HERB ADDO, THE MAN: AN ANNOTATED BIBLIOGRAPHY OF HIS WORKS

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Abstract: This paper provides an annotated bibliographic guide to the work of the late Dr Herbert Christian Addo, Third World intellectual and one of the founding fathers of dependency theory. His broad research agenda concentrated primarily on the Third World, but it also focused specifically on issues of small states. His peers note that he single-handedly captured the attention of international researchers throughout international studies since there are few thinkers who have tackled this issue from this unique perspective; no literature review, therefore, is complete on the topic without referencing his work. This guide seeks to echo and amplify the voice of Addo, beyond his writings, to re-awaken a focus on his quest for the greater acceptance of the study of both the Third World in general, and small states in particular, in the discipline of International Political Economy. This interest has been ignited by the fact that since his death the issues and challenges which plague small dependent states have become multifarious and have impacted significantly on their ability to survive in the era of globalization. Rekindling such an interest not only permits us to illustrate the continuing relevance of Addo’s work to contemporary research in international studies, but it serves as a catalyst for once again taking these issues more seriously.

Keywords: Herb Addo, Bibliography, World System Theory, Third World, Developing Countries, Caribbean
A systematic and comprehensive bibliography of the wide-ranging works of the celebrated and self-styled World System Theorist, Herb Christian Addo, has been absent from the archives of international relations theory. This is a great oversight, since it is beyond doubt that this prolific and phenomenal thinker made a permanent and indelible contribution to the growth and development of World System Theory. Our agenda in this article is to catalogue his many works in a single place for the first time.

Addo’s epistemological, methodological and theoretical formulations are akin to stages followed by a series of revolutionary leaps from thesis, antithesis to synthesis – to another dialectical stage of maturity – and then to higher forms of consciousness. Unfortunately, this was brought to a premature end by his untimely passing. This continuity will escape the keen eyes of a prudent observer, and will, undoubtedly, be lost, unless there is a concerted attempt to trace in a chronological sequence, its establishment, expansion, consolidation and saturation.

An annotated bibliography of the work of this creative genius is the one certain way of mapping out this vast landscape of intellectual endeavour so as to create a conspicuous footpath along which other intellectual aspirants, who are desirous of continuing the World System journey, may follow. Addo’s writings have greatly augmented and enriched the literature in this area of research. According to his peer, friend and colleague, Anselm Francis, Addo ‘is among the few scholars of Peace Research who have eschewed the traditional notion of peace as being little more than the absence of war’.¹ Francis further states that it is in the discipline of International Political Economy that he will be best remembered. Indeed, no literature review in this area can be complete without reference to his *Imperialism: The Permanent Stage of Capitalism*.²

One can infer from his writings that Addo was a rebel with little regard for mainstream thought. The cause that he relentlessly prosecuted was the view that development – understood in terms of improved living conditions for the entirety of the world’s peoples – was not achievable within the existing world system, thus he cogently argued for a transformation of that system. In his own words, he never claimed to stand for tradition, but unapologetically noted that ‘the theory arguments put forward challenges the liberal, radical and Marxist theories, as a means of projecting a Third World and World System based theory of imperialism, so it has to be controversial’.³
A large cadre of Addo’s prolific writings, published and unpublished, can be found at the Library at the Institute of International Relations (IIR), the University of the West Indies, St. Augustine, Trinidad, where he spent his academic life. The research to compile and complete this work began with his curriculum vitae (CV), last updated 18 months before his death. His CV has the most comprehensive listing of his publications, however since it was not fully up to date, a search of his writings was undertaken at the IIR. Further research to unearth more of his work was conducted via the WorldCat database, the catalogues of the three Campuses of the University of the West Indies: Mona, Jamaica; Cave Hill, Barbados; and St. Augustine, Trinidad and Tobago; as well as online, primarily using Google Scholar. In certain instances, the library catalogues of universities in which he had both personal and professional associations, were consulted, after which, a listing of his work was compiled.

An African son, resident in Trinidad and Tobago, but opposed to Western influences and arguing against Eurocentric ideologies, his thoughts belonged to the world. His papers are scattered regionally and internationally among many universities and organizations. Many of Addo’s writings are unpublished and/or are in manuscript format. Though his (60 page) CV is very comprehensive, the listing of publications therein do not testify to the quantity of his work found on the campuses of the University of the West Indies. In doing the research, it was discovered that many of Addo’s personal expressions can be found in the theses of students whom he supervised at the IIR between 1975 and 1996. This annotated bibliography fills a void in the life’s chapter of his research contributions, since – save for his CV - there exist no comprehensive document(s) with all of Addo’s writings, and, in particular, his many unpublished manuscripts.

BACKGROUND

Herb Addo was born in Ghana on 10\textsuperscript{th} September, 1940 and died in his homeland among his Akan People on 17\textsuperscript{th} November, 1996. He left his native Aseeseeso Village, Ghana, in the mid-1960s to attend the University of Reading in the United Kingdom where he studied Economics, Philosophy and Politics. He then graduated with a Master’s degree from McMaster University, Canada and then earned his doctoral degree from Carleton University, Ottawa.\textsuperscript{4} The title of his thesis was “Trends and patterns in African participation
in international relations, 1960-1970: toward a theory of international development’, a full text copy of which is available from the Carleton University library.\(^5\)

After years studying and working in Canada, Addo made the Caribbean his home. He took up an appointment at the University of Guyana, from 1972-1974 but then left in 1975 to join the Staff at the Institute of International Relations in Trinidad. He joined the UWI first as a Research Fellow, and lectured in both International Relations Theory and Methodology, and the Global Political Economy of Development. In 1979, he was promoted to Senior Research Fellow, and in 1989 the distinguished title of Reader was conferred upon him. It is interesting to note that at the time of his death he was under consideration for promotion to a personal Chair (professorship); this, however, was inconclusive as the University could not identify willing assessors who had a sufficient command of his range of research and professional activities.\(^6\) He remained at UWI until his untimely passing in 1996.

Addo’s work spans an important era along the timeline of the study of IR, markers of which are Third World upheaval and hegemonic struggles – and his views are set in the World System approach to understanding these phenomena. According to Kick and Davis,

> world system adherents identify countries on the periphery of the system – the majority of less developed nations in Latin America, Africa, and Asia – that are dependent and disadvantaged relative to the core and, to lesser extent, the semi periphery.\(^7\)

In Addo’s own words, he used this theory since the ‘World System methodology provided the best frame for analyzing international relations’. His writings also reflect a large preoccupation with the concept of development. As one researcher notes, ‘given the importance with which Addo treats with the historic influence of development, one may submit that he also shares the view and belong(s) to the post-colonialists’.\(^8\) This frames, or rather situates his work among late 20th century Third World post-colonial scholars who theorize from a World System perspective.

Addo worked closely with eminent international scholars such as Wallerstein, Galtung, Gunder Frank, and Aseniero, and he shared a respectful relationship with his critics, as both Caporaso and Rosenau can attest.\(^9\) His scholarship was held in high esteem by these leading international relations theorists, both progressive and orthodox, even in the face of strongly divergent positions.\(^10\) He
was an intellectual critic of the highest order, spanning several inter-related themes, including: developmental processes, World Systems, peace, political economy and foreign policy. His output of papers and articles was prolific. He was often invited to prominent academic conferences around the world and was an active participant in path-breaking research conducted under the auspices of the United Nations University in Tokyo.11

In the Caribbean, Addo played a major role at the IIR in the intellectual nurturing of successive waves of students through his lectures, research supervision and general mentorship. In his critique of development praxis, he always argued that ‘[t]he Caribbean is the future of the Third World if the trajectory of historical capitalism maintained its course’.12 The Caribbean, being the first area of European expansion and colonialism, exemplified what Addo defined as a ‘corrupt cultural hybrid’ in the global modernization process.13 In advancing his arguments, he was always careful to avoid dogma. Those who were exposed to his last lectures would have been able to discern the further development of his ideas. Although he did not abandon world-system theory, he increasingly placed special emphasis on culture. For him, culture – or, as he liked to say, grand culture – formed the sub-structure of the international system.14 His enlightened view of culture enabled him to condemn the international system bequeathed to the international community by the European, while at the same time being able to respect, or even appreciate, European cultural art forms.

**RATIONALE AND METHODOLOGY**

As previously stated, the purpose of this bibliography is to ensure that a record of the complete work of this distinguished Third World intellectual, Herb Christian Addo, is made accessible to interested researchers and their own evolving work. We hereby provide a codified document through the analysis of his body of writings. The audience for this work therefore includes students and scholars, theorists and researchers. To fill the gap left by his passing, this document seeks to capture his creativity, and shares his findings with students and scholars of international studies, with the intention of reawakening a perspective long lost. One of us, a former student of Addo, felt a sense of personal loss, even an ambiguity of self-identity with his passing. As a memento to his work, this bibliography therefore provides an opportunity to
personify Addo and, by some requiem, it is a small gesture to him and his study.

As also noted, Addo’s papers – particularly those which were unpublished - reside mainly at the UWI St Augustine Campus Libraries in Trinidad and Tobago: in particular, the Institute of International Relations Library, and the Alma Jordan Library. Both authors realize that the documents produced by Addo are a lifetime of devoted and dedicated work to a worthy and worthwhile cause. It was felt that it would be a long time before the Caribbean, or even arguably the Third World as a whole, would see another Herb Addo; a theorist who argued for and defended the development and dependency of the Third World as vehemently as he had.

There are comparatively few Third World thinkers that contributed to these areas and fields of study in International Relations and its cognate disciplines in international studies more broadly. As a result, the rationale for completing this guide is to lay claim to an adopted son of the soil and not only highlight his work, but to underscore the depth of research in which Addo was engaged. The impact of his theory, like his body of work is persistent; his unique perspective, vast; his writings, profound. This annotated bibliography stands as a valuable resource for those researching developmental issues related to the Third World in the world community.

The search strategy was focused. Firstly, as described above, his CV was secured which detailed his writings. Secondly, since Addo was based at the UWI St Augustine, the Library catalogues of several of the campus libraries were consulted. Then the authors sought assistance from OCLC WorldCat to locate the existence of his published work, and these findings were cross referenced in order to extract all possible work. While recognizing that English was not his first language, the bibliography only contains elements published in the English language – the dominant language of his work. The bibliography was then compiled, organized and annotated. Where available, URLs to full text articles that were found online are also included.

Given our proximity to Addo during his academic life, the authors also had the benefit of drawing on personal recollections of conversations with him, and anecdotal evidence to compile these briefs. Addo’s work, by his own admission, is deep and mired in jargon, some he himself created if he could not find a word apt enough to express his passionate thought. Incidentally, this annotated bibliography also includes annotations done by Addo
himself, if found online or in the text where he reviewed his own work it is indicated in the brief.

The Bibliography is arranged alphabetically by title, with brief notes - either by Addo himself, where these are available, or the authors - reflecting a synopsis of the content of the respective piece of work. Where we cite Addo’s own comments, these are italicized. The annotated bibliography includes journal articles, books, newsletter articles, conference proceedings, along with other ephemera: by doing this mapping of Addo’s extensive contributions, we have sought to provide as comprehensive a catalogue of his life’s work as currently exists.

CONCLUSION

The compilers are, nonetheless, in no way purporting that this bibliography is the total listing of all of Addo’s work, but are hoping that it will in some way add to the larger body of work that exists that refers to him. It is also hoped that if and when other persons produce copies of Addo’s writing that are not listed here, that these could be added to this listing. Almost two decades after his passing, the publication of this bibliography stands as a reminder to many of Herb Addo, the man; and allows us to firmly shine a light on his work in the same way that he was a beacon for many.

The authors anticipate that this will become a valuable resource and will serve as an adjunct to the collection of his work located at the IIR Library. Though some of Addo’s writings may have unwittingly been omitted from this collection - the author’s were unaware of their existence or unavailability - for that an apology is offered. Despite this disclaimer however, it is hoped that this most comprehensive guide would be accepted as a reminder to researchers to also consider the World System Theory from a Third World dependency perspective; just as Herb Addo did.

ANNOTATED BIBLIOGRAPHY OF ADDO’S WORK

This little book is a book unlike many of its kind, in that it attempts to see transformation of the world-system in fundamental strategic terms. Students of social philosophy and science should find this
book extremely useful in understanding some of the hidden aspects of the 'transformational problem.'


This is a reaction to James Rosenau’s manuscript on ‘The adaptation of small states.’ Addo does not agree entirely with Rosenau’s reference to the terms, methodological and theoretical, and does not share or subscribe to all of them, but embraces the world-system terms both methodical and theoretical. He uses Rosenau’s manuscript to attempt to describe what would characterise a world-system theory of small states, and what emerges would not, in fact, be a world-system theory of small states.


Heralds the end of the Cold War and discusses the implications of the impending New World Order (NWO) to Third World States with particular focus on the Caribbean region. Addo looks at this conundrum through the lens of time, perspective and proposition, and presents a speculative thesis that developmentalism does not bode well for the Third World. He then poses six relevant questions one should be preoccupied with. He addresses these concerns under the title of discourses and concludes that in the scheme of things, the Third World would not benefit from the NWO.


Author’s Note: The immediate concern in this paper is to move toward a review of world-history in such a way that the crimes for which this history, in its relevant duration, must definitely be indicted will be seen in their proper relief. It attempts a new synthesis of the historical concept of imperialism, the purpose being to pave the way for the incorporation into the ideas associated in the newly synthesized conceptions of imperialism those ideas normally associated with the concept development. In pursuit of this aim, we
take particular exception to the two blatant inaccuracies in modern thought that firstly, imperialism, as a phenomenon of relevance, dates only from the nineteenth century; and secondly, that it is as old as the history of man.

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This essay is part of a series of five essays on the ‘World-System Critique of the Euro-Centric conceptions of Imperialism.’ These essays are themselves part of a larger work on a partisan interpretation of the concepts of capitalism, imperialism and development, and the interrelationships between these concepts, within the historicity of the world capitalist economy, as it is understood from the perspective of the world-system methodology. Presents the liberal conception of imperialism as transepochal, too elastic and therefore imprecise and analytically blunt.

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Addo provides a short report of Freire’s philosophy of education. The piece approaches directly the relevance of the philosophy at the stage of the development of the world-system, where the world system itself has truly become a society ‘in itself’ groping rather confusedly toward becoming a society ‘for itself’ protecting itself against, itself. Addo claims that his task in the essay is twofold. Firstly, he presents a brief statement of Freire’s philosophy of education; secondly, he provides a paradiplomatic interpretation of this statement from the critical point of view of the insights provided by the particular conception of the world currently known as ‘the world-system perspective’ to the study of social reality. Throughout this essay, Addo says that one question is present in his mind: ‘In what way does the philosophy of Freire, throw light on how to reconcile the values of the developing and the developed worlds in the course of humanizing world-history?’

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Addo presents information on the African culture and attempts to isolate and examine the bases of African political institutions and their future prospects. He explains that since the European invasion, the pure African cultural bases of political institutions have lost ground.


An unedited manuscript intended as a guide for students undertaking a course entitled Methodology of International Relations. Noting gaps in the literature, Addo sought to fill them by writing work when none existed; this is an example of his ethic. The work is an exercise in modeling critical thinking among student scholars.


Explains that Dialectics is not just a method of analytical framework for the study of social phenomena. It is more than a scheme of analysis which alerts us to the conflicts involved in the interrelations and the interactions between opposing social forces. It is a learning process and an education. Argues that for the transformation of the world-economy there must be broader and deeper political considerations, the nexus between the internal-periphery and the internal-centre sources of imperialism are the main obstacle. Attempts to link internal-periphery injustice with the injustice in the capitalist world- economy. Negation of injustice in the periphery could sign the negation of injustice at the world level. Explains that NIEO can aid the dissolution of the imperialist problematique. This is part four of the publication, Transforming the World Economy?


Also at: www.transcend.org/galtung/papers/HSDR-GPID24.PDF

The immediate purpose of the publication is to use the approach of the oneness of the small-state concept to situate the peculiarity of
small Caribbean states within the group of nations which is described as representative states. Addo argues that there is a paradoxical relationship between the weakness of the statehood of these nations and their numerical superiority in the world of states. He sustains this argument by distinguishing between the state as a legal entity, which moves in legal circles, and the state as an ensemble of attributes and attitudes which serve as instruments in the pursuit of the historic motive of the capitalist World System. He further argues that the state has many false synonyms in the common language of international relations and politics. He examines the concepts of both ‘small’ and ‘states’, and points out that in combining both concepts may cause a problem. He points out that the same forces which led to the statehood of these states also created their smallness.

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Explains that all the dominant theories of development are Eurocentric. A passionate plea is made to abandon the Eurocentric world view and to understand history in ways that made social transformation possible. Addo suggests that scholars have the prime responsibility for effecting social transformation. Addo singles out the intellectuals, and points to their conjectural responsibility for charting new, and possible novel, ways towards conceiving and effecting transition from past history, through present history, to a desired future history. It is important to note that other leading theorist were contributors of this publication: Samir Amin, George Aseniero, Andre Gunder Frank, Mats Friberg, Folker Frobel, Jurgen Heinrichs, Bjorn Hettne, Otto Kreye, and Hiroharu Seki. (Co-Author, ‘Introduction, Ibid, 1-11, 1985).

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Argues that the Caribbean is unique within the periphery, and for this reason the Caribbean plight assumes a peculiarity of its own
within the generalized plight of the periphery. Addo argues further that because of this peculiarity the Caribbean probably bears a special responsibility for the transformational destiny of the capitalist world-system as a whole. He looks at the Judgment; the Capitalist problematique; the Imperialist Problematique; and the Small-State Problematique.


In this paper, Addo notes that there was something akin to slavery in African history, but it is not the same as the European slavery to which African people were subjected in history. Addo explains that abolition in one part of the world began the intensification of the control and exploitation of African labour in another part. Addo explains that he has a thesis which talks about the continuity of imperialism, and by this he means that very often people make the mistake that imperialism was a particular phase that came after colonialism. And that colonialism came after slavery. If the phases of history are looked at in this way then the connecting thread between these segments which we impose on history in order to better understand it. As we impose these segments we obscure its connecting links and its continuity.


Concentrates on the meaning of social movements, for which Pan-Africanism is typical, and the rising consciousness which informs such movements, so that one can distinguish between what one may call anti-regime forces or anti-regime movements and anti-systemic movements. Addo draws from the main point made by Professor Martin, that is, that Pan-Africanism is rooted in the whole experience of slavery. He went on to illustrate that Africans in Africa have no idea of the barbarism of their kith and kin in the Caribbean. He makes the point that every time one thinks about
slavery one thinks in terms of dialectics, thesis and antithesis, positive and negative.

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Introduces two statements upon which the piece stands or falls, depending on one’s perspective. The first is that the world economic system is capitalist; and the second is that the international economy is a socio-cultural system. As such, these systems are best studied in its evolutionary perspective as the dialectic between its morphostatic and morphogenic properties; resolving themselves through the mechanism of the system’s purposeful adaptive capacity by means of systemic-amplifying positive feedbacks. In this way it moves the system from one evolutionary level to another, a step-level higher.

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Paper delivered at the International Conference on ‘Rethinking Development in the 1980’s: Perspectives From the Caribbean and Atlantic Canada’, held at Saint Mary’s University, Halifax, Nova Scotia, 25-28 October, 1984. It is an extract from Who Underdevelops Whom, How, and Why? (1984). Undeniably, he argues, there is a world-wide project called development. Addo begins the search for a theoretical framework to support alternative development strategies. He criticizes models of development based on the assumed superiority of European cultures that have as their driving force the accumulation and control of capital and which perceive non-European societies as backward. He looked at the Development Project; Evaluating the Performance of the Development Project This project is dedicated to the conscious and systematic realization of ever-increasing levels of human dignity for all, especially for the vast majority of Third World peoples, in this single long-term and large-scale modern world-system. Although there are many variants within both sides of the argument, but in his endeavour we are interested in the contestation between those on the left who think that capitalism and imperialism have something to do with the issue and yet mange to differ, rather very strongly, among themselves as
to whether the objective of the development project is unfolding as it should, if all that is, in the Third World. He concludes that the region must identify development alternatives that discard Eurocentric assumptions in favour of those more appropriate to its own conditions.

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Points to the pathology of national self-deception. Argues that while violence of the ‘Muslimeen kind’ could happen anywhere to most countries in the world, the endemic perception of Trinidad and Tobago held by its nationals has led them, for too long, to believe that such activities could not happen in the country. Intimates that the strong adherence to parliamentary democracy and the efficacious development of the nation's historical sociology may not be enough to prevent the recurrence of this kind of crisis in the future. Addo examines the fundamental source of the crisis, a cultural basis of development and a historical approach to development.

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Author's note: ‘Published out of a first draft conference paper, without my consent’.

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Author's note: This contribution is a product of the St. Augustine School, a neo-Radical Third World Perspective on the Study of the Development and Transformation of the Capitalist-World Historical System. IIR – UWI, St. Augustine Trinidad. The purpose of this brief observation is to adumbrate how I benefited from Andre Günder Frank's writings and thoughts, at an early crucial moment in my unsure and burdensome search for understanding of the development problématique in the early 1970s's; how his thoughts contributed to the development of what I call 'Neo-Radical Third World Perspective, on the study of the development and transformation of the Capitalist-World Historical System' (Addo,
Herb Addo, The Man 75

1992); raise some interrogations with respect to aspects of the virtual reversals by AGF of his earlier thoughts and positions, which I found so helpful, as guidance, in the articulation of my own thoughts; and how, I think, I can explain these stunning reversals in ways that are satisfyingly conciliatory with my own still evolving thoughts, to a large extent, on the worsening plight of the Third World in the falsely puzzling trenchancy of the development problématique. He looked at: Encounter with the Frank Essence; Toward a Point of Departure, there he looked at Culture, History, and Dependency; A Neo-Radical Third World Perspective: twenty-five theorems, in the form of rhetorical questions; A Reversed Frank Essence? And Frank as a creative Pessimist?


Posits that international development involves allocation or reallocation of the international system’s output values in favour of the under-privileged nations and hence it is political par excellence in essentials. Assumes that a peaceful re-allocation of these values in favour of the under-privileged means, in essence, the willingness of the privileged group of nations to give to the under-privileged; and the ability of the under-privileged to keep for themselves large parts of the outputs which previously went to the privileged. Addo reviews major contributions and discusses these assumptions in order to explain the policy problems associated with the important question of how to develop the world. As noted, he discusses these assumptions through the review of the major writings on this subject in order to suggest the most useful approach to the study of the policy problems associated with the important question of global development.


This piece was a response to an apparent paper Gilbert Rist read of Addo’s work at a workshop. Addo explained that he appreciated Rist’s reaction to the piece ‘De-orientation and Re-creation’. Addo explained that he did not take the word ‘independence’ at its face value and Addo clarifies that he looked at interdependence in many facets (a) between Europe and ‘non-European’ worlds since the fifteenth century; (b) the ‘discovery’ of Interdependence’ by the
centre in the ‘70s; and (c) the necessity of peripheral capitalism to become self-reliant within an interdependent world.


Suggests that the chapter is an invitation to step into the dark realms of the misconceptions that imperialism concerns the international relations between the center and the periphery of the world capitalist economy. Addo argues that given the world situation, economic policies alone are incapable of transforming the world economy, because the transformation capabilities of specific economic policies are derived from precise political readings and an appreciation of the world capitalist reality. He explains that the foreign policy consideration of the New International Economic Order (NIEO) is more political in implication than economic in substance, and therefore, in discussing foreign policy strategies for achieving the NIEO, we should isolate what is politically viable about the NIEO’s potential for transformation. He therefore treats the NIEO in its potential for negating the imperialist problématique.


Addo provided a short comment on the autobiography of Sir Hugh Wooding. Explains that the ordinary reader must understand that times are changing and that having changed, times have to be read backwards in order to understand history, not so much a history that is abstract and remote, but ourselves in whom the history is embodied. He claims that the author of the autobiography, Ryan declared his hand too early in favour of Sir Hugh’s conjectural greatness. Explains that Ryan could be converted into an admirer of Sir Hugh by persuasion and personal experience, Addo explains that the book makes him a convert also. He also emphasized that very few biographies deserve to be written, and even fewer worth reading.
Herb Addo, The Man 77

(Also in Portuguese) Volume 1 of A World-System Critique of Eurocentric Conceptions in Political Economy. The book turns on the strong conviction that a newly synthesized formulation of the concept imperialism is urgently needed to understand the persistence of underdevelopment or the development of peripheral capitalism; and that this can be done most conveniently outside the strict confines of Eurocentricity. The book begins with a discussion of the methodological contrast between Eurocentric properties and world-system postulates. The discussion is cast in the contending mode that the world-system approach allows for the full recognition of the participation of third world societies in the unfolding of world-history both as object and subject.

Illustrates the highly probable validity of Eurocentric charge with its treatment of imperialism. Begins with a discussion of the methodological contrast between Eurocentric properties, and world-system postulates. The discussion is cast in the contending mode that the world-system approach allows for the full recognition of the participation of third world societies in the unfolding of world-history both as object and subject, that is, this way of looking at world-history allows for the recognition of the inputs of third world societies into the causes why the historical past has produced the historical present, with respect to the prominent feature of the development – underdevelopment dialectic. Addo uses the term ‘Eurocentricity’ to describe the prevailing ‘ideological obscurantism’. It is meant to describe the heavy dominance, that is, ‘encrusted privilege’.

Outlines the theoretical elements of a state. Argues these six elements may not be present to determine a social entity as a state. Discusses the Caribbean plight in light of the dependency theory and the ‘rigid concept of sovereignty’. Argues that there are other attributes to the discussion of sovereignty that the Caribbean states have not used to their advantage. This publication could be considered Addo’s most outstanding contribution to IR scholarship.

In this contribution, Addo first looked at the crucial properties in viable visions; he divided visions into two broad kinds: 1. visions as
laudable human activities and 2. visions as degenerate escapist human fantasies, which can only be imagined but not understood enough to be actualized. These were broken down into further components. He looked at five properties in the description of a vision in constructing a good vision: the components of the historic category, the problematics of the world capitalist reality and the principles of a vision, exploitation as the cardinal contradiction, and dialogue of civilizations toward human dignity.

Author’s note: *My purpose in this present piece is not to provide a full vision of my vision of a desirable future society, which will display all the five properties named above. That will be too ambitious for the moment. Toward that end, however, what I undertake to do is to touch on the first and fifth properties of a good vision, namely translational links and the level of vision in a context which makes those elements of my probable vision of a desirable future society compatible with the present subject of informing visions of desirable future societies through a dialogue of civilizations.*

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Addo claims that Kaplan began the treatment of his subject by stating the uncontentious appearances of contemporary world power politics. This he claims Kaplan is missing is to avoid committing the fallacy of ahistoric contemporaneity. He claims that Kaplan did not even elude the historic nature of the world in which he situates American policy toward the Caribbean region. On this premise alone Addo argues that it will be legitimate to suspect that Kaplan, has not taken precaution against committing the fallacy. He explains the argument is not that the super-power relations and their tendency to affect all else in world politics are not important. This clearly cannot be the argument. Addo claims that the argument is that the super-power relations, no matter how dominant, cannot constitute the world.

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An autobiographical reflection on the influences that shaped Addo’s scholarship. It provides cogent reasons for the intellectual path that he took. Addo poses and answers questions on the purpose of social science research and his role as a social scientist. Quite an honest account of his ideals.

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Claims that in the evolution of the capitalist world-system, we are now at the historical juncture where the hasty collapse of the Soviet Empire in Eastern Europe, and breakdowns in some other parts of the world, and the apparent triumphant resurgence of market-economy in these areas are said to have ushered in an era of something that President Bush gleefully called a New World Order (NWO). He states that Francis Fukuyama has very recently, and rather very boldly ridden on the backs of Kant, Hegel, Marx, Nietzsche to proclaim, *The End of History*, complete with its *Last Man*. Inquires into the most likely form that North-South relations would assume in this so called New World Order. Specifically, the curiosity resides in this question: How probable, as different from merely possible is it that these pronouncements portend any drastic changes in North-South relations in the future? with the precise respect to their democratic content in mind. In this manuscript, Addo discusses these ideals under several subheadings: Approaching North-South Relations; The orthodoxy; Eurocentricity; The Departure; The Ideation of ‘the End of History’; the practicals of North-South Relations in World-History; The Material and Ideo-cultural Phase Relations in Historical Imperialism.

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Examines the concept of development and explains that the concept needs to be re-examined.

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This article seeks to convince the reader that the enduring capitalism (sic) system is steeped but best understood through
historical examination. Positing that imperialism will change in form as changes within capitalism demands, he explores the Eurocentric conceptions of Imperialism; the World System conception of Imperialism, orthodox concessions to the World System conception, and the roots and nature of the crisis in the orthodox Marxist theory of Imperialism (by referencing the work of Marx, Lenin and Engels). This is an extract of the book *Imperialism: the Permanent stage of Capitalism*.

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In this contribution Addo looked at (1) what is the basic truth inherent in the specialness of the problems of small-states in the global society (2) Vulnerability as persistent threatdom (3) Recommendations of the Report (4) A critique of Existing intellectual limits (4) Ambitions, capability, and vulnerability - he concluded by attempting to answer the question – how big is the vulnerability of small-states in the global society? He says that the anchor of this way of thinking is that small-states should be the first not to apply to themselves the same set of assumptions that are applied to states generally, if the rest of the world is to be expected to apply different and sympathetic set of assumptions to small-state, because of their specialness in the global society. What is involved there, in the Report, then, is first the description and second the transcendence of the double agony of most small-states, being Third World States in the first instance and then, worse, small ones at that: the qualitative-specialness, if we need to belabor the point, of small-states, defined in terms of the over-size problems they face as peculiar cases even in the category of the already troubled Third World countries.

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Addo argues that political economy is not a science of epistemological innocence. He stresses that the discipline ‘political economy’ is the only unitary mode capable of studying human beings in societies, whose history change as cultures unfold through time. Addo states that his concern in this paper is to address his arguments to other political economists who, for one
good reason or the other, suspect the validity and the seriousness of the Eurocentric change. His arguments are addressed to political economists and sympathy social scientists that have good reason to be critical of the contending orthodoxies in establishment political economy, especially of the Eurocentric propensities in the potentially promising basis offered by Marxism. Addo addressed the Eurocentric partisan traditions; the components of the historic category; the basic Marxist methodological point of departure; a partisan intervention and ends with a note on intellectual coverage.

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From a Third World perspective, Addo sets to convince the audience that crises being experienced in the Soviet Union and in Eastern Europe are not as a result of the triumph of liberal capitalism but the demise of existing forms of socialism. He concludes rather that both socialism (labour) and capitalism (capital) are economic forms of exploitation with the same objective.

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Concentrates intensely on the ‘bad-humored farce’ aspects of Addo’s convictions as they relate to his belief that for the Third World, indeed, global life in the development of the capitalist world-system has always been a dark drama, concealed by clever histrionics and obscurantist props. He discusses an end of the Cold War and attempts to reveal a plot against Third World populations. He outlines three necessary points: A. The living world and the logic of the ‘unseen hand’, B. The cultural core of happenstance as the Original Causality, and C. Groping toward comprehensions.

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‘The New World Order and the prospects for Global Social Justice: A Third World Perspective’. (photocopy)

This paper seeks to analyze the implications for Third World countries of the declared New World Order (NWO) in the context of these countries’ aspirations for an increasingly humanizing global
social order. It denounces both the superficially of the journalistic interpretations of the seeming changes in the world order as well as the Eurocentric interpretation of triumphant liberal capitalism. Addo claims that Fukuyama's *End of History* is seen as the crystallization, in this phase of capitalism, of the renewed confidence of conservative liberal capitalism. It questions the meaning for Third World countries of being left out of history and the implications for them of the prospect of being dragged into history, with the accompanying destruction of their cultural autonomy as the so-called 'civilization gap' closes.

The methodology incorporates an understanding of the nature and logic of the capitalist world-system in which *changingness* appears to be happening while, essentially, *sameness* is preserved. The paper then points to the obstacle that stands in the way of enlightened analysis, this obstacle being the inability of the Third World intellectuals to reflect the reality of their own societies because of their incapability to think for themselves and of their need for legitimization from the North. It proceeds to show that the unfolding of the New World Order points in the opposite direction, away from the transformational global social justice hoped for by the peoples of the Third World, and therefore does not promise change in the world order in keeping with Third World aspirations.

The purpose of this paper is to take a critical look at the declared New World Order which is said to be threatening to succeed the Cold War Order (CWO) of the post-World War II era. The intention here is to examine the possible extent to which the future historical fortunes of the group of societies often called the Third World could change in the succession of the CWO by the NWO.

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This publication was edited by Addo, and he wrote the foreword and introduction. Other contributors are Samir Amin, George Aseniero, Andre Gunder Frank, Folker Frobel, Otto Kreye, Roy Preiswerk, Timothy Shaw and Immanuel Wallerstein. The papers examine contributions to the continuing debate on the transformation of the world-economy. Addo explains in the foreword that while there was an appreciation for the need of New International Economic Order (NIE0), there was also an
expectation that it would not have succeeded in the way of transforming the world economy. The chapters were written at various points during the lifetime of the NIEO, with full attention to the ongoing debates on the transformation of the world-economy. The publication is derived from meetings of the United Nations University’s network project on Goals, Processes, and Indicators of Development (UNU-GPID). Foreword, to Transforming the World-Economy, ppvii-ix.


Starting off with the concept that development as equity and egalitarian, Addo attempts to mathematically quantify the ‘width dimension’ over a ten-year period between the underdevelopedness and developedness of the core and the periphery in the 60s and in the 70s. He sets out to identify distinguishing indices between the core and periphery and uses Galtung’s model of social transformation to conceptualize and convince the reader that an egalitarian view of international development is needed to understand and explain the (exploitative) relationship of the international system. His technique of analysis is replete with formulae, charts and tables.

THE WRITINGS OF HERB ADDO


4. Herb Addo, ‘A Third World Perspective on Global Justice and The New World Order,’ in Restructuring for World Peace: On the


31. Herb Addo, ‘Notes on the Making of a Third World Social Scientist in the Capitalist World,’ in Social Science for What? A


And Its Implications For The Third World. Institute of International Relations, UWI St Augustine, 9-10 May 1990.


NOTES ON CONTRIBUTORS

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NOTES

1 Anselm Francis, ‘In appreciation of Dr Herb Christian Addo,’ (Institute of International Relations, UWI St Augustine, 1997): 1.
3 Herb Addo, ‘Curriculum Vitae and Accessories,’ (St Augustine, UWI IIR. 1996).
6 Ibid.
8 Herb Addo, ‘A Compilation Of Samples Of Critical Reviews And Citations/Quotations Of Herb Addo’s Publications’, (St Augustine, UWI IIR, 1996).
14 Ibid.