

### Kexin Hao

external link: website | Instagram | Email

Kexin Hao (CN, 1993) is a performance artist and graphic designer born in Beijing and based in The Netherlands. Kexin's work is hybrid and interdisciplinary. She likes to think beyond the boundaries between art and "non art" spaces, and between categories such as design, theatre, game, clubbing, cooking, fitness and wellness.

What lies at the core of her art making is the creation of experiences addressing history, society and heritage through bodily engagement. The body in her practice is the research subject, the medium, and site where things happen and evolve. Using a daring audio and visual languages, Kexin's work is a constant swing between intimate close-up on personal stories and zoom-out to collective narratives; between a past of political heaviness and a flashy modernity rendered in humour and sarcasm. In her recent works, Kexin investigates in the themes of body, rituals, health, labour, erotic ecology, and collective memory.



### Lewd Banquet

2024

performance × audio-visual × immersive listening ×

ASMR × Canon club beats ×

compost × ecology

A performance piece and an audio-visual installation that treats compost as a sonic environment and amplifies the intimate relationship between the visceral and the underground.

external link: Lewd Banquet She chews, crunches, slurps, screams, sings, whispers, and moans...

Through an erotic, sensual, and visceral listening experience of compost plated on a banquet table, Kexin unfolds intimate relationships and proximities between our bodies and the discarded residues of what we eat.

Borrowing from ASMR mukbang—a genre of online eating show in which a host consumes food and amplifies the sounds of eating and drinking to trigger a viewer's autonomous sensory meridian response—Kexin immerses visitors in a four-course meal and guides them into a world where guts morph into worms and tongues fondle soil. Titled Lewd Banquet, here the human digestive system, culinary routines, and sexual rituals intermingle with decomposing processes and compost organisms.

The aural feast is accompanied by a toast: "Canon of Filth," where haunting waves of melodies imitate, follow, and delay one another. As staggered voices harmonize over one another, the canon begins to resemble layers of compost and the synchronization between our intestinal and the extrinsic realms. Touring in rounds of dissonance, it celebrates the unwholesome and brings us ever closer to the dead, the rotten, and the underground, where we make life, where we make love.

#### 

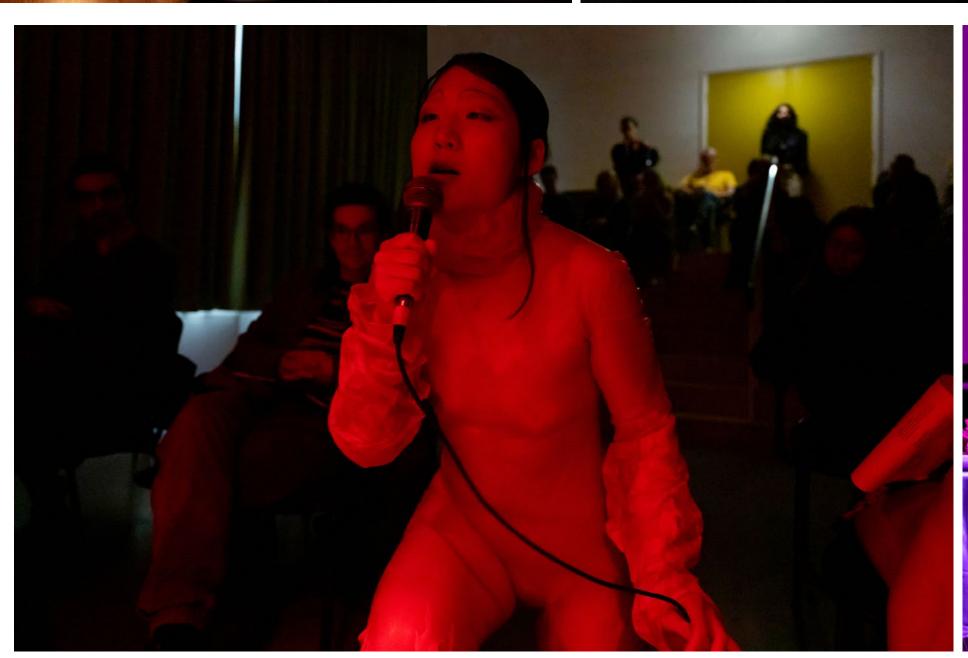








← Lewd Banquet in exhibition at JVE
 Open Studios 2024:
 6-channel audio-visual installation





→ performance at JVE Open Studios 2024



### Liminal Wild: live

5053

performance × music × image research

Once being the villainised and stigmatised animal, it has now become a rap star and spokesman of our ecological and political emergencies.

external links: <u>Liminal Wild: live</u> The research focuses on bats (in the coronavirus crisis) and sparrows (in the "eradicate 4 pests" hygiene campaign in China's Great Leap Forward) as carriers of symbolism and materials for personification in relation to political narratives in national health agenda, and how it reflects our understanding of ecology and immunity. The outcome is a performance combining music, spoken words, singing (rap) and movements encrypting the research outcomes and using human bodies as sites for metaphors to reenact the bodies of bats. Once a villainized creature, this bat has become a role model, a pop star, and a spokesman of our ecological and political emergencies.

In the post-Covidian times when we have moved on from the pandemic, we should still think about the conflicts the pandemic had directed us to and left us in: conflicts between nation state and people; between countries; and between ideologies. Certain narratives are created to serve people's need for an enemy. In this work, through embodying bats and sparrows, I found a good entry to the political engagement as an artist and researcher. These species provide materials to understand the causes, potentials, dangers, and damages of the hero-villain narratives. And they are the new materials which host resistance of a divided society and the lurking autocracy. The body of the bat, the place embedding so much about liminality, is where we find resolutions to the increasingly polarised world.

-----CREDITS-----

supported by: CBK Rotterdam 0&0 Grant

costume: DRAGA DINA

wings: Gökay Atabek (Volksamt!)

track: Qf

riso printing: PrintRoom Rotterdam

-----PRESS-----

2024 <u>NEGOTIATING VALUES, NEURAL 73</u>

2023 Heroes and Villains: Performance Art

And Social Stigma, Post Design Tangle

#### -----SELECTED PRESENTATIONS-----

2023 [NL] UNFAIR, Amsterdam

2023 [NL] KOORTSDROOM / Feverdream, Frans

Hals Museum, Haarlem

2023 [NL] Samodiva, Poing Rotterdam (NL)

2023 [NL] #WITCHESWANTED, Clubhuis,

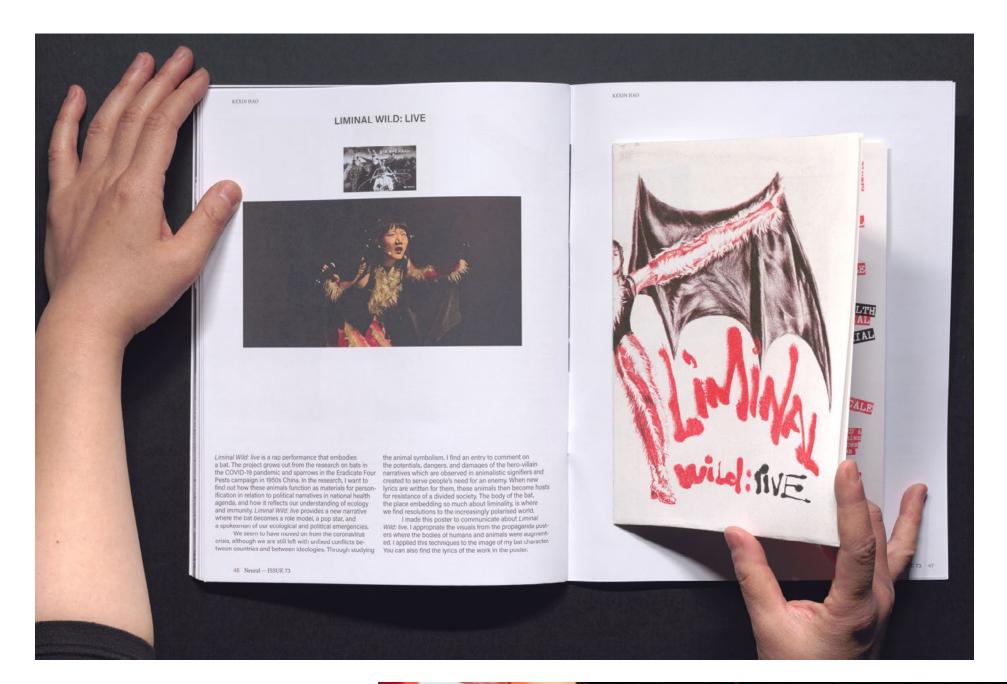
Het Huis Utrecht

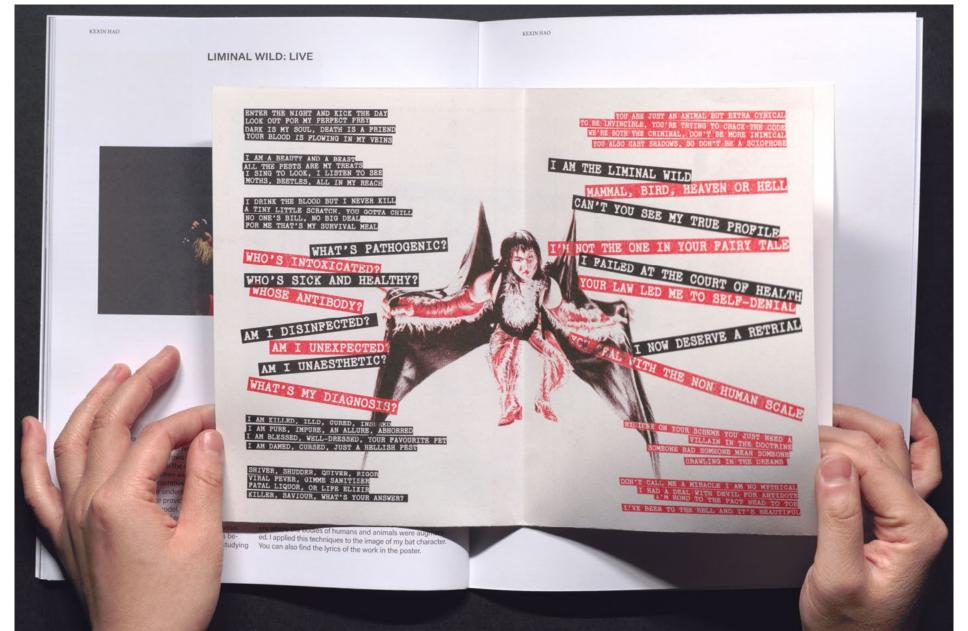
2023 [DE] Lost Weekend Meets Young Art, Munich

2023 [NL] Evidence in Motion #5: Empty Orchestra,

iii, The Hague







← riso print in NEURAL Magazine



→ performance at #WITCHWANTED, Het Huis Utrehct





### Forceful Catering

2022~2023

performance × trans-disciplinary × multi-sensory × catering × eletronic music × live singing

The tradition of pounding sticky rice becomes an experimental percussion instrument combined with techno music. The performance brings out a catering service and a clubbing experience.

external links: Forceful Catering "Forceful Catering" is a choreographic and musical performance growing out from the East/Southeast Asian tradition of preparing sticky rice cakes (mochi). The rice pounding utensils become experimental percussion instruments to produce bass beats to the electronic music; the pounding movements develop along the increasing viscosity of the rice.

Inspired by the traditional Chinese folklores and rice pounding work songs, this project tries to expand the rice pounding song to contain new narratives reflecting our current urgencies: can a woman's body become, contrary to a recipient, a giver of forces and penetration? What if fierce acts don't direct to violence and harm, but a process leading to nourishment and care? How does the transformation of rice translate the cycle and entanglement of birth and death, fertility and decay?

The performance brings out a clubbing experience and a catering service to the audience. "Forceful Catering" thrives on feeding the ones who treasure beats and intimacy.

#### -----CREDITS-----

The work was titled "Pound it!" and was developed during Summer Session residency 2022, supported by V2\_Lab for the Unstable Media. For this version, I collaborated with Rachwill Breidel on the music and Tingyi Jiang on the performance.

"Forceful Catering" is evolved from "Pound it!" and is a project develoed during WORM x Amarte residency 2023. For this version, I collaborated with 10\_r3n on the music and Marie Komatsu on the wood installation.

### Interview Kexin Hao: Forceful Catering, WORM x Amarte

<u>Interview Kexin Hao: Forceful Catering, WORM x Amarte</u> <u>Residency</u>

-----SELECTED PRESENTATIONS-----

#### Festivals

2024 [AUS] Ars Electronica, Linz

2024 [DK] O-Days Festival, Copenhagen 2024 [NL] Synergy Festival, Amsterdam 2023 [NL] FIBER Festival, Amsterdam 2022 [DE] Traumburg Festival, Gommern

#### Presentations

2024 [NL] Amarte Wonderland, Theater De Krakeling, Amsterdam

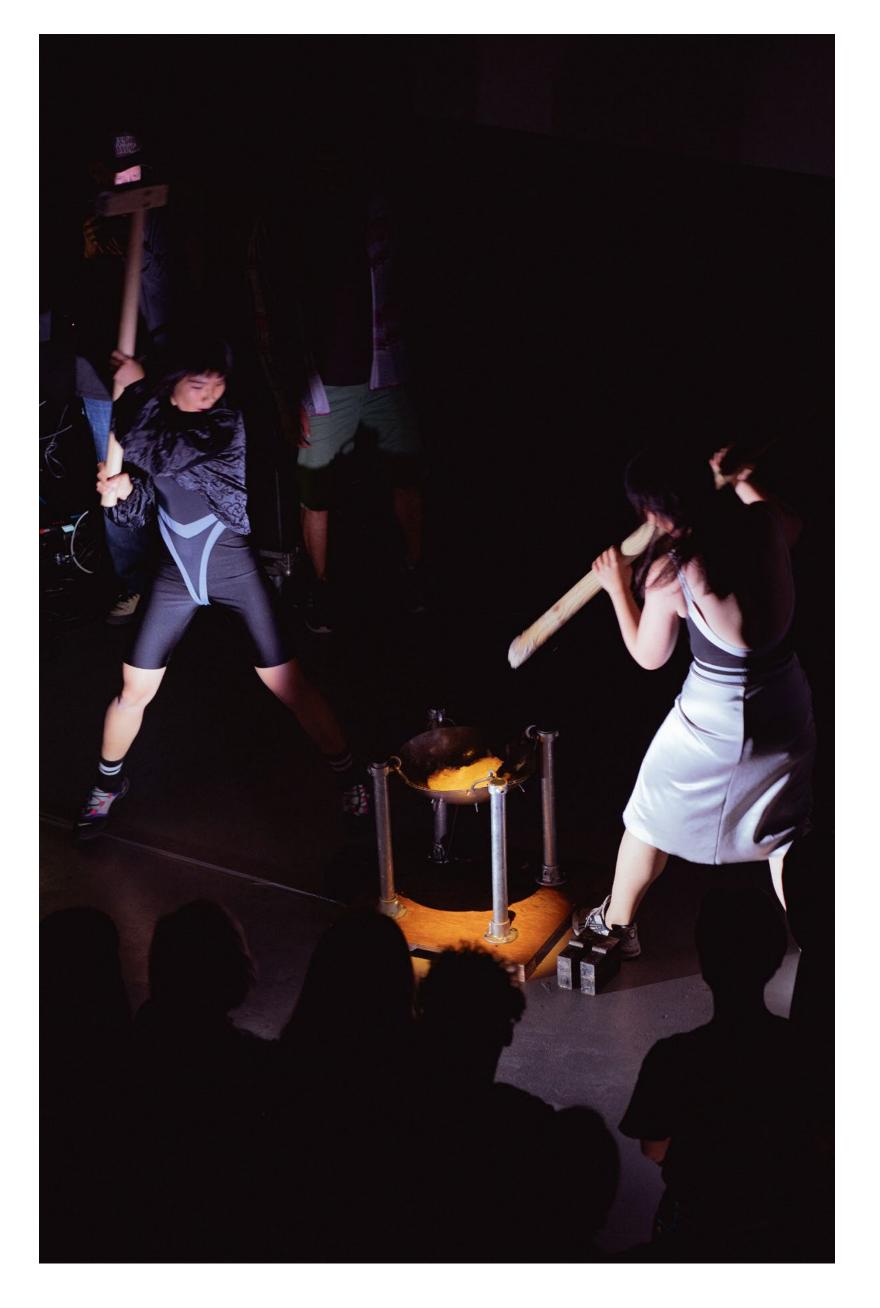
2024 [NL] On Point of Climax, iii, The Hague

2024 [NL] The Women Gather, Het Nieuwe Institute, Rotterdam

2023 [NL] FeverTraumburg, Poing Clubnight, Rotterdam

2023 [NL] AFFECT, WORM, Rotterdam

2022 [NL] Test\_Lab: Summer Session, V2\_, Rotterdam







← performance and food serving at iii, On Point of Climax





→ foor serving at WORM, performance at Traumburg Festival

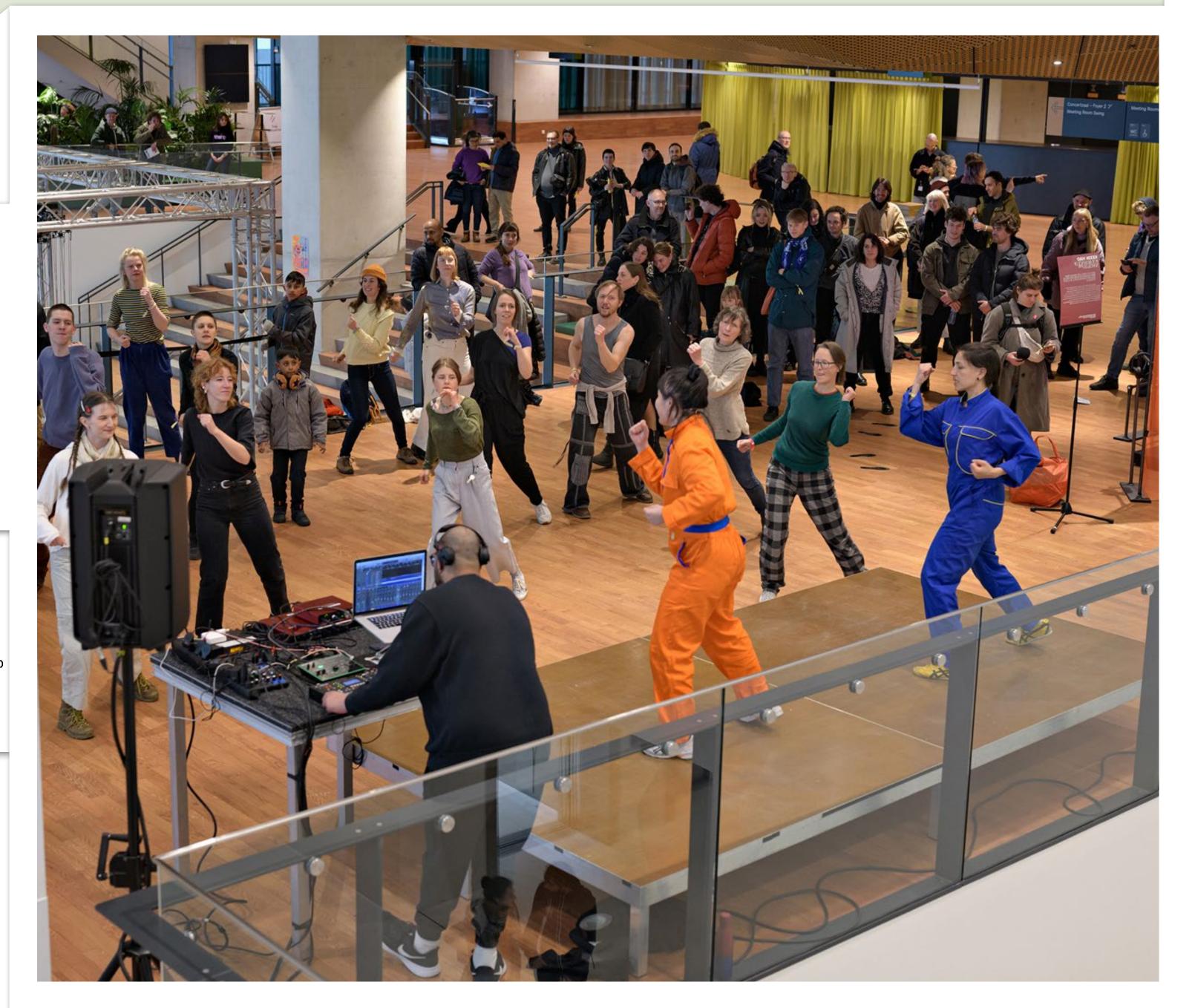


Pound it! Test\_Lab: Summer Session, V2\_





Tramburg Festival



### Future Dance of Nostalgia

5055

interactive media × game art × participatory performance × choreography

An interactive dancing game and public performance that activates our moving bodies as alternative archives of the age of pre-industrial hard labor.

external link:

<u>Future Dance of Nostalgia</u>

Through the research on work songs in which singing/ chanting helps choreograph the repetitive manual labour, the artist tries to trace out how our moving bodies used to cooperate in the extinct activities of production. From here she questions: how do we preserve the body movements and restore our moving bodies as the living archives? Can we restore it on this body of you and me, now and here?

Future Dance of Nostalgia is a dancing game which invites audience to perform the choreography that extracts and abstracts the movements found in the pre-industrial, heavy physical labour, and work songs. Motion tracking technology allows the body movements to be quantified, measured, and evaluated. Historical archives of work songs provide the inspiration for the music that renders the old tales and melodies into clubbing beats that lead the dance.

Through ethnographic research into work songs and the moving body, the project draws much needed attention to alternative historical archives of our times. The gaming technology, visual, and music, bring people closer to the past through a tangible and modern experience. The work also brings fun and togetherness to audience through public participatory dance sessions and interactive gameplay.

------CREDITS-----

Game development: Leonardo Scarin

Choreography: Kexin Hao × Ludmila Rodrigues

Music production: Rachwill Breidel Sound mixing: Dima Ibrahim Videography, 3D: Pedro Gossler

-----SUPPORTED BY-----

Creative Industries Fund NL

Creative Europe

Stroom Den Haag

Rewire Festival 2022

Production Residency at iii

-----PRESS-----

Gonzo Circus REWIRE 2022 IN TIEN

HOOGTEPUNTEN

Neural Magazine Future Dance of Nostalgia, preserving

history through dance

-----SELECTED PRESENTATIONS-----

Exhibitions

2023 [NL] Boring Festival, Haarlem

2022 [CR] All Game No Play, STIFF Festival, Rijeka

Festivals

2024 [DE] A MAZE. / Berlin

2022 [ES] L.E.V Festival MATADERO, Madrid

2022 [NL] TEC ART, Rotterdam

2022 [NL] Proximity Music, Rewire Festival, The Hague

Other Presentations

2023 [NL] MOONSHOT: Digital Culture, conference at

Het Nieuwe Instituut, Rotterdam

2022 [NL] Stimueringsfonds 10 year anniversary







All Game No Play, STIFF festival, Rijeka



Transcending Labor to Dance, workshop at iii



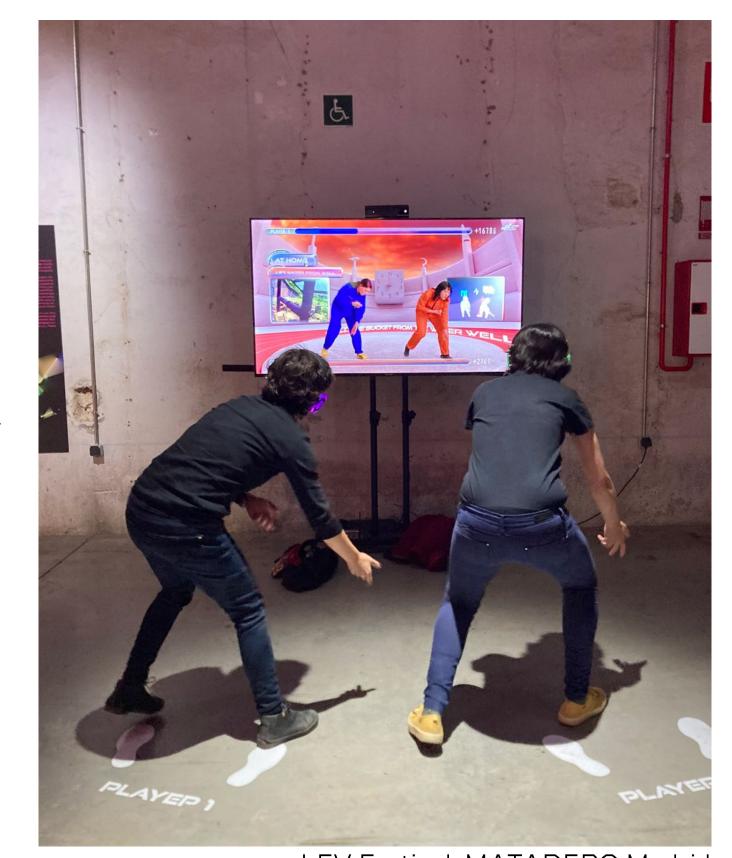
Never Ready, Congress at HFBK Hamburg



SCI 10 years anniversary party



Boring Festival, Haarlem



LEV Festival, MATADERO Madrid



### Total Body Workout

2021

participatory performance × digital media × public art × fitness × body politics × collective body memory

A workout routine that reconfigures the history of body politics in a head-to-toe sequence, and brings the past to the present by a modern, collective, and bodily experience.

external link:

<u>Total Body Workout</u>

Total Body Workout leads you through a 'total body' experience in which history unfolds not in chronological order but in a head-to-toe sequence.

How is our body scripted and shaped by the times it lives in? How are national agendas and political ideologies woven into bodily semiotics? How does one's body memory become an integral part of hegemonic historical narratives? And how do we inhabit a historical and totalised body?

Based on nationwide physical exercise routines and mass gymnastic performances in Asia, the Eastern Bloc and the United States, *Total Body Workout* proposes a recomposition of the existing corporal movements and a reconfiguration of the past in the present. Here and now, we work out the total body.

#### -----CREDITS-----

Photography: Helena Roig
Cinematography: Pedro Gossler
Music: Dima Ibrahim
Make up: Mijs Goosen

Fitness supervisor: Leon Lapa Pereira

Performers: Leon Lapa Pereira × Ella Wang

Olsson × Tom Šebestík ×
Tingyi Jiang × Pelle Schilling

Tutors: Ruben Pater × Thomas Buxo

-----PRESS-----

Dutch Designer Yearbook 2021

SPREAD MAG issue 5: Movement

Body Sessions, ArtEZ Studium Generale

#### -----AWARDS-----

2021.7 Department Award | Graphic Design,
Royal Academy of Art
 2021.7 Nomination | iii Research Residency Award
 2021.9 Young Blood Award | GOGBOT Festival
 2021.10 Gold Award, Multidisciplinary Design,
Young Blood Award | Lu Junyi Design Live

#### -----SELECTED PRESENTATIONS-----

#### **Exhibitions**

2023 [NL] Embassy of Inclusive Society, DDW 2023, Van Abbemuseum, Eindhoven

2022 [NL] Turning Towards Fluidity: A Tournament of the Unknown, W139, Amsterdam

2022 [NL] Body Matters, CHAXART Amsterdam

2022 [CN] yà运会, Luxelakes•A4 Art Museum, Chengdu

2021 [CR] In Transmission, STIFF Student International Film Festival, Rijeka

Festivals

2024 [NL] LowLands Festival, Biddinghuizen2023 [NL] Synergy Festival, Amsterdam2021 [NL] GOGBOT Festival, Enschede

#### Other Presentations

2024 [NL] Books Are Bridges, PrintRoom, Rotterdam

2023 [NL] Wobby Club Night, Wobby Club, Tilburg

2022 [NL] DESIGN BOND China Calling, Conference at DDW, Eindhoven

2022 [DE] Sinema Transtopia, bi'bak, Berlin

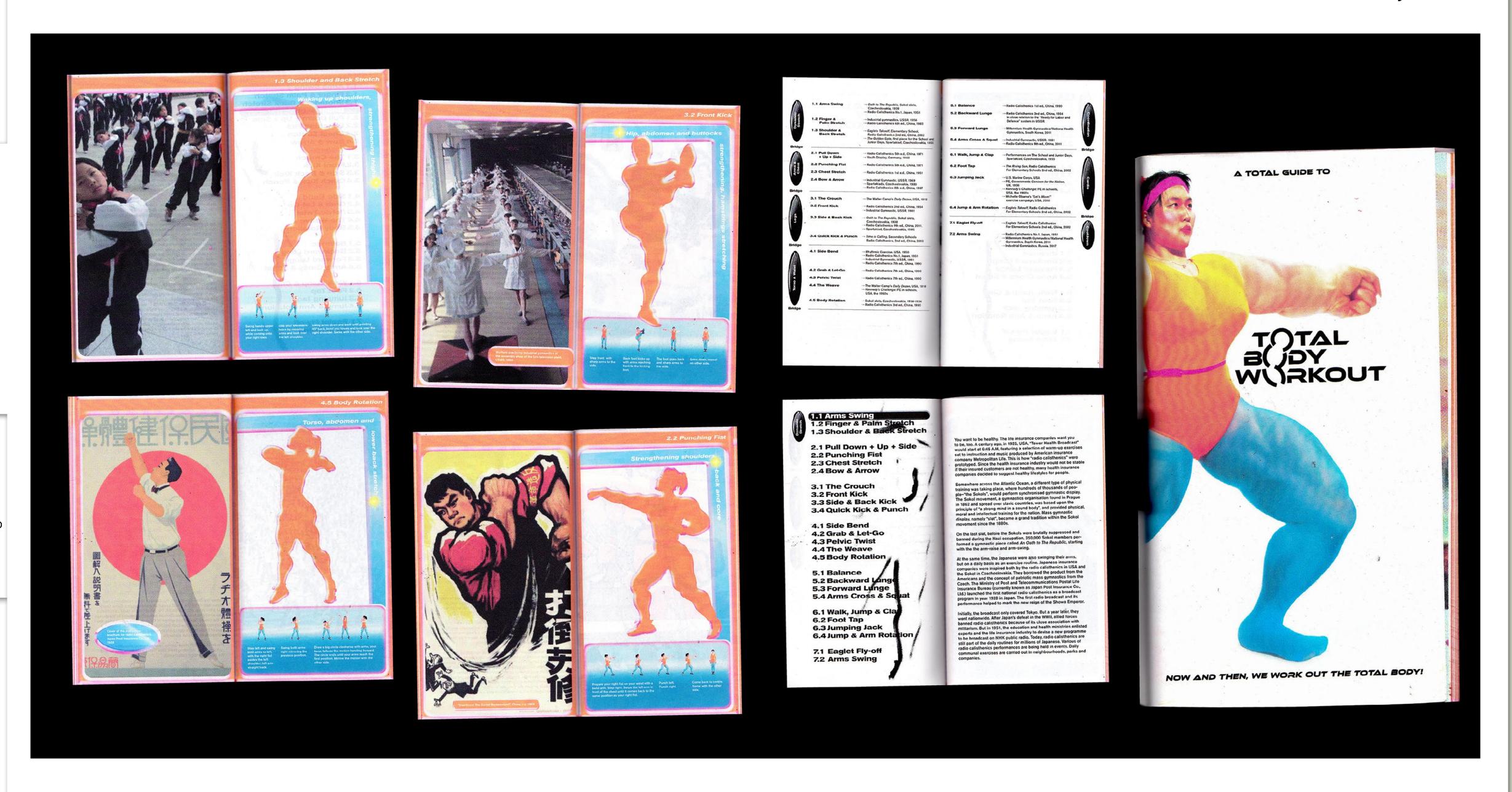
2022 [NL] 2 Body Practice, W139, Amsterdam

2021 [NL] *Morning Routines*, PIP Expo, The Hague





NOW AND THEN, WE WORK OUT THE TOTAL BODY!





Total Body Workout, exhibition at KABK graduation show 2021



Total Body Workout, solo exhibition at CHAxART Amsterdam, 2022







Body Matters at Vondelpark, Amsterdam



GOGBOT Festival, Enschede



KABK Graduation Show 2021, The Hague



PIP Expo, The Hague



SPREAD magazine launch, Rotterdam



Venice Biennale



W139, Amsterdam



## World Fusion Food Foundry

2019 ~ 2020

performance art × public art × food × cultural identity

an invented playground where the artist experiments how food can be an overloaded signifier, a carrier of politics, and cultural identities.

external link:

<u>Wolrd Fusion Food Foundry</u>

<u>Nostalgic Table</u>

World Fusion Food Foundry is an invented playground where the artist experiments how food can be an overloaded signifier, a carrier of politics and cultural identities.

In the series of performances, the artist tries to combine provocative politician's language with the act of giving cooking shows, thus to examine the possibility of extracting and isolating rhetorics from action.

Growing up in the capital city of China, she has studied the common language of political speeches in schools and the media. There is a mixture of both rejection and fascination to this grandiosity, revolutionist passion and the early communist mania. This work is not merely a satire of such a type of language, but is also about the artist's attempt to resolve her relationship with this cultural specific rhetorics.

Live in between vol. 2: *Trans-dialogue*, CinemAsia Alternative Chinese New Year event, Cinetol











### Royal Nail Salon

2019

public art × happening × graphic design

an on-going project on giving manicure service as an artistic expression and practice.

external link: <u>Royal Nail Salon</u> Royal Nail Salon is an on-going project about giving manicure service as an artistic expression and practice.

It was initiated on 1st April, 2019, when the artist hosted a half-day manicure workshop in the art academy. All materials are free to use. The only rule is to only paint nails and choose colours for the other person. Being neither a self-service nor a staff-client service, the nail salon workshop aimed to explore the possibilities of interactions happening in a get-together spot.

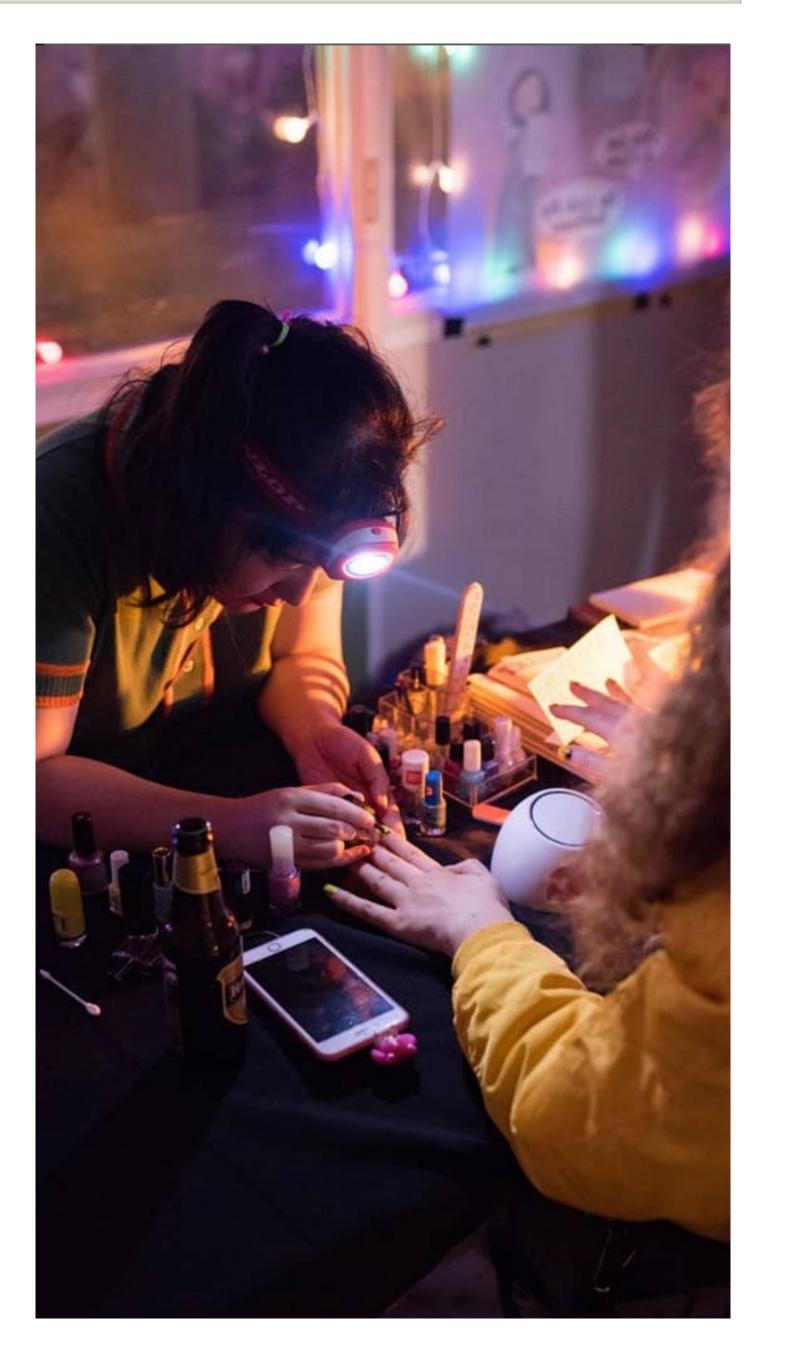
The idea of *Royal Nail Salon* is to bring the "non-art", the "mundane" and "service" to art spaces or the academic context. It is an attempt to break boundaries, to build immediate communities, and to provide a platform for queerness, bodily intimacy, and alternative storytelling.

-----presentation-----

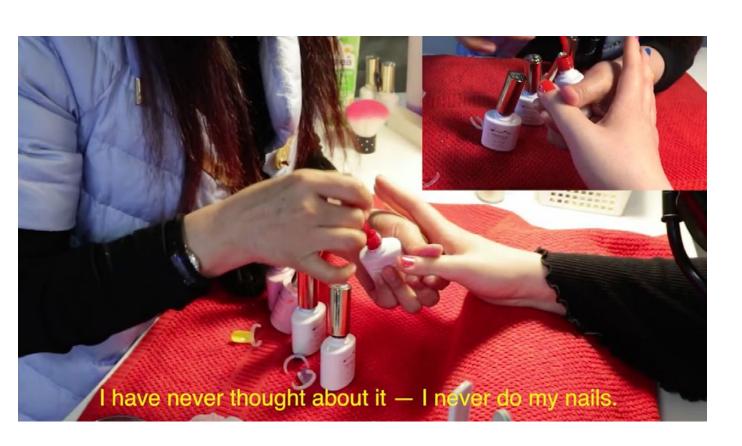
2019.4	Royal Nail Salon, KABK, The Hague	
2019.5	Rietveld Flea Market, Amsterdam	
2019.9	It's Time to Let it Go,	
	Little Big Doll House, The Hague	
2019.10	Pisswife #3 Launch Party, Amsterdam	
2019.12	Cinema Underexposed Film Festival,	
	The Hague	
2019.12	Roller Disco / Basement Beach Club	
	X Note To Self After Party, The Hague	
2020.3	CinemAsia presents: Live in between vol. 2:	
	Trans-dialogue, Amsterdam	
2020.3	MOONMOON Trip, Rotterdam	











### A House of Our Own

2023 water colour, colour pencil

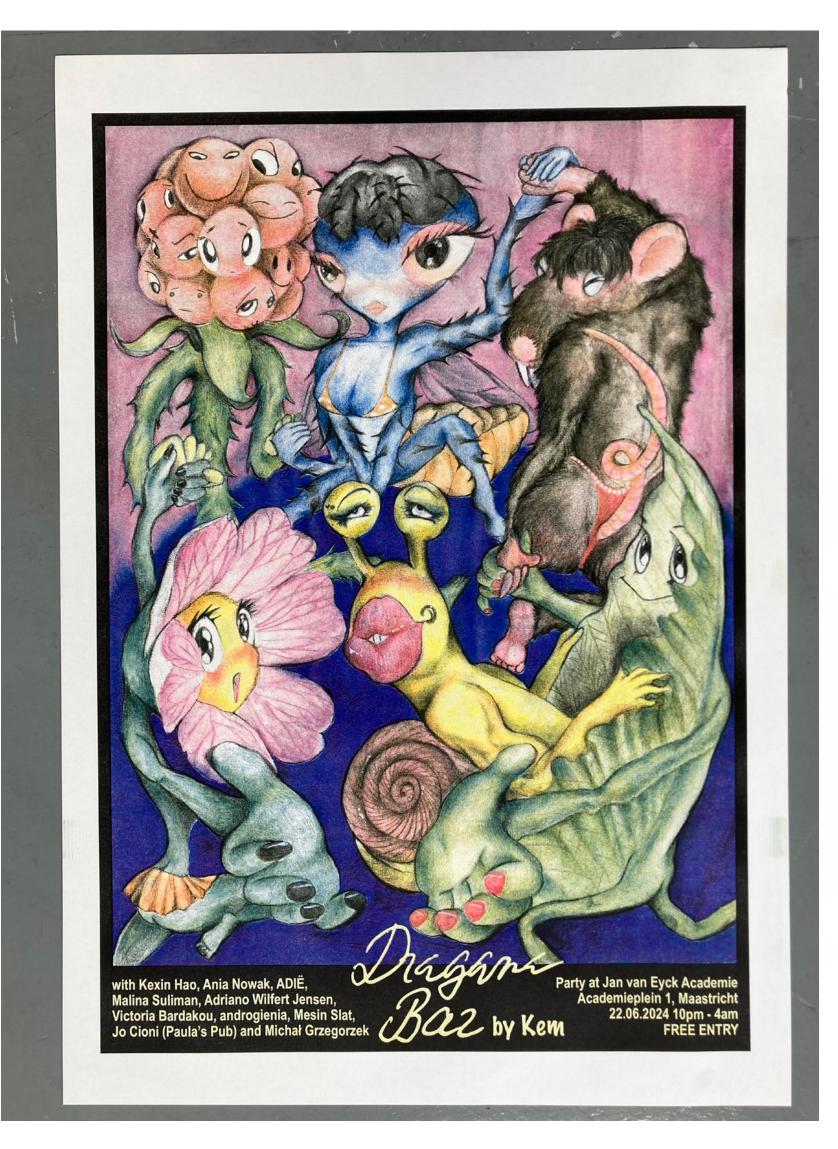


## Dancing In The Garden

2024



Dancing In The Garden, original drawing water colour, colour pencil

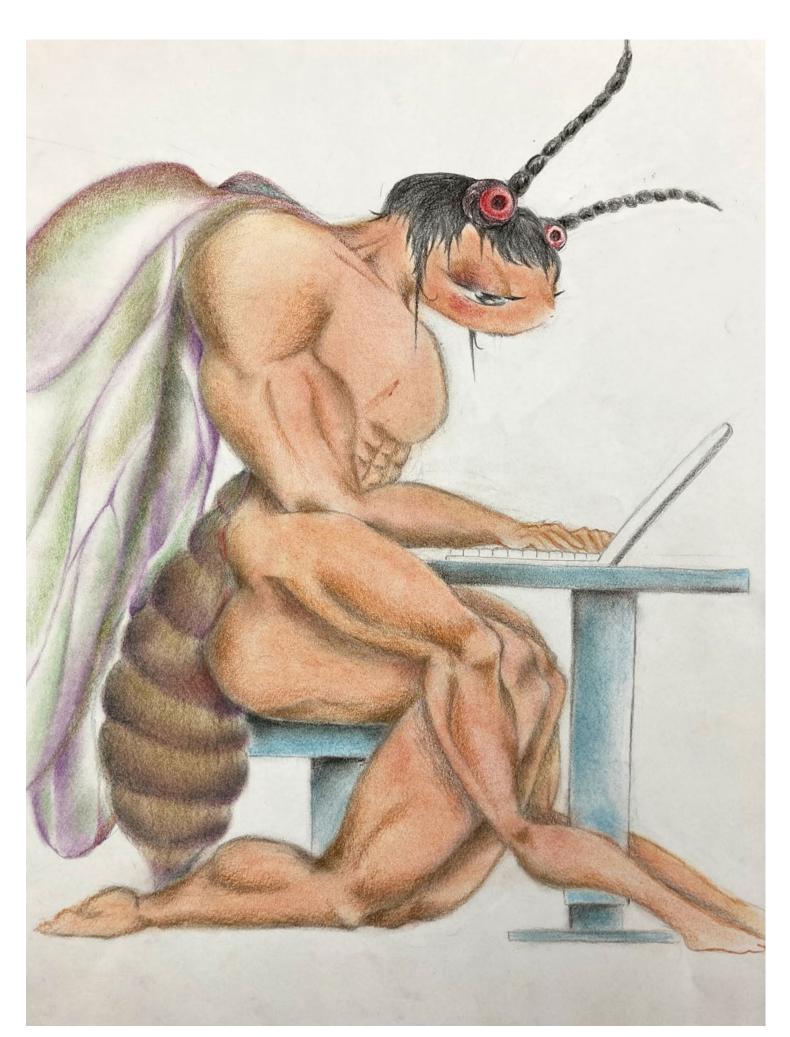


Dragana Bar, drawing adapted as poster risograph

# Diary of Compost Creatures

2024 colour pencil, colour charcol









### Commissioned works

I obtained the defree in B.A Graphic Design from Royal Academy of Art and graduated with distinction and department award. I have been conducting visual identity design, website design & development, publication design for various clients, which include visual art organisations, artist initiatives, art academies, cultural spaces and individual artists.

#### Selected clients and commisions

2023	[publication]	Benjamin Li
2023	[campaign]	KABK
2023	[publication]	beuysbois collective
5055	[campaign]	Alternative Art Guide
5055	[campaign]	Photography Department KABK
2021	[package]	Benjamin Li
2021	[website]	Hgtomi Rosa
2021	[publication]	Isabel Wang Pontoppidan
2021	[campaign]	Spectrum.space
2021	[publication]	Musuem2050
2020	[campaign]	Simon Wald-Lasowski & W139

Chinees-indisch Restaurant Stickeralbum,

Graduation Show 2023 and Open Day Campaign Design

BRAIDS Journal

Back To Normal, group exhibition

Cockroach Collective

*Nr.39 met Rijst* Hgtomi Rosa

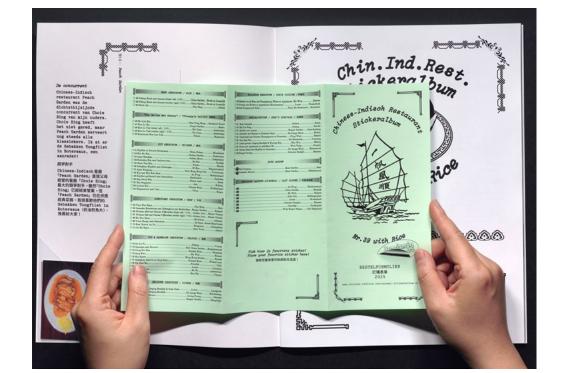
FAKE CHINA 假中国

MOVE! A Distant Memory

Symposium 2019 + 2020

It is very difficult to be an island of perfection in a sea of misery, but please do not doubt our sincerity



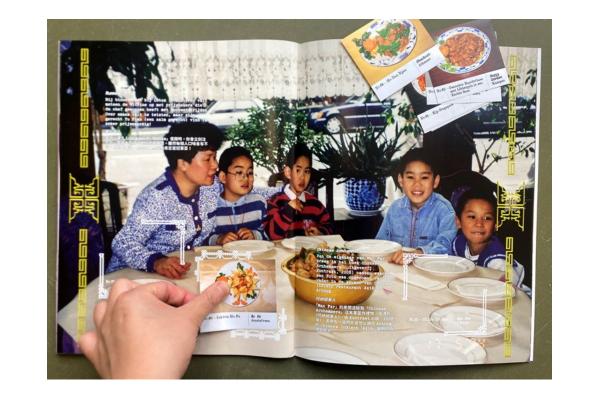












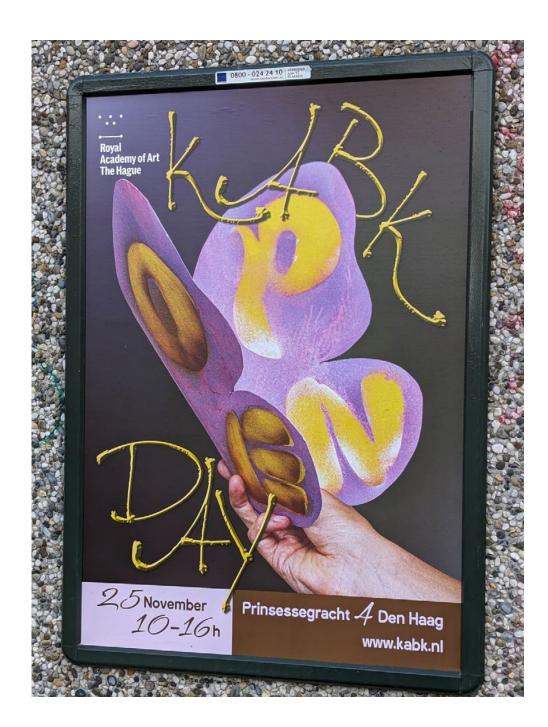


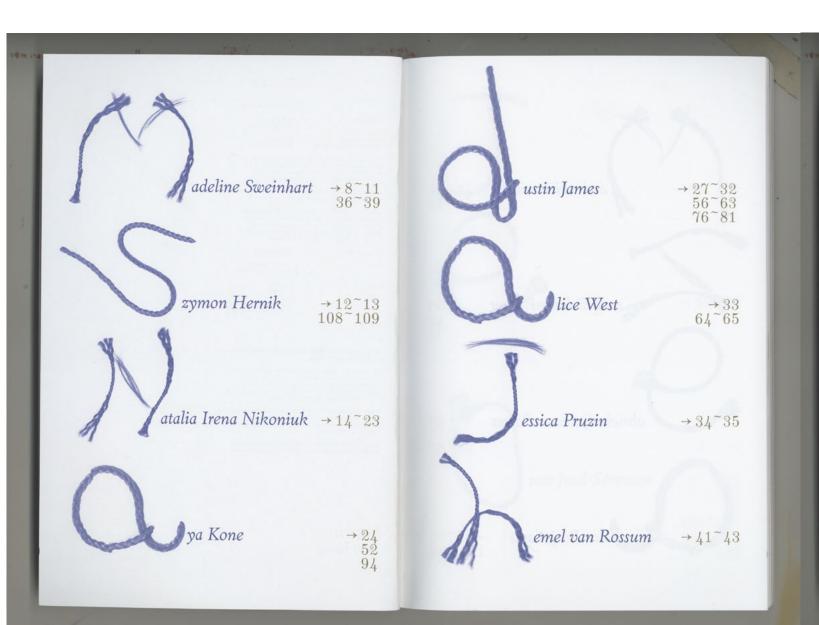












ueer

Everyday, when I look in the mirror I don't recognize

Not only am I a stranger to you, I am a stranger to myself — only through your strange(r) strangeness can I find the edge of myself and look into the shadow to realise my desire. Can you help me look across that edge?

I open my mouth and words come out but still, I don't recognize myself.

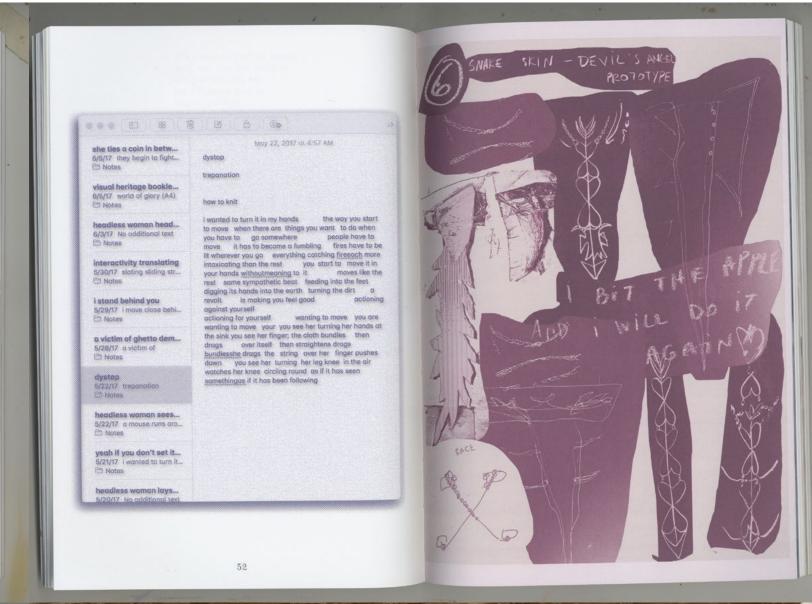
> As long as I can remember, I've been fascinated by the idea of identity. The simple principle that a body with a face and a context is someone. It would give me immense pleasure to think of myself as a writer, as a loner, as a best friend to someone I admire. In my fascination I would

perform behaviours I thought were appropriate for a given identity. I would observe those who are professional (through the eyes of a child meaning a ballet teacher, a parent, an elegant saleswoman, a tram driver) and feel what it would be like to be this precise identity: be this

potential version of myself, or myself in this version. But it wasn't acting. In the moment of being that 'someone', I spirit was that someone. You wear the mask, you are the thing. 1 I would perform behaviours I thought would satisfy others: 'the good student'; 'the substitute mother'; 'the girl.' I'd

adjust myself to please others in order to be rewarded; the behaviour became my safe space. And I didn't attract as much attention as those who stuck outside of the limit and caused friction. I thought: "people who cause friction suffer the consequences."

> I was convinced that at some point in life, I would find my real identity; I would discover a version of myself that fits, that knows what to do, that belongs. I was waiting for a 'click' that would turn my life into a rhythmic climb; I was waiting for a moment all the bending would seize and I would become a straight line. I thought that only then, could I become aligned.





It is categories in the mind and guns in their hands which keep us enslaved. Those who have power — the men decide which divisions they find expedient. They decide, for whatever reasons, who is not them and so who is to be hated. Those without cocks, those who are hungry involuntarily, those who refuse to work assiduously, those who want to play always, those who do not believe in male worship, those born with color, those who love their own kind, those who follow the wisdom of the great mother, these are the ones the men have decided to hate." 3

When we gossip we share vital information. Even though the word 'gossip' currently has a negative and derogatory connotation, in the Middle Ages the word carried a similar meaning to the word 'friend'; to be precise, it was originally the word for the friendship of women. In Witches, Witch-hunting, And Women, Silvia Federici argues that establishing capitalist society required the

destruction of communal relationships which were largely mediated by women.4 Consequently, the witch-hunt could be seen as a war against women in order to destroy their social life, demonize them and illegitimatize their social power. Therefore, "Gossip, like the witch, was persecuted as if she were an outlaw, instead of at the heart of her community. Her superpower is hanging out - giving, sharing, spending and wasting time together: she provides material for this activity. She brings news, warnings and information. Worlds appear from her big

Consequently, to gossip is to share and produce knowledge. "Labeling all this production of knowledge 'gossip' is part of the degradation of women — it is a continuation of the demonologists' construction of the stereotypical woman as prone to malignity, envious of other people's wealth and power, and ready to lend an ar to the Devil. It is in this way that women have been silenced and to this day excluded from many places where decisions are taken, deprived of the possibility of defining 6. Federici, S. (2018). Witches, Witch-hunting, And Women. Pm Press. misogynous or idealized portraits of them" <sup>6</sup> Therefore their own experience, and forced to cope with men's

I say; let us lend our ear to the devil. Let us gossip. Let us be a force of malignity. Let us not only be envious of other people's wealth and power, but let us take back the wealth and power we deserve.

> To gossip within the context of the Queer Braiding Circle is to take back agency over the derogatory connotation of gossiping. To do so, opening our big mouths, whispering and gossiping suggests to disturb the order in which our mouths were shut silent. While using the discourse of disorientation and becoming oblique, we gossip as

a method to bring news, warnings, and information in order to lend our ear to the devil and rebel against the given. When we are gossiping we prepare our disorientation like an altar. We dissent from a world that

has continually been seeking to delegitimize and discard us. In this moment we become a living, fighting and loving memorial for all the witches and queers who came before us. Therefore gossiping, sharing and caring is grief work, melancholy work and anti-violence work. It is a work of virtue. It is a method to right historical wrongs and wrong contemporary righteousness. It is a way to regain knowledge, share and produce knowledge and knowledgeably share the production of our deviance. "The queer 7 body is not alone; queer does not reside in a body or an object, and is dependent on the mutuality of support."8 To disturb all orders in which our lives are orientated towards I believe we are dependent on each other. I suggest that in fact, we are not alone. We have never been alone. But only if we come together we can queer ourselves towards a future in which we all inhabit

caring for each other's hair; we create a kinship so strong strong connection of a community. They are so close, one

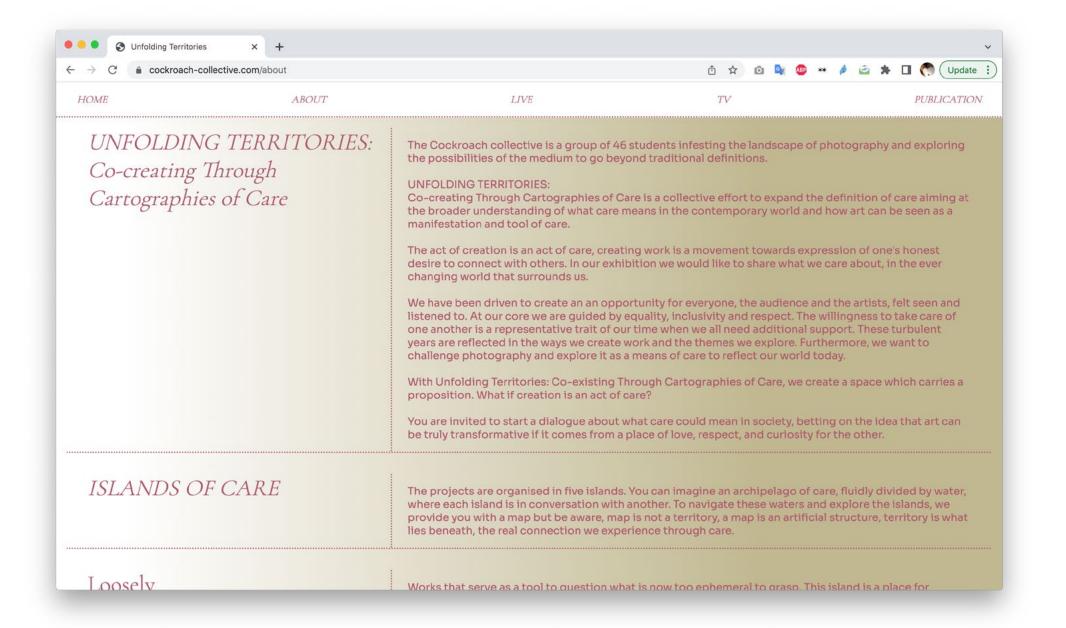
space, are recognized and live a life worth living. Through gathering with our comrades, gossiping with each other, sharing food and wine with each other, and no one can deny us. The value of kinship within this practice is vital. Kinship is defined by the undeniably could say they were family.

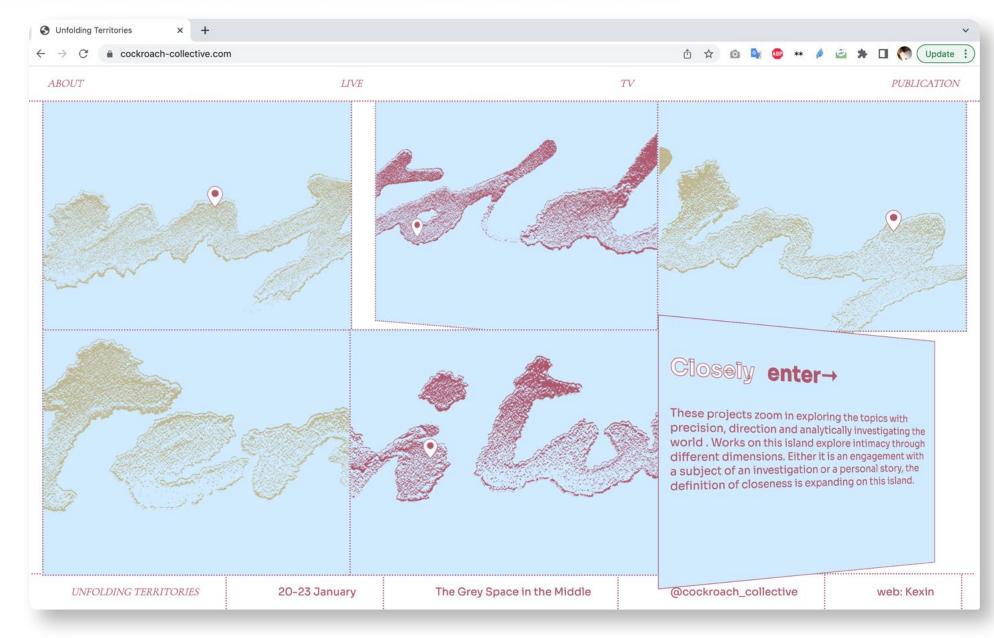


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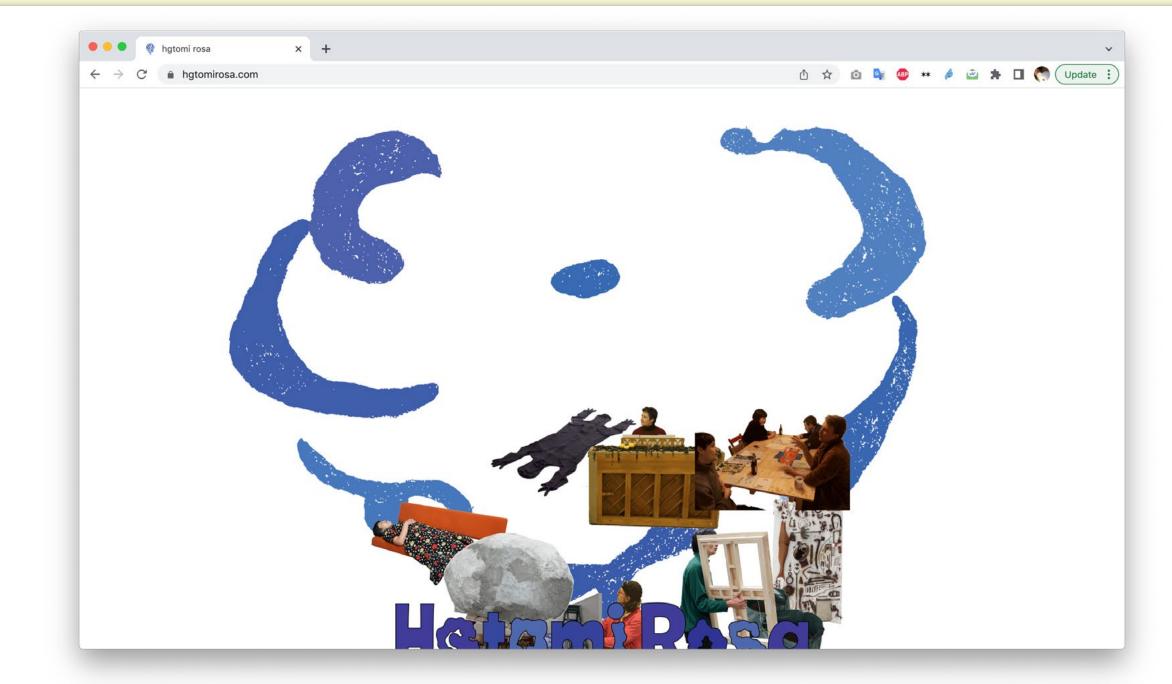


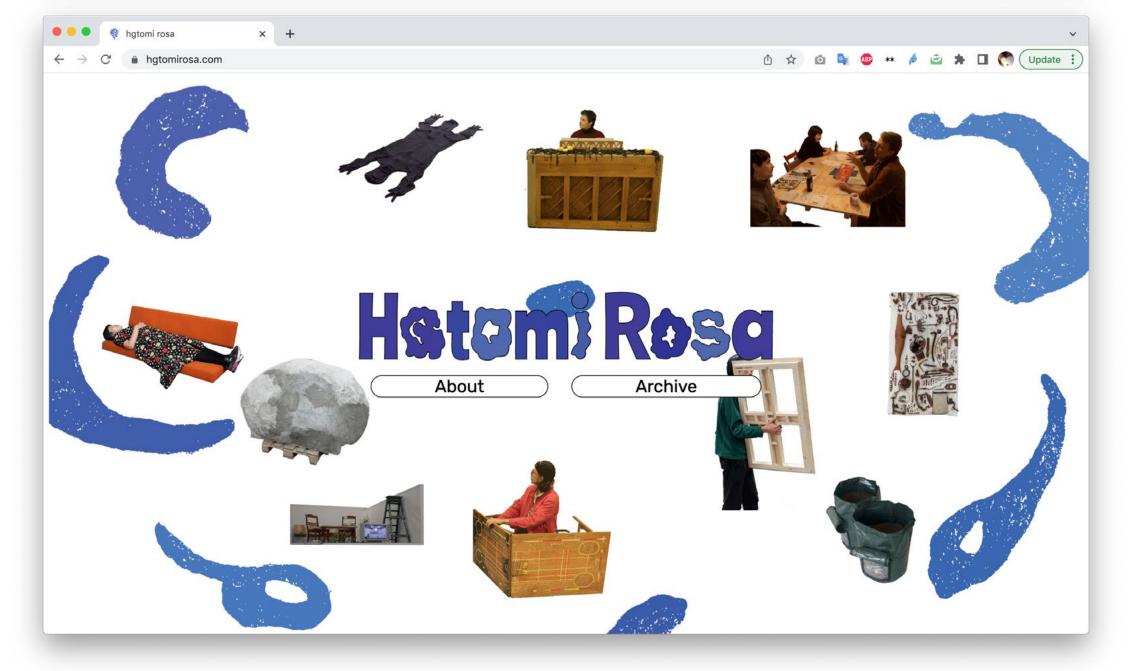




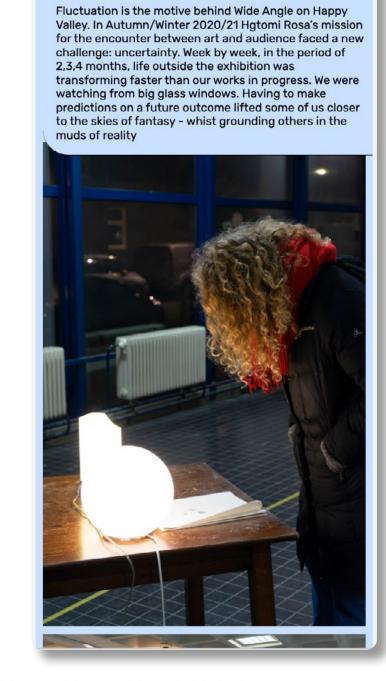












Wide Angle on Happy Valley

←Archive )

