

Luther in de DDR ~ Van reformator tot revolutionair



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DDR-postzegels van Luther uit 1983

Hoe viert een socialistische regering een reformator die ze tientallen jaren heeft verketterd? De DDR deed daar in 1983 niet moeilijk over en propageerde van de ene op de andere dag een 'marxistisch Lutherbeeld'.

Het jubileum van de Reformatie wordt in Duitsland in 2017 groot gevierd. Vanuit de hele wereld komen mensen naar Duitsland om te wandelen in de voetsporen van Maarten Luther: in Erfurt, waar hij studeerde, in Wittenberg, waar hij als theologieprofessor carrière maakte, of op de Wartburg bij Eisenach, waar de vervolgte reformator onder de schuilnaam 'Junker Jörg' de bijbel in het Duits vertaalde.

Het is niet de eerste keer in de Duitse naoorlogse geschiedenis dat er een jubileum aan de reformator wordt gewijd. Ook in 1983 was er een groot Lutherjaar - in de DDR. Achter het ijzeren gordijn werd de 500e verjaardag van de in 1483 geboren Luther uitgebreid gevierd met speciale kerkdiensten, grote bijeenkomsten en internationale hoogwaardigheidsbekleders.

Dat lijkt merkwaardig - religie gold in de Oost-Duitse arbeiders- en boerenstaat tenslotte als 'opium voor het volk', zoals Karl Marx het had geformuleerd, en er heerste een agressief atheïsme. Sinds de oprichting van de DDR in 1949 waren christenen tientallen jaren lang gediscrimineerd als "reactionair". Het regime in

Oost-Berlijn zette de kerken als “tegenstanders van de socialistische opbouw” voortdurend onder druk. De veiligheidsdienst de Stasi hield kerkgemeenten in de gaten en christenen die hun geloof openbaar beleden konden vaak geen carrière maken of mochten niet studeren.

‘Reactionaire knecht van de Duitse vorsten’

Maar in de jaren zeventig werd de situatie voor de kerken in de DDR beter. Dat kwam mede door de zelfmoord van de evangelische dominee Oskar Brüsewitz. In augustus 1976 demonstreerde hij in de Oost-Duitse stad Zeitz op straat tegen de onderdrukking van christenen door de staat. Hij overgoot zich met benzine en stak zichzelf aan. Later overleed hij aan zijn verwondingen.

Het ‘signaal van Zeitz’ dwong de Oost-Duitse regering haar starre houding aan te passen. Tijdens een toptoverleg in 1978 werden DDR-leider Erich Honecker en de kerken het eens over een vreedzaam naast elkaar bestaan van kerk en staat. En ze besloten het naderende Lutherjaar groot te vieren. Voor de kerken was het jubileum een mogelijkheid zichzelf te profileren. De SED, de communistische partij die het in de DDR voor het zeggen had, hoopte op een verbetering van het DDR-imago in het buitenland – en op financieel gewin door deviezen uit het Westen, vooral van bezoekers uit de Verenigde Staten.

Er was alleen een probleem. Tot dan toe had de DDR-leiding Luther ideologisch bestreden. Socialistische scherpslijpers hadden de reformator als reactionaire “knecht” van de Duitse vorsten gebrandmerkt, omdat deze vorsten hem hadden beschermd toen hij zijn stellingen openbaar had gemaakt. Bovendien gold Luther in de DDR decennia lang als “doodgraver van de revolutie”, omdat hij zich openlijk tegen de opstandige boeren had uitgesproken.

Marxistisch Lutherbeeld

Hoe viert een socialistische regering een reformator die ze tientallen jaren heeft verketterd? Met behulp van een historisch-politieke draai van 180 graden. Ineens propageerde de DDR-leiding een “marxistisch Lutherbeeld”. Oost-Duitse historici lieten zich voor het karretje van de staat spannen en vierden in een officiële stellingname “de persoonlijke inzet van Luther voor de ontwikkeling van de vroeg-burgerlijke revolutie”. De vroege reformatie was “een zeer brede, qua klassen heterogene, alle volksslagen omvattende beweging van revolutionaire omvorming” geweest, aldus de wetenschappers. Luther werd min of meer in een nacht van reformator tot revolutionair.

Van Rostock tot Karl-Marx-Stadt (het huidige Chemnitz) verspreidden musea, universiteiten en hogescholen het nieuwe Lutherbeeld in tentoonstellingen, voordrachten en concerten. Oost-Duitse uitgevers publiceerden rond de honderd boeken, LP's en fotoalbums ter gelegenheid van het jubileum. Op de staatszender werd een vijfdelige Lutherserie uitgezonden en de DDR-post kwam met speciale postzegels met daarop het gezicht van de reformator.

Voorzitter van het Luther-comité was Erich Honecker in hoogst eigen persoon. Hij hoopte op internationaal aanzien. Oost-Duitse bedrijven moesten op grote schaal Luthersouvenirs produceren en de Wartburg bij Eisenach werd grondig gerenoveerd. Hier vond op 4 mei 1983 de grote eredienst voor de reformator plaats. Het was de eerste gebeurtenis die in West- en Oost-Duitsland tegelijkertijd live op tv was te zien.

Burgerrechten- en vredesactivisten

De stad onder de burcht was hermetisch afgesloten. Kort voor de feestelijkheden had de veiligheidsdienst uit voorzorg veertig regime-kritische jongeren uit Eisenach in een sporthal opgesloten. Bij de eredienst waren onder anderen de burgemeester van West-Berlijn Richard von Weizsäcker, talrijke diplomaten en meer dan 50 internationale journalisten aanwezig.

De dienst vormde de opmaat tot verschillende regionale Kirchentage in het hele land. Daar kwamen niet alleen religieuze onderwerpen, maar ook maatschappelijke problemen ter sprake. Vredesactivisten en mensen uit de burgerrechtenbewegingen uit de hele DDR gebruikten de bijeenkomsten om met elkaar van gedachten te wisselen en contacten te leggen.

Sommige deelnemers aan de Kirchentag in Wittenberg smeedden voor het oog van de wereld een zwaard om tot ploegschaar - en creëerden daarmee een symbool voor de sterker wordende DDR-burgerrechtenbeweging. De theoloog Axel Noack concludeert: "Zo werd het Lutherjaar 1983, heel anders dan de partij bedoeld had, ook een belangrijke stap op weg naar het einde van de DDR."

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waaraan hij werkt heeft als titel *‘Die Kriegsverbrecherlobby. Offene und verdeckte Hilfe aus der Bundesrepublik Deutschland für Herbert Kappler und die ‚Vier von Breda‘ (1949-1989)‘*. Het gaat daarbij om volgende vragen: op welke manier zetten de opeenvolgende bondsregeringen zich in voor de laatste oorlogsmisdadigers die in West-Europese gevangenissen vastzaten? Welke concrete invloed hadden de West-Duitse netwerken die de gevangenen steunden op deze inzet? En hoe verliep de wisselwerking tussen de overheidsinstanties in Bonn en deze lobby? Bohrs project wordt begeleid door prof. dr. Petra Terhoeven (Göttingen) en prof. dr. Martin Baumeister (München/Rom).

Felix Bohr is geboren en getogen in Trier en studeerde Geschiedenis en Katholieke Theologie in Berlijn en Rome. Hij werkte onder meer als redacteur voor weekblad Der Spiegel in Hamburg, waarvoor hij over contemporaine geschiedenis schreef.

Wetenschappelijke publicaties

- Lobby eines Kriegsverbrechers, Offizielle und „stille“ Hilfe aus der Bundesrepublik Deutschland für den Häftling Herbert Kappler, in: Quellen und Forschungen aus italienischen Archiven und Bibliotheken (QFIAB) 90 (2010), S. 415-436.
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Duitsland Instituut: <https://duitslandinstituut.nl/>

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wetenschap en maatschappij en initieert en stimuleert Nederlands-Duitse netwerken en uitwisselingen.

Great Lakes Of Africa ~ From Problems To Solutions



“People are the problem, People are the solution”
the keynote speaker’s concluding words at the first [*Great Lakes of Africa Conference*](#) held in Uganda in May 2017, generated a flurry of nods and agreements. Entebbe hosted over three hundred delegates at the shores of Lake Victoria,

to discuss sustainable solutions for the pressing problems of the African Great Lakes. Spanning across 11 countries (Burundi, Democratic Republic of Congo, Ethiopia, Kenya, Malawi, Mozambique, Rwanda, South Sudan, Tanzania, Uganda, and Zambia), the African Great Lakes region is large and indispensable as it provides livelihoods to millions. It was interesting to see a variety of stakeholders, including government leaders, regional and basin authorities, inter-governmental organizations, development and funding agencies, non-governmental organizations, community groups and the private sector come together to discuss challenges and solutions for this special region. Presentations made by delegates resounded the problems of pollution, over extraction of natural resources, pressure on natural resources, changes in land use and need for further research in many areas. For me, it echoed some of my thoughts on what I have observed in the Lake Chilwa Basin in southern Malawi. Lake Chilwa, although a smaller lake compared to the giants such as Lake Victoria and Lake Tanganyika, is very important for the millions that live in its basin. And indeed, I have also seen in the Lake Chilwa Basin that people are the cause of its problems and certainly, they are the solution too.

Why people are the problem comes to light when one looks at anthropogenic causes of Lake Basin changes. They include watershed deforestation causing

sedimentation in lakes, over abstraction of water for irrigation leading to lowered water levels of lakes, poor solid and sewage waste management leading to eutrophication, use of toxic chemical for agriculture in lake basins and competing land uses leading to reduced land for conservation. Several examples were presented including the case of Kenya's Lake Turkana which is renowned as the world's largest desert lake. Hydropower development and large-scale irrigation plantations have depleted river inflow into the lake. As a result, the lake level has already fallen two metres, and the local fishing industry has taken a toll. It was chilling to hear at the conference that this lake has been likened to "an African Aral Sea in the making". Nearby, at Lake Victoria, which employs over 1 million people, over the years, impacts of eutrophication and climate change, are threatening its critical ecosystem services. While, Lake Tanganyika has experienced various ecological changes including lake warming and heavy pressure on various fisheries resources. Lake Malawi is also no exception, where degraded habitats, declining fish stocks and agriculture runoff into the lake all threaten livelihoods of those depending on this lake. Almost all presenters accepted that rapid population growth in the region puts tremendous pressure on the natural resources in the ecosystems. Some called for an integrated approach, where women's needs especially that of family planning should be considered and population numbers managed.

The flip side of the coin is how people become the solution in the Great Lakes region. This was narrated by many presenters with examples of success stories across the great lakes region, which was inspirational. I listened to presenters from Birdlife International, who spoke about using the concept of "Altitudinal gradients" within the African Great Lakes Region (AGLR) which have extraordinary Biodiversity and Ecosystem Service Values. The CRAG (Climate Resilient Altitudinal Gradients) approach uses multi-scale landscape units with a minimum altitudinal range of 1,000 meters to come up with a CRAG Intervention Plan (CIP), which is spatially explicit and designed to enhance climate resilience based on the best available scientific and socio-economic evidence. This has helped deal with soil erosion and sedimentation in the rivers and lakes and examples from Kivu-Rusizi Watersheds was provided. Elsewhere in Uganda, Rwanda and Malawi, development of best practices for cage fish farming has helped to increase fish production. While at Lake Tanganyika, Collaborative Fisheries Management (CFM) is bearing fruit and communities are gaining improved awareness on fisheries policies. Successes from Lake Malawi was

reported regarding community-managed fish sanctuaries; ecosystem and rights based approach to participatory fisheries management; integrated multiple-technology catchment activities to protect key fish breeding grounds; and improved fish handling and processing techniques, such as Vessel Monitoring System (VMS) to manage commercial trawlers and reduce conflicts between artisanal and commercial fishermen. Good science is being combined with local knowledge to help communities come up with solutions in a participatory manner was illustrated using several examples from the region. In Ethiopia, Lake Victoria Basin countries and in Malawi, “Population, Health and Environment” (PHE) approach is bearing good results. Breaking siloed approaches and moving towards a more integrated approach was the way forward, according to some presenters.

Zooming in to Lake Chilwa in Malawi, where I had worked for five years, I have seen both sides of the coin where people pose problems and solutions to this fragile ecosystem. Rapid deforestation increasing runoff and soil erosion; increasing demand for agriculture land causing farmers to farm on hill slopes, river banks and wetlands, causing siltation in the lake; disposal of wastes and excessive use of fertilisers and pesticides in the catchments have all contributed to Lake Chilwa’s problems. This results in loss of habitats, poor water quality and decline in provisioning ecosystem services. But the paramount problem that drives majority of the difficulties mentioned is that of population growth. We cannot ignore the aspect of population growth when it comes to managing fragile ecosystems such as those in the Great Lakes region. Africa’s population has grown from 582 million in 1987 to 1.1 billion in 2013 ([World Bank Indicators, 2017](#)). When large populations are dependent on natural resources for their livelihoods, it is no surprise that their activities cause stress to the lake ecosystems. Avoiding to address this reality is detrimental to us. Many presenters converged at a prognosis that for long-term sustainable management in all the lakes necessitates a stronger socio-ecological approach and population growth was mentioned as a factor exacerbating the problems in several countries in this region. In the Lake Chilwa Basin, the PHE approach was found to be more effective and responsive to community needs, rather than sectoral approaches. Consequently, sustainable management of Great Lakes region is not only an environmental issue or socio-economic issue, but also a population issue and we as people need to open our eyes to this reality and together come up with solutions. Let us the people, stand together, for the sake of the millions who

depend on the life giving Great Lakes of Africa.

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Is Capitalism In Crisis? Latest Trends Of A System Run Amok



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Having survived the financial meltdown of 2008, corporate capitalism and the financial masters of the universe have made a triumphant return to their “business as usual” approach: They are now savoring a new era of wealth, even as the rest of the population continues to struggle with income stagnation, job insecurity and unemployment.

This travesty was made possible in large part by the massive US government bailout plan that essentially rescued major banks and financial institutions from bankruptcy with taxpayer money (the total commitment on the part of the

government to the bank bailout plan was over \$16 trillion). In the meantime, corporate capitalism has continued running recklessly to the precipice with regard to the environment, as profits take precedence not only over people but over the sustainability of the planet itself.

Capitalism has always been a highly irrational socioeconomic system, but the constant drive for accumulation has especially run amok in the age of high finance, privatization and globalization.

Today, the question that should haunt progressive-minded and radical scholars and activists alike is whether capitalism itself is in crisis, given that the latest trends in the system are working perfectly well for global corporations and the rich, producing new levels of wealth and increasing inequality. For insights into the above questions, I interviewed [David M. Kotz](#), professor of economics at the University of Massachusetts at Amherst and author of *The Rise and Fall of Neoliberal Capitalism* (Harvard University Press, 2015).

C.J. Polychroniou: David, corporate capitalism and the masters of the universe have bounced back quite nicely from the global financial crisis of 2008. Is this an indication of the system's resilience, or do we need to think about larger considerations, such as the trajectory of the class struggle in the contemporary world, the role of ideology and the power of the state?

David M. Kotz: The severe phase of the economic and financial crisis ended in the summer of 2009. By then the banks had been bailed out and the Great Recession ended, as production stopped falling and began to rise in North America and Europe. As you say, since then profits have recovered quite well. However, normal capitalist economic expansion has not resumed, but instead, global capitalism has been stuck in stagnation.

Stagnation means no economic growth or very slow economic growth. Stagnation has afflicted most of the developed countries since 2010, with some countries, such as Greece, still in a severe depression. US GDP growth has averaged only 2.1 percent per year since the bottom of the Great Recession in 2009. That is by far the slowest expansion following a recession since the end of World War II. Even mainstream economists, such as Lawrence Summers and Paul Krugman, have recognized that the economy is stuck in a severe stagnation.

In the US, the official unemployment rate has fallen to a low level, but that is due to millions of people being dropped from the official labor force as a result of

giving up looking for work after finding none for a long period. Most of the new jobs pay low wages and provide little or no job security. Meanwhile, the rich continue to get still richer.

The long-lasting stagnation has brought stagnating wages and worsening job opportunities. This creates a severe problem for capitalism, even with rising corporate profits and growing wealth for the top 1 percent. This problem has an ideological and a political dimension. While capitalism always brings a high degree of inequality, it is tolerable for those holding the short end of the stick as long as living standards are rising and job opportunities are good for most people. A long period of stagnation delegitimizes the existing system. As growing numbers of people turn against “the system” and the elites who run it, a political crisis develops. The bourgeois democracy that normally acts to stabilize capitalism turns into a source of instability, as anti-establishment parties and candidates start winning elections.

What do you consider to be the latest and most critical trends in the workings of capitalism in the 21st century?

Not only has capitalism failed to bring economic progress in this century, it has brought worsening conditions for the majority. The reason for this is rooted in the transformation of capitalism around 1980, when the post-World War II “regulated capitalism” was rapidly replaced by “neoliberal capitalism.” Regulated capitalism arose mainly because of the serious challenge to capitalism from socialist and communist movements around the world and from the Communist Party-ruled states after World War II. The new regulated capitalism was based on capital-labor compromise. It led to the construction of welfare states, state regulation of business, and trade union-led rising wages and more stable jobs for working people.

In the 1970s, regulated capitalism entered a period of economic crisis indicated by a long decline in the rate of profit in the US and Western Europe. The capitalist classes of the developed countries responded by abandoning the capital-labor compromise, attacking the trade union movement, lifting state regulation of business and banking, and making drastic cuts in the welfare state and in the various forms of social provision. This gave us the neoliberal form of capitalism.

The neoliberal transformation resolved the economic crisis of the 1970s from the viewpoint of capital, as profits began to rise again. That transformation freed the

banks from state regulation, setting off the process of financialization. It rewrote the rules of the global system, promoting an increasingly globally integrated world economy.

Neoliberal capitalism gave rise to some 25 years of relatively stable economic conditions after 1980, although economic growth was slower than it had been in the preceding period. Capitalists became much richer, but the promised benefits for the majority never emerged. After 1980, working people's wages and job conditions steadily worsened through 2007. However, as long as the economy expanded at a reasonable rate, it was difficult to challenge neoliberalism. Every form of capitalism eventually enters a phase of structural crisis, and in 2008 the superficial stability of neoliberal capitalism gave way to severe economic and financial crisis, followed by stagnation.

We live in the age of the financialization of the planet, in which financial institutions and markets are expanding. In what ways does financialization increase capitalism's inherent tendencies toward economic dependence, inequality and exploitation?

Starting in the late 1980s, a trend of financialization began, meaning a growing role for financial markets, financial institutions and financial motives in the economy. This is not the first period of financialization in capitalist history — financialization also developed in the late 19th century and in the 1920s. It is an inherent tendency in capitalism, which is released in periods of loose regulation of the financial sector, but it has been halted and even reversed when the state or other institutions have intervened to block or reverse it, as occurred after 1900 and again after the 1930s. Contemporary financialization is a product of deregulation of the financial sector along with the effects of neoliberal ideology and other features of neoliberalism.

Since 2008 the trend in financialization has been mixed. There is an ongoing political struggle over financial regulation in the US. The giant banks have so far faced some restrictions on their ability to engage in highly risky and predatory activities, although other financial institutions continue to pursue such activities. Some major nonfinancial corporations, such as General Electric, have abandoned their financial divisions to concentrate on manufacturing and other non-financial activities.

Whether financialized or not, capitalism itself brings rising exploitation and

worsening inequality, unless it is restrained by states, trade unions and other institutions. The financialization of capitalism accentuates the tendency toward rising inequality by promoting new forms of profit-making and generating huge fortunes for unproductive actors, as we have seen in recent decades. The most important determinant of the trend in inequality is the relative power of capital versus labor. The neoliberal transformation of capitalism empowered capital and weakened labor, which has enabled employers to drive down wages while CEO salaries skyrocketed.

If the degree of financialization stops growing or even declines, inequality would not decline as long as capitalism retains its neoliberal form. Only in a closely regulated form of capitalism, based on capital-labor compromise, has inequality actually declined, as in the post-World War II decades.

Do you think that income and wealth inequality levels pose a legitimization crisis for capitalism in the 21st century? I ask this question in light of the rise and decline of the Occupy movement and other recent efforts to steer contemporary societies toward a more rational and humane social order.

There is indeed a legitimization crisis for the dominant world system at this time, as discussed above. However, there is a political and ideological struggle over how to define the dominant system and the direction of change that is needed. Leftists and socialists understand that the dominant world system is capitalism, and they have targeted the 1 percent, that is, the capitalists. This was evident in the Occupy Movement and other left-wing upsurges around the world since 2010-2011. The growing oppression and suffering has made millions of people, especially the young, receptive to the socialist critique of capitalism.

However, various extreme right-wing groups have also ridden the wave of anger at the discredited ruling class, with greater success than the left at this time. The right-wing response has taken the form of right-wing repressive nationalism, which targets an ill-defined “elite,” which it promises to replace. Right-wing nationalism blames the problems of ordinary people on religious, ethnic and national minorities.... It portrays the ruling elite as weak-kneed “liberals” who are afraid to confront the scapegoated groups. It offers a strongman ruler who will vanquish the scapegoated groups and restore an imagined past glory of the nation.

The recent trend of political polarization is not surprising in a period of long-

lasting structural crisis of capitalism that takes the form of stagnation. Such a crisis can be resolved in only three ways: One, the emergence of a right-wing nationalist statist regime; two, a period of progressive reform of capitalism based on capital-labor compromise; three, a transition beyond capitalism to socialism.

The last stagnation of capitalism, in the 1920s, gave rise to all three directions of change. Right wing nationalist regimes in the form of fascism arose in Germany, Italy, Spain and Japan. Progressive reform of capitalism took place in France, Scandinavia and the US — and after World War II throughout Western Europe. And a state socialist regime was consolidated in the USSR and new ones arose in East-Central Europe and Asia.

Today, the labor and socialist movements are historically weak. This increases the likelihood of the rise of right-wing nationalist regimes. The Trump presidency is an example. Some view the Trump presidency as one more neoliberal, finance-backed regime, but in my view, this is not the case....

If the labor and socialist movements can grow sufficiently — which is possible under the current conditions of delegitimized capitalism — then the other two directions of change become possible. The growing mass support for Jeremy Corbyn in Britain and for Bernie Sanders in the US illustrates the possibility of a shift toward at least progressive reform of capitalism in the short run and, in the longer run, for socialist transition to eventually move onto the political agenda. Thus, this period holds great dangers, as well as great opportunities, for the left and for social and economic progress.

In discussions among economists today, the economic and social devastation experienced by so many communities here and around the world is attributed either to automation or trade policy and their impact on employment. Is automation or trade policy the real issue, or capitalism itself?

Neither automation nor trade policy is by itself the root of the trends that have wreaked so much destruction on working people and their communities. Capitalism always brings technological change, and the long-run trend in capitalism has been toward increasing global economic interactions. However, in some periods the regulation of capitalism has held the most destructive tendencies at bay by limiting inequality and creating new good jobs that replace those lost to automation and trade. Labor productivity rose faster under postwar regulated capitalism and global trade and investment grew rapidly, but at the

same time, a large part of the working class held stable jobs with rising wages in that period, resulting from the power of labor in that form of capitalism.

Under neoliberal capitalism, so far technological change has been slower than it was under regulated capitalism, measured by the growth in labor productivity, while global economic integration has accelerated. The negative results for working people come from the overwhelming power of capital in this period, which has enabled the capitalists to seize all of the benefits of increased labor productivity, while the largely unregulated global marketplace forces workers of all countries to compete with one another.

Thus, the real cause of the current high level of suffering is neoliberal capitalism. While regulated capitalism is less oppressive to working people, it is a highly contradictory form of capitalism that is bound to be eventually dismantled by the capitalists. Like every form of capitalism, it is based on exploitation of labor, as well as generating many related problems, such as imperialism and the destruction of the natural environment.

Do you foresee capitalism's unquestionable ingenuity eventually providing a solution to climate change, or is the planet doomed without a transition to an economic system that is based on sustainable growth and socialist economics?

There is a sharp debate on the left about whether irreversible global climate change can be averted within capitalism or only through a transition to a post-capitalist system. Those arguing for the former position stress the likelihood that capitalism will not be superseded in time to avert disastrous consequences from rising temperatures, while claiming that strong state action based on popular mobilization can do the job through some combination of incentives and penalties for corporations. They further argue that the promotion of investment in sustainable technologies within capitalism can provide a path to economic progress for working people while containing the rise in global temperatures.

Those who believe climate disaster cannot be averted under capitalism argue that the profitability of the very technologies that are causing global climate change is bound to prevent timely action, as capital uses its power to protect its profits. They claim that neither incentives nor penalties can be effective when confronted with the huge profits to be made by capitalist firms from the use of the atmosphere as a free waste disposal system.

The advantages of a socialist planned economy for overcoming the threat of disastrous global climate change are undeniable. Socially owned enterprises operating in a planned economy could be instructed to pursue climate sustainability as the number one priority, which would be far more effective than trying to restrain profit-seeking enterprises from doing what is most profitable for them.

Stopping the rise in temperatures short of a tipping point requires a rapid restructuring of the transportation, power and productions systems of the world economy, and economic planning is the best way, and possibly the only way, to carry out such a task. Few economists remember that after the Japanese bombed Pearl Harbor in 1941, the US government, facing the need to rapidly restructure the peace-time economy to a war economy, suspended the market for the duration and set up a system of central planning. The results were highly successful, soon producing the ships, planes, tanks and other weapons — and food and clothing — needed to win the war, while incidentally finally bringing the Great Depression to an end.

Socialism has many advantages over any form of capitalism. I believe the serious threat to civilization from looming global climate change gives one more reason for the need to replace capitalism with socialism. The building of a strong socialist movement, in this time of opportunity for the left, is an urgent priority. It is essential if we are to defeat the threat of right wing nationalism. It is the only way to build a sustainable economy for the long run.

At the same time, socialists are obligated to contribute to the solution of urgent social problems while we are working for the replacement of capitalism. It is primarily through the process of mass struggles for reform that people are radicalized and come to realize the need for system change. We should support all reforms that can slow the rise in global temperatures, even if only for a time. It is possible to build a movement to replace capitalism and at the same time engage in the struggle to pull capitalism away from the global temperature tipping point.

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To order the book go to: [C.J. Polychroniou - Optimism Over Despair: Noam Chomsky On Capitalism, Empire, and Social Change](#)

Roel Coutinho ~ Guinea-Bissau And Senegal 1973-1974

In 2016 professor [Roel Coutinho \(on Dutch wikipedia\)](#) MD donated 752 photographs and slides made by him in the course of his medical work in Guinea-Bissau and Senegal in 1973 and 1974, during the final year of the war of independence waged by the [PAIGC](#) (*Partido Africano da Independência da Guiné e Cabo Verde*) resistance movement against Portugal. The digital images are located in [Category:Guinea-Bissau and Senegal 1973-1974 \(Coutinho Collection\)](#). The physical collection is part of the Library of the African Studies Centre, Leiden (the Netherlands).

The donation includes images of daily life, dance and parties, hospitals, further medical interest, PAIGC soldiers and weapons, open air people's shops and schools, and pictures of the later first President (Luís Cabral) and later first Prime Minister (Francisco Mendes) of Guinea-Bissau. The metadata for this collection were collected and organised including captions in Portuguese by Michele Portatadino, MA African Studies, Leiden University. The photographs were digitized by GMS Digitaliseert in Alblasserdam. Harro Westra did the technological set-up. Hans Muller finalised the upload to Wikimedia Commons using the GLAMwiki Toolset. The project was initiated by Jos Damen and sponsored by the African Studies Centre, Leiden University.



Imam takes care of a leper, Sara



Armed escort carries the wounded to
the Senegalese border



Pounding rice, Guinea-Bissau