TRIBUTE

Norman Girvan: in Memoriam

Various Contributors

Abstract: Norman Paul Girvan, Professor Emeritus of the University of the West Indies, passed away on 9th April 2014 in Cuba. His contribution to the Caribbean and broader Global South – as an intellectual, policymaker and diplomat – was immeasurable. At the age of 72, he was still supervising graduate research, he was a member of the advisory board of this journal as well as many other international organisations such as The South Centre, and he was the UN Secretary General’s Personal Representative on the Border Controversy between Guyana and Venezuela. Previously, he had held numerous eminent academic positions in the Caribbean and beyond, as well as serving as Secretary General of the Association of Caribbean States. Since his passing, tributes have poured in from across the globe from many of the people he touched during his remarkable life. We have collated here a number of tributes which give an insight into Norman’s impact on a wide range of different people: these include his family, influential regional and global policymakers, as well as his colleagues within the Caribbean academic community, including some of the research students that he left behind. A number of these tributes are edited versions of eulogies which were given at the different memorial events that took place shortly after his death at The UWI, others are republished from elsewhere, and some have been specially written for this collection.

Keywords: Norman Girvan, Tribute, Caribbean, Regionalism, Global South, University of West Indies, Cuba, Jamaica
THIS IS A CARIBBEAN MAN

They say obsession is a young man’s game. Well, in my father's case this proved true. He was obsessed with one thing: his family, and his Caribbean family. He was obsessed with a dream of a life full of dignity for all. Today I will reflect on this obsession.

Norman Paul Girvan was the last child of four born to Rita Burrows and David Thom Girvan. I did not know my grandfather personally, but based on the book about his work edited and compiled by my father, he was a man full of love for his family and for helping communities. As a boy, my father accompanied his parents to many Jamaica Welfare community meetings and he observed their approach of interacting with rural communities with compassion and respect. In my father's own words, he said 'I think much of his passion must have rubbed off on me'. Well, I believe it was much more than his passion, for my father always reflected on the values instilled in him by his father and mother. These were well reflected in our family life: with hope, modesty, devotion, and duty his core values.

Hope

My father always ended interactions on a positive note. While parenting and in study, his reflections always ended by looking to the future with hope. His work was that of a revolutionary, as he always hoped for a better future. In teaching, it was the same, as any of his students will surely attest. He never belittled or chided; never made the simplest questions feel silly; nor did he make the responses to complex questions unavailable. This was a constant, from the level of the highest global civil servant, to me as an 11-year-old asking questions such as ‘Dad, how does bauxite work?’ for the fifth time. One thing was for sure: he aimed to empower those with whom he interacted by respecting them and their contribution - potential or realised - to a better reality. Every response he gave was punctuated with hope.

Modesty

This hope was typically coupled with a monk-like modesty. While my father’s work led to his receiving many prestigious positions, honorary doctorates, journal articles, books, editorials, national and international awards, he never changed his tone or word
selection, no matter the audience. His approach was not that of a man with an immeasurable intellectual wealth, but that of a simple pilgrim accompanying others along a journey for a better tomorrow. This modesty was no more extreme than in our household. To quote my sister:

While many know him in an intellectual capacity and are able to attest to his exceptional professional accomplishments, I know him from a different perspective: familiar, in the literal sense of the word. I remember one day asking my father, ‘Daddy what do you do?’ and he told me ‘I’m an economist’, and from then on I told everyone my daddy was an ECO-NO-mist. By that time it was well into the 90’s after he had already published several books and was the director of the Consortium Graduate school of Social Sciences. However, as a child I was blissfully ignorant of those achievements, because my father never told me of them. Instead, he spent time with my brother and I climbing trees, celebrating birthdays, reading stories, watching movies - and when the West Indies were playing, cricket - and filming my extravagant Nutcracker productions, all set in our little cocoon of joy on Barbican Road.

The second he was in our presence there was no Professor, Secretary General or Director; just a man, willing, at the age of 72, to purchase a crock pot and learn new recipes to fulfil his share of the domestic obligations. Unfortunately, his enthusiasm in this case did not translate into tasty stew pork. I must point out here, that these obligations were not according to us, as my father exceeded all expectations as a contributor to family welfare.

I will never forget my sister returning home from a CAPE Caribbean Studies class to incredulously declare: ‘Daddy you never told me you wrote books!’ My father had neglected to mention he was on her reading list, and that he had wrote multiple books on the topics she had to study.

*Devotion*

As I said before, women and men present will speak to his work. But I will say this, he was devoted to living the Caribbean dream that he worked for. This was illustrated in his waking me up at 4am to watch the West Indies tour Australia, which invariably involved a dancing competition between father and son every six, four or wicket. I will have you know that, even in my youthful exuberance, I could not compete with my father’s two fists in the air, hips-
shaking side-to-side, face to the heavens screaming of the word: BOWLEDDDDDD!!!

He religiously attended the annual competition to determine Trinidad’s best steel-pan band (Panorama) until the wee hours of the morning every Carnival. He would scream on the top of his lungs as Bolt passed a baton to Asafa, as if he himself were in a Beijing stadium. He was routinely on the road at 3am, covered in paint and mud, chipping beside a rhythm section in pure bliss, for the J’Ouvert opening of Carnival.

My father loved Caribbean culture. On a primal level it activated a part of him which was rarely seen. But, he also loved it on a much more complex level. I believe in every batsman’s stroke, every note of a tenor pan, every bite of Tastee patty, every twirl of a National Dance Theatre Company performance, he saw a distillation of the complex history which contributed to the Caribbean as we know it, and a potential tool for a strengthened Caribbean Homeland.

This devotion to his cause extended into his daily life. He lived what he preached: establishing rainwater catchment systems and solar water heaters wherever we resided; waking up every morning to clear our compost bins and toss in forkfuls of mulch; and hand washing wine bottles and beer bottles for return. He always prioritized the Caribbean option for vacations, history lessons or gifts. When a Caribbean option was not available, Latin America and the broader Global South were always next on the list.

And, of course, there was his devotion to Jasmine as woman, wife, mother and artist. He never tired of expressing wonder when witnessing my mother create. He studied every piece and never held back with his compliments. He was typically to be found, hand on chin, shaking his head mouthing the word ‘amazing’ in front of many a piece of art produced by mother. He never doubted her abilities and was supportive in ways that would take me much longer than the allotted four minutes to elaborate. Their relationship was beautiful to witness: love, joy and devotion at its very best.

Duty

To quote my mother:

When we expressed gratitude to the Cubans who so lovingly cared for my husband, their response was: ‘no need to thank us it, is our duty’.
Duty represents a moral obligation, which is possible only because there is a self-consciousness committed to a common destiny, without considering self-interest as we have come to experience it elsewhere.

Some do it for power, some for accolades, and others for resources. For my father, he did his duty as he envisioned it: to contribute to the building of a stronger Caribbean and Global South for those who came after him.

I thank all the family and friends who were by our side throughout the difficult journey that was my father’s last months. To the Governments of Jamaica, Guyana, the Republic of Cuba, the Bolivarian republic of Venezuela, The University of the West Indies and all the other institutions and individuals that supported this journey we thank you, from the depths of our hearts, in life and death you are Norman’s family.

His life was gentle; and the elements, / So mixed in him that Nature might stand up, / And say to all the world. This was a man!  

These were the words – taken from Shakespeare's *Tragedy of Julius Caesar* - which my father chose for his father’s headstone. I wanted to title this tribute ‘This Was A Man’. However I prefer ‘This IS A Man’, for my father lives on, in my mother, my sister, my brother and myself. I could never have asked for a better example. But as he was a father to many persons and movements, I believe he lives on in a part of everyone here, for we are all a part of the struggle for a better South and Caribbean family.

I lied. I prefer this: ‘This IS A CARIBBEAN Man’

Thank you Dad.
I thank you all.

*Mr Alexander Girvan*

**A SPECIAL PLACE IN THE HEART OF THE UWI**

We have come together today to celebrate the life of Professor Emeritus Norman Girvan, one of our very own distinctive UWI graduates and faculty members. I say ‘our own’ graduate, because in 1962, Professor Girvan graduated with a BSc in Economics from the University College of the West Indies; the precursor to the regional University of the West Indies. And I say, ‘our own’ faculty member, because up until his passing, he was Professor Emeritus and Professorial Research Fellow at our Institute of International
Relations. I am sure you can therefore appreciate that this memorial service in honour of Professor Girvan has a special place at the heart of The UWI.

And so, on behalf of The UWI St. Augustine Campus, I wish to express sincere thanks to Jasmine, his wife, and his children for allowing our Campus in collaboration with the Cropper Foundation, The Lloyd Best Institute of the West Indies, and the Oilfield Workers Trade Union (OWTU) to pay tribute to Professor Girvan, a man of rare distinction, through this memorial service. We are extremely honoured to recognize and celebrate one of the most exceptional minds of our region; one of the leading thinkers of Caribbean and Latin America regionalism and a strong advocate for its development; Jamaican by birth, but a true Caribbean man!

Before I continue, however, allow me to convey, on behalf of the Vice Chancellor of The University of the West Indies, Professor E. Nigel Harris, a brief message:

Our Region has lost one of its great sons who made a significant contribution to regional development theory and policy. A brilliant scholar, a dear friend and colleague, a committed regionalist, and a caring and dedicated teacher to many generations of students. Norman played an influential role in Caribbean development, transcending language and geographical borders. We extend our deepest condolences to his family, Jasmine, Ramon, Alexander and Alatashe, and mourn with them, the loss of a true son of the Caribbean.

The Prime Minister of Trinidad and Tobago, the Honourable Kamla Persad-Bissessar, has also apologized for her absence today, and sends her sincere sympathies to the family of Professor Norman Girvan.

Ladies and gentlemen, when remembering an academic luminary like Professor Norman Girvan, I am sure you will agree with me when I say that there is no shortage of topics to discuss. For the scope of his academic pursuits and personal musings were indeed wide-ranging. Let me say however, that his service to The University of the West Indies was without a doubt exceptional, having served as Senior Lecturer and Lecturer in Economics; Director of the Consortium Graduate School of Social Sciences; University Director of the Sir Arthur Lewis School of Social and Economic Studies; and, since 2004, Professorial Research Fellow at the Institute of International Relations. But Professor Girvan’s light shone not only in The University of the West Indies, but throughout
the wider Caribbean region and internationally, evident in his many regional assignments and international appointments, including his term in office at the helm of the Association of Caribbean States; his election as Vice Chairman of the Board of the South Centre, an intergovernmental Think Tank; and his appointment as the United Nations Secretary General’s Personal Representative for assistance in the resolution of the Guyana-Venezuela border controversy among many others.

Professor Girvan was also an advocate for ensuring that academic research impacts the lives of the people we serve - the people of the wider Caribbean region. To use the words of one of many tributes:

Girvan of course had, throughout his life, insisted that the role of the academic was not to be restricted to the cloistered arenas of academia, or even to government institutions. He insisted from an early adult age that academic knowledge crucial to economic and social development policy, should be widely advocated to the general West Indian public; and in turn, that the concerns of the public should become concerns of academics, whose interventions, where possible were critical.3

Professor Girvan, understood this perfectly, and in fact, led by example. While his widespread engagements are too numerous to mention here, let me say that most recently, his active involvement in the cause of the Haitian descendants born in the Dominican Republic and denied citizenship by the country of their birth, is testament to his belief that his intellect should be used in the interest of the ordinary man.

Dr Alissa Trotz also puts it quite nicely in her tribute, which is entitled ‘The Debt is Unpayable: For Norman Girvan’, and I quote:

For him, public intellectual work was a loving obligation and form of giving back, a process that involved not just putting what one learned at the service of a wider community, but crucially of being enriched by the conversations, this act of sharing initiated.4

Professor Girvan therefore never neglected an opportunity to use his intellect to uplift people in our communities and societies, particularly in the Caribbean and Latin America, as well as those from the Global South as a whole.

While reflecting on the remarkable contributions made by Professor Girvan, I also could not help but think about the way in which he influenced the formation of many scholars and thinkers
on Caribbean development, including my own! And I can think of no better example than his vision for an integrated approach for the management and exploitation of our natural resources, in particular, the rationalization of our regional bauxite industry which could generate forward and backward linkage activities regionally\textsuperscript{5}.

His groundbreaking research and work in this area could be found in some of his early publications such as, \textit{The Caribbean Bauxite Industry} (1967); \textit{Bauxite: Why We Need to Nationalize, and How to do it} (1971); and \textit{Making the Rules of the Game: Company-Country Agreements in the Bauxite Industry} (1971). His advocacy for a regional bauxite industry is unparalleled and his influence on my own work in this area is evident in one of my publications, \textit{Aluminum Smelting: Health, Environmental and Engineering Perspectives}, published in 2008. Girvan urged Caribbean governments to participate in value-added activity, from bauxite to alumina, to aluminum and to manufactured products.

In 1967, he spoke of the depletion rates of this natural resource in Jamaica, Suriname and Guyana and the impact that technological progress was making on product development from the use of bauxite to produce products of aluminum, in particular. He argued for a Caribbean industry that will

combine material - bauxite, power (energy), technology and capital
to change basically the forms under which the Caribbean participates in this world industry.\textsuperscript{6}

Today, however, nearly a half-century after his seminal contributions, his vision on regional resource use and its management, and the significant benefits this could bring to the people of our region is still not a reality, much to the region’s loss. And let me say that while in 1967 his focus was on Jamaica, Guyana and Suriname, today in 2014, Trinidad and Tobago with its energy, capital, heavy industry knowledge and skills, and its location should take the leadership role, so as to ensure that Girvan’s vision, which many of us subscribe to, becomes a reality. Our Caribbean destiny is now in our own hands, as opposed to the 1960s, and therefore there can be no excuses for underdevelopment and integration.

We at The University of the West Indies were fortunate to have someone like Professor Norman Girvan as part of our university community. A man of considerable thought and vision, his legacy is undeniably a record of exceptional scholarship and advocacy that
has impacted, and will continue to impact, the lives of the people in our region and beyond. A role model for many scholars putting ‘Research into Action’, he was someone who was unafraid to cross this divide. It is therefore my hope that this memorial service will remind us all of his hard work, sacrifice and commitment to the development of the people of the wider Caribbean, and of the Global South. It is also my hope that his achievements, and especially his ability to engage our stakeholders in a frank, but honest manner that was backed by his scholarship, will encourage and motivate many other individuals - particularly our young academic staff and research students - to also engage in an independent, but constructive manner, and lead a life of service that benefits the people of our region.

Yes, it is true that the passing of our friend, colleague and mentor has left us with a profound sense of loss (as is the recent loss of another distinguished UWI alumni, Ms. Dana Seetahal, S.C.), but we must keep his work, his dream, and his vision of a unified region alive, through our individual and collective commitment to Caribbean regionalism and solidarity! Let us ensure that his work lives on for generations to come, through us! Let us ensure that we honour his contributions by building on his great legacy!

Professor Clement Sankat, Pro-Vice Chancellor and Campus Principal, The University of the West Indies, St Augustine

THE KEEPER OF THE FLAME OF WEST INDIAN UNITY

As a West Indian, as a regionalist, as a son of One Caribbean, I have to say today as Nehru did on Gandhi’s passing: ‘The light has gone out of the world; and there is darkness everywhere’. That was exactly the emptiness I felt - and I know you did too - when we heard from the family the news we were dreading: that Norman had indeed passed over.

In recent years, Norman Girvan had become the unrelenting keeper of the flame of West Indian unity; a flame he fanned from embers, inspiring a new generation to believe that it might yet endure and burn brightly. To his passion for unity he brought his economic scholarship, so that from a foot soldier of economic integration he became its intellectual guru, and as such he dwelt always not in an ivory tower but on the front lines of the struggle of ideas, and the hopes that that struggle sustained.
He was my friend and my comrade, but he was more: he was a tonic to the flagging spirits of a generation of West Indians who suffer the mental and physical pangs of regional debility; and he had the energy to demonstrate by his own efforts that it is still possible to keep the light of regionalism burning. On the eve of our leaders declaring a ‘pause’ in the integration process, Norman had led a team of West Indian economists whose report, *Re-Energising CARICOM Integration*, called with clarity and intellectual power for precisely the opposite to the inertia the regional leadership sanctified with the mantle of policy. Re-Energising Integration is a product of this region; it must not, like *The Economics of Nationhood* – a product of this nation [Trinidad and Tobago] - be another valid prescription unfulfilled.

But Norman did not give up the struggle. The website which he established and managed in the cause of regional integration [1804 Caribbean Voices] became the rallying ground of Caribbean patriots - economists and others - from which the integration banner flew high, and can ever fly. The generation that Norman has inspired must maintain and cultivate that website in his name. That is the kind of living memorial he would have wished. Our region needs a vibrant social media to come to the aid of a faltering political process.

That in this month we are saying farewell to both the Statesman, Arthur N. Robinson who devised the Declaration of Grand Anse in the cause of ‘preparing the people of the West Indies for the 21st Century’, and to Norman Girvan who strove all his professional life to have that Declaration fulfilled, is testimony to the reality – and the urgency - of that broader need. The Caribbean cannot afford to lose Norman Girvan. We must not lose his legacy.

In what were to be his last years, Norman Girvan served this region in assisting the UN Secretary General in his good offices role in putting an end to the trouble that has mired relations between Guyana and Venezuela. Norman knew well the sordid story of Venezuelan cabals that have made this their cause for dishonorable reasons; but he knew, too, that there were others in the true Bolivarian tradition who placed higher the need for harmony in the wider Caribbean; and so he gave his energies to that cause. All will miss his calming influence; as this week that wider Caribbean has mourned, and is mourning today with us.

Norman’s bond with me was close. The Association of Caribbean States (ACS) was a product of the West Indian Commission which I chaired, and for three years Norman was its Secretary-General. His
stewardship is remembered with respect far beyond English-speaking shores as one of striving to bring unity to an archipelago whose natural state is fragmentation; striving to overcome the separatism of a dividing sea. He knew it was possible; he had lived it in his life. It is symbolic of that personal victory that he passed over in Cuba, a place that was also his home.

The light has indeed gone out in our wider region; but Norman Girvan will not want the darkness to prevail. We must re-kindle in his memory the light he was, and we must follow the way he lighted for us.

As we tell ourselves of him (in his own words) – THE DEBT IS UNPAYABLE; he will remind us still: LA LUTA CONTINUA.

Sir Shridath Ramphal, Chancellor Emeritus,  
University of the West Indies

FOR NORMAN

The power of philosophy, floats through my head  
Light like a feather...  
Heavy as lead

I used these Marley lyrics six years ago in a tribute I read for the Ninth annual SALISES conference held at Mona and dedicated to Norman's work. After it was delivered, we met in the audience and he thanked me profoundly, and declared in typically demurring manner, that he didn't recognise the person I was speaking about as Norman Girvan, but rather it seemed to be some long-gone, highly accomplished hero. It was only then that the full tragedy and pathos of the moment dawned on me as it became clear that he would not be waiting in this gathering to give his usual comments on what I might say.

Norman Girvan was born in 1941 in Kingston, Jamaica. The last child of Thom and Rita Girvan, he readily acknowledged that his father, who was the leading figure in the community re-development movement 'Jamaica Welfare' was a major influence on his future career. Equally significant was his time at Calabar High School - the Baptist-run institution on Red Hills Road. Taught by an outstanding cadre of teachers, among them notably, the novelists Neville Dawes and John Hearne, he would later argue in his autobiographical essay 'One Thing Led to Another" that it was the inspirational faculty and small class size at Calabar that stirred in him and other students a tradition of critical thinking.
Winning a scholarship to the University College of the West Indies in 1959, he arrived there, in his own words, at a time of great excitement. W. Arthur Lewis had been appointed Principal and the West Indies Federation had just been established. The best and the brightest from the English-speaking Caribbean had gathered at Mona and debates on decolonisation and the possibility of a Caribbean nation were rife. Among his peers were students like H. Orlando Patterson and Walter Rodney, and among the faculty, Roy Augier, M.G. Smith, Lloyd Best, Lloyd Brathwaite and Elsa Goveia.

But perhaps the greatest influence on the young Girvan occurred when Trinidadian homme de lettres Cyril Lionel Robert James visited to give a famous series of lectures. James’s unique synthesis of West Indian nationalism, heretical Marxism and interdisciplinary cultural studies - the latter practiced decades ahead of the invention of the term - would have a lasting imprint on the young scholar.

This trend continued when he proceeded to the London School of Economics (LSE) to read for his doctorate and where, beyond the boundaries of the library, he was a member of James’s storied study circle that included, among others, Orlando Patterson, Walter Rodney and Richard Small. Girvan’s return to the Caribbean took him first to a position at St Augustine, and, as David Abdullah said wryly in his tribute at Mona last week, St Augustine can with some truth boast that he started and ended his work here and that Mona was but an interlude.

But what an interlude! In the detritus of the Federal experiment, hope for a Caribbean project had rekindled at Mona in the form of the New World Movement. At its apogee in the late sixties, New World was pan-Caribbean in its scope with a fortnightly in Guyana, a Quarterly out of Jamaica, many branches throughout the Anglophone Caribbean, in Puerto Rico and the Diaspora and with intellectual influence way beyond its organisational size. The trends in New World were eclectic, but generally radical and transformative in nature, addressing questions such as the failure of post-independence economic policies, Black Power and alternative, post-Federation options for Caribbean integration.

Girvan served as chairman of the New World Mona group from 1966-1969, a period in which he staked his claim as a foremost regional economist, addressing frontally in his book *Foreign Capital and Economic Underdevelopment in Jamaica* questions of the unequal relations in the Caribbean bauxite industry and the
possibilities for more genuine development through policies of nationalisation, regional integration and international South-South cooperation.

In the 1970s, Girvan served at the UN’s African Institute for Development and Planning in Senegal before returning to coordinate a UWI/University of Guyana technology transfer project. This led him back to Jamaica, where, in 1977, he joined the democratic socialist administration of Michael Manley as head of the national Planning Agency. The early months of 1977 were crucial as, in the face of bankruptcy and a threatening IMF programme, Girvan along with his colleagues George Beckford, Louis Lindsay and Michael Witter, sought to consult, through a series of meetings and solicitations, the views of the Jamaican people on their preferred pathway for national economic development. The eventual proposal, lacking in financial detail, was never approved and the Government entered into troubling relations with the IMF which, with brief interregna, continue today. Yet the methodology of engaging with the people to determine both short- and medium-term economic policy remains a template still to be apprised and utilised by the governments of the region.

Much of the rest is well known to this audience. After the Manley regime was defeated in the 1980 elections, Girvan worked with the UN, only to return to teach in, and later lead, the Consortium Graduate School of the Social Sciences at Mona - an innovative, interdisciplinary programme, which has made its mark not only in its outstanding alumni, but in being one of the progenitors of my own Sir Arthur Lewis Institute for Social and Economic Studies (SALISES) of which Norman was the founding Director. In between and beyond, he helped form and initially led the Association of Caribbean Economists, served as Secretary General of the Association of Caribbean States (ACS) and concluded his academic career as Professor at the Institute of International Relations here at St Augustine until his retirement in 2010.

*A Beacon on the Mountain*

At this juncture, I wish to return to my earlier quotation from Bob Marley’s ‘Misty Morning’, a not untypical foray of his into philosophy, to suggest that the binary ‘light as a feather; heavy as lead’ might provide us with an entry into Norman’s own philosophy and its intimate connections with his personality, which made him
the leading activist, Caribbean political economist of his generation and a beacon on the mountain to those that follow in his wake.

Norman was light as a feather in his intellectual nimbleness and avoidance of either paralysing disciplinary categories or stultifying dogma. Go to his website 1804 Carib Voices and look at the range of concerns that he sought to promote. From popular culture, to technological change; from the minutiae of trade agreements to the abstraction of Caribbean thought; from Latin American politics to greater Caribbean Integration; they are all there, belying the notion that the economist’s work ends at the boundaries of demand and supply curves. But equally, he was light as a feather in his recognition that the world was changing and new times demanded new tactics. Thus, unlike the unrelenting caricature painted of him by a columnist in the Trinidad Express, suggesting that he was stuck in some outmoded 1960s notion of dependency theory, Norman was far lighter on his feet, seeking to understand the dynamics of globalisation; the way in which it had dissolved some boundaries in communications and trade but paradoxically, reinforced them in labour and migration; but always searching for openings and strategies that would ultimately benefit the people of the South.

Yet, he could also be as heavy as lead in the consistency of his advocacy for the poor and the powerless. There is a mantra running through his work, both written and praxis, and it is to be found in his advocacy for a better deal for Caribbean minerals and an integrated Caribbean bauxite industry; for the full involvement of the Jamaican people in the formulation of the national economic plan; for the genuine transference of technology from the North to the South so that we might become makers of our future instead of just consumers of consumables made elsewhere; against the sixty-odd year, cruel, Cuban embargo; against the egregious exclusion of Dominican-born Haitian descendants from legal status, making them stateless; for a better deal from the Europeans than offered in the Economic Partnership Agreement (EPA), in order for us to compete on a slightly more level playing field, without hands tied behind our backs; and for a greater recognition of the tenuous position of small states in the contemporary world with the real possibility of existential crises. Girvan’s mantra through all these is that there must be an ethic that undergirds human relations, whether at the national or international levels, and at its essence must be the notion of Justice: Justice for the poor; justice for the weak; justice for weak nations and states; this was Norman’s
constant theme, despite changes in tactics from the 1970s until the present.

Yet, Norman was light as a feather, in his love for his family, for Jasmine, Ramon, Alexander and Alatashe, and his nurturing presence in their lives, made even more remarkable when placed alongside his peripatetic involvement in the social and political turbulence of the contemporary Caribbean. I shall never forget the poignant letter he shared, written to Alex who was grappling with difficult exam topics, outlining the context and contours of his life and making history real and meaningful in a brilliant, unprecedented way. And light as a feather in his willingness to listen, speak and work with a new generation of Caribbean activist scholars, both at home and abroad.

Norman’s Commitment to Caribbean Regionalism

Through it all, he was as heavy as lead in his unwavering commitment to Caribbean regionalism, and his refusal to abide within the confines of narrow, insular parochialism. And here I submit two instances from the treasure-chest of my many interactions with him.

I recall, perhaps some seven years ago, inviting Norman to a conference on Black Power that the Centre for Caribbean Thought was hosting at Mona. Unforgivably, we had scheduled it for early in the year and it clashed directly with ‘Trinbago’ Carnival. Norman wrote me a dry letter, which unfortunately, seems to be lost on a corrupted hard drive, and which said in effect:

Brian, how on earth could you schedule a conference that clashes head-on with the foremost popular celebration in the Caribbean? Quite evidently I cannot attend!

The second instance, I am able to quote verbatim. When SALISES was planning the Fifty-Fifty conference to celebrate Fifty years of independence in both Jamaica and Trinidad, I had drafted a project proposal which sought to look at both Jamaica and Trinidad, but argued inter alia, that located in Jamaica and with SALISES Mona taking the lead, it would invariably lean heavily on Jamaican experiences. Norman read the draft and was immediately and critically alert. He wrote to me. and I quote:

I have gone through the documents and it is indeed regional in the questions it asks, but the answers will be based on a study of the
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Jamaican experience and ends by stating that a study of the Jamaican experience will be the basis of formulating the direction of the future of the Caribbean. This of course will not be acceptable to others, as the Jamaican experience is in many respects unique; and there is too much of a history of Caribbean social sciences of ‘generalising from the Jamaican experience’ ... you are walking a tightrope between the insular and the regional but in the end you have taken the insular option ... This may appear to be a harsh judgement. I hope I am mistaken. You know I call it as I see it.

To which I responded: ‘Thanks Norman. I take your sharp, pointed comments delivered in the best combative spirit as a call to action. I will work on this.’ And to which he concluded: ‘Brian ... this is what I call collegiality ... Norman’.

I treasure these few lines, not only because they amply illustrate my point, that Norman was uncompromising in his Caribbeanness and advocacy of a regional project, but because it also reveals his doggedness, absence of guile, collegiality and indeed, his humanity. Light as a feather; heavy as lead! I end appropriately with Norman’s words, this time from the 2009 volume we co-edited in honour of the New World Movement, which recalls his singular voice and captures that binary of flexibility and consistency, lightness and heaviness, far better than anything I’ve said. In critically tracing the history of New World, he concluded:

Economic Globalisation does not have to mean a globalisation of the mind that detaches one from the specificity of local history and time and place and experience. It does not change the fact that Columbus lied when he said that he had discovered the West Indies, because, as the calypsonian Shadow pointed out, he had only discovered some Indians who had discovered him. Columbus was the purveyor of his own truth; we have to discover and purvey ours. It does not mean that Bob Marley was not right in his call to emancipate ourselves from mental slavery, for only we ourselves can free our minds. Bob was singing a ‘Song of freedom’. New World was a song of freedom and long may we continue to sing it.

And Norman Girvan’s life was a song of freedom. Long may we continue to listen and sing from his repertoire!

Professor Brian Meeks, Director Sir Arthur Lewis Institute of Social and Economic Studies (SALISES), UWI Mona, Jamaica
WE ARE TRULY BLESSED

On the 9th April 2014 at 6:44pm, I received an email alert on my iPhone from Norman Girvan. The subject line simply read: ‘We are truly blessed’. I opened the email with much anticipation, hoping to get good news on Norman’s condition. I had just a few days earlier spoken to the Cuban Ambassador to the Republic of Trinidad and Tobago about Norman to let him know that I had booked a flight to Cuba and planned on visiting Norman in the hospital in Havana whilst attending a conference there.

The Cuban Ambassador had cautioned me that things did not look too optimistic for Norman, although his doctors and nurses in Cuba were trying their utmost to attend to him and to improve his condition.

Yet as I opened the email, I clung desperately to the hope that Norman may have taken a turn for the better and that he was probably now breathing on his own. But, sadly, the first line of the message instantaneously dashed my optimism and plunged me into the deepest abyss of despair, sadness and loss. It read: ‘Dear loved ones, Norman made a peaceful transition this morning after a lionhearted fight to the very last’.

To me, and to all my colleagues in the Institute of International Relations and the Faculty of Social Sciences, this news, which I eventually shared, shattered the fragile hope we had sustained in our hearts for the three months that Norman was gallantly fighting to stay alive. We could not bear the thought of losing Norman Girvan, our Professor Emeritus, who had chosen to come out of retirement to offer his mentorship to junior scholars in our Institute and to maintain his supervision of students not only within the IIR but also in the Sir Arthur Lewis Institute of Social and Economic Studies (SALISES), the Institute of Gender and Development Studies (IGDS), and across the Faculty of Social Sciences.

Needless to say, we are devastated by Norman’s passing, particularly so because we, in the IIR and the Faculty of Social Sciences as a whole, know that he had much more to give. Despite what certain knee-jerk, intellectually shallow critics have said about Norman - cowardly when he was no longer here to defend himself – those of us who worked closely with him knew that he was an extraordinarily talented intellectual with enormous influence on generations of students and scholars.
Principal Sankat, I know, would bear witness to this story of Norman’s expansive impact. When Professor Sankat, Sharan Singh and I accompanied the Prime Minister on the trip to China a few months ago to open the Trinidad and Tobago Embassy, we made a side trip to Wuhan to sign a Memorandum of Understanding with Wuhan University. After a long day of meetings and dinner, we were informed by our guest, Professor Xiaotong Zhang, that there were about 20 students waiting to meet us in a downtown pub. We were exhausted and wanted to go back to our hotel rooms to sleep because of the early flight back to Beijing the next day. However, we decided to go anyway to meet with these students. They called themselves ‘Friends of the Caribbean’. And the first thing they told us was that they were very much aware of the writings of Professor Norman Girvan - initially not through his academic books, but rather through his blogs, which later led them to peruse his books, book chapters, and academic articles.

Norman Girvan’s influence went way beyond the Caribbean Sea. He was respected the world over by students, scholars, journalists, and UN Secretaries General. Yet, this intellectual giant was one of the most generous, genuine and humble people you could ever meet. His critical analyses and originality of thought exuded from his many academic books, monographs, book chapters, journal articles, newspaper opinion pieces, blogs and speeches.

Colleague after colleague within the Institute of International Relations and across the Faculty of Social Sciences has expressed the sense of gratitude and indebtedness they feel when they reflect upon the contribution that Norman made with respect to their own intellectual development. His brilliant research work in the area of development economics is world-renowned and has shaped many of our Caribbean scholars’ understanding of the issues and debates that underpin the theory and praxis of dependency, neo-imperialism, regional political economy, trade, regional integration, and governance. An advocate for decolonization and independence, Norman was fully aware of the fact that the shackles of colonialism, slavery, and indentureship would not be easily broken. This is why he took his work from the hallowed halls of academia into ‘the streets’ and made it palatable to the ordinary man and women.

This public intellectualism drove everything that Norman did in the latter phase of his life. As Matthew Bishop, our colleague in the IIR who recently had the opportunity of working with Norman on a project dealing with the failings of the Caribbean integration
process, noted shortly after his passing in the editorial to the previous issue of this journal:

Norman was committed to combining scholarly work with activism. Indeed, he was genuinely engaged in the travails of the 'real world' in a way that few academics, however radical they purport to be, are often not. He was the archetype of what Jean-Paul Sartre once called the *intellectuel engagé politique*.12

In other words, Norman was able to marry his original and often radical interpretations of the world around him to serious policy activism.

Indeed, just before his accident in Dominica, Norman, Peter Gonzales, Mark Kirton and myself drafted a scathing letter to the CARICOM Heads of Government exhorting them to take strong action against the scandalous treatment of the people of Haitian descent who had been effectively rendered stateless by the ruling of the Constitutional Court of the Dominican Republic. But Norman was not satisfied with simply signing off on that letter; he galvanized a coalition of activists and intellectuals from across the Caribbean to agitate for much broader policy change within the Dominican Republic. The force of his intellectual arguments was combined with 'people power' to get the point across in a way that an academic article or a book simply could not.

As Director of the Institute of International Relations since January 2013, I can honestly say that I have benefitted from the wise counsel offered by Norman Girvan. In his own inimitable style - part teacher, part researcher, part activist, part diplomat - Norman goaded me on to transform the Institute into a relevant Caribbean think tank. He was not content for us merely to be talking among ourselves in obscure, abstract, and inaccessible jargon; he wanted us to remember that as academics with the luxury of being able to engage in reflection, we owed it to the politicians and the public to share our thoughts and critical assessments with them. It is only then that our research work would become relevant.

Professor Norman Girvan has taught us many things. He taught us how to combine theoretical reflection with concrete praxis and social activism. He taught us how to be critical and how to stand outside prevailing understandings of the world in order to critique certain comfortable practices, norms, and governance structures. He taught us how to mentor junior colleagues, scholars, and students, and how to challenge them to make connections among
seemingly unrelated phenomena. He taught us how to be public intellectuals by contributing to policy without selling out. Finally, he taught us how to be generous in spirit; how to pass on the baton gracefully and flawlessly while cheering our successors to the finish line with optimism about the future.

The Institute of International Relations was fortunate to have had this intellectual giant in our midst. While Norman Girvan was taken from us much too soon, he will forever remain in our hearts and minds for generations to come. Our best tribute to Norman would now be to continue the work he started by showing us various paths to Caribbean integration. After all, in word and in deed, Professor Norman Paul Girvan was a bona fide integrationist and a true Caribbean Man.

Professor W. Andy Knight, Director, Institute of International Relations (IIR), UWI St Augustine

OUR DEBT IS ALSO UNPAYABLE

Norman left us too soon. The idea of not having him again walking the streets in Havana, talking lively about Cuba and its place in the Caribbean, or fighting for making an everyday reality of the possibility of regional integration still makes us mournful, and it always will. But remembering Norman with sadness is not what he would want us to do. This is why we prefer to remember his legacy by pushing his dreams forward, by studying his inspiring work, by acting in favor of Caribbean unity, by making our region a place for solidarity, for prosperity, for respect and for peace.

Norman’s presence at the Department of Caribbean Studies events at the University of Havana will be profoundly missed. He was part of our faculty: we felt it that way and we believe that he felt it too. On 3rd December 2008 he received the Honoris Causa Doctorate from The University of Havana, one of the many distinctions he obtained during his outstanding career. His speech then was memorable, and today what can be better than remembering Norman through his own memories, just as he shared them with us that day.

On that special occasion, Norman recalled how he knew about Cuba and its Revolution. He remembered how, as a teenager, he and his friends used to tune in to radio stations in Miami to hear the latest musical hits of ‘rock and roll’. Sometimes they accidentally tuned in to Radio Rebelde, broadcasting from the Sierra
Maestra. And it was *Radio Rebelde* that introduced him to the Cuban Revolution. Back then he followed the events of 1959, meaning the trials of the criminals of the Batista dictatorship, the Urban Reforms, the Agrarian Reforms and the Literacy Campaign. Thanks to one fellow classmate he obtained a recorded copy of the First Declaration of Havana during his first year at university in Jamaica. The passionate denunciations of US imperialism made by Fidel Castro and the image of millions of Cubans gathered in a public square and calling themselves the National General Assembly of the People of Cuba while expressing their approval of the economic and social measures taken by the Revolution and declaring their independence from foreign domination was a profound experience for this young man who was just 18 years old at the time. Norman’s long lasting relationship with Cuba began those years and it never ended.

The day that he received his honorary degree was also filled with many anecdotes of Norman’s special relationship with Cuba. He recounted the warnings of Carlos Rafael Rodriguez to the first Jamaican delegation that visited the USSR about the acceptance of convertible rubles as payment for Jamaican exports, because with them nothing could be bought. Norman recalled Carlos Rafael’s peculiar answer when he asked him why the Soviets called these rubles ‘convertibles’. With a big smile, Carlos Rafael replied: ‘That’s what we’ve been trying to find out for a long time now’. Norman also talked about his work with many Cuban academic centers, and thanked the Association of Cuban Economists for an excursion through our island with his family in 1999. Upon returning to Jamaica, Norman remembered hearing his 10 year old daughter telling a friend: ‘In Cuba, all persons are equal’. He later told us about a framed photo of Fidel, Che and Camilo that hung on the wall of his house and that, one day, mysteriously disappeared. Long afterwards his 19 year old son told him that he was the one who had taken it when he went to study outside of Jamaica. The picture now lies on his wall. His son was 12 years old when he visited the Che Memorial in Santa Clara.

That day we remembered together happy and sad events, we shared bittersweet memories of our common history as Caribbean people. Norman offered thanks for Cuba’s fight against the apartheid regime and the support to the Guyanese Revolution; he condemned the terrorist bombing of a Cuban air flight flying from Barbados in 1976; and he celebrated Cuba’s survival after the collapse of the USSR. He dedicated the end of his emotive speech to
the recognition of Cuba’s internationalist vocation. He gave thanks for Cuban solidarity towards the wider Caribbean. And that day Norman acknowledged, with touching modesty and sincere humility, that the Caribbean debt to Cuba was unpayable, just like Fidel defined Latin American and Third World foreign debt in the 1980s.

Today we, his fellow partners from the Department of Caribbean Studies at the University of Havana, his colleagues of the Cuban academic community, his Cuban brothers and sisters who fought until the end to try to save him from an unfair, premature death, his ‘compañeros de lucha, de batallas y de victorias’ want to tell him, want to tell you, that our debt to Norman is also unpayable. We will honor his memory and his incommensurable treasure of ideas, inspiration and example with our actions in favor of a united, strong and independent Caribbean. That is our best gift to Norman, who will live forever in our memories and our hearts.

_The Department of Caribbean Studies, University of Havana, Cuba_

**REMEMBERING NORMAN: A PERSONAL TRIBUTE**

Norman Girvan was a close colleague and friend for three decades. I first met him at the Institute of Development Studies, University of Sussex in 1984. He was a visiting scholar from the University of the West Indies, Mona. A group of Caribbean students were attached to the IDS and other departments in the University of Sussex doing doctorates, masters or in my case co-directing an extended course on gender and development on a Commonwealth secretariat stint with Kate Young. Norman’s seriousness of purpose, his commitment to Caribbean regional integration and development that had started with the New World group was well known to all of us. We had had to ‘study’ his writings at university. So he was already a legendary figure in our imaginations. Yet Norman quickly became part of the Caribbean posse, an approachable character, with a boyish humour and charm, joining wholeheartedly in the scholarly and the unscholarly escapades we all shared. Again in the 1990s, while I was doing a PhD at the Institute of Social Studies in Den Haag, Norman was hosted as a visiting professor and here again, the ease with which he entertained ideas, delighted in new cultural experiences and the capacity to unite blended knowledge was apparent in every
meeting with him. When I thought of joining the Mona campus, as I did do in 1994, Norman was one of the colleagues that I knew it would be a pleasure to associate and work with.

One of the claims we make in the Caribbean is that the feminist movement has included men who became firm allies in the knowledge expansion in gender and in the introduction of gender and development studies at UWI. Norman has to be counted as a longstanding and supportive colleague. He is one of two men who were invited to present at the Inaugural seminar of gender and development studies of UWI in Trinidad in 1986 – his presentation on gender and economic development is contained in the first reader in Gender and Caribbean Development published in 1988. In Mona, the first postgraduate options available in gender were offered through the Consortium Graduate School hosted at the Institute for Social and Economic Research (ISER) under Norman’s directorship by 1993. This was a collaboration between the newly evolving Centre for Gender and Development Studies and ISER facilitated between Norman and our first professor in Women and Development Studies, Elsa Leo-Rhynie. Women and Development studies, which would later become the Institute for Gender and Development Studies, was first housed in offices that belonged to ISER for nearly a decade before moving to other sites on the Mona campus.

As luck would have it, Norman and I both returned to live and work in Trinidad by the end of the twentieth century. He had taken up the post of Secretary General of the Association of Caribbean States with headquarters in Port of Spain and later joined the Institute for International Relations (IIR) as a Professorial Research Fellow. The IIR is located a stone’s throw from the Institute for Gender and Development Studies and there are close ties between the two Institutes. It was a pleasure again to have Norman’s collegiality and friendship here on home ground. He became again one of our solid resource persons on the campus and at the time of his death, was supervising two of our PhD students [both of whom have offered tributes further on in this collection], one of whom he had brought near to submission of her final thesis before his demise. His expertise in both international relations and his fluency in Spanish and expert grasp of Latin American and Caribbean politics made him the best supervisor for these students. Norman was one of Caribbean scholars and statesmen who had bridged language and culture to such an extent that he was at home equally in Spanish as he was in English, and, chameleon-like, fitted into
Jamaica, Cuba, Trinidad and anywhere else that he landed up. He epitomized the beauty of the Caribbean experience, son of Panamanian born father, a Jamaican mother, he had lived and worked both regionally and internationally, presenting the best model that the Caribbean offers to the idea of the current global citizen. Norman did not merely blend into the surroundings however but always made his ideas and contributions felt. In 2008 while I was attending a conference in Havana, it was a pleasure to observe the respect for Norman and his work when he was being given a major award by the Cuban Society of Economists.

Our mutual interest in the art world also meant that occasions to meet and mix with him and his family were not confined to academic gatherings but often took place outside of these circles. He was extremely supportive of his wife Jasmine’s artwork and one could sense in Norman the pride, as well as the humility of a writer and academic who sincerely appreciated creativity in other formats. My husband, artist Rex Dixon also got to know Norman well in Jamaica and in Trinidad. After encountering Norman at yet another art exhibition in Port of Spain, Rex said that they had talked about growing older and maintaining a place in a fast paced world where technologies had changed so much of our lives. Norman’s blogs had already become well-read columns while he continued to teach and supervise students at UWI. He was still constantly being invited to international meetings and conferences as a major expert in his field. He told Rex that these invitations demonstrated to him his continued relevance to the contemporary world and he was happy that he could still be so considered.

I treasure my last encounter with Norman. We were both attending a social event just after Christmas 2013 – he was looking forward to his vacation with the family. We had time for more than the usual passing of pleasantries, standing out in the cool night air of a colleague’s front garden, sipping drinks and for over an hour catching up with life and memories. We talked about his supervision of our IGDS gender student who was close to completion and how pleased he was with her progress, we compared notes on Jamaica and Trinidad culture as we always did. His daughter was there and the discussion inevitably went to family, including my memory of his mother in the house that Jasmine had made so beautiful in Liguanea. Norman was invariably himself, engaging, open, thoughtful as required, standing legs astride, hands on his hips, fingers poised on a cheek as he listened intently and exchanged ideas, very often bursting into a laughter
that easily ignited his eyes. I will miss his friendship and his sensitivity as the Caribbean will miss the wisdom of his learning and experience.

Professor Patricia Mohammed, Professor of Gender and Cultural Studies, Institute for Gender and Development Studies, UWI St Augustine

A TRUE PUBLIC SCHOLAR

It is a great privilege and pleasure to have known and worked with Norman Girvan. I first met him in 1995 at UWI Mona. We worked together in various academic and civil society networks in the Greater Caribbean. Most notably, we collaborated with the Coordinadora Red de Investigacion Economica y Social (CRIES) in its research and advocacy project Observatory of Regional Integration and Civil Society in the Greater Caribbean. In this context, in 2000 we co-wrote a chapter in one of their annual reviews of regional integration and civil society in the Caribbean. Our paths would continue to cross, not primarily at UWI, but just as often in Cuba, Santo Domingo, Caracas and places in the wider Caribbean. I watched Norman determinedly work at his Spanish in these conferences, relying on his own listening skills rather than the interpreters, and steadily getting better at it. Most recently, we served as the two English-speaking participants in a CLACSO working group on Crisis and Responses in the Caribbean Basin. Norman was regarded as a beloved, deeply respected and trusted friend and ally by thousands of people in the Greater Caribbean and Latin American region, not to mention his broader international networks.

Norman was greatly appreciated for the intellectual guidance he extended to younger colleagues. He would always provide generous and valuable critical commentary and encouragement if asked for feedback on a paper or research project – no matter how busy he was! He had major clarity of thought and his intellectual curiosity led him down many paths that complemented his political economy roots. Despite his very impressive international and regional stature, his engagement and achievements as a true public scholar, he was humble, down to earth, a real human being who could be devastatingly frank, full of humour and mischief, and was always full of righteous indignation and concern about injustice, inequality and development deficits.
Norman left us much too soon and our hearts go out to his family whose loss is so much greater than that of anyone else. But he also left us all a great legacy of thought and action in his books, his policy papers and his website. His life offers us a model of academic excellence and engagement with society. I feel honoured and enriched to have known him as a senior colleague and friend. May his soul and spirit ‘walk good’ and rest in peace.

Dr Jessica Byron, Department of Government, UWI Mona, Jamaica

FROM BEGINNING TO END: A NEW WORLD MAN

I begin this tribute to Norman Girvan, a friend and a comrade, with the words of a great Jamaican literary figure, Dennis Scott. It’s his poem ‘Hatch: Or, The Revolution Viewed as an Exploding Library’.

This is a stone.
These are the men climbing it.
They eat their way up its face
spitting out bits of earth and blood. When they are tired
the stumps of their arms wedge
into cracks, they hang patiently till the next leg
of the journey can begin.
Nothing stops them. They come
like messages, poems, songs
about hunger.
Those words cannot run, or rub off.
Sometimes the rock shifts, scattering one
into the air. He falls
silently, over and over, too tired to shout.

They know what to do when they arrive.
The holes have been prepared
by time, pecked open
into honeycombs: a library of dreams.
They will place themselves, like documents.
Fused.
They will wait for the fist, and the fire.

That stone will open,
like a seed.
Norman Girvan was one of those men who climbed the stone. These were the men who emerged in the early 1960s as The New World Group: a group of radical lecturers and students in the social sciences and arts, who saw the future of the societies into which they were born as being predicated on two critical factors – the need for Independent Thought and the emergence of a federated or integrated West Indies. From the youth of 18 as a student at the University of the West Indies, Mona, in 1959, to the youthful Professor Emeritus whom we lost way too soon, from beginning to end of his adult life, Norman Girvan was a New World Man!

As with all human endeavours, not all ‘hang patiently till the next leg of the journey can begin’. Some eschewed their earlier positions and opted instead for the orthodoxy. But not Norman. In his comments at the Closing Session of the First Conference of Caribbean Economists (ACE) at Mona in July, 1987, a Conference which Norman was a central figure in organizing as the First president of ACE, Professor Rex Nettleford had this to say:

Happily, in papers dealing with the social implications of the development crisis and the theoretical constraints as well as policy institutions rooted in Caribbean reality, the primary need to look at ourselves through our own eyes has been in large measure met. The work cannot stop here. There is much more to be done. This is just a beginning. For the global reality looms large in the consciousness, dominates the vocabulary of the most resistant among us and continues to blur the vision of our own leaders who want to be Ronnie Reagans and Maggie Thatchers before they are themselves.14

In the almost three decades since, the reality of neo-liberal globalization which then had started to loom large has indeed become dominant, but Norman held fast and challenged the orthodoxy to the end.

And yes, ‘the rock has shifted’ and some who started the climb with Norman ‘have been scattered into the air’ – Walter Rodney, way, way too soon; George Beckford too soon and Lloyd Best more recently. And now Norman. We have been blessed with some of the most remarkable men and women who were New World in thought, word, and deed, and who are no longer with us today. At the risk of doing a disservice to many, let me share just a few names whom I knew and who were also friends and colleagues – kindred spirits really – of Norman: Dennis Pantin, Angela and John Cropper, Pat Bishop, Rex Nettleford, John La Rose and, above all,
CLR James. There must be quite a ruckus going on somewhere as these co-conspirators gather to discuss the issues of the day!

What then, we may ask, kept Norman Girvan going? A friend of mine - Trinidadian born, but US-based - Professor Acklyn Lynch remarked many years ago that the Caribbean sadly lacked, at the level of our leadership, a sense of ethics and aesthetics. Norman possessed both the ethic and the aesthetic and he held fast to the old adage – ‘to thine own self be true’ – so much so that he maintained a deep ethical conviction to be intellectually honest.

Norman himself gives us a real appreciation of what underpinned his sense of ethics and aesthetics. There was, firstly, the context in which he started his student life which propelled him into the pursuit of Independent Thought and which shaped his conviction that Caribbean integration was central to our development. And there was the influence of CLR James. But let Norman tell it in his own words:

I was a student on the Mona campus of the University (then University College) of the West Indies...I remember it as a time of great excitement, tremendous ferment and heated debates. Imagine what it was like to be in a Caribbean populated by the likes of Norman Manley, Eric Williams, Cheddi Jagan, Grantley Adams and CLR James; Frank Worrell and Garfield Sobers; Arthur Lewis; Vidia Naipual and Roger Mais; Fidel Castro and Che Guevara, and the ghost of Marcus Garvey; moreover in a world populated by the likes of Nehru, Nasser, Nkrumah and Nyerere, Tito, Sukharno and Mao Zedong.

A debate was raging over what form the West Indies Federation should take and what economic policies it should follow...The burning issues of debate were West Indian integration and identity, imperialism, decolonization, racism, socialism, democracy, mass party and economic development. There was a widespread sense that the emerging postcolonial order was in crisis. The question was – what course should national independence take?

I wish to suggest that Norman consistently interrogated this question for his entire adult life, for the postcolonial order is still in crisis. I shall return to this later. But let us continue with his narrative:

On residence at Taylor Hall I was surrounded by Trinbagonians, Guyanese, Bajans, Antiguans and students from the other islands. The air was vibrating to the sound of Pan and enriched with the smell of Roti – sounds and smells that were to me new, unfamiliar,
even exotic ... Looking back, I can see that I was in the process of being transformed from a Jamaican nationalist into a Caribbean regionalist ... This was the ambience in which CLR James came to deliver one in a series of Open Lectures.\textsuperscript{16}

I was a first year student, an impressionable youth, and the experience was unforgettable ... 'The great artist', James said, 'is universal because he is national' – rooted in his or her society and reflecting and relating to the social forces of their time and place ... Years later, as a graduate student in London, I was part of CLR James' study group that met every week at his house in London to sit at his feet – intellectually and even literally ... Individuals from the James Study Group were to develop ideas, scholarship and activism that influenced the course of development in the English speaking Caribbean in the early post-colonial years.\textsuperscript{17}

To this I wish to add his relationship in London with John La Rose and other Caribbean literary and artistic figures, which helped to connect him with the work of people like Edward Kamau Brathwaite and Stanley French and the Caribbean Artists Movement in London.\textsuperscript{18}

So emerged a young intellectual named Norman Girvan: an intellectual in the sense that George Lamming has so often defined and reminded us: that is, one who is in the service of elucidating our own reality in order to transform it in the interest of the ordinary men and women of the Caribbean.

I think that we can now situate Norman’s contribution as one of the finest sons of Jamaica and the Caribbean. It explains his work in academia and in politics, both formal and informal. I will not describe his enormous body of works and how his life progressed – in his own words how ‘One Thing Led to Another: influences on my choices of subject and approach’\textsuperscript{19} - but simply to connect what I believe were his consistent sense of ethics and aesthetics to these works.

\textit{Walking the Talk}

Norman's commitment to Independent Thought naturally led him to being part of the New World Group and Chair of its Jamaica branch. It led him to study and write about the exploitation of mineral resources in Jamaica, Chile and Trinidad and Tobago; and to identify the role of transnational capital in this process of exploitation. It situated him within the 'plantation school' of economists who so excited my generation of students of...
economics: the school who seemed, like our great West Indian bowling attacks – Ramadhin and Valentine, Hall and Griffith, Roberts and Holding, Walsh and Ambrose – to hunt in pairs.

I refer to (Havelock) Brewster and (CY) Thomas; (Alistair) McIntyre and Watson; (Norman) Girvan and (Owen) Jefferson; and of course (Lloyd) Best and (Kari) Levitt. (George) Beckford, perhaps like Malcolm Marshall, was always partnered with the other greats but not always consistently paired with one. This pursuit of Independent Thought also took him outside of the region: it opened him to the realities of Latin America and to its Open Veins. It also took him to Africa where he worked with Samir Amin at the UN’s African Institute for Development and Planning, located in Dakar, Senegal. It also led him to doing considerable research with Guyanese political economist Maurice Odle on technology transfer and MNCs – the first in a regional study and later at the UN Centre on Transnational Corporations.

Norman walked the talk of commitment to Caribbean integration. His entire teaching life was at the University of the West Indies. And it didn't matter which campus – he started and ended at St Augustine so, my Jamaican friends, Mona was but an interlude! He founded, together with GBeck, and led the seminal work of the Association of Caribbean Economists (ACE), an organization which Judith Wedderburn nurtured so carefully. Then, in 2000 he moved to the position of Secretary General of the Association of Caribbean States. This was at a critical moment in Latin American politics (Hugo Chavez had only just been elected President of Venezuela and Lula started his Presidency in 2003, and these ushered in an era of the Left taking office in Latin America). The work at the ACS was consistent with Norman’s vision of the Grand Caribbean as was his role as Special Envoy of the Secretary General of the United Nations in the Venezuela–Guyana border dispute. Latterly, he produced a formidable work on a roadmap for, and the imperative of implementing, the Caribbean Single Market and Economy.

The requirement of our radical intellectuals to walk the talk was evident throughout Norman’s life: from his work with the New World Group and Abeng in the 1960s and early 1970s, to a sense of duty to contribute to the - albeit fleeting - opportunity of shifting the development agenda provided by the Michael Manley government, whether through the Jamaican People’s Plan (with Mikey Whitter and GBeck) or as Head of the National Planning Agency.
Freed of the need to be in a formal institution, the last decade of Norman’s life was perhaps the period of greatest activism. He was a founding member and Chair of the Cropper Foundation; and a Board member of the South Centre working with colleagues on sustainable development. He led various campaigns in solidarity with Haiti: to provide support in the aftermath of the earthquake and in the movement for self-determination; against imperial intervention in the form of both MINUSTAH and so-called post-earthquake reconstruction driven by forces outside of Haiti. And, in the months just before his accident, Norman led the regional movement against the abomination of the Dominican Republic’s decision to make tens of thousands of Haitian descendents in the country stateless. It was his way of saying, in the words of the calypso bard, David Rudder, ‘Haiti, we’re sorry’.

This activism was seen at its brilliant best in his campaign to initiate debate and educate Caribbean citizens, mobilize civil society, and influence governments on the so-called Economic Partnership Agreement between Cariforum and the European Union. He suffered many a dogmatic attack against him for pursuing this campaign, but he pursued what he knew to be right and intellectually honest, consistent with his ethical position of Caribbean integration and sovereignty based on Independent Thought. He will, I am sure be vindicated by time.

This commitment to challenge the orthodoxy was naturally expressed in his solidarity with the revolutionary processes in Cuba and Venezuela. And, as with all revolutionary solidarity, it was mutual and repaid by both Venezuela and Cuba in the last month of Norman’s life when he was in a moment of need.

The influence of CLR James was also evident in Norman’s unbelievable discipline (he always produced completed papers and lectures; issued and then replied immediately to emails, while chastising those like me who didn not) and in the commitment to propagating ideas through a newspaper: in the early days it was literally paper – New World Quarterly and Abeng; and then, quite remarkably for one of his generation, through the internet: a magnificent website, www.normangirvaninfo; regular blogs; thousands of email exchanges; and the weekly e-newsletter 1804 CaribVoices. He saw the importance of nurturing a new generation and he did not just work with graduate students, but assisted in developing them into activists by lecturing and speaking all over the region whenever invited, traveling tirelessly, and producing
numerous addresses and papers. It was indeed, the ‘library of dreams’ of which the poet spoke.

In all of Norman’s work in the past decade he has, with all his tremendous intellectual capacity, critiqued the present neo-liberal capitalist paradigm and its deleterious effects on Caribbean sovereignty and the welfare of the ordinary men and women of the region. This is why I say that he was New World till the very end. But he makes the point best:

My point is that the New World mission of intellectual decolonization is more relevant than ever because intellectual colonization is alive and well in Mona and St. Augustine and Kingston and Port of Spain. The methods of intellectual colonization are the conditionalities of the international lending agencies and donor countries, their financial surveillance, their technical reports on our educational system and our health care system and our agricultural policy and our public sector reform. The methods are the daily bombardment from the global media, it is scholarships and fellowships and travel grants that do us the favour of assimilating their worldview, and it is consultancies given to scholars where they define the terms and we do the work ...

Are we setting the agenda? Are we questioning the concepts that are handed to us and adapting them to fit our history and culture and cosmologies and inventing others when none of them fit? ... So the fact that the world has changed since the 1960's does not mean that it has not also remained the same. We have a different world from the world of New World but it is in many respects the old world that New World opposed.20

Thank you, Norman Girvan, one of the most fertile minds of our academy, friend of the region’s working people and poor, comrade of our social movements, fighter and believer in social justice, one who knew that another world is not only necessary but possible, mentor to a new generation of activists. And, above all, like all true revolutionaries concerned about humanity, Norman was simply a wonderful, wonderful human being!

Thank you Jasmine, Alexander, Alatashe and Ramon for sharing him with us.

Norman, you have, in the poet’s words ‘pecked open the honeycombs: a library of dreams’. You have ‘opened that stone, like a seed’ and the next generation is, I assure you, ‘waiting for the fist, and the fire’.
I end with the words of another legendary Caribbean poet, Martin Carter:21

Dear Comrade
If it must be
you speak no more with me
nor smile no more with me
nor march no more with me
then let me take
a patience and a calm
for even now the greener leaf explodes
sun brightens stone
and all the rivers burn
now from the mourning vanguard moving on
dear comrade I salute you and say
death must not find us thinking that we die

Walk Good, my friend!

Mr David Abdullah, General Secretary,
Oilfield Workers’ Trade Union, Trinidad and Tobago

A LIFE OF (GLOBAL) MEANING

This tribute was originally published on 1st May 2014 on the blog of the Sheffield Political Economy Research Institute (SPERI).22

Life has a way of presenting opportunities when we least expect. A dear friend’s invitation to visit the St Augustine Campus of The University of the West Indies in February 2008 gave me the unexpected opportunity, and lasting memory, of meeting Norman Girvan.23

I was introduced to Professor Girvan while gathering for a small intimate dinner. My host kindly explained to him that I worked on China and Asia, and had worked for the Canadian International Development Agency (CIDA), including in Beijing. Professor Girvan smiled warmly and introduced himself simply as a political economist, with wide-ranging interests in international development.

He told me of his interest in China – of its role in the great political movements of the twentieth century. We talked about China’s global rise, its dramatic and impressive development over three decades. Professor Girvan felt that China’s rise presented an
opportunity to the countries of the South. He noted that China (along with Brazil and India) was providing growing assistance across the South: that social, cultural, physical infrastructure, and industrial projects were being supported, as well as scholarships, and assistance in education and health services. He believed that the support from these providers was not conditioned on the adoption of the policies favoured by Washington-based financial institutions, and not coordinated with the programmes of the Northern donors. He hoped that help from China would increase the policy space for the South, and its room to manoeuvre within the established global arrangements.

Professor Girvan recounted in particular a proposal for the islands of the Caribbean to jointly share Embassy offices in Beijing so that these small states could maximise their collective (regional) leverage in their dealings with a large China. But, in the end, the governments each went with their own small representative offices.

It was only later that I came to understand Norman Girvan’s immense contributions to the political economy of the South. To the cause of Caribbean development, and the Global South. Who he was. A giant among the thinkers of the modern Caribbean. His pivotal role in the 1970s. That he was one of the key thinkers behind the bauxite cartel movement in the Caribbean in the 1970s. His prominence in Michael Manley’s Jamaica. His role in championing regional collaboration among the newly independent countries of the Caribbean, and with Latin America and Africa. His work at the UN in the 1980s, including its then newly established Centre on Transnational Corporations. His continuing work, through the years, at the University of the West Indies, in various regional cooperation initiatives, and at The South Centre.

Only afterwards did it dawn on me how Professor Girvan must have been thinking about China in a very complex way. That China’s rise, and that of the other so-called emerging economies, Brazil and India, did offer new opportunities to the South. But that China would need to be - or at least should be - mindful of not repeating past patterns. For his doctoral thesis at the LSE, Girvan found that Jamaica had experienced a growth boom in the 1960s due largely to investment in the bauxite industry, but he concluded that the growth was not self-sustaining because the required structural changes in the economy did not take place. He attributed this outcome, in part, to the effects of foreign-owned institutions in the economy, particularly in the bauxite industry and the financial
sector, and to the pattern of public expenditure financed by foreign loans (he later suggested that domestic politics also played a role in defining the policy of the era). As we stood and talked that night in February 2008, Chinese money was flowing into Jamaica’s bauxite industry. Girvan must have been wondering about the outcome this time around.

More recently, I have learned that, back in the early 1980s, the Chinese translated and published the writing of Norman Girvan and Richard Bernal on Jamaica and the IMF during that turbulent period at the start of China’s now four-decade road of market reform and modernisation.24 It is interesting to ponder what lessons Peking drew from Girvan and Bernal’s reflections on Jamaica’s two failed IMF programmes, as the PRC prepared, back then, to assume the seat of ‘China’ on the Executive Board of the IMF. Indeed, what thoughts continue to resonate to this day in the thinking of the senior officials of the People’s Bank, especially as my own research has uncovered that Chinese central bank officials have been calling since the late 1990s for reforms of the IMF so as better to reflect developing country needs and interests, and highlighting the supposed ‘irrationalities of the dollar-centered international reserve system’. The PRC only borrowed twice from the IMF in the early 1980s, repaid the loans, and did not borrow again from the Fund (China borrowed 450 million and 600 million SDRs from the IMF’s General Reserve Account in March 1981 and November 1986).

Coming back to the present, and as time goes by, what I remember most was Norman Girvan’s kindness, and then his intelligence, and hopefulness. The world today seems very different from that of Norman Girvan’s time. But his example reminds us that, by addressing the great issues of society, the most vexing problems that defy easy and quick solutions, it is possible to make contributions that transcend the temporary and the transitory. Norman Girvan’s contributions will resonate as long as developing countries, and the small states of the Caribbean, continue to strive for their just development.

To paraphrase a passage from Norman Girvan: We can chart our future if we know our past; we can see further than those who came before if we stand on their shoulders.

*Dr Gregory Chin, Associate Professor of Political Science, York University, Toronto, Canada*
ONE THING DID LEAD TO ANOTHER

I was introduced to the work of Professor Norman Girvan in the fall semester of 2005 when I began studies for a Master's degree in Political Science at Brooklyn College of the City University of New York. Before then, I had never taken any classes which specifically dealt with Caribbean political thought or even development for that matter. So, as the lecturer, Dr Judith Duncker spoke about Caribbean dependency theory, I felt as if that theory was meant to find me and vice versa. It is strange to speak of a development theory this way, but as I sought to find - or better yet, position myself - in political thought, I knew that I had discovered my worldview. One’s worldview can change, but the work of Professor Girvan struck a deeper cord within me, and I read up as much as I could on his work. My Master’s thesis thus looked at the Mercado Común del Sur (MERCOSUR) at a time when Venezuela had become a member of the bloc; and this is how one thing led to another.

After this, I found myself back in Trinidad, starting a PhD at the Institute for Gender and Development Studies (IGDS). I wanted to look at women and political development in the Caribbean. In 2009, as time came to truly decide on a thesis research topic, I looked at the political situation in Argentina first. Cristina Fernández de Kirchner had been elected President, but as I looked deeper at the region, Venezuela not just piqued, but rather stole, my interest, representing as it did a Revolution in which the impact on poor women was unquestionable.

As we sat in class discussing our topics, Professor Jane Parpart wondered aloud about Professor Girvan. I remember interrupting her with a loud ‘What? Where is he?’ ‘He is right next door,’ she stated, ‘in IIR.’ Then, because of my interest in Venezuela and the Bolivarian Revolution, she stated: ‘Maybe we can see if he can be your supervisor.’ I smiled broadly but nervously because I was convinced that he was too renowned a man to want to work with me, but I remained hopeful. When Professor Parpart reported to me later that he was indeed considering being my PhD supervisor but wanted to meet me first, I panicked. ‘No way would this work out’, I said to myself. But this is how one thing led another.

A Father Figure

Professor Girvan would always say to me that he was not a ‘gender scholar’. I would always laugh because even though I studied
gender, due to his natural ability to create connections based on solid epistemological foundations, he would often help me to complicate and then further unravel the gendered underpinnings of my work. In early 2010, the institutional support in Venezuela for my first trip there, scheduled for April of that year, fell through. I was working at an IGDS conference and Professor Girvan called me to discuss my next steps. The conversation was a hard one as I declared that I would visit Venezuela anyway with or without institutional support. While he did not agree, he stood by me and when I returned after a preliminary three week trip, I could tell that our relationship had changed. He knew that I was committed to my research, to my PhD and to working with him; and at this point I knew that I had a strong supporter in my corner.

My respect for him could only grow as I began to see him as a mentor and a father figure. When I fell short in my work, he was never afraid to let me know. When I did well, he did the same and was proud. I think that in a way Professor Girvan saw me as greater than I see myself. He saw in me potential and brilliance even as I would sit in his office with a half-written thesis chapter, questioning my very ability to do a PhD, let alone one on President Hugo Chávez, the Bolivarian Revolution and the Bolivarian Republic of Venezuela. Even though I did not speak Spanish and had to enroll in classes at the Venezuelan Embassy in Trinidad, he still supported me. He was excited about my work. He was excited of the potential and we would often discuss this and Venezuelan politics during our scheduled meetings and when we would have lunch at ‘Wings’, a casual East Indian Restaurant close to the University. We would talk about other things too: life, family, cricket, his many trips and the articles that he had recently completed.

I had dinner with Professor Girvan, his family and three other guests last November. He easily included me in conversation with his family and his guests, all of whom were renowned scholars; and after a marvelous dinner prepared by his wife and son, I chatted with his wife and I truly began to appreciate him in a different way. He was kind and genuine and loved his family. Professor Norman Girvan, whose work I had only read about in 2005, was all the more real to me eight years later. I admired him and I felt appreciative that he would take the time from his ‘retirement’ to mentor and share his wealth of knowledge with me.

When President Hugo Chávez passed away on March 5th, 2013, he called me for a quick chat. He was at the residence of the
Venezuelan Ambassador to Trinidad and Tobago, Her Excellency Coromoto Godoy. Earlier, we had all been at an IGDS event in which the Ambassador, introduced by Professor Girvan, gave the keynote speech. The event ended close to 5pm and by the time I arrived at the Venezuelan Embassy around 6pm for my bi-weekly Spanish class, word spread that Chávez had passed away. Classes were suspended and I quickly drove home. I was surprised that Professor Girvan would call me. I figured that he would be busy speaking to the media, but as a great teacher he understood that I had dedicated three years to studying Chávez. I think he was one of the few persons who understood how this had and would affect me and how deep a loss I felt.

Throughout December 2013, Professor Girvan and I pored over my thesis page by page. When we could not meet face to face, we would have Skype meetings. Often, I would be exhausted going through my work - my own words that I had written and often re-written - but he would never tire and this would push me to get the work done. I could not let him down. I would not let him down. We spoke on December 30th 2013. At the end of the conversation, I realised that I would not have the chance to speak to him again until the new year so I took the opportunity to not only wish him a 'Happy New Year’, but to thank him for all his support. I told him that I was very appreciative and while I hoped to finish and submit my thesis early in 2014, I hoped to continue to work with him.

The New Year Came...

It is hard to put into words the impact that Professor Girvan has had on my life, and not just from an academic or strictly theoretical standpoint. He was my teacher. He was my supporter. He was my defender (especially when the defence of my work in research seminars did not go as planned). He was that person who made me feel that my work would make a difference. He was that person that made me realize my own potential. He was that person who has brought me to a 300 page thesis and now that I am ready to officially submit it to the University, I want him to be here: not just for me, but for his wife and children; for the world.

I believe Professor Girvan to be one of the greatest intellectual minds of the Caribbean and Latin American regions and I know many will mourn him. I mourn him, but I also feel honoured that he chose me. He chose to work with me when I did not have a clear plan but only a conviction or an unswerving belief in revolution, in
Hugo Chávez, in Caribbean political economy, in knowledge and power in the Global South, Caribbean integration, and, of course, in dependency theory (which I argued with him about with regard to my wanting to include it in my thesis). Speaking of himself in his 2007 essay ‘One Thing Led to Another,’ on which this tribute is based, he stated, ‘I do not see how thinking and informed people of today can fail to address these issues; or at least can fail to take account of them in the work that they do’. Maybe he saw this in me; that I was attempting to address these issues and would continue to do so. I am unsure, but I sure hope so, because this is my plan.

One thing really did lead to another, and I worked with a man whose work I read, whose theories I critically analysed and who, after all was said and done, became my teacher. He will always be my teacher. There is so much he has written that I am yet to get my hands on. But as long as I write, the work of Professor Girvan will continue. I will never forget him and while my heart breaks, I hope he knew of the tremendous respect, admiration and love I have for him. So, this is how one thing led to another and I am proud to say that I am a student of Professor Norman Girvan and I will miss him greatly.

Ms Aleah N. Ranjitsingh, Doctoral Candidate, Institute for Gender and Development Studies, UWI St Augustine

A TIMELESS THINKER AND ACTIVIST

I’ve never met anyone like Professor Girvan before. I was over the moon when Norman accepted the invitation to join my PhD advisory committee towards the end of 2011. I was (and still am) a PhD student in the Institute for Gender and Development Studies (IGDS). My research focuses on unpicking the dynamics of power in different Caribbean food complexes, so I was looking for a hyper-creative and critical political economist that would challenge my work and push me beyond my current thinking.

He exceeded those criteria on so many levels, not only in terms of intellectual support and wisdom, but also in the warmth of his spirit and the passion he inspires for social justice. His critical engagement and interestedness knew no bounds. As with the study of the Caribbean, Prof’s work dealt with the deep roots of unjust paths that have led to the present day and are still shaping us, but he was always also so modern. A timeless thinker and activist.
Norman, both in his work and in person, exuded contemporariness, interweaving a fascination with culture, history and political economy, and passionately assuming social causes, supporting social movements for change across the Caribbean, Latin America and beyond.

His work and efforts reached across cultures and generations. He had a voracious appetite for illuminating and fighting against injustices, revealing historical power relations and understanding the subtle ironies of deeply embedded asymmetries of power that shape the society in which we live. As a PhD student, I cherished his ability to cut a clear path through the theoretical tangles I found myself in, to pull out the key threads, to turn my thinking on its head and help me navigate a way through complex and often confusing issues. And all of this always came with kind words of encouragement, guidance, enthusiasm and laughter.

After a meeting with Prof, suddenly everything would seem to fit and make sense again once more. I always avidly awaited his comments on chapter drafts and the way he would slice through a cacophony of concepts and theories in a way that illuminated the way forward. He always continued to work at the forefront of the field – and he had many fields - pushing the boundaries and his passion for the importance of culture to political economy.

I think that it speaks volumes about Norman's interdisciplinary nimbleness that two of his last PhD students were from the gender department. It never failed to amaze me how easily Prof could pick up and play with feminist and post-structural concepts. He really was a timeless – and, in many ways, boundaryless - thinker. The positivity, and laughter that you could often hear emanating from his office was an inspiration. I only wish that there had been more time to continue building a relationship with him and that I could have got to know him even better. His words and spirit will always remain an inspiration and will continue to guide me. Thanks for everything Prof. Our thoughts are with your family.

Ms Merisa S. Thompson, Doctoral Candidate, Institute for Gender and Development Studies, UWI St Augustine

RESOLUTION OF THE ASSOCIATION OF CARIBBEAN STATES

The Association of Caribbean States is honoured to join in this celebration of the life of Professor Norman Girvan and to present his family with the Resolution of Mourning which was agreed upon
by the Heads of State and Government of the ACS at the recently concluded Sixth Summit.

I would like to note that the Heads, in their address, acknowledged, lauded and expressed their deep appreciation for the life, work and legacy of Professor Girvan, and particularly his contribution to the ACS during his tenure as Secretary General.

The Staff at the Secretariat also remembers Professor Girvan as a generous, dedicated Secretary General, who never missed an opportunity to uphold and promote the Association. He would be happy to know that today; the organization in its 20th year continues to advance.

I am privileged to read the Resolution...

SIXTH SUMMIT OF HEADS OF STATE AND/OR GOVERNMENT OF THE STATES, COUNTRIES AND TERRITORIES OF THE ASSOCIATION OF CARIBBEAN STATES

Mérida, Yucatán, Mexico

April 30, 2014

RESOLUTION OF MOURNING on the passing of Former Secretary General of the ACS, Professor Norman Girvan on April 9th, 2014

The Member States and Associate Members of the Association of Caribbean States:

Expressing their great sadness at the passing of Professor Norman Girvan on Wednesday 9th April, 2014;

Recalling with pride that Dr. Girvan was the Second Secretary General of the Association of Caribbean States, ACS, and that his stewardship fostered concerted action in the areas of vital interest to the Greater Caribbean, thus making invaluable contributions to the process of integration in the Caribbean;

Endorsing that he was an outstanding dignitary, whose human qualities made him an exemplar of excellence and dedication both in the academic and professional fields;
Celebrate the memory of Dr. Girvan and express their:

- Condolences and solidarity with his family members; and
- Commitment to continue his legacy, and to reinforce its efforts towards the strengthening of the Association of Caribbean States.

Mr Julio Orozco,

on behalf of the Association of Caribbean States

NOTES


2 Taken from William Shakespeare, *The Tragedy of Julius Caesar*, (5.5.78-80).


8 Eric Williams, *The Economics of Nationhood* (Trinidad and Tobago, Office of the Premier, 1959).

9 See http://1804caribvoices.org/


Rex Nettleford, Closing Keynote Lecture from the first conference of the Association of Caribbean Economists, Mona, Jamaica, July 1987.


Norman Girvan, ‘Remembering CLR James’, Unpublished talk given at the seminar Remembering CLR James, Department of Behavioural Sciences, The University of the West Indies, St. Augustine, 2000.


Girvan, ‘One Thing Led to Another’.

Girvan, ‘New World and its Critics’.

Martin Carter, ‘Death of a Comrade’.

See http://speri.dept.shef.ac.uk/2014/05/01/life-global-meaning-memory-norman-girvan/

The purpose of the visit was to give a lecture entitled ‘In the Shadow of Great Power-Emerging Power Rivalry: Rising China and the Caribbean Region’. See http://sta.uwi.edu/news/ecalendar/event.asp?id=278