

## Abstract

This dissertation discusses corporeal, i.e., pre-discursive element in Luxun's thought, its presentation and its development. From the perspective phenomenology of perception, corporeality means authentic, extra-lingual interaction between being-in-the-world and life-world itself. For Luxun, Chinese' gradual deviation from and inability to appreciate this authentic interaction are their true crisis of extinction in modern world. The 1<sup>st</sup> chapter discusses social level of corporeality through Luxun's perception of women. Women are a mirror for Luxun with which to reflect upon men's even human's condition. Through women he discovers not only the inevitability of men's domination over women, but also that of women over men. The 2<sup>nd</sup> chapter examines natural level of corporeality through Luxun's appreciation of death. The ultimate negating power of death empowers Luxun ontologically, epistemologically, and methodologically. From death he derives a transcendental sense of responsibility across life and death, develops an ability to penetrate pleasing appearance to uncover inconvenient truth, and a determination to pursue justice through endless revenge. The 3<sup>rd</sup> chapter shows Luxun's tactics of presentation of corporeality. He seeks to preserve authenticity of life, a liberation from linguistic and ideological shackle through self-criticism by means of writing on the subject of anatomy and excavation, cannibalism, and self-manifestation, i.e., writing on corporeal body that is indispensable with selfhood. The 4<sup>th</sup> chapter discusses the diachronic development of Luxun's awareness of corporeality through various stages or series of contradictions in his life. At the end of his life, Luxun returns to his lonesome corporeal body after his breakup with Confucius tradition in 1906, with intellectual enlightening camp in 1920s, and finally with left-wing writers in 1930s. Luxun's strength of criticism on weakness of Chinese characteristics

comes from his relentless self-criticism and therefore open-mindedness, his persistence to search for a way out of lethargic institutions, in other words, his emulation of death.