

The Caribbean Basin is the birthplace of the multinational, global supply chains and the intertwining of trade, migration and finance to produce the modern global economy. As Sidney Mintz has pointed out, it was also the site of the development of a technological paradigm, one based on the search for the automaton: the tireless, endless worker, divorced from concerns other than a total commitment to the development of the economy. We have also generated our own silences, consuming silences that we have given the innocuous term of monoculture.

Migration

However, the racial, gendered and class-based theory of value: human worth and material wealth that informs our daily existence, has given rise to a unique form of resistances. We have faced the unmasked absurdity of modern theories of affect, wealth and geography in our migration experience, where we have had to come to terms with the cognitive dissonance of our knowledge and background versus the perception of others. The belief that we live cradled in hammocks, producing nothing, when in fact we have helped to build both South and North, East and West. As a translator, I confront these difficult and contextual stories every day, and I hope the Caribbean experience will help to open our minds to the a new approach to integrated public policy.

International Political Economy is a science of change. And we are confronted with a massive geopolitical shift in which, among other things, the United States of America along with sympathetic national elites, are using regimes of drugs, arms, animal and human trading, tax evasion to concentrate wealth in the Americas as a rampart against the advance of the BRICS and the wider Global South. The Caribbean finds itself being torn from its traditional stance of non-violence by a teleological pseudo-religious discourse of democracy and development, supported by international media and global governance agencies that often dictate our policy and our politics.

In this era of post-truth, the intemperate accounting approach gets to the heart of the matter: what is value? It recognizes the difference between risk and uncertainty, the latter being the creation of conditions that inevitably produce reducing returns, and the destruction of structures that can produce wealth in the future. It asks us to take our own place in the debate around the Anthropocene and posthumanism by speaking for the indentured labourer, the enslaved worker, the debt peon, the sharecropper, and yes, the plantation owner and slave trader, on what constitutes wealth and value.

It asks us to move beyond terms such as sustainable development, hegemony and capital to ask ourselves how we define wealth and wellbeing. The Caribbean has been the source of solutions to these questions before. However, what we are seeking with the intemperate accounting approach is not a single rural-urban solution as per Sir Arthur Lewis, but a recognition of our own globalization as South-South nations, i.e. people who have emerged from migrations from the South to the South. The answers to these questions are therefore not only national in frame, and must be presented as options that leave space for choices and dreams and difference.

This deliberation however is based on our key current concerns: security, diversification and governance. In altering our calculation of wealth and our definition of value, the intermate approach allows us to walk away from the grasping development discourse whose only refuge is robots, universal basic income and the death of the university. Calculating wealth and production by including the contribution our land and sea environments make to global sustainability unleashes the potential of the term sustainable development to include a mobile, infrastructure-poor economic and political foundation. It does something else, in that it introduces a new ethics of wealth conservation that is the solution we have been seeking in terms of reparations, state capitalism and even migration. Our migration has been driven by the silences in capitalist and Marxist theories of value. We have been torn from our territories because the land and its services were held to be of no value. If we understand that reparations is the development of a system of understandings and accountings that make enslavement and exploitation difficult and anti-systemic, then an approach which includes our collective wellbeing, our culture, our food, medicine and agriculture in the calculation of wealth is surely a better option than the next monoculture of migration or marijuana.

Presentation of Equation and Collection Process.

Presentation of authors