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——论1936—1940年“思想家鲁迅”的产生

1940年,毛泽东关于鲁迅是“思想家”的论断,对鲁迅经典化产生重要影响,由此,“思想家鲁迅”成为鲁迅研究的重要命题。本文关注1936—1940年包括邹韬奋、罗稷南、胡曲园、李平心、艾思奇、胡风、毛泽东等人在内关于“思想家鲁迅”的论述,分析“思想家”一词在当时的认识论基础、理论资源和命题式前提,以及由此所决定的“思想家鲁迅”的表述逻辑和历史功能,从而揭示1940年前后“思想家鲁迅”的论断,并非个人偶然的选,也并非政党的宣传策略,而是当时产生普泛影响的知识范型的必然产物,发挥着特定的历史功能。

思想家鲁迅 毛泽东 知识范型 政治文化

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The Knowledge Paradigm and Practical Function of Thinkers the Emergence of Lu Xun as a Thinker During 1936–1940

Li Wei

Abstract: In 1940, Mao Zedong's argument that Lu Xun was a thinker had great influence on the canonization of Lu Xun. Since then, the thinker Lu Xun became a convincing proposition in the study of Lu Xun. This paper focuses on the discussion on the thinker Lu Xun by Zou Taofen, Luo Jinan, Hu Quyuán, Li Pingxin, Ai Siqi, Hu Feng and Mao Zedong from 1936 to 1940, and analyses the epistemological basis, theoretical resource and propositional premise of the term of "thinker" and thereby the narrative logics and the historical function of the thinker Lu Xun as well, drawing conclusion that the argument made around 1940 is neither a personal choice by accident nor a propaganda strategy conducted by a party, but anecessary product of a knowledge paradigm which had widespread in fluenceat that time, performing a specific historical function.

Keywords: Lu Xun as a thinker; Mao Zedong; knowledge paradigm

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