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ROSA UNITING NEWSLETTER FEB2026 ISSUE 8

INTERNATIONAL

SOLIDARITY

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EDITORIAL NOTE

As imperialism and war are ever tightening their grip around the world it is more important than ever that we show international solidarity. The international interim government in Gaza which is stomping on the right of self-determination of the Palestinian people, the military attacks of the US on Venezuela and the kidnapping of president Maduro, the threats to invade Iran, and the continued militarizing of imperialist nations are only some, yet important, examples. Hence, we deem it pivotal to express our international solidarity with all revolutionary movements and with all peoples in the world, and have dedicated this issue to some of the struggles our sisters and brothers face around the world.

Follow us in this edition through articles about Haiti, Venezuela, Sudan, Cuba and the Philippines, as well as a critique of the French colonial CFS-currency system in Africa. Through a piece on fascism, we discuss the strategic necessity for solidarity with all workers, and in a reflection on the no-global movement in Italy we aim to learn from past movements. We then move to a report from the Rosa Luxemburg Conference in Berlin, which we attend every year. In our final pages you can test your knowledge of Dutch militarization in a quiz. As always, the last pages are a comic, this time on the international wave of Palestine encampments of 2024.

May this issue inspire you to learn more about different revolutionary movements and struggles around the world, and turn our solidarity into praxis; into a solidarity in struggle.

Long live international solidarity!

Yours,
Editorial



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HANDS OFF VENEZUELA: THE NORWEGIAN POPULAR MOBILISATION AGAINST THE NOBEL PEACE PRIZE TO MARIA CORINA MACHADO

ELISA NEIVA

On the 9th of December, the streets of Oslo were taken by an unprecedented popular mobilisation, with the presence of anti-imperialist, peace, labour, and Latin American solidarity activists, that came together to condemn the awarding of the Nobel Peace Prize to the right-wing Venezuelan politician Maria Corina Machado. Machado is part of the Venezuelan diaspora elite, who left the country to the United States in the beginning of Chavez's nationalisation efforts. Despite not having any public support in the country, she has been hand-picked by the West as "the representative of the Venezuelan opposition." She is a staunch Zionist, claiming that once she gets to power she will "kick out the enemies of the West," and makes special mention not only to Russia and China, but to Hezbollah and Hamas, which she claims are elements in the country.

Organized by the recently launched Peace and Justice (Fred og Rettferdighet) party, hundreds of people from various social movements gathered to position themselves against the legitimisation of American intervention in Venezuela. Such a mobilisation in defence of Venezuela, one of the most vilified governments in the West, demonstrates how the US-led Western block is at a tipping point. It has become clear that Western populations, especially the youth, will no longer be easily tricked into blindly supporting Western wars under the guise of "bringing democracy" and "taking

down authoritarian regimes.” As the West desperately attempts to paint itself as the carriers of democracy, fighting a noble war against the barbarian autocracies of the despotic orient and southern regions, the West’s own undemocratic practices internally and internationally, as well as well-reported aggressions against the Global South, have resulted in a mass change of popular consciousness with no turning back in sight. The West’s full backing of Israel’s genocide and total refusal to listen to its own populations demanding BDS, or base minimum adherence to international law, has certainly been a turning point to some sections of the West’s populations.

That evening, Oslo was flooded not only with Venezuelan flags and Hugo Chavez banners, but also with the flag of Cuba and banners of Che Guevara. Palestinian flags were waved in every corner and proud keffiyehs painted the mass of people with all the weight of the global anti-imperialist struggle. Such sights represented not only the deep bonds of solidarity between these nations, but also how the struggle against imperialism is only one. In other words, countries that search for sovereign development, and especially those with socialist aspirations, are deeply united in their struggle against imperialism.

As US war ships sail down the Caribbean, attacking fisher folk and coastal communities, and seizing Venezuelan oil shipments headed to Cuba - in a total act of robbery and breach of international law - it becomes as clear as day that the Western media campaign idolising Maria Corina Machado as the “leader of the opposition” and carrier of democracy and human rights is but a cynical strategy to legitimise another American war for Western domination. However, this time around, the West seems incapable of keeping its friendly mask on, as its populations refuse to continue carrying blood on their hands. Furthermore, Western governments’ continuous obliviousness to their own popular movements only strengthens the claims about the Western liberal regimes’ undemocratic nature.

Now, Western governments must grapple with the fact that since October 7th, 2023, with the historic rise of support for Palestine, citizens of the West have had to face the harsh reality of the Western political project. Tired of being lied to, the younger generations are increasingly refusing to carry the European legacy of colonialism. The Palestinian struggle was able to open people's eyes in a way that cannot be overstated, paving the way for a united global anti-imperialist movement. In Oslo, one could see youth from across the leftist spectrum come together to condemn the shameless weaponisation of the Nobel Peace Prize, which at its core is nothing more than an ideological tool to justify imperialist aggression. The Nobel Peace Prize has always been a War Prize, having been awarded to Henry Kissinger following the US war on Vietnam and to Barack Obama at the height of the American military intervention in Afghanistan.

The great exposure of Zionism as another Western racist ideology, continuing the same project of domination, has facilitated the work of uncovering the nature of political actors supported by the West. As Maria Corina Machado expresses her deep devotion to the Atlanticist project, showing all the support to the genocide in Gaza and applauding both Netanyahu and Trump as great leaders, popular movements in the West are quick to understand her hand-picked position as a carrier of the American-Zionist agenda in Latin America. Furthermore, as Mr Mauro Herrera put it at the press conference earlier in the 9th, organised by a delegation of Venezuelan critics of the 2025 Nobel decision: Venezuelan society is plural, critical and multifaceted. No single leader can represent "the opposition," much less from outside of the country and while calling for an illegal invasion by foreign powers. These calls do not represent any serious concern for democracy and human rights. The demonstrations in Oslo were prior to the atrocious and criminal military operation the

US conducted in Venezuela on the 3rd of January, where over 100 people were killed and the president Nicolas Maduro was kidnapped. As the United States acted like the real terrorists of this world, Corina Machado cheered the death and bombing of the country she claims to wish to bring peace to.



Finally, while it is important to recognise the victory of a growing anti-imperialist movement in the West, as exemplified by FOR's mobilisation, one must also point out the general grim disconnect that plagues the vast majority of Western society. Just around the corner from where the Nobel Prize ceremony took place, Norway's magistral National Museum hosted an exhibition named 'War is Peace?'. The exhibition was hosted in a glass house, so people in the streets could also see it. It aimed at portraying the horrors of war and used the theme of Orwell's 1984 novel to depict how governments manipulate the language of peace to justify war.

However, somehow, the curators failed to host a single Palestinian artist amongst its multicultural and transnational artists, or mention a single contemporary war waged under the West's auspices. Instead, the exhibition focused on how Russia exemplifies the Orwellian 1984 society, which through one of the artist's eyes, manages being highly militarised while maintaining a sense of normalcy and peace, all while justifying war elsewhere. The exhibition curators seem to have completely missed the plot. With the Nobel Peace Prize being awarded to a warmonger only meters away, justifying invasion and applauding genocide, the exhibition hit the nail in the coffin, exposing the dismal disconnect between Western society and Western crimes.

The road towards just peace, towards the self-determination of peoples and sovereignty of nations is a long one. Nonetheless, it is down this road that the people are marching. On December 9th (and 10th), the popular movements of Norway made their voices clear: Hands off Venezuela! No blood for oil! Free Palestine!

Following the latest tragic events, it must be added: Free Maduro and Celia! Free them from the American prisons! Bring them back!

It is up to the Venezuelan people to decide their own future. May Trump's plan for Gaza be a warning to the world, there is no sovereignty or self-determination under the boot of imperialism.

As Fidel Castro put it at the Tricontinental Conference of 1966:

"[...] the field of battle against imperialism takes in the whole world [...] the enemy is one and indivisible" and as it is the irresistible will of the people, "Imperialism will inevitably be defeated." Patria o muerte! Venceremos!

A brief introduction to Haiti's "Parti Communiste Haïtien" (Haitian Communist Party)

by Camille



Kimberly Villafuerte Barzola, Kawsachun Haiti!, The People's Forum

The United States' recent and ongoing attacks on Venezuela's population and oil not only call for international solidarity, but also for a wider understanding of the U.S.' historically imperialist character towards Latin America and the Caribbean, an area also cynically referred to as the U.S.' "backyard". More importantly, these attacks demand that we remember the many anti-imperialist movements which have been fighting U.S. and European imperialism for decades.

In this article, I want to focus on Haiti, an island state in the Caribbean whose people still deeply suffer from the wounds of colonialism and from ongoing imperialism, but are not devoid of resistance. The United States' occupation of Haiti, which lasted 19 years, is still unknown to many. In an attempt to reveal this dark history, this article seeks to (briefly) address one of the Haitian popular movements, the Parti Communiste Haïtien (Haitian Communist Party), whose creation occurred shortly after the U.S.' horrific occupation.

The U.S. Occupation (1915-1934)

The horrors of what started in 1915 were made possible by a few factors. In the past, trade and business interests permitted the U.S. to economically dominate Haiti. 19th century Haiti was additionally highly politically unstable, as the country saw an abundance of regional conflicts and short-lived governments. Lastly, the occupation started in an era of U.S. imperial dominance in the Caribbean and Latin America and also occurred at the same time as European wars. In a (surprisingly!) similar fashion to what is brought up today to justify the U.S.' current attacks on Venezuela, the North American country defended its occupation of Haiti by arguing it wanted to help the poor nation establish a functional democracy.



In the first phase of the occupation, rebel forces in the Haitian countryside were suppressed by the U.S. Marines. On top of that, there was systematic control of Haitian politics. The U.S. forced the president of Haiti to dissolve the National Assembly and to alter the Haitian Constitution in 1918. Moreover, a Haitian-American Treaty was signed, giving the U.S. control over the Haitian economy and military apparatus for ten years. Those steps set the stage for the second phase of the occupation, which, in the 1920s, saw its consolidation.

The U.S. Marines established programs which would supposedly improve social conditions and the political order, and they imposed a higher level of centralisation in Port-au-Prince, the capital. They also installed what has come to be seen as a colourist presidential system, one in which lighter-skinned politicians would be elevated to power merely on the basis of their skin colour. Perhaps most importantly, because of its decades-long repercussions, the U.S. occupation established a U.S.-trained gendarmerie, which would remain in the hands of the elite, even after the occupation.



People's Forum Rachel Domond

While the occupation in itself could be covered in more depth, the goal of this article is to address the resistance born out of this occupation, which it will now move on to, by covering the steps following the end of the occupation.

1934

“The year 1934 marked a second independence for Haiti” – an idea put forward by Sténio Vincent during his presidency (1930 - 1941), which resonated with the Haitian population.

Indeed, with their forced presence, the U.S. severely worsened Haitians' everyday experience, in part through serious erosion of their human rights – curfews, racial segregation, forced labour schemes (referred to as the *corvée* system), and control over the state. This “second independence” was short-lived, as it was followed by François Duvalier's dictatorship in 1957.

What was formed through the occupation system remained. The political administration stayed in the hands of a small elite, and military power was stronger than ever. This did not mean a loss of hope for Haitians; on the contrary, movements either emerged or saw consolidation of their ideals. An interesting tension to examine is that between the nationalists and communists in Haiti during Vincent's presidency, whose rule persisted for a few years after the occupation.

The PCH's Creation

During Vincent's presidency, nationalism temporarily united Haiti's distinct classes. While the occupation's traumatic impacts did spur some cohesiveness between groups of people usually highly detached from one another, this cohesiveness eventually came to be seen as exploitative. Indeed, Haiti's ruling class quickly stepped away from their promises when power shifted from the U.S. Marines' hands to theirs.

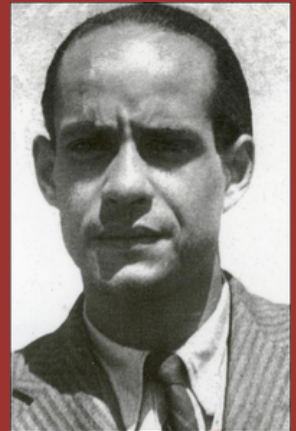
Jacques Roumain, disillusioned by this second independence, saw the ruling class for what it was. He helped create the relatively small (and mostly elite-constituted) Parti Communiste Haïtien (PCH – the Haitian Communist Party).



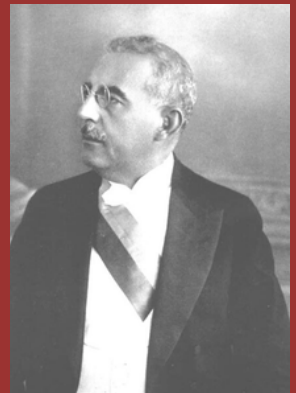
For Roumain, this party represented the opportunity to avoid falling into the trap of post-occupation nationalism, which, for him, did not represent any real change from what had always been. The party's inclination towards communism can be understood through its manifesto, *Analyse Schématique* (Schematic Analysis)

So, why communism? For Roumain, at least, his exposure to racism and discrimination in Europe and then in occupied Haiti made him understand that the only right way to run a society and reach real independence for Haiti was through an egalitarian system. On top of that, the U.S.' economic depression, which affected then U.S.-dependent Haiti, along with Roumain's decisive role in the Indigénisme (Indigenism) Movement in Haiti, which sought to speak up for Haiti's peasantry, meant the leader was well aware of the need for economic restructuring and a systemic class transformation. Seeing as post 1804, Haiti's independence had not secured any form of sovereignty for itself, Roumain saw this instance as pivotal to shake up Haiti's political system.

Sadly but not surprisingly, President Vincent saw any and every opposition to his party as a real threat to his presidency: the PCH was unfortunately very short-lived, with Roumain and another leader's imprisonment leading to its decay. The strongest threat it posed to Vincent's administration was the PCH's analysis along class lines, as looking at Haiti merely in terms of colour would not strip the nation of its systems of exploitation. As Matthew J. Smith, an expert on 20th century Haiti, puts it, "the most important element to be addressed, especially in an impoverished nation, is ultimately the class struggle".



Jacques Roumain



President Vincent



Vivek Venkatraman

NO-GLOBAL GOES GLOBAL:

The struggle for international solidarity in Italy



This text unfolds from a conversation with one of my parents, who participated in the No-global movement in Italy between the end-tail of the 80s and the beginning of the new millennium. Although we do not fully share ideological positions, they are partially responsible for my political education. I find myself unable to separate family matters from political ones and, here, I treat a movement far broader than my connections as an extension of familial relations. Retaining a velleity of autonomy, I must denounce myself, in a nostalgic note that accompanies both the voice of my parent and my own reflections along the movement. May this not be mistaken as a softening of these words.

IN THE 1980s, Italy saw the emergence of a renewed social consciousness in its civil society. The slumber that followed 1968 and the tumultuous years of lead had the opportunity to graze new mind-pastures. Part of the movement was formalised in leftist and Catholic organisations, NGOs, and political groups that came from the attention and participation disseminated by labour movements and activists post-WWII. The front needed to react to the ever increasing degree of globalisation, a well formalised process in the intention of the ruling class at the time. Coalescing around international organisations and commercial agreements fueling neo-liberal policies in their interest, the aim was to materialise a detachment of state oversight and planning from the economy, to create frictionless pathways of capital flows (rejecting scrutiny, ready to further exploit the global working class). As Engels reminds us, this happened already after the industrial revolution, which connected the working class across continents.



Still, after two world wars and a “cold” one, a unified global market (with “US characteristics”) had to be reconstituted.

Organisations which were then termed no-global were not necessarily against globalisation as a whole. Part were, but the significant bulk of the network was essentially advocating for regulation, individuating globalisation as inevitable under current conditions. There was a significant humanist undertone, extremely attentive towards conditions of exploitation and environmental degradation, and activists wished to contest the nature and consequences of unregulated economic policy. As the global dimension of these issues was once again reminded, organisations had to “follow-to-contest”. They started looking for similar realities abroad, to coordinate and consolidate a mass outlook. This is not novel, as activism has consistently transcended borders without the necessity of satellite networks and optic fibre cables, and will keep doing so as long as it (at the very least) moves with populations. Still, the birth of digital networks and the internet avowed the operationalisation of international connections.

It is interesting that this practice was born out of the acknowledgment of a paradox:

if we are to confront transnational corporations and liberalisation, we must become global ourselves. Thus, the no-global movement kept moving according to this catch, and its means of transportation was mailing lists.

Much focus was laid on international commerce. Following the neoliberal doctrine, Western powers were trying to further cement their leadership on the international stage through specific bodies and accords. The International Monetary Fund (IMF), World Bank (WB), and the World Trade Organisation (WTO) were the bastions of material support for neoliberal ideology. The IMF and WB supported development programs and initiatives that followed neoliberal principles, thus shaping how states and civil society could access much needed funds. The WTO pushed to modify legislation to power the frictionless exchange of goods and wealth. Crucially, the same courtesy was not reflected towards people, especially migrants fleeing from destabilised areas.

The principal strategy for the struggle against these bodies lay in collective lobbying.

Activists would utilise institutional events to create protest plans, campaigns that focused on organising public outings of dissent (marches, picketing), pressuring ministers, negotiators and heads of state, and in setting agendas in local municipalities.

For instance, one of the most common techniques was called “mail bombing”, which meant applying ‘digital pressure’ on elected officials by filling up their inboxes. While the focus on everyday political struggle was not lost, it was limited to the institutional level.

Much of the informational and educational work was also carried out through the use of mailing lists associated with a specific campaign and its website. Activists shared leaked documents of ongoing negotiations and worked to translate, share and build a popular consciousness around matters that were dressed up in complicated jargon and left to specialists, despite their impact on consumption patterns and possibility for international political action actually being fundamental to working class folk.

There were a few significant successes. In 1997, a copy of the Multilateral Agreement on Investment (MAI) was leaked to the public, after negotiations in Paris at the Organisation of Economic Co-operation and Development (OECD).

The MAI aimed to create a global legal framework for foreign investment, applying strong protection and liberalisation standards for international corporations.

Its desire was to contribute towards the establishment of a single global economy, at the expense, almost needless to say, of rights concerning health, labour conditions and environmental regulation. It was the time where neocolonialism was trying to assume its contemporary economic cloak, based on creating a violent race for Global South Countries to lower labour costs and minimise tutelage. Coordinating across a wide array of forces and organisations in the leftist political spectrum, the activist coalition managed to pressure the French government into exiting the deal, thus causing its dissolution.

In 1999, the so-called “Battle of Seattle” saw a mass of more than 40000 manifestants descend upon the streets in protest against the WTO Ministerial Conference. With a diverse range of tactics, from street theatre to sit-ins to chaining themselves together, the protesters disrupted the conference and prevented the opening ceremony from taking place. The event brought the anti-globalist struggle to the forefront of U.S. mass media.



Several campaigns and protests followed, with a cardinal turning point in 2001, where after the heavy police violence and terrorism towards activists at the G8 in Genoa, the liberal and Catholic flanks of the movement started backing out, in fear of physical repercussions for its members.

In Italy, such groups were more informed than our politicians. They would redact documents for parliamentary interrogations, and combine institutional pressure with a strong focus on popular education. I find it quite extraordinary that the movement had once again a paradoxical and yet precious outlook upon locality. Radical education was being decentralised, away from cities into the constellation of small provincial towns. Once proud of the antifascist resistance movement tracing paths along our mountains, the north finally had a sense of political clamour, pushing aside the sterilising air of privileged economic conditions.

There is still much reflection to do. With the privilege of radicalisation without segregation, these movements laid the grounds for sites of conflict with capitalist authorities that should not be overlooked. One could point at the lack of radical strategies, or critique formal assumptions that could not be eradicated within movements developed out of Catholic cliques.

Although not revolutionary in their politics, these movements had an expertise and commitment from which we could learn, in addition to the development of educational structures outside of usual political circles, often located in cities. As the consequences of debating were proven to be limited, a popular education was initiated. Workers in enterprises, cooperatives, and state apparatuses, all collided towards an anti-capitalist ethic, focused on fighting on consumption, commerce and (anti)militarisation.

We are still within these struggles, and we can thus learn. Perhaps this is a topic for further text, but one may begin to admire the possible validity of a multipolar struggle on different flanks of political strategy, and start thinking about how to maintain connection and coordination without losing the precious heat of friction. Perhaps, the confluence of radical and liberal politics into an explicitly anti-capitalist struggle was made possible by a fundamental difference in conditions, in the long tail of socially oriented democratic politics, for which it seemed that a middle class at least sensible to those who suffered discrimination and to a different idea of growth and consumption still had a voice.

I experience the vanishing of this class, and a rising antagonism between an increasing mass of struggling populations and an ever-richer minority meddling with our future and our planet. As you may have noticed, I have no lesson yet, but you were warned.



Protesters of the anti-globalization movement come face to face with the police during the G8 summit in Genoa. July 20, 2001

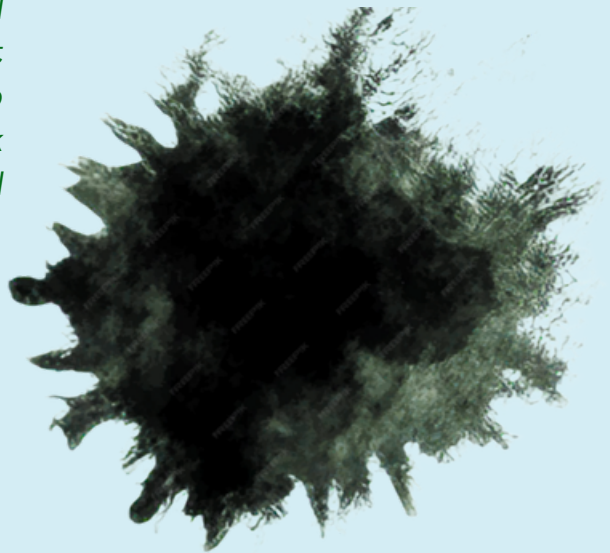
MILITARIZZAZIONE
NON È SICUREZZA!

Sankofa

1950s.

You are strolling through a small city on the coast of Corsica. Sunbeams are gently tickling your skin, yet the air feels denser than ever. You finally arrive at your family's bakery. It was your father's before, and his father's before him. Now, the bittersweet sense of duty falls on your shoulders, but it comes hand in hand with love and pride. As often happens in love stories, the heartbreak is inevitable. You start preparing for a grand reopening, when, in the midst of your chores, two gentlemen in rather dark sunglasses and well-tailored suits knock on your door.

They use important words to let you know they mean business. Security, robbery, assault, health, family, and last but not least, money. Somehow, they fail to mention at any point that they were responsible for breaking your windows last week or that they can do it again, but it is not needed at this point. You pass the brown envelope, this month's salary for a glimpse of peace, after all, what can you do about it? An overwhelming feeling of helplessness crawls under your skin, you feel like you stand alone in the face of exploitation- but do you?



Benin, Burkina Faso, Cameroon, Central African Republic, Chad, Côte d'Ivoire, Equatorial Guinea, Gabon, Guinea-Bissau, Mali, Niger, Republic of Congo, Senegal, Togo. These fourteen countries account for over 210 million people, all heavily economically dependent on their colonial oppressor. Name of the perpetrator: CFA Franc system, which stands for "Colonies françaises d'Afrique" or, translated, French colonies of Africa. Established on December 26th, 1945, it still plays a major role in the economies of African countries. The CFA is a currency, or rather two, one for West Africa and one for Central Africa, created by France for its colonies. It has a fixed exchange rate with the Euro, making it impossible for African countries to have a fully independent national currency, and making them heavily dependent on Eurozone monetary policy. They can't devalue currency to boost exports or adjust interest rates freely.

In 2022, after the COVID-19 pandemic and the energy crisis caused by the war in Ukraine, inflation was skyrocketing in many European countries, including France. European governments tried to tackle this problem by raising their interest rates. Because of the CFA tying their currencies to the Euro, many African countries had to follow, even if they were in a recession at the time. Loans became harder to get, social spending on schools and hospitals was cut significantly, and illegal work increased.



Obviously, for the colonial mind, making economic decisions for other countries was not enough, because what is all that bureaucratic paper without all of that gold? Up to 2019, all of the previously listed countries had an obligation to hold 50% of their reserve deposits in the French Treasury department, and although official CFA statistics report that this “only” accounted for around 10 billion Euros being held for these African countries, somehow France’s official foreign exchange reserves reported in late 2025 that they currently hold 359 billion Euros.



Following a 2019 reform (driven by years of prior contestation), Benin, Burkina Faso, Côte d'Ivoire, Guinea-Bissau, Mali, Niger, Senegal, and Togo managed to abolish the 50% reserve threshold. Although a small success, states such as Cameroon, the Central African Republic, Chad, the Republic of Congo, Equatorial Guinea, and Gabon are still forced to put their reserves in the French Treasury.



There is only one thing that stands taller and longer than the CFA system ever will – resistance. We can turn to figures such as Kemi Seba, a Benin activist organizing large anti-CFA demonstrations in Senegal, Benin, Mali, and Burkina Faso. Nodngo Samba Sylla, an economist and researcher from Senegal, vocally criticises the CFA system within academia. Kaku Nubukpo, a former minister of Togo who publicly opposed the CFA and pushed for reforms. Through grassroots anti neo-colonial movements like Urgences Panafricanistes, Y'en a Marre, Balai Citoyen, or even state-level reformist political actions like the Alliance of Sahel States (Burkina Faso, Mali, Niger) and the ECOWAS project, these movements aim to create new regional currencies and cut the ties with France wherever possible. Although this progress has been slow, the march towards true liberty persists within the younger generation.

We cannot forget that the face of this African struggle in the majority of countries is the youth. It is the youth who are organized, it is the youth who go on the streets to protest, and it is the youth who are met with the strongest forms of oppression. But the repression never silences the movement, it only legitimizes it. They removed the French representatives from local governments, they ended the deposit requirements in West Africa, and they made France acknowledge the extent of their exploitation. We cannot forget how physical this struggle is and that the path to cutting these ties is paved with tears, sweat, and too much blood. In the words of Kemi Seba, “You suffer, there is precariousness, there is social injustice, there is insecurity, it is a reality, but you have in yourself, in you, all the keys to your survival. In yourself, in all of you, the keys to your release. In yourself, in all of you, the solutions to go towards the path of self-determination.”

1950s ■

You closed the bakery hours ago, and it is that time of the day when even your cup and teapot start whispering to you that it's time to go home, yet you remain in the shop. The sun is already long gone, but you are not afraid of the way back. How can you be? When even the light could not protect you today from unwanted guests? Robbery in plain sight, night or day, does it even matter? Suddenly, you realize that it does. When the night creeps up, your senses come to life. Rustling of the leaves and scents of the wind that unchanged since you stumbled upon this world, now so clear. But there is one thing that stands out in this composition, a bird of unknown origin singing nearby. You run out without a lamp, but every step you take, every turn of the road was engraved into your feet throughout the years. The voice of the bird guides you now. There is no chance of stumbling. Run. Stop. There it is.

You can see it shining in the moonlight. It is not too big, not too small, but just enough. What catches your eye is its two majestic feet, colourful feathers falling into dotted patterns, and most importantly, its long neck, which stretches all the way to its back. But there is something else, in its beak it holds an envelope, a brown envelope. It drops it on two worn-out, black suits lying on the side of the road. The bird stops singing for a second, and the forest follows its footsteps. In this dead silence, it looks you straight in the eyes. Windows of your souls create a draft. You don't cry, but somehow tears start running down your cheeks. How did you end up here, **Sankofa?**



THE GOLD RUSH OF SUDAN

Since 2023, Sudan has been in a civil war. The third largest country in Africa is torn between the Sudanese Armed Forces (SAF - the regular army of the Sudanese government) , and the Rapid Support Forces (RSF - a militia mainly supported by the United Arab Emirates (UAE)). The Sudanese people are suffering extremely from the war and at least 150.000 people have lost their lives, while millions are displaced and suffering from hunger. But whose interests are at play? And how can we struggle in solidarity with the Sudanese working class and peasantry?

THE SUDANESE REVOLUTION AND BEFORE

Sudan has been a country torn apart by colonialism and the civil wars that arose from it. After gaining flag independence in 1956 from the British, Sudan endured two civil wars, totalling over 35 years, between the central government and those fighting for the independence of South Sudan, which they achieved in 2011.

Due to worsening living conditions in Sudan in 2018 and growing repression of the Sudanese population by the al-Bashir government, a popular movement grew, and demonstrations called for democracy, education, and healthcare. This revolutionary movement developed further, forming Neighbourhood Councils and demanding an end to al-Bashir's 3 decade long rule. The police and the SAF became more violent and repressive towards the population, and a militia cooperating with the al-Bashir government assassinated civilians and tortured prisoners of the popular resistance. This militia was the Rapid Support Forces (RSF), which today are one of the main factions in the civil war. In 2019, the mass resistance ended in a military coup, bringing an end to al-Bashir's rule.

Soon after, SAF general al-Burhan was installed as the leader of the Sovereignty Council (interim government), thus completing the co-optation of the Sudanese revolution, by simply replacing one bourgeois government with another.

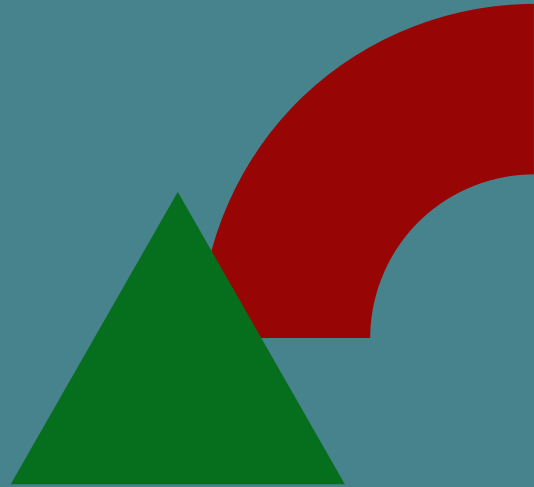


But instead of handing over leadership in 2021 as agreed, al-Burhan dissolved the Sovereignty Council in a coup and secured his position as the head of state.

Again, protests erupted as the masses raised their voices against the coup and revived the slogan of the Sudanese Revolution of 2019 - freedom, peace and justice! These protests were ongoing until the breakout of the civil war in 2023.

Clashes between the RSF and the SAF intensified in the capital Khartoum, and al-Burhan and his government were forced to relocate to Port Sudan. The region of West-Darfur became a stronghold of the RSF and since the war began there have been frequent reports of mass executions and ethnic cleansings by both the RSF and the SAF. The conflict between the two factions of the ruling class (RSF and SAF) has not only turned into a civil war but also into a humanitarian crisis. The situation in Sudan is disastrous, with most hospitals destroyed and extreme hunger haunting the people of Sudan.

In 2025, the SAF gained back much of the control over Sudan and the government has returned to the capital Khartoum since March. However, in October 2025, the RSF encircled the city El Fasher. After the SAF retreated, the RSF committed a genocide on El Fasher's population with estimates of 10.000 being killed since the siege. In December 2025, there was a new wave of military support for both sides from the UAE, Turkey and Egypt, with no end to the war in sight.



FOREIGN INTERVENTION AND MEDDLING

Neither the RSF nor the SAF are likely to have the necessary resources to continue the civil war without the involvement and support from international parties, even if all groups deny foreign involvement.

Sudan has expansive gold reserves and an important geopolitical and logistical access to the Red Sea, thus making Sudan strategically relevant to other countries. The UAE is especially interested in Sudan's gold mines. The UAE, which has proved to be an important Western ally in the last decade, is the main supporter of the RSF, with the implicit approval of its Western allies through their silence.

The UAE is thus heavily responsible for the genocide and massacre of El Fasher in October 2025 and the horrors inflicted on the Sudanese people.

On the other side, Egypt is supporting the SAF, as many refugees come from or pass through Sudan on their way to Egypt, and for some, Europe. The SAF is thus preventing refugees from crossing the border into Egypt in exchange for Egyptian support-financial, political, and military. The Wagner Group (Russian militia connected to the Russian state) initially supported the RSF with weapons and resources. Recently however, Russia has shifted towards diplomatic relations with the Sudanese government, and thus to the SAF, to potentially open their first military base on the African continent. Saudi Arabia is supporting the SAF in order to use Sudan for its geographical importance by attacking Yemen from the sea.

INTERNATIONAL SOLIDARITY FROM THE BELLY OF THE BEAST

While both the international parties, and the SAF and RSF are fighting for power and Sudanese resources, it is only the Sudanese people themselves who are fighting for liberation. Since 2019 more and more Revolutionary Councils (RCs) have been formed in local neighbourhoods in Sudan. These RCs are building hospitals, setting up food distribution centers and building their own neighborhood care networks. We salute these Revolutionary Councils and the people of Sudan who are fighting for dignity and sovereignty. We support the demand of the Sudanese Communist Party to oppose foreign interventions and military and financial support to the SAF and RSF.

We demand an immediate stop to all imperialist ventures and the foreign meddling of the Dutch government around the globe! Yet our solidarity in the imperialist belly is not purely nominal. Not solely spoken words, but our solidarity is a solidarity in struggle. Our task for the solidarity in struggle is the class struggle in our own countries, as the main enemy remains our own governments.



If we struggle in solidarity with the people of Sudan, we need to fight against Fascism. If we struggle in solidarity with the people of Sudan, we need to stop our governments from destroying the environment. And even if charity seems like a noble cause, it is to put a band aid on a broken bone and we must go beyond it. Thus, the stronger our class war against our own governments is, the weaker their imperialist ventures can be.

If we can weaken and defeat our imperialist governments, we improve the conditions for the Sudanese people to liberate themselves. In turn, with every step the Sudanese people take towards liberation, they improve the conditions for the defeat of the imperialist bourgeoisie in our own countries! Let us struggle in solidarity, and may every victory of the working class be a victory of an internationalist class!

By Oskar Zach

Who or What is the Enemy?

By Isa



Solidarity is often understood as standing with those we consider to be on our side. Yet in times of capitalist crisis and increasing attempts to divide the working class, the limits of solidarity become visible precisely where disagreement begins. If solidarity is to function as a political practice it must also confront the conditions that lead people to support movements we strongly oppose. As anti-fascists, it is crucial to understand what draws people towards fascism.

Strategy: How do we fight fascism?

We often say we are certain of one thing: fascism is the enemy. But crucially, we are fighting a destructive and powerful system, not its people. And yet, without the people who support it, the system would be powerless. So where do we start: with fascism itself, or its followers?

Understanding people's motivations and grievances is key to dismantling fascist ideologies. Investigating and understanding this is not a weakness, it is a strategy. By engaging with people's problems at an early stage, it becomes possible to disrupt the social and political conditions that allow far-right mobilization to take hold in the first place.

If resistance is to be effective, it must understand the processes which turn social grievances into political commitment. Understanding people's motivations means examining how dissatisfaction and unmet demands are seized and reshaped into fascist ideology. This leads to a central question: why and how do individuals come to see fascism as an appealing response to their conditions?



GRETA ACOSTA REYES
PEACE AND SOLIDARITY
VITAL LINES / LINEAS VITALES - THE PEOPLE'S FORUM

Pasieka and Living Right

Agnieszka Pasieka asked herself the same question and, like many anthropologists, began spending time with the people she wanted to understand. In *Living Right: Far-Right Youth Activists in Contemporary Europe*, she describes fieldwork that lasted more than three years.

While reading it, I became more and more uneasy. Learning about the motivations of those people I imagined to be so different from myself, I realized that their initial reasons for struggle seemed to be... almost the same as mine? Was I *sympathising* with a white-supremacist?

Pasieka describes that the main motivations for far-right activists are: “[1] a wish to take action, [2] a search for community, [3] a recognition of injustice, and [4] a belief in an alternative socioeconomic order.” Most people within fascist movements such as Obóz Narodowo-Radykalny in Poland or Lealtà Azione in Italy identify capitalism as one of the biggest problems of our time, saying things such as, “Capitalism is a murderer in white gloves.” Now THAT is something that my ROSA friends would also say. But if both of us see the evil in capitalism, how come I would like to abolish the concept of billionaires and landlords, and they want to build a wall around Europe? Where did we take different exits off the anti-capitalist highway?

Fascism and the Illusion of Social Justice

To answer this, I need to show why fascism cannot lead to social justice and how socialism offers a real alternative. Fascism often presents itself as being anti-elite, anti-capitalist, and as standing on the side of “the people.” This is exactly why it can appear, at first glance, to overlap with socialist critiques of capitalism. However, despite this rhetoric, fascism is fundamentally opposed to socialism, especially in its class character.



Socialism is based on the idea that society is divided by class, and that today's exploitation is rooted in capitalist ownership of the means of production. Its goal is to reshape society, the distribution of resources, and install collective and social ownership of the means of production. Fascism, on the other hand, rejects class struggle altogether. Instead of understanding inequality as a systemic problem, fascism reframes social conflict as a struggle between nations, cultures, or ethnicities. This shift is crucial. By replacing class with nation, culture or race, fascism protects existing economic hierarchies and hinders class struggle. Capitalism itself is not dismantled; it is merely reorganized under centralized authoritarian control. Private property remains intact, corporations continue to exist, and economic power stays concentrated at the top.

To attract the working class, Far-right movements often use socialist language, but their key issue isn't social policies, it's who they blame for social decline. Instead of blaming capitalism, the far right blames migrants, feminists, or 'liberal elites.' This allows neoliberal policies to continue while redirecting anger away from those who benefit economically. Even when fascist movements criticize capitalism, they often do so in abstract or moral terms, not in a way that challenges ownership, exploitation, or profit.



And if facism succeeds, capitalism survives, while solidarity is destroyed. As a result, inequality remains, and the material conditions of most people do not improve.

Why are fascist movements attractive to people that experience social injustice?

Fascism does not spread only through violence or propaganda, but through emotions, promises, and a sense of belonging. It continues to attract people who see themselves as politically aware, socially engaged, or even anti-capitalist, especially those who feel ignored or betrayed by existing political systems. It offers immediate, emotionally powerful solutions: clear enemies, simple explanations, and the promise of restored dignity. Yet far-right movements can appear anti-system without threatening the economic structures that produce the inequality they claim to fight. This creates an illusion of resistance; people gain purpose and agency, but not real control over their material conditions.

Why is solidarity a crucial strategic tool against fascism?

In the end, the enemy is not only the ideology of fascism, but the conditions and social dynamics that allow it to grow. Solidarity is therefore not just a moral choice; it is a strategic necessity. By building connections across differences, understanding people's motivations, and creating collective support, we need to challenge the social base of fascism while offering real alternatives to those drawn into it.

To fight fascism effectively, we need analysis, empathy, and action rooted in class struggle that challenge the conditions producing fascism and build solidarity beyond our comfort zones, since a united working-class participation is essential for the change we are striving for.



Indigenous Communities and the struggle for Climate Justice

In November 2025, the COP30 was held in Belém, Brazil, a decade after the Paris agreement in 2015. However, COP30 did not create a breakthrough in battling climate change, which is continuing the long legacy of ineffective COP summits. Although not much progress was achieved from this conference, a protest from indigenous communities entering the venue to demand forest protection and climate action gained attention from international news outlets. In addition to the protest at the COP summit there have been multiple ways to take action. Through taking legal action, the International Court of Justice ruled last year that the governments have to take more climate action. However, this is not enough, national and local governments should protect indigenous communities and their territories and resources by law. The struggle for self-determination of indigenous communities is still going strong but also at risk of repression, and the communities are facing existential risks from the current climate crisis.

In the current climate movements, climate justice is a demand, it is not yet successful in getting the message across to the broader public. This is especially apparent in green and progressive movements that want to act on climate change without seeking systemic change and that want to maintain economic growth. What is omitted from this equation are the effects of the 'clean energy revolution' caused by the mining of rare metals and the destruction of nature and communities. For example, the Kanak in New Caledonia, still under French colonial rule, face negative consequences from the sourcing of nickel. In 2024 there was massive social unrest and protest due to electoral reforms with a risk of a stronger French presence, in which 14 people were killed. The Kanak don't see the profits made by sourcing nickel, yet face the consequences of it in the endangerment of biodiversity and destruction of ecosystems.

In acknowledgement of the grand size of the crisis, the mainstream narrative often focuses on the future hardship of younger generations here in the Netherlands. Yet the effects of climate change are already detrimental and harming millions of people, mostly in the global south. Extreme weather events occurring more often, lack of climate adaptation and poorer economic conditions are causes of the heavy impact. Indigenous communities are at the biggest risk because of climate collapse and destruction of nature, due to their relationship with, and dependency on, the environment.

While the current policies reluctantly promise slow progress in improving the current state of nature and climate change, there have been many successful examples of how nature can flourish. These include a lot of the beneficial relationships of indigenous communities with their environment and its biodiversity. It is important to note that indigenous communities are not monolithic, and every community has its own history, customs, and culture, which can not be reduced to an overarching term. Yet we can see how they often play a vital role in conservation.

According to the United Nations, Indigenous Peoples, numbering over 476 million and representing more than 5,000 groups, preserve 80% of the world's biodiversity and 36% of intact forests. The knowledge of many indigenous communities helps create a sustainable way of land management and the knowledge includes relevant ways of adaptation to the changing environment. As the communities can protect nature, the effect of climate change destroys their environment and creates risk for food and water security.

While the people who have contributed the least to climate change are one of the most affected, as we see the richest 10 percent caused two thirds of global emissions. The richest countries also have the most capacities and money to adapt to the crisis.

It is essential to state that indigenous communities should have a bigger say and be more direct consultation and involvement when it comes to climate policies. Self-determination for indigenous communities is the priority; it should not be used in an instrumental manner as a tool for privileged environmentalists to gain support from indigenous communities while not actually supporting the fight for self-determination to address climate change or gain attention for their own causes or show selective solidarity to.

To conclude, indigenous communities are struggling for self-determination but are harmed by the current climate crisis and its 'green' solutions of rare metal sourcing. The climate crisis disproportionately affects indigenous communities while they have a lot of beneficial relationships with their environment and biodiversity.

As students in the imperial core, we should learn from the struggle led by indigenous communities for climate justice. With the use of possible collaborations with members of the communities, knowing how past situations played out and getting informed about current struggles we can use our capacities most effectively. When a community faces pressure from states or companies, we should show our solidarity and spread information and updates about the issue. Lastly, to support the communities, we need to continue the fight to overthrow this system of oppression and exploitation.

By Arvid

Revolution Today: The Philippine Fight for Liberation

By Friends of the Filipino People in Struggle (FFPS)1

Try to remember when you last heard about the Philippines in the Bourgeois media. Did they describe it as a tropical paradise rich with natural resources? Or maybe as just another frontline in the power struggle between the U.S. and China? These surface level observations might carry some truth, but they obfuscate what is really important: the people. And what is completely erased is that the country has one of the most vibrant revolutionary movements in the world today! For nearly 60 years, millions of Filipinos have been organizing and relentlessly fighting to overthrow the ruling semi-colonial and semi-feudal system, and build a new society that's controlled by and for the people .

A Country Kept Poor on Purpose

The Philippines is a country rich in resources, may it be land, minerals, forests, and seas. It sits at a key crossroads of global trade and is home to more than 120 million people. Yet, despite this richness, the people are plagued by extreme poverty. This suffering isn't accidental, but the result of U.S. imperialism.

Despite reaching nominal independence from direct U.S. colonial rule in 1946, the Philippines has never reached real independence. Colonial rule was replaced by local elites—politicians, landlords, and big business owners—who profit by selling the country to foreign powers. All political, military, economic, cultural and diplomatic decisions by various regimes favor the interests of U.S. imperialism - to the detriment of the Filipino people.

Poverty is not a failure of this system; it is part of how the system works. Unequal trade relations make sure that the country's industries limit themselves to the exploitation and export of natural resources, while importing expensive consumer goods, keeping the economy weak and dependent on foreign capital. The consequences for the people? Low wages, job insecurity and unemployment for the workers in the cities. In the countryside, farmers are trapped in landlessness and feudal exploitation.

A Long History of Resistance

The Filipino people have always fought back. During the Spanish, Japanese and U.S.' colonial rules, they launched hundreds if not thousands of uprisings. Today, that resistance against the semi-colonial, semi-feudal system continues through the Communist Party of the Philippines (CPP), the New People's Army (NPA) and the unity of revolutionary organizations across sectors in the country - consolidated in the National Democratic Front of the Philippines (NDFP).

The NDFP is the most consolidated united front of democratic sectors in the Philippines, fighting for national and social liberation from US imperialism, feudalism and bureaucrat capitalism. Through the work of its allied organizations, its influence has spread throughout most of the country. And in the areas where the movement is strongest, people organize schools, clinics, and local economies. They resolve conflicts collectively and defend their communities. They are building a people's government in the middle of repression.



Thus, the revolution is more than about fighting. It's about building a society truly for and by the people.

Why should it matter to us?

For proletarian internationalists, it is not optional to support and stand with people's struggles against imperialism and for social change - it is a responsibility. From Palestine to the Philippines, our struggles are connected. The same imperialist system, dominated by the U.S., that exploits workers and resources in the Global South also shapes inequality, repression, and war everywhere else.

Revolutions, such as the one in the Philippines, are on the frontline of the global anti-imperialist struggle. They face such heavy repression, because their fights for liberation threaten to cut the lifeline of imperialism. They also form a key deterrent to inter-imperialist wars, like the Philippine Revolution keeping the U.S. from using the country in a potential war against China.

The ruling classes in countries like the Netherlands, are also deeply complicit. U.S. imperialism props up the Philippine state, but other countries benefit too. Corporations from Europe and elsewhere profit from cheap labor and stolen resources. Through opposing this complicity, the support for the Filipino people is also linked with the struggle against the Dutch ruling class.

Supporting the Philippine Revolution is not just about solidarity—it is a concrete part of our common struggle against imperialism and for the world revolution against capitalist exploitation. The Philippine Revolution shows all oppressed that resistance is possible and achievable. Imperialism is not all-powerful; the struggle will continue until victory.



Support the Philippine Revolution!

Students have a strong history of international solidarity—supporting anti-imperialist struggles from Vietnam to Palestine. In the universities of Amsterdam, student activists have already done significant anti-imperialist work. From educating students, resisting imperialist militarization of the university to supporting liberation struggles. Students in the Netherlands can further build on this proud history by investigating the ties between Dutch universities, companies and the government and imperialist militarization and plunder in countries like the Philippines. They can provide comprehensive support—moral, political, and material—to the Filipino people, and link and cooperate with the Philippine revolutionary movement and existing solidarity initiatives like FFPS.

Let's transform this powerful history of student solidarity into concrete action—unite, educate, and act! Stand with the Philippine Revolution and amplify the Filipino people's call for liberation!



1. Friends of the Filipino People in Struggle (FFPS) / Friends of the National Democratic Front (FNDF) is a global network of organizations that supports the Filipino people's struggle for genuine national liberation as outlined in the 12 point program of the NDF. For more information, visit <https://ffps.info> (website); @Friends_FFPS (Instagram).

"The Cuban people are not anti-imperialist by choice; imperialism made us anti-imperialist": Call to the 19th International May Day Volunteer Work and Solidarity Brigade

Simultaneously, the prisoners constitute a vanguard and leadership for the liberation movement, embodied by people like Yahya Sinwar. He was a long detained and liberated prisoner, leader of the resistance in Gaza and martyr whose name will be remembered by all free people of the world as he fought the colonial army on the frontlines in Gaza until his very last breath.

Because political imprisonment is a colonial tool used by Zionism, it can only be ended by defeating Zionism. This is why we as Samidoun do not appeal to colonial courts or international bodies that participate in the colonization of Palestine. The only way to liberate the prisoners is through revolutionary action such as operation Al-Aqsa Flood. Our task is to amplify the voice of the prisoners and build real solidarity with the Palestinian people and their resistance.

The following is the statement of the Cuban Institute of Friendship with the Peoples (ICAP):

"The Cuban Institute of Friendship with the Peoples (ICAP) and its travel agency Amistur Cuba S.A., inspired in the commemorations for the 65th Anniversary of ICAP's foundation and the 67th Anniversary of the Triumph of the



Revolution, are pleased to call friends of Cuba from all over the world to participate in the 19th International May Day Brigade.

This edition, from April 26th to May 9th, 2026, has great deep and historical significance. It is specially dedicated to commemorate the Centennial of the Birth of our undefeated Commander in Chief, Fidel Castro Ruz, architect of the homeland's unity and dignity. The brigade stands as an act of internationalist reaffirmation on the occasion of International Workers' Day, a date symbolizing the historical struggle of the world's working class against exploitation and for social justice.

The brigade is designed to offer its participants a comprehensive and profound understanding of current Cuban reality. Through a structured program, participants will know about the advances of our social project, the ongoing transformations, and the creative resistance of the Cuban people in the face of the criminal economic, commercial, and financial blockade imposed by USA governments, intensified as never before by the current U.S. administration.

The program includes days of voluntary work, as a practical expression of solidarity and tribute to the value of liberating labor; meetings with



representatives of political and mass organizations, institutions, and with the people, analyzing the challenges and achievements of Cuban society. Furthermore, visits to centers of historical, economic, cultural, and social interest in the provinces of Havana, Artemisa, and Cienfuegos are planned, which will allow to be aware of our national development."

Finally, we would like to remind you that this brigade is not a tourist trip; it is a dedication to the exchange of ideas, hard work, and fraternity. This is your chance to honor the legacy of Fidel alongside the Cuban people, celebrate the accomplishments of the Revolution, and, through decisive actions, reinforce the bonds of internationalist solidarity that define our relentless struggle for a more just world.

Contact us at sol.net.voor.cuba@gmail.com for any inquiries.



**IF YOU CAN, PLEASE
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REPORT FROM THE 31ST ROSA LUXEMBURG CONFERENCE

9th January - 11th January 2026, Berlin

On Friday the 9th of January, ROSA, together with comrades from the Activist Party, started their journey to Berlin - in the midst of a heavy snow storm - to attend the yearly Rosa Luxemburg Conference and the Luxemburg-Liebknecht-Lenin (LLL) Demonstration. Many trains were cancelled, and the commute became quite difficult. In the end, a delegation of 34 comrades arrived in the German capital on Friday night. After checking in at the Hotel and drinking a beer together, we went to sleep, awaiting the next exciting two days.

The Rosa Luxemburg Conference started the following day at 10:00 am, and after a quick breakfast on the metro, we entered the conference hall filled with people. The Rosa Luxemburg Conference is the largest marxist conference in Germany, with up to 4000 participants, and takes place every year around the 10th of January. It is our second time as ROSA to send a delegation to the conference, and still, the unity and strength of the conference was very impressive to each and everyone of us.

This year, the topic of the conference was "Heading into War - Against Militarization Madness & Mobilization through Media". The conference started with a speech by Manu Pineda from the Communist Party of Spain on the situation in Cuba. In the face of the recent US attacks on Venezuela and the kidnapping of its president Nicolas Maduro, Cuba is utterly threatened by US imperialism and we welcomed this opening speech, which ended with an empowering call to action, saying that "Cuba has always supported us. Today it is our task to support Cuba!". After his speech, the Rosa Luxemburg award was given to Aleida Guevara, the daughter of the famous revolutionary Ernesto Che Guevara.

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Following this were two lectures on the economic crisis in western capitalism and the political consequences in Germany and on the question if the US is heading into a civil war.

The most powerful and interesting program point was the youth podium. The topic of the youth podium was militarization, and the just recently reintroduced mandatory conscription in Germany. The speakers from different youth organizations made some important points very clear. Firstly, conscription and militarization is not making us safer, but more unsafe, as the guns will eventually also be pointed towards the youth themselves, making us a target for war. Secondly, our task must be to convert the question of war and peace from an abstract and moral question, to a practical, everyday question. Thirdly, the fight against militarization must go hand in hand with the fight for alternative perspectives for the youth, and, lastly, we must expose the militarization for what it is: war propaganda. During the discussion, the speakers frequently made references to the valiant high school students in Germany, who were also represented by one speaker on the podium, who have been organizing a national school strike with over



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55.000 students participating. They also highlighted that recent studies show that 80-95% of high school students oppose military conscription and we can thus see that the youth is well aware that these measures are not in our interests, but in the interest of the imperialist ruling class. One of the speakers from the SDAJ (Socialist Workers Youth of Germany) combined our task as the youth in a powerful sentence, "Today we will defeat the conscription, tomorrow we will defeat war, and the day after we will win socialism!".

In the afternoon Irene Zugasti Hervas spoke about the role of the media in the ongoing militarization. A solidarity demonstration on the stage for Venezuela followed her talk, and, in the evening, we heard Francesca Albanese speak on Israel's war on the Palestinian people. The conference ended as every year with the main podium discussion and all together we sang the International and chanted the traditional ten times "Long live international solidarity!".

Even if we really enjoyed the conference and meeting many new comrades and organizations, we also felt that the conference had lost somewhat of its character. All these communist organisations were gathered, but with no real opportunity for insightful dialogue. Although there certainly were interesting panels, there was no real impetus to exchange analyses, organisational strategies and seriously think about how to collectively wage the battle ahead of us. In the future, we hope to see more exchange of analysis, strategy and tactics.

After the conference, we went to one of the many parties organized by comrades that day. The day had been long and full of new impressions and we went to bed tired but full of many inspiring thoughts.

On Sunday morning, the yearly LLL-Demonstration took place in commemoration of Rosa Luxemburg and Karl Liebknecht's deaths. Luxemburg and Liebknecht were the leaders of the Communist Party of Germany (KPD), and besides being dedicated comrades and fierce fighters for the proletarian revolution, they also contributed to the theoretical underpinning of the workers movement.

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Rosa Luxemburg wrote on the heavily debated question of Reform or Revolution, and scientifically debunked the effectiveness of reformism and underlined the importance of a revolution. Karl Liebknecht laid the foundation for the famous slogan "Der Hauptfeind steht im eigenen Land" (Translation: "The main enemy is in our own country"), and published many writings against militarization and war. On the 15th of January 1919, Luxemburg and Liebknecht were murdered by the "Freikorps" with the authorization of the Social Democrats. Every year thousands of workers, students and communist join the march to their graves to commemorate their deaths. Under the 12.000 participants this year, we especially witnessed an increase in young people joining the march. At their graves we laid down flowers and sang the International together. Our Central Committee member Elisa found the right words and reminded us why we were here: "Today, our red flags paint the white snow, just like the blood of those who struggled against fascism and for socialism, and whose struggle we carry today. Red is our colour, for it represents the exploitation of the proletariat under capitalism, the blood of the very class who will inevitably abolish humanity's greatest oppressor, by abolishing itself." With a reignited flame we took the train home to keep fighting for liberation and socialism in the new year to come. We hope to attend more conferences and events like this one and want to encourage everyone to join us at the Rosa Luxemburg conference 2027.



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Game Rubric

How good is your Dutch military knowledge?

1. How many schools can be built with the money for one tank?

- a) none b) 1 c) 2 to 3 d) 5 to 6

One A8-Leopard 2 Tank costs between 20-30 million Euros. This is the equivalent to 2-3 primary schools in the Netherlands. For every tank, the Netherlands could build 2-3 primary schools. The Dutch Ministry of Defence recently announced the purchase of 46 A8-Leopard 2 tanks. Unfortunately for the students of the equivalent 86-132 primary schools.

Correct Answer: C)

2. What place does the Netherlands rank in international military spending?

- a) 14 b) 19 c) 34 d) 71

The Netherlands was spending 23 billion US Dollars in 2024 on the military and is thereby the country with the 19th largest military spending in the world. Since 2025, the military spending has increased dramatically and it is probable that the Netherlands will soon score even higher. This is especially concerning given the small size of the Netherlands.

Correct Answer: B)

3. How many military operations is the Netherlands currently involved in globally?

- a) none b) 2 c) 8 d) 10

The Netherlands is actively participating in imperialist ventures around the globe. Currently, the Dutch military has deployed troops in 10 countries in Asia, Africa and Eastern Europe. Even if most involvement is rather small in size, the ambition to become a reliable ally with significant military support in the imperialist wars waged by NATO was exemplified during the 2023 operation Prosperity Garden in the Red Sea (an international military operation against the Houthis rebels in Yemen) and the extensive military support in the Ukraine war.

Correct Answer: D)

4. When did the Netherlands become part of NATO?

- a) The Netherlands was a founding member of NATO
b) The Netherlands joined NATO in 1955
c) The Netherlands joined NATO in 1982
d) The Netherlands is not part of NATO

The Netherlands was one of the 12 founding members of NATO in 1949. It has since then contributed to NATO with assistance in NATO missions in Afghanistan and the Balkans, and military personnel and equipment more broadly. Additionally, one of NATO's operational headquarters is located in the Netherlands, in Brunssum. The Netherlands' close ties to NATO are lastly also exemplified by Mark Rutte, as the former Dutch prime minister became the head of NATO in 2024.

Correct Answer: A)

5. How many young Dutch soldiers have died in the last 18 months during military training?

- a) none b) 2 c) 3 d) 5

During the last 18 months 3 young Dutch soldiers were rolled over by armoured vehicles during NATO exercises. Even if soldiers are not deployed they face a risk of dying. In the US, over 20 young soldiers die during exercises, while the UK counts 5% of military casualties killed during training.

Correct Answer: C

6. What can you currently expect as a young person in the Dutch military?

- a) To be immediately sent into combat
b) Boredom, humiliation, disappointment, racism, sexism
c) Killing your fellow workers from other countries
d) Post traumatic stress disorder (PTSD)

Although combat, the killing of fellow workers from other countries and PTSD are horrible potential realities of soldiers in the Dutch military, right now, most young soldiers mainly face boredom, humiliation and disappointment when joining the Dutch army. Additionally, many young soldiers with migrant backgrounds and women face racism and sexism in the Dutch army.

Correct Answer: B

7. How much has military expenditure increased between 2023-2024?

- a) 2% b) 5% c) 15% d) 35%

The Netherlands increased their military spending from 16,6 Billion USD (2023) to 23,2 Billion USD (2024). This equates to a 35% increase and the Netherlands is thereby one of the 5 top world increases in military spending last year. Only Russia, Israel, Ukraine and Romania scored higher.

Correct Answer: D)

8. How much increase in revenue have European military companies had from 2023-2024?

- a) 189.000.000 (Million)
b) 290.000.000 (Million)
c) 860.000.000 (Million)
d) 16.000.000.000 (Billion)

While war is spreading over the world the military industry is making never seen before profits. The European military industry has made 151 billion dollars revenue in 2024, which is a 16 Billion increase from 2023.

Correct Answer: D)

9. How many new hospital beds could be opened with the cost of one submarine?

- a) 70 b) 850 c) 7000 d) 19000

The cost to provide one new hospital bed, with everything necessary included in a hospital, is around 200,000 Euros. One submarine of the Orka-Class currently costs 1,4 Billion Euros. This means that with one Orka-Class Submarine, 14 hospitals with 500 beds each could be built. The Netherlands have ordered 4 Orka-Class submarines. Unfortunately for the hypothetical patients of those 56 potential hospitals. Yet the costs for submarines are highly fluctuating. At the time of completion in 2030, these expenses are projected to be around 10 Billion, instead of the estimated 5,6 Billion.

Correct Answer: C)

Where you surprised by the answers?

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