Meat the future.

Xin Chen
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MEAT THE FUTURE

By

Xin Chen
B.F.A. in Studio Arts, 2017

A Thesis
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College of Arts and Sciences of the University of Louisville
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University of Louisville
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MEAT THE FUTURE

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A Thesis Approved on

April 8, 2022

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ABSTRACT
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Xin Chen
April 8, 2022

This research focuses on the subtle relationship between human life, the environment, and other animals that we live among every day. Under the mainstream social background of capitalism and a commodity economy, animals are the victims of constant consumption and exploitation. However, meat is a basic substance for human nourishment, especially in certain cultures. As a result, meat becomes an important part of the commodity economy in capitalist societies, wherein the supply must be filled to accommodate society’s demand. This research formed an exhibition using glass and ceramic artwork using a playfully satirical tone to offer a crucial alternative: how to help build a sustainable society that is more friendly to animals and the environment by enhancing awareness of human impact on both, thus, promoting the protection of those with whom we share the Earth.
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"Do you really eat dog meat?"

Chinese people in the United States are still asked this question to this day, as if the concept is that outrageous when meat is meat is meat. The processed and cooked dog meat has a soy sauce and meaty aroma. Most people won't be able to tell the difference between it and beef without being told. To some Westerners, eating dog meat may seem like an extremely cruel thing. However, what is the difference between dog meat and the pork and beef that people eat every day? Why is it a matter of course to eat pork, but eating dog meat will cause a psychological burden on people? Is it because of the role dogs play in life as loyal pets? Do they have a deeper emotional connection with humans? How do people decide which animals deserve to be eaten? In the course of history, many people and organizations have proposed various animal protection theories. Is animal protection based on animals' rights or humans’ morals? As an omnivore, is it hypocritical to promote animal protection?

There may never be a standard answer to this series of questions. They change subtly with time. In the twenty-first century, capitalism is the dominant form of society, and the commoditized economy dictates everything. The development of technology has enriched people's right to choose. Therefore, a new round of animal liberation movements should focus on new technologies and changes in human subjective consciousness.
CHAPTER I

OUR RELATIONSHIP

Humans used to only hunt and kill low-level animals, and their original intention is to satisfy their own food and clothing. This simple predator-prey relationship exists in all animals. The motive for eating meat remains a physiological need. The refusal to eat other animals will result in starvation and the demise of one's own tribe. This phenomenon is natural selection, the natural law of survival of the fittest.

After thousands of years, human beings finally climbed to the top of the biological chain. The development of human society is a process in which human ingenuity is continuously increased, productivity is continuously improved, and production relations are constantly changing. From primitive society, slave society, feudal society, to the current capitalist society, many things have undergone earth-shaking changes. Tools changed from stone and bronze to today's knives and shotguns. The method of obtaining meat has also changed from daily wild hunting to mechanized captivity.

According to a 2016 analysis by John Dunham & Associates, the U.S. meat and poultry industry accounts for $1.02 trillion in total economic output or 5.6 percent of gross domestic product (GDP). The meat and poultry industry broadly is responsible for 5.4 million jobs and $257 billion in wages, the report found. An
estimated 527,019 people have jobs in production and packing, importing operations, sales, packaging and direct distribution of meat and poultry products.¹

From a capitalist standpoint, this is a product of social development. These farmed animals have created employment, increased gross domestic product (GDP), and promoted national capital while solving the needs of human beings. Take Tyson food for example, the largest poultry company in the United States, with 2020 sales of $42.2 billion and 140,000 jobs.² Today, vegetarians make up 22% of the global population.³ This means that 5.3 billion people still require meat in their daily diet.

² Covaleski, “10 LARGEST POULTRY COMPANIES...”
³ Jacimovic, “Key Vegetarian Stats and Facts...”
CHAPTER II

IDEAL AND REALITY

British painter Edgar Hunt is famous for his pastoral paintings of livestock (figure 1). His work shows the carefree and comfortable life of poultry when raised by people. In the 1904 work *Feeding Time*, goats and chickens are depicted living together with leaves scattered on the ground for them to eat. Behind them is a small grass hut with a fence. Fences are open, which means they can still go anywhere. Some of the chickens in the painting are looking around, some are eating, and some are resting on the high hay.

Figure 1: Feeding Time, Edgar Hunt, Oil on canvas, 1904
Is the living environment of poultry so comfortable in today’s reality? Capitalist society always wants to produce the highest benefit with the lowest cost. This means that suppliers need to reduce production costs in various ways. One of the most direct impacts is the living environment of poultry. Thousands of chickens live in crowded, windowless coops (figure 2). These captive-raised chickens have no extra space for them to move around, and the air is filled with ammonia.

Michael Specter, a staff writer for *The New Yorker*, also visited a chicken farm and wrote, “I was almost knocked to the ground by the overpowering smell of feces and ammonia. My eyes burned and so did my lungs, and I could neither see nor breathe. … There must have been thirty thousand chickens sitting silently on the floor in front of me. They didn’t move, didn’t cluck. They were almost like statues of chickens, living in nearly total darkness, and they would spend every minute of their six-week lives that way.”

Such an environment is suffocating and hopeless. The chickens sometimes even attack each other to vent their emotions. It is hard to imagine that their short six-week life would be spent in such an environment.

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4 PETA, ‘Broiler’ Chickens
Figure 2: Poultry Farming

The work *No Room for You* (figure 3) is an extension of this concept. At first there were two wax human feet, lit like a candle, and four ceramic chicken feet on the soil, but the work’s shape changes over time. Every half hour, more chicken feet will be put on the soil. Over time, the wax human feet will slowly melt, but the number of chicken feet will gradually increase. In the end, the wax human feet turned will disappear, and the dense population of chicken feet would occupy the entire land. On Earth, life is born every second, and life dies every second. The relationship between humans and animals is constantly changing over time. There is a subtle connection between them, and maintaining that balance of the relationship is very important.

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5 Alonzo, “Be wary of animal…”
There are two reasons for using glass and ceramic in this work. The first is because of their special production process, because mold-making requires casting an original, such as real chicken feet. Afterword, ceramic chicken feet were made from the mold using slip casting, whereas the glass chicken feet were made through lost wax casting. These methods ensure that the chicken feet have a very similar size and shape to reality. Casting itself utilizes efficiency, convenience, and quantification, which is also the core of capitalism. Secondly, glass and ceramics have different textures and colors. Glass often gives a complex and fragile feeling, while ceramics give a rustic feeling. The opaque ceramics represent reality, while the transparent glass heralds a futuristic contrast with the organic brown soil. Additionally, both glass and ceramics have a long history, as they are witnesses and narrators of the history of human development.
The harsh environment of poultry cannot be improved in a short time. In the not-too-distant future, humans and poultry will face a more complex situation. The increase in human lifespan has indirectly led to an increase in the global population. The increase is the demand for land resources and food resources. People need to grow more food to eat and to breed more poultry. If the land is used to grow food and raise poultry, humans will not have enough land to live on. Otherwise, there is not enough food.

Artist Mary Kelly once said in an interview that the work uses a storytelling way to let the audience understand the facts and as a result accept them more easily, especially on sensitive topics. Instead of telling people what to do, it is better to present the facts as a story, letting the audience accept it through their own thinking. This work itself progresses in a similar fashion to history’s progress and changes throughout time. As a result, the installation shows the present, but also foreshadows the future.
“After famine, humanity’s second great enemy was plagues and infectious diseases.” Yuval Noah Harari describes plagues and infectious diseases as huge obstacles in the course of human history. Even in the 21st century, with great advances in medical technology and living environment, humans still face the threat posed by infectious diseases. The Spanish flu of 1918 infected 500 million people worldwide and killed tens of millions. The same type of virus-causing strain caused the Russian flu in 1977 and the H1N1 Pandemic in 2009. Scientific research has shown that we can still find the H1N1 influenza virus in pigs. However, on April 3 this year, there were news reports of the latest bird flu. The bird flu strain this time is H5N1, which is also considered highly pathogenic. In just two months, it has spread to more than two dozen states, including Kentucky and Indiana, killing or culling more than 20 million birds across the United States.

Not only that, but meat is also a perfect host for parasites and bacteria. Pigs have Trichinosis, cattle have tapeworms, fish have herring worms and cod worms, and chickens have Salmonella and Campylobacter. However, sheep can cause many more diseases, such as orf virus, Q-fever, chlamydiosis, leptospirosis, Campylobacter, and so on. This ultra-intensive farming is a definite threat to the health of animals and those who eat them. Influenza, parasites, and bacteria multiply and spread rapidly in these closed environments.

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6 Harari, “Homo Deus, A brief History…,” 6
7 Harris, The 1918 Flu Pandemic.
8 Avery, “Bird Flu Epidemic Has…”
When it comes to food, people discuss how fresh the ingredients are, how to match them and how to cook them. No one takes a microscope to a Michelin restaurant to see if their sashimi has parasites. However, these viruses, bacteria and parasites are often invisible to the bare eye. When people feast at the dinner table, these parasites can snuck into the human body. In order to preserve the special taste of meat, people will choose different cooking methods, such as smoking, grilling or eating raw. They can provide a great taste to the food, but there are also many hidden dangers. Eating undercooked meat will risk also consuming its parasites. Ceramic dishes are widely used in daily diets, while glass is often used in laboratories because of its material properties.

In the work *Look Closer* (figure 4), the ceramic plates on the left depicts the usual foods: medium-rare beef, smoked bacon, grilled chicken thighs, grilled lamb chops and sashimi sushi. The glass plates (figure 5) on the right shows the parasites of these same meats under the microscope. The food on the ceramic plate is colorful and appetizing, whereas the wriggling appearance of the white parasite in the glass dish is disgusting. In a capitalist society, people are more concerned with their own interests and sensory pleasures than the actual problems of society. How would these same people feel if they saw parasites instead of gourmet food in their daily diet. They may feel uncomfortable, they may be concerned, they may be finally looking for solutions. Good and evil, beauty and ugliness are sometimes not absolute. If you look closely, look carefully, you will be able to look through the external appearance and see the inside to its reality.
Figure 4: Look Closer (Left Side), Ceramic, 2022

Figure 5: Look Closer (Right Side), Glass, 2022
CHAPTER III

ANIMAL LIBERATION MOVEMENT

Empathy and sympathy unite people to seek equal treatment for animals. A law on animal protection was passed in Ireland in the 17th century, "An act against Plowing by the Tayle, and pulling the wool off living sheep."9 Today, more and more people are aware of our imbalanced relationship with animals. The earliest animal rights movement can be traced back to the Victorian animal protection movement in England, which was launched by noble moral fighters to deal with the poor treatment of urban workhorses and stray dogs. However, until now, animal liberation has a wider meaning and coverage.

All animal liberationists believe that the individual interests of non-human animals deserve recognition and protection. They can be divided into two camps: Animal Rights Advocates and Rights Liberationists/Utilitarian Liberationists. The former believes that animals should also become the main body of their own lives. They have life and should be given equal rights to be respected like human beings. The latter does not believe that animals have moral rights, but are based on utilitarian reasoning—the simplest form of utilitarianism that asserts that we base moral decisions on the greatest happiness of the greatest number—because animals have the capacity to suffer, and any moral philosophy must take their suffering into account. They argue that excluding animals from this consideration is a form of discrimination they call speciesism.

9 Grierson, “Statutes Passed in the Parliaments…”
Within the larger group of those who fight for animal rights, there are three branches who do so for vastly different reasons, including Welfarist, Animal Rights Activists, and Animal Liberationists. I will address each respectively.

These are groups which campaign for better conditions for animals, but don't question whether or not we should eat meat. For them the animal is still subordinate to the human, something to be patronized but ultimately for our use. They are fine with domestication and killing; it is the cruelty they are troubled by. \(^{10}\)

Welfarism: Some of the points here are very much in line with the context of today's capitalist society. Most people cannot become vegetarians. They need to eat meat to sustain themselves, but this does not affect their sympathy. They want to kill animals without cruelty. As mentioned earlier, eating chicken does not bother many people. What really bothers people is how to get the chicken and whether the chicken is treated with kindness during the breeding process. Eating is a physical need, but cruelty to animals is a mental distortion.

The animal rights activist sees only those answers to the issues of human-animal relationships which remain within the confines of current society. That is, changing laws, diet and belief structures to incorporate ‘rights’ for animals. So rather than merely being property, ‘the beasts of the field’, animals attain a position where they have a right not to be mistreated, commodified or killed for profit. \(^{11}\)

Animal Rights Activism: The idea of seeking rights for animals is more of a nice dream. If it can be achieved, then the relationship between humans and animals will hopefully return to the pure predator and prey in primitive society. But the development

\(^{10}\) Watkinson & O’Driscoll, From Animals to Anarchism, 4
\(^{11}\) Watkinson & O’Driscoll, From Animals to Anarchism, 8
of society will only advance and not regress. In a capitalist society, capitalists will not miss any opportunity to exploit free or cheap goods. Governments also need capital to sustain. Therefore, no one can give an animal rights and guarantee that its rights will not be violated.

Animal Liberation can be defined as the freedom for non-human animals to live outside of human society. The simplest way to address this issue is through freeing animals from the tyranny of human society and by doing this, essentially just leaving them alone. Therefore, not breeding or putting them in vivisection laboratories, not consuming their farmed flesh, nor putting animals into zoos and so forth. Essentially this is liberation from human society and back into the wild.\(^\text{12}\)

Animal Liberation: Compared with the previous two views, this view is like an idealist's fantasy. It's a utopian world that can never be realized. If people pin their hopes on social morals, laws, and governments that need to be changed but cannot be changed, then propaganda for animal liberation is just a slogan not an action or reality.

\(^{12}\) Watkinson & O’Driscoll, From Animals to Anarchism, 15
CHAPTER IV

HUMANITY AND DESIRES

One of the reasons why capitalism has been able to be the form of society practiced in many countries is that it captures the desires of human nature. Philosopher Arthur Schopenhauer believes that human desires are endless, and even if one desire is satisfied, a new desire will emerge in the next second. He believes it is impossible to be fulfilled. Humans are destined to endure the pain of this endless cycle while they are alive. Due to the increasing development of commodity economy and cultural industry, contemporary society is increasingly caught in a vicious cycle of materialization, and people's desires are constantly enlarged.

Such phenomena increasingly deprive people of their spiritual independence, keeping people estranged and enslaved by things. They are slowly losing their agency. The happiness of many people is not based on spiritual prosperity. They need to fill the void in their hearts with other substances, like pleasurable diets, to make them feel happy. Chicken, pork, fish, beef, mutton, and other common meats can no longer satisfy the curiosity and vanity of human beings. People are beginning to seek out other uncommon meats such as pangolins, ostriches, crocodiles, etc. Do they taste better than common meats? Of course not. It is just a show of vanity. Take hunting trophies for example,

13 Shapshay, “Schopenhauer’s Aesthetics and Philosophy of Art,” 11-16
people gain vanity by hunting other animals and hanging them on the wall as trophies. These people deprive other animals of their right to live for their own selfish desires.

In the work *Decorations* (figure 6), the crystal-clear animal parts are not only beautiful decorations, but also have a deeper meaning behind them. Ivory, antlers, and horns, once the weapons that these animals depended on, are now the reason they are hunted. Hanging glass animal horns on the wall within golden vintage photo frames satirizes human desire and vanity. This piece is to make people understand the suffering of animals at the hands of human society. People identify themselves as the masters at the top of the food chain by killing animals. They show off their deformed vanity by hanging these horns.

Glass often feels fragile; people are in awe of it, worried about its fragility, such that they don't even want to touch it. The broken pattern on the glass plays off this concept, reflecting reality as shattered and the world as catastrophic. To achieve this during the creation process, the already shaped glass was dipped into water and quickly put back into the glory hole to re-melt. In this way, the glass forms a cracked texture on the surface. It is not just glass that needs to be restructured, as humanity, morality and society all need to be broken down and restructured. Morality and compassion are simply not worth mentioning in the face of capital and desire. Reassessing the hierarchy of resources and building new capital models may be the only way to disrupt the status quo.
Figure 6: Decorations, glass, found frame, 2021
CHAPTER V

WHAT’S THE FUTURE?

The short history of meat being produced in a lab for human consumption (otherwise known as "clean" or "cultured" meat) goes like this: In 2013, researchers at a Dutch institute in London announced they had successfully made the world's first lab-grown beef burger from the use of billions of cow cells. The man-made burger cost over $300,000 to produce at the time, according to the BBC.\textsuperscript{14}

Living in the 21st century, mankind has made unprecedented breakthroughs in the field of science and technology. When the desires and social forms in human nature cannot be changed, people can also pin their hopes on technology. Because it has the potential to lead to a new, creative future.

When people were still in a tribal society, they never thought that one day humans would land on the moon. The development of science and technology has brought about substantial changes in our lives. Based on the knowledge theory of biology, most living things on earth are formed by the continuous division of cells. Animals and people are no exception. This gives a theoretical basis for lab-grown meat. If people can simulate the environment of cells in animals in the laboratory, then, through cell division, the meat in the laboratory will eventually grow into what we eat every day.

In 2013, scientists successfully produced the first piece of lab-grown beef. It is thought that although it is still different from normal meat, the simulation is very close.

\textsuperscript{14} Banerji, “The First Lab-Grow Meat...”
Although the first piece of artificial meat cost as much as $375,000,\textsuperscript{15} the world is opening up new opportunities for it production, proving the feasibility of this theory, it is only a matter of time before the taste and price improve for a larger public.

In 2021, the world's first lab-grown-meat factory opened in Israel. Scientists are actively putting more effort into artificial meat to produce cleaner, cheaper, and better alternatives to flesh. The success of lab-grown meat will effectively solve the shortage of land resources and poor animal husbandry. They are produced in a laboratory, and the sterile environment adds to their quality. Although this is the best solution for humans, animals, and social development; people tend to take a wait-and-see attitude towards new things. They need time and theoretical knowledge to help them understand and accept. This is the starting point for the work "meat, carne, 肉"(Figure 7). Red represents muscle and blood, white represents fat, and transparent represents the other substances that make up meat.

Figure 7: Meat, Carne, 肉, glass, petri dish, 2022

\textsuperscript{15} Kupferschmidt, “Here It Come…”
Glass, as a material, can imitate other substances, such as the artwork’s lab-grown beef wrapped around different versions of the word “meat.” These words imply that artificial meat can have not only the same color, taste, and other original qualities as ordinary meat, but also provide the same, if not better, nutrients. People can enjoy not only the taste of existing meat, but also look forward to the upgraded sensory experience created by future technology. It can do things ordinary meat cannot, such as forming shapes and words that people want. Different meats can be distinguished by different shapes. Send holiday wishes or express your mood and more with custom text. These visions could be realized through future technology, as depicted by the artwork. It promises to revolutionize the way meat is produced and processed. In a capitalist society, it has the potential to be a very attractive seller. While this is a vision of the future, it takes time for people to digest this information and accept its legitimacy. Just as people learn a language, when they do not understand it, they feel like an outsider.

Meat, Carne, 肉 expresses this idea to the audience by adding different languages in it. The words and character of the title represent the different expressions of "meat" in English, Spanish, and Mandarin. These three languages are the most spoken languages in the world today. Even so, not every audience recognizes these three words. They represent the same meaning but are not understood by everyone because of the different spelling. It is like many people cannot understand and accept artificial meat despite its upcoming prevalence. They often reject it not because of taste, but more because of psychological misunderstanding and estrangement.
CHAPTER VI

IMAGINATION AND EXPRESSION

In a radically evil society one task of art must be to make people more consciously unhappy and dissatisfied with their lives, and especially to make them as keenly aware as possible of the dangers of instrumental rationality and of the discrepancy between their world as potential paradise and their world as actual catastrophe.¹⁶

Emmanuel Kant pointed out that art is a variety of human activities aimed at creating pleasure by showing the form of objects. According to Hannah Ginsberg, Kant believed that the pleasure of perceiving beautiful things does not come from the satisfaction of a particular interest or desire.¹⁷ It is a pleasure without selfish desires or motives. The source of this pleasure lies in the properties of objects, which appeal to the senses of the observer. The form of beautiful things promotes the coordination of imagination and conceptual abilities in a special way. Things are created for our perception. It is the free play of these mental faculties that triggers a certain pleasure. This pleasure makes us judge that "something is beautiful," and, because of this, we find that beautiful things, while purposeful, never serve any practical purpose so far as their aesthetics.

¹⁶ Geuss, “Art and Criticism in…,” 180
¹⁷ Ginsborg, “Kant’s Aesthetics and Teleology,” 8-40.
He believed that beauty should be pure. The beauty of things is because of their own existence. However, as an art philosophy, aesthetics should also change with the development of art in its theoretical form and environment, which places value on the concept of the work in addition to the ways in which the aesthetics help to accomplish it. Kant's theory clearly lacks modernity in the 21st century. Based on his theory, Adorno combined some of Hegel's thoughts to form his own aesthetic theory. Adorno believed that art urgently needs aesthetics, particularly aesthetics that can trigger reflection. This aesthetic has a unique mission, it is not only a critique of works of art, but also a critique of modern life.
Modern aesthetics looks forward to the future by exposing the ugliness of real society in a critical way. Art is the guardian of truth. Art may not know what the truth is, how to get it, or even that it holds the truth, because it is not law and cannot provide scientific solutions to existing problems. Instead, its mission is to provoke people to think about the good and evil, beauty and ugliness of our society. Only awareness of the imperfections and incompleteness of the world can inspire the inner strength and desire to change the world for the better. Art shoulders the historical mission of measuring and inheriting truth, and a qualified work of art should consider the duality of artistic beauty, duality referring to the outer form and inner essence of a work. This means that only purely beautiful works of art are disqualified because they do not function as carriers of knowledge.\textsuperscript{18} Art uses the outer beauty of the form to attract the audience, and then uses the inner essence to inspire the audience to explore the truth and think about the status quo outside of the gallery.

If lab-grown meat is the visible future, then art can also provide more imagination for the world. It carries an invisible future. Are there other possibilities for artificial meat besides lab-grown meat? Animals are genetically engineered to think and feel pain. Plants do not feel pain because they lack a nervous system. The perfect product of the combination of animal genes and plant genes is the future "meat plant."

\textsuperscript{18} Walden, “Art and Moral Revolution,” 285-286
Using the bacon and lettuce that Americans often eat as the planting prototype, *Meat the Future* (figure 8) attempts to break the original state of meat and show people its new form—a hypothetical kind of meat that combines plants and can grow freely. It needs air and nutrients like animals and has no neural thought like plants. All it takes is a single seed to grow sustainable bacon. It will go through the germination stage, the leaf development stage, and even the flowering stage just like a normal plant, requiring the careful care of a grower and the supply of a nutrient rich solution. The advent of a hybrid like this would bring many benefits to the meat market. People would not need to go out to buy meat and worry about contaminating or spoiling it in transit. Plants like these could be both wall decoration and a side dish, allowing people to eat fresh meat at a cheap price and fashionable manner without feeling guilty about dying animals.

Figure 8: *Meat the Future*, glass and ceramic, 2022
The work *Nutrition Restaurant* (figure 9) looks further into the future. The dazzling array of vitamins and supplements in supermarkets heralds the way humans will eat in the future. Traditional meats have the potential to be completely replaced. The ingredients contained in traditional foods are mainly protein, carbohydrates and vitamins. The extraction technology of these elements has been very mature. Its application should not stop at supplements. The future food made of glass, although unreal, can stimulate the audience's desire to try it. Foods of the future could also imitate meat to provide special sensations to the human taste buds. They can even "privately customize" the nutrients they need based on an individual's different needs, avoiding diseases caused by insufficient or excessive intake.

![Nutrition Restaurant](image)

*Figure 9: Nutrition Restaurant, glass, found plates and paper, 2021*

The chef's menu of *Nutrition Restaurant* (figure 10) explains the different ingredients and mysteries of each dish. As an appetizer, the vitamin bubble will extract the guests' cloud health database to create tailored vitamins and trace elements. The main course is high-protein flakes with chicken, beef and fish. Finally, there are carbohydrate
desserts made from different grains. The overall dining experience is simple yet unmistakable.

![Nutrition Restaurant Menu](image)

Figure 10: Nutrition Restaurant (Menu of *Nutrition Restaurant*)

As the carrier and embodiment of beauty, art has duality, that is, the external form and the internal context. Putting aside the connotation and only talking about the external art is inevitably empty and can only get short-term attention. But if there is no glossy appearance, the rich connotation will lack the attention advantage. Only by taking care of both can the maximum effect of art be brought into play.
CONCLUSION

Meat is the basic substance for human survival. It is also an important part of the commodity economy of capitalist society. It is unrealistic utopianism to talk about animal liberation without considering human desires and social forms. Because of the vigorous development of science and technology in the 21st century, people have reason to believe that the artificial meat in the future can greatly reduce the production cost while maintaining the taste and nutrition. Ultimately, artificial meat is expected to be the main way to liberate animals. People may not be able to accept and make changes in a short period of time. However, with the passage of time and the right guidance of the mind, artificial meat is expected to become the main way to liberate animals. *Meat the Future* ponders these possibilities by exposing viewers to the concepts of animal rights and the technological possibilities for the future.
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