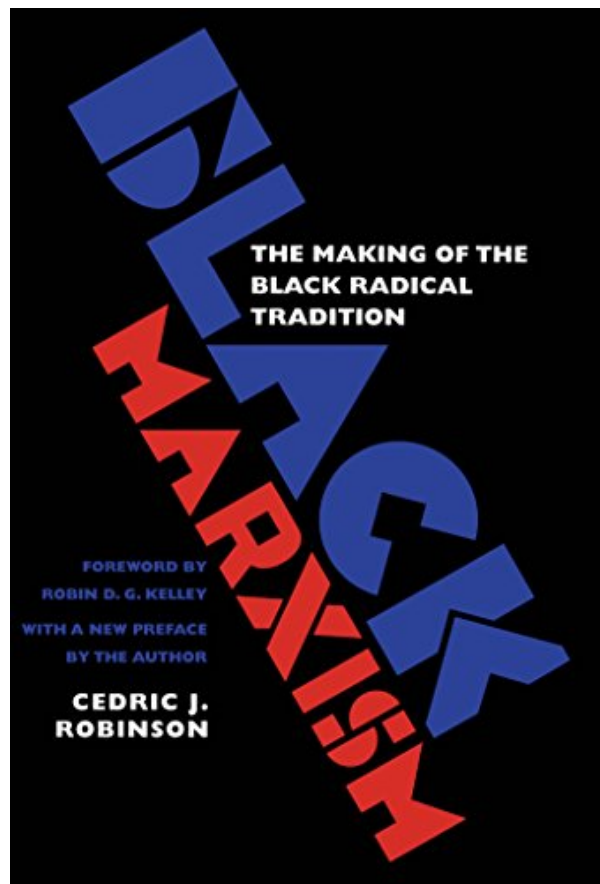
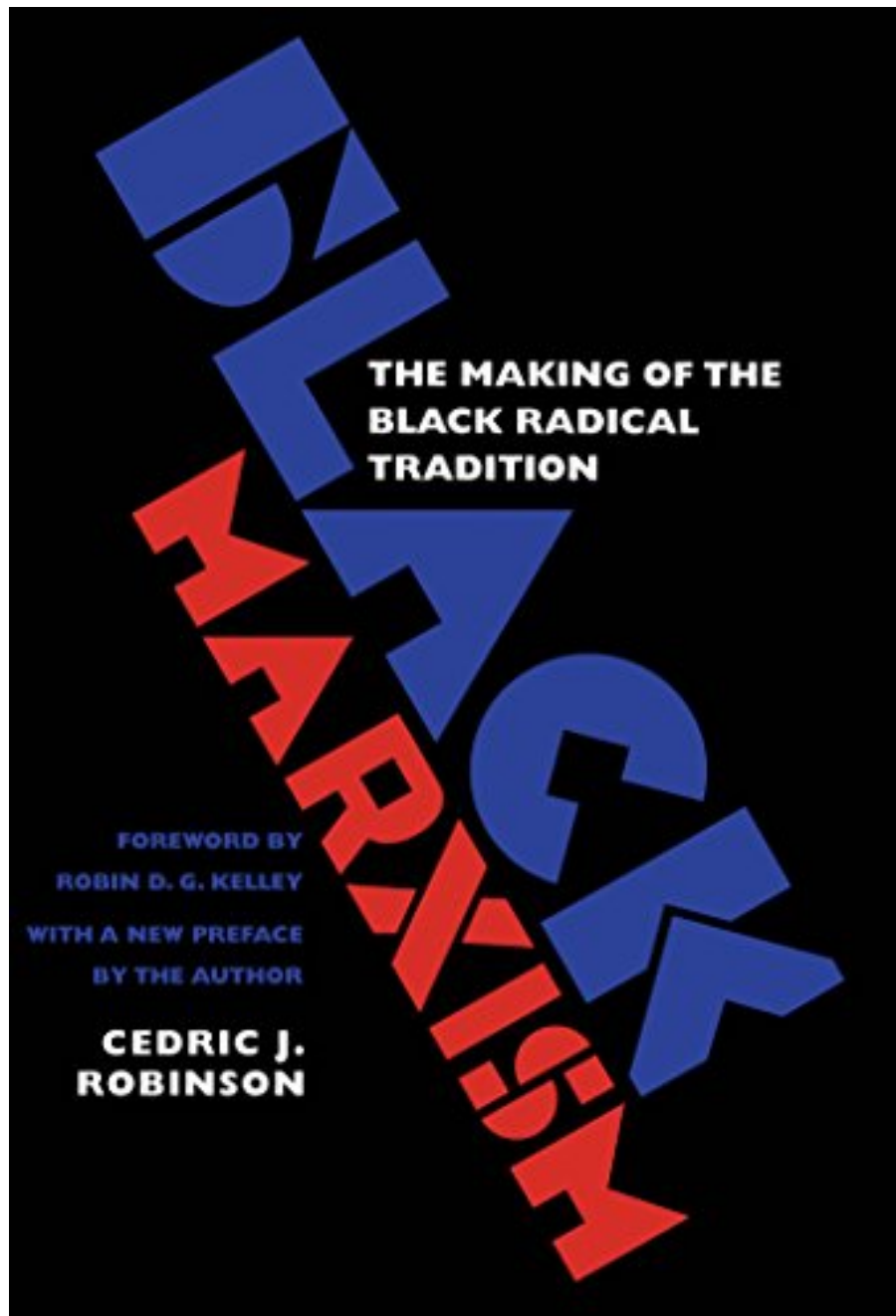


**BLACK MARXISM: THE MAKING OF THE
BLACK RADICAL TRADITION BY CEDRIC J.
ROBINSON**



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In this ambitious work, first published in 1983, Cedric Robinson demonstrates that efforts to understand black people's history of resistance solely through the prism of Marxist theory are incomplete and inaccurate. Marxist analyses tend to presuppose European models of history and experience that downplay the significance of black people and black communities as agents of change and resistance. Black radicalism must be linked to the traditions of Africa and the unique experiences of blacks on western continents, Robinson argues, and any analyses of African American history need to acknowledge this.

To illustrate his argument, Robinson traces the emergence of Marxist ideology in Europe, the resistance by blacks in historically oppressive environments, and the influence of both of these traditions on such important twentieth-century black radical thinkers as W. E. B. Du Bois, C. L. R. James, and Richard Wright.

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Good deep topic for people to mind.

By russell woodward

I've not read this, but will make a stab at it.

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Five Stars

By Amazon Customer

Very informative

42 of 47 people found the following review helpful.

important addition to both Afro- and European history

By A Customer

It's time that Robinson's work receives the attention it deserves. No other book on African and African American thought that I know of shows such a keen ability, or even acknowledges the need for, a contextualization of black radicalism within the larger currents of world history. Unlike most intellectual histories which restrict themselves to national or racial boundaries, Robinson addresses the emergence of Marxism within western civilization, reaching back to the medieval and even classical periods, and shows how its thinkers were guided by ethnocentric and universalistic tendencies that caused them to miss the way that class solidarity has been thwarted by nationalism and ethnicity, and of how socialism as envisioned by European radicals has never been monolithic but has adapted itself to local and regional folkways. My only criticism of this work is that Franz Fanon is not included in the list of important black thinkers (Du Bois, James and Wright) to be discussed. Fanon's synthesis of nationalism, communism and existentialism as phenomena to be considered simulatenously for analyzing postcolonial movements seems to fit Robinson's discussion very well, so I'm surprised he receives such little attention. Otherwise, this is a wonderful and surprising study, which I highly recommend, and one that surpasses the unfortunate practice of so many books on African thought that refuse to recognize the dialectic between black and European intellectuals.

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