Abstract

Mao Zedong, the supreme leader who was ever dominating the destiny of hundreds of millions of Chinese people, had given the following comment on Lu Xun------ Following China’s May 4 Revolution in 1919, a brand new force of culture was created, namely the communist culture led by the communist party of China. Lu Xun is the greatest and most courageous pioneer of the force and the commander of the Cultural Revolution. On behalf of most people of this nation, Lu Xun deserves the name of the most correct, steadfast, loyal and enthusiastic hero of our nation who exclusively fought hard on the frontline of culture, and individually directed where the new Chinese culture would go.

The high remarks from Mao Zedong put Lu Xun up to the altar to be pilgrimaged and to become an irreplaceable cultural idol after he passed away. Whatever was related to him---- his personality and works or so ---- had been the best example for others to follow and held a holy and unviolatable place.

It can be understood that Lu Xun is an influential figure in China for he’s a Chinese. In the Nanyang area, however, Lu Xun who had never been to Singapore and Malaysia was still regarded by thousands of people as their mentor and the ultimate paragon to follow as well as a god to worship all by sensibility.

In addition, there have been a group of people in Singapore and Malaysia making intensive and rational academic study on Lu Xun on both his personality and his works. A lot of achievements have been made on this field.

The perceptual worship and rational academic study of Lu Xun in
Singapore and Malaysia is not simply a phenomenon from the perspective of time or space, but a wide and deep influence which is well worth studying as an issue of pan-culture.

This dissertation centers on the above issue.

Chapter 1, introduction to the dissertation, centers on the objective and methodology of the study.

Chapter 2 gives the analysis of the indispensable link between the political environment of China and the promotional praise by Mao Zedong and the birth of Lu Xun myth, on the basis of which chapter 2 will also discuss the forbidden zone for the study of Lu Xun.

Chapter 3 discusses how the Lu Xun myth was spread out to Singapore and Malaysia, and how Lu Xun turned from an anti-colonist hero in new China to the representative figure of the culture of colonist hegemonism.

Chapter 4 expounds the huge waves of perceptual worship with examples after Lu Xun myth’s landing on Singapore and Malaysia. Among the huge number of “Learning Lu Xun” works which are full of perceptual worship and enthusiastic praise, there are still a few works that are characterized by academic study of Lu Xun.

Chapter 5 takes three scholars, Zheng Ziyu (郑子瑜), Wong Yoon Wah (王润华) and Lin Wanjing (林万菁), to exemplify the fruitful results of the rational study of Lu Xun in the academic world of Singapore and Malaysia.

Chapter 6 discusses the meaning of Lu Xun Spirit in the new era.