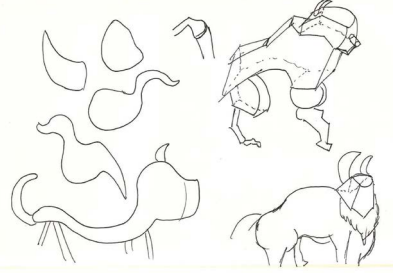


picasso





Sketches and working process



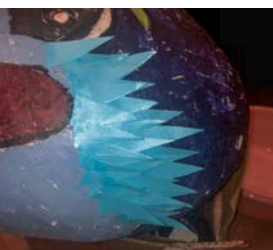
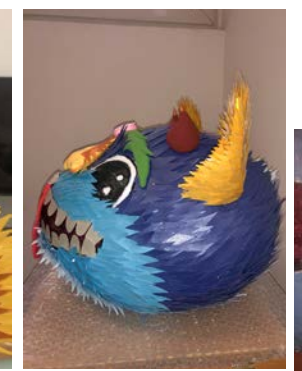
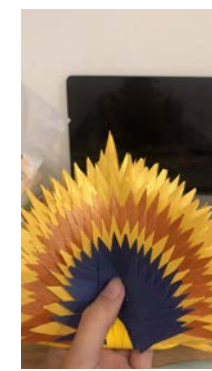
celebration / bullfighting / sacrificed / sense of ritual / barrier

(Picasso bull) → (Minotaurus) → Candy paper pink
 Cretan bull → Man-eating monsters → Bull, blood/flesh ← Dog
 Qiang Qi → Chinese legend → Married people → Bull Dog
 Cretan bull / strong (the white buffalo) → Married people → Bull Dog
 Pan Hu → Married people → Bull Dog
 food ← sacrificial offering → guarding → soul mate → scale
 cat (Diao civilization) → experiment, choose materials → farther
 animal serve → human → color paper (Oliver)



clay paper scale feather toothpick

Origin of Pinata: in order to welcome the Spring Festival, Chinese people use different colors of paper to wrap into the shape of cattle or buffaloes, and decorate them with armor. People use a colorful stick to smash the cattle. The wrapped seeds are scattered all over the ground. Then they burn the remaining parts and collect ashes to pray for good luck in the new year.

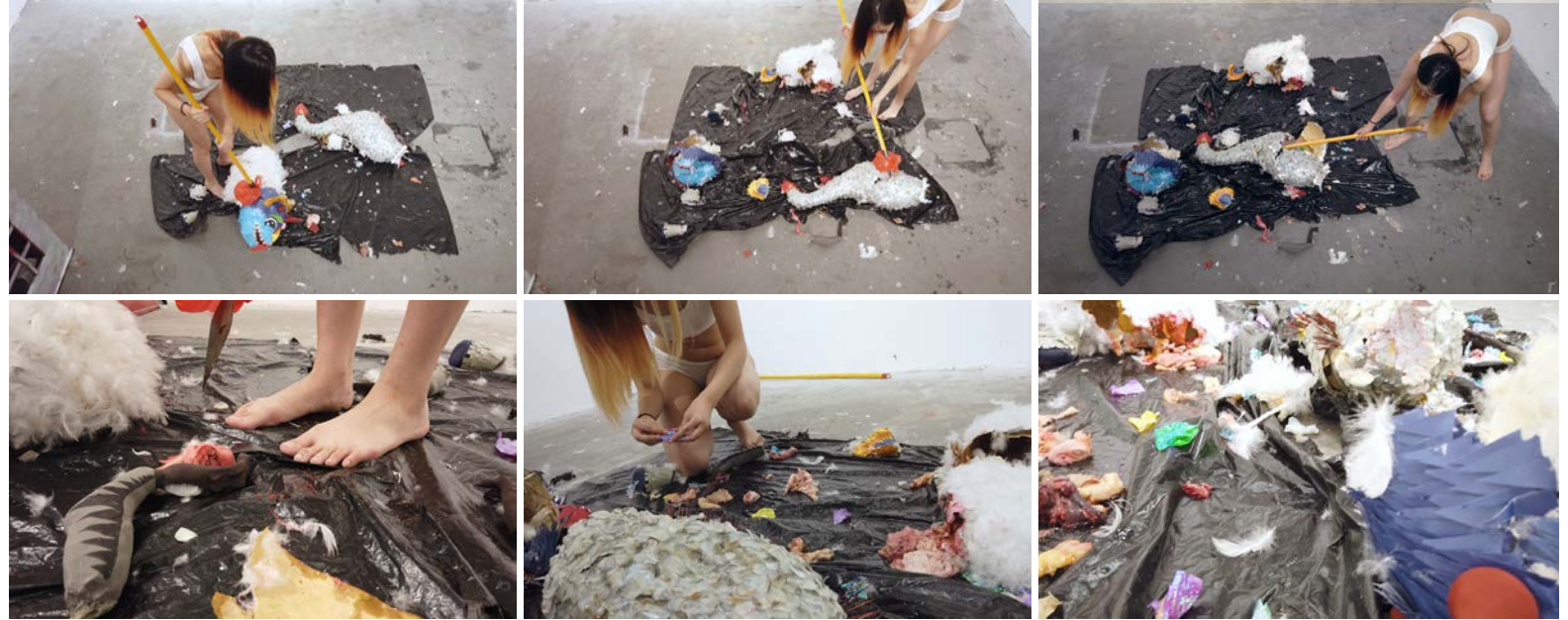




Under the surface 2019 Performance art 2'41 <https://youtu.be/JBRL7g4pWrw>



Video capture



Under the surface 2019 Performance art 2'41 <https://youtu.be/JBRL7g4pWrw>



PROJECT 2

Swaying headdress

Cummings, a psychologist at the University of Notre Dame who focuses on the study of marriage conflict and children's development, believes that children will pay great attention to the emotional interaction between their parents, as a basis for judging whether the family environment and their emotional relationship are safe. I have deep feeling of that my parents often quarreled in the middle of the night when I was a child. I was very scared. Since then, it triggered my thinking about the marriage relationship and love. This work is about the relationship between marriage and time, and the influence of parents' marriage on children's cognition. It simulates the scene behind the door of my hometown. The intimate photo of my parents posted behind the door is often covered by the bath towel hung on the door. I don't want them can't see the intimacy of the past, so every time I pass by, I will move the bath towel away so that they can see the photo, I hope to remind them to get back together in this way. In my work, I changed the bath towel into a sealed headdress, which represents Seal the happy moment of marriage. I changed the hook into a pendulum swinging device that I removed from an old clock at my hometown. The swinging device swayed with the headdress. In the photo, my parents' faces appeared and disappeared. That is to say, this not only restores the state that the bath towel covers the photo and I moves bath towel away, but also represents that my cognition of my parents' feelings has changed with the passage of time and my growth. I hope that the audience can feel a sense of atmosphere when looking at this device. I try to make the impression emotion or memory, which are strong and fleeting experiences become specific and clear, and hope to arouse everyone's thinking through this work.



asura-12.15cm x 14.63cm 2019



never break up-9.86cm x 14.65cm 2019

Reference



Process of making



Exhibition space 2019



Installation **Swaying Headdress** 190cm x 50cm 2019
<https://youtu.be/9K3d9AZ7XWs>





twisted hair-10.97cm x 14.63cm 2019



cancellation-10.97cm x 14.63cm 2019



the raw of the jungle-9.71cm x 14.62cm 2019



save now-9.14cm x 14.63cm 2019

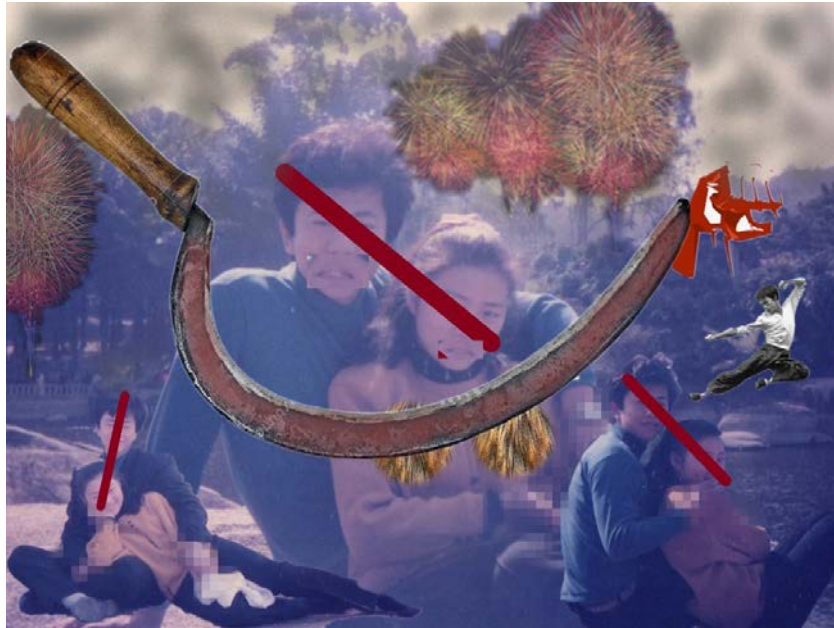


angel disco love-13.45cm x 14.65cm 2019



welcome to come again-10.16cm x 13.55cm 2019

Collage



heart-10.97cm x14.63cm 2019



glass shield-15.00cm x 15.00cm 2019



vortex-10.00cm x 12.50cm 2019

PROJECT 3

Surround



This work comes from a scene that I repeatedly dream about: my mother was dressing me and fastening buttons for me.

Freud explained in dream analysis that dream is the satisfaction of subconscious desire and the disguise of childhood desire. Dream is to form new content by packaging, distorting and re splicing the desires suppressed in the unconscious, so as to avoid the censorship mechanism to meet the instinctive desires. Because of this dream, Because of this dream, I began to think about my relationship with my mother.

In my memory, my grandfather was bee lover, and I often observe the situation of beekeeping at the same time. Through my grandfather's bee breeding, I noticed that Grandpa built a beehive, bees spit wax in season, and bees' habits, and grandpa was sometimes stung by bees in the process of collecting honey, At the same time, bees are matrilineal society, which gives me some thoughts about mother daughter relationship and female identity, and also reminds me of the scene in my dream (my mother tied the knot for me). The artist Ren RI's works also let me feel the relationship between bees and beekeepers. From the conflict and antagonism in the beginning, it has gradually turned into a trust relationship and a process of compromise after the conflict. So I tried to put my bust of a child into a beehive and let the bees build a nest on it. The beehive represents the home. In the bee trunk, I wear clothes and fasten buttons for the built model. I use the scene and lens back and forth to show the coincidence of dream and reality or memory and present. I think the act of fastening buttons includes protection and control. It's also the sense of conflict in the works I have always mentioned. The flying bees and I also form a sense of conflict, just like the relationship between parents and children. Sometimes we need to be careful. The doting of parents is a gentle trap.



Process of making



iron wire,beewax,bees



Keep the baby's body in a beehive



Reference

Ren ri
The bee is the extension
of my body to the world.



Sculpture "YUAN" II #6-78





<https://youtu.be/Y0tH0VMbv4A>
Surround 2019 video 1'32



Video capture

PROGECT 4

Gain and loss

It's a work about gain and loss, and it's also a record of myself. It's a kind of diary, which records some parts of my body that have been lost, and some content that I have gained consciously. Gain and loss always go together. Hair is the immortal part of human body. I record the thoughts of the moment when the hair is dropped, so that the moment becomes eternal. What is lost is the hair on the body, and what is gained is the feeling of that moment on the consciousness.



Gain and loss 2019 video 2'10 <https://youtu.be/ZmCUIOmeg8k>

心软的杀人犯
诚实的盗贼
细雨中的日光
春天里的冷
白色与白色的黑影
寂静碰撞寂静的声音

Soft hearted murderer

Honest thief

Sunlight in the drizzle

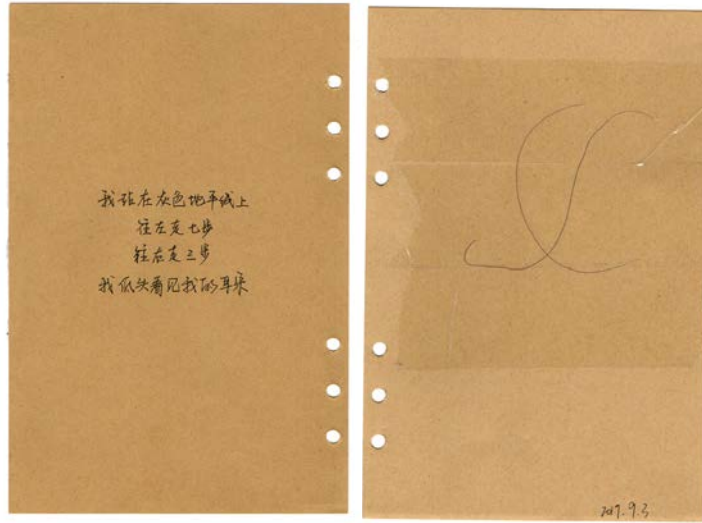
Cold in spring

White and white shadow

Silence collides with the sound of silence

心软的杀人犯
诚实的盗贼
细雨中的日光
春天里的冷
白色与白色的黑影
寂静碰撞寂静的声音

2019.9.27



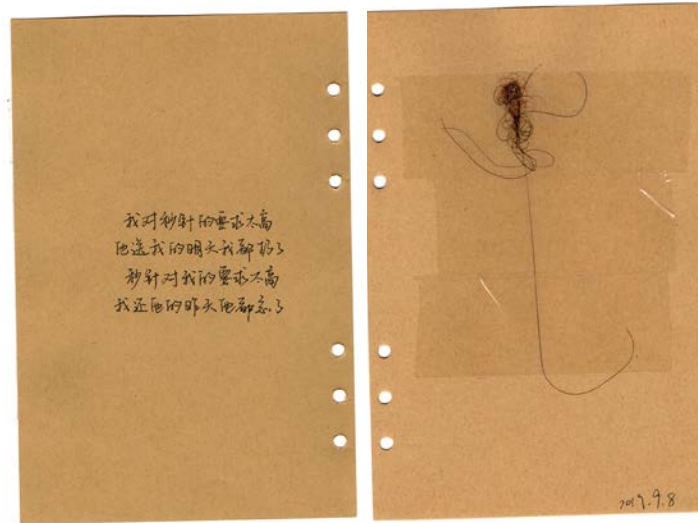
I stand on the grey horizon

Three steps to the left

Seven steps to the right

I look down and see my ears

我站在灰色地平线上
往左走三步
往右走七步
我低头看见我的耳朵



I demands too much of Second hand

I threw away all the tomorrow he gave me

Second hand demands too much of me

He forgot the yesterday I gave him back

我对秒针的要求太高
他送我的明天我都扔了
秒针对我的要求太高
我还他的昨天他都忘了



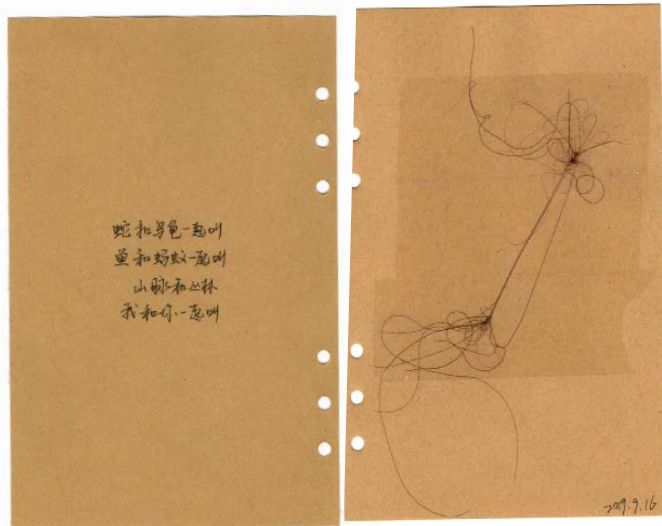
Continuous

In a flash

tree

Stinking
Stuck together
people

连续不断的
一闪而过的
树
臭气熏天的
黏在一块的人



The snake and the tortoise shout together

Fish and ants shout together

Mountains and jungles

I'll shout with you

蛇和乌龟一起叫
鱼和蚂蚁一起叫
山脉和丛林
我和你一起叫

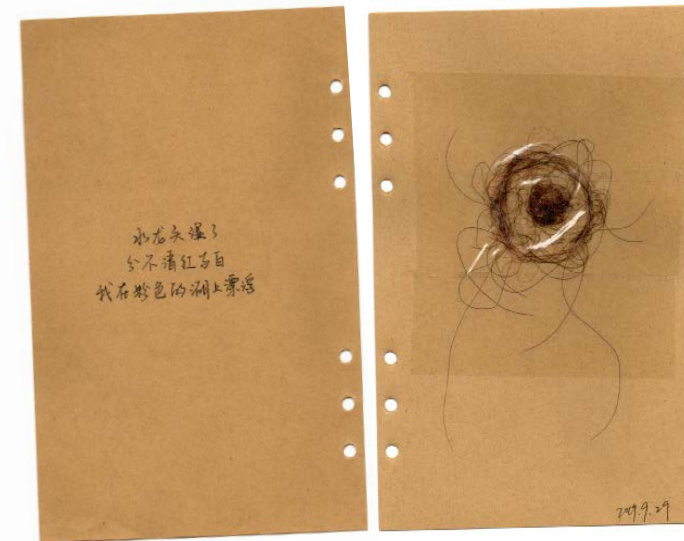


I found it in my bed

Not mine

Not his

我在我的床上捡到了它
不是我的
不是他的



The tap is wet

Can't tell red from white

I float on the Pink Lake

水龙头湿了
分不清红与白
我在粉色的湖上漂浮

你在雨中褪下的那颜色
挂在天边雨下

在花瓶里的
睡好了
碗碎了

下雨了
你湿漉漉地走了进来
你不停地脱着衣服
你更进浴室
又湿漉漉地走了出来

眉毛已到头上
眼袋垂到地上

心软的杀人犯
寂寞的盗贼
细雨中的目光
春天里的冷

还没有感觉到只有只有
全在梦里降伏
我带着你
用梦里的玫瑰

你不因时间限制的种种
努力在生命的瞬间
离去于生命

我头顶着天
脚踩着大地
在悬崖边倒下
我的眼皮会
眨不会眨星星

我灌醉了马柳
湿漉漉浸了包的呕吐物

我们正视着同一双眼睛
她为大港看了两份地图

今天鸟儿乖乖地吃草
夜晚为他带上月亮的神灯
我的狐狸
刻在鸟身上的一点点星光

河水
鳄鱼眼睛的倒影流入森林
中我的机下没有重复
每晚换一个梦

我要开间很大的精神病院
比社会还大
让无家可归的疯子
一口一向温柔的脸孔

PROJECT 5

Three

Tao begets one, one begets two, two begets three and three begets all things. In the moral Scripture, Lao Tzu thought that all things in the world started from a chaotic state and became a world of yin and Yang and two Qi after a period of time. The interaction of yin and Yang produced the third kind of material, that is, all things in the world. I think that three is a special number. I have been capturing the pictures of three identical objects in everyday life for a long time, namely Three begets all things. Use the technique of symmetrical composition to make the picture stable and balanced. And Three in a group, nine group in total. At the same time, there is a saying in the philosophy of Zhouyi and Taoism: nine nine in one. It means the cycle of nature. Although "nine nine returns to one" refers to "cycle after cycle" or "in the final analysis", it is not a cycle in place, but a moving process from the starting point to the end point, from the end point to a new starting point, so that it will go back and forth, even to infinity, and spiral forward and development. It also contains perception and reflection in the constantly advancing society. In order to explore the significance of its rapid change into the core, the work is concise but contains the meaning of multiple interpretation.

<https://youtu.be/x8loCfmybYc>



Three 2019 video '42







道生一，一生二，二生三，三生万物。
Tao begets one, one begets two, two begets three and three begets all things.