

QI RHETORIC

a cross-cultural rethinking of "vital things" in new materialism

JIALEI JIANG

- *“Movements, forces, and processes peculiar to matter and biology” (Frost 70).*
- *Critique: the tendency to re-inscribe the dualistic tradition separating the subject from the object*

QI RHETORIC

Meanings

“The air filling up the universe and one’s body which makes one breath” (Lu 176).

“A mobilization of all the faculties necessary for such operations as imagination, feeling, imaging, and so forth” (Qu W79).



”

When one dies, it has to do with “the stoppage of qi” (duanqi). When someone suffers some essential loss, one describes such loss as “the loss of the essence of qi” (shang yuanqi). When one loses the will to fight, it is called “loss of qi” (xieqi). Encouragement is a way to “pump qi” (guqi). People may even say that “one lives just for the sake of qi” (zhengkou qi). Ill fortune is referred to as “ominous qi” (huiqi), but good fortune is “qi of luck” (fuqi)...The list can go on and on.

Weiguo Qu, “The Qi Rhetoric”

“



QI RHETORIC

Qi Rhetoric

A holistic uptake of life , appealing to feelings and imagination

Xu and Shi

Subvert the opposition of “being”
contra “nonbeing”

Qi and Shi

Work together to sustain continuous
change and stability





Chinese Brush Paintings

The artworks are a realization of the rhetorical meanings of *xu* and *shi*, interchanging states of void and actuality.





CONCLUSION

01

Qi allows rhetoricians to resist the temptation of reinforcing the human/non-human binary in western rhetoric.

02

Composing with *qi* shifts our attention from a linear cause and effect to propensity and becoming.

THANK YOU!



Jialei Jiang

jiangjialeicn@gmail.com

