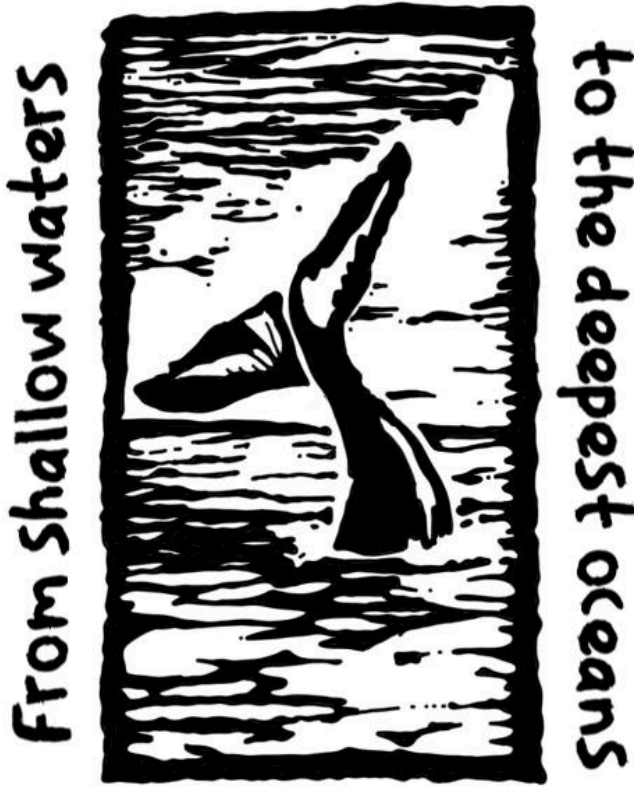


ORCA zine



**Organised students for
Radical Climate Action**

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ORCA mission statement

By Janneke, Lilly and Melisseus

In October of 2023, we launched Organised students for Radical Climate Action, or ORCA for short. This organisation used to be known as UvA Rebellion (although we are still largely made up by UvA students), but was reinvented by its active members to have more autonomy in our actions and our ideas, which would be more focused on anticapitalism, intersectionality and antifascism. We view all of these ideas as necessary for true climate justice.

As **radical** students, our struggle isn't merely against climate change, but a struggle for true **climate justice** which addresses the root causes of the climate crisis. Our vision of climate justice is based on an **intersectional anticapitalist antifascist** worldview. This, as a start, means we oppose all forms of **oppression**, albeit through class, race, ethnicity, gender, sexuality, religion, ability or species. This includes an **abolitionist** approach to borders, police and (neo)colonialism. In our struggle, we deem a **revolutionary** mindset necessary. We cannot rely on parliamentary democracy to solve the problems of the world, but we strive for **bottom-up** organising among students, youths and beyond.

Through the denunciation of these systems, we see a road towards a new world built on **solidarity, justice, mutual aid, and regenerative culture**. In this fight, we have a world to win.

Together with other groups, that are a part of the Amsterdam Autonomous Coalition (AAC), we will continue to fight for the **decarbonisation, decolonisation and democratisation** of higher education, as stated in the AAC Manifesto, which was released in May 2023. Furthermore, we fight against the **neoliberalization** of our society, and its consequences, like the dreadful state of housing, spiralling student debt and the worsening cost of living.

We hate that our schools are run as businesses with corporate interests. Instead, we want them to be run **by and for students and staff**. We reject this **neoliberalization of Dutch higher education** and we believe in, and build on, the revolutionary potential of educational spaces. However, we do not limit our scope to university activism.

We have the goal to organise young people for **radical disruptive climate action**. We stand in **solidarity** with other groups that share our values, both within the university and outside of it.

FUCK THEM YACHTS!
ORCA SOUND

A reasonable introduction to student climate activism

By Zuko

More than a quarter of life on Earth is likely to go extinct within our lifetime.

Thomas, C., Cameron, A., Green, R. *et al.* (2004). Extinction risk from climate change. *Nature* 427, 145–148. <https://doi.org/10.1038/nature02121>

Many of us are extremely scared of that fact.

Majeed, H., Lee, J. (2017) The impact of climate change on youth depression and mental health. *The Lancet* Volume 1, issue 3, e94-e95, June 2017

Not just for ourselves, but mainly for people on the other side of the world.

V20. (2022). *New Health Data Shows Unabated Climate Change Will Cause 3.4 Million Deaths Per Year by Century End.*

<https://www.v-20.org/new-health-data-shows-unabated-climate-change-will-cause-3.4-million-deaths-per-year-by-century-end>

You will be scared as well if you care about the mental and physical health of humanity,

Helm, S.V., Pollitt, A., Barnett, M.A., Curran, M.A., Craig, Z.R. (2018). Differentiating environmental concern in the context of psychological adaptation to climate change. *Global Environmental Change*. <https://doi.org/10.1016/j.gloenvcha.2017.11.012>

And you will be if you only care about yourself, for climate refugees are and will be coming.

Institute for Economics & Peace. (2020). *Over one billion people at threat of being displaced by 2050 due to environmental change, conflict and civil unrest.* Available:

<https://www.economicsandpeace.org/wp-content/uploads/2020/09/Ecological-Threat-Register-Press-Release-27.08-FINAL.pdf>.

The solution is not to build walls,

Carter, D. B., & Poast, P. (2017). Why do states build walls? Political economy, security, and border stability. *Journal of conflict resolution*, 61(2), 239-270.

But to look at the companies that have known this for more than half a century.

Banerjee, N., Song, L., & Hasemyer, D. (2015). Exxon's own research confirmed fossil fuels' role in global warming decades ago. *Inside Climate News*, 16.

It is clear to us, that the only solution, is to sacrifice some of our comforts,

Oxfam. (2023). *Richest 1% emit as much planet-heating pollution as two-thirds of humanity*. [https://www.oxfam.org/en/press-releases/richest-1-emit-much-planet-heating-pollution-two-thirds-humanity#:~:text=The%20richest%201%20percent%20\(77,\(50%20percent\)%20of%20emissions.\)](https://www.oxfam.org/en/press-releases/richest-1-emit-much-planet-heating-pollution-two-thirds-humanity#:~:text=The%20richest%201%20percent%20(77,(50%20percent)%20of%20emissions.))

So that the planet as we know it will survive.

IPCC. (2023) *Urgent climate action can secure a liveable future for all*. Interlaken, Switzerland. <https://www.ipcc.ch/2023/03/20/press-release-ar6-synthesis-report/>

And the best way to do that, for now, is civil disobedience against the companies responsible for most of the emissions caused.

Capstick, S., Thierry, A., Cox, E. et al. (2022). Civil disobedience by scientists helps press for urgent climate action. *Nat. Clim. Chang.* 12, 773–774. <https://doi.org/10.1038/s41558-022-01461-y>

As we have only got 6 years left,

IPCC. (2021). Summary for Policymakers. *Climate Change 2021: The Physical Science Basis. Contribution of Working Group I to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change* [Masson-Delmotte, V., P. Zhai, A. Pirani, S.L. Connors, C. Péan, S. Berger, N. Caud, Y. Chen, L. Goldfarb, M.I. Gomis, M. Huang, K. Leitzell, E. Lonnoy, J.B.R. Matthews, T.K. Maycock, T. Waterfield, O. Yelekçi, R. Yu, and B. Zhou (eds.)]. In Press. C.2.

And would not want to resort to the only other effective thing.

Spadaro, P. A. (2020). Climate change, environmental terrorism, eco-terrorism and emerging threats. *Journal of Strategic Security*, 13(4), 58-80.

So join us in climate resurrection, for a liveable future.

A postcapitalist world is within our reach

**And it radically changes our understanding of
what it means to be human**

By Maya Ozbayoglu and Meg Czachowska

For the first time, global warming has exceeded 1.5C across an entire year, according to the EU's climate service. We are living in times of compounding crises, especially in communities bearing the brunt of the climate emergency. Yet no significant change is in sight - despite 28 UN climate summits emissions have continued to rise, further locking humanity in catastrophic climate change. That is because the dominant narrative has been actively avoiding naming the main culprit: growth-oriented capitalism as well as the genuine alternative: degrowth.

No matter what aspect of capitalism you like or dislike, you cannot disagree with the fact that economic growth and GDP is a central point of this economic system. More production year-by-year, no matter what commodity, is regarded as an indicator of "progress". This means that for capitalism it is equally good if GDP has risen as a result of more food being produced and more patients occupying hospital beds due to an epidemic. However, isn't it strange that this convention,

this growth imperative, has been accepted in relation to our economies, whereas everything around us, including ourselves, has a limit to growth? Humans, trees, every living organism on this planet grows until it reaches a sufficient level of maturity. Why would we expect our economies to grow infinitely, moreover, exponentially each year on a planet with finite resources? Capitalism is inherently meant to exacerbate our environmental and social crises as it dismisses the sole principles on which our world functions, creating an artificial need for growth. It is true that growth is essential in some regions, especially the Global South and in some sectors, such as the renewable energy sector or regenerative agriculture. But once all of our basic needs are satisfied further growth is not essential and can be even destructive.

The origins of capitalism can be traced back to the “primitive accumulation” in colonies and it continues to exploit the marginalized people. Capitalism feeds on creating artificial scarcity, pushing people to desperate conditions, which in turn increases their productivity. It is the fault of the capitalist system that working people have to choose between having food or polluting the environment. Moreover, the idea of “earning for a living” is problematic, because we literally have to pay for the most basic needs such as water, food and land that are provided by nature and which were turned into private property. We need to address that capitalism influences the whole concept of

humanity, and is strictly connected to climate, poverty, inequality and exploitation.

Contrary to popular belief, growth doesn't translate into more freedom and abundance. Instead, it ensures that the needs of people are not met to allow further accumulation. The results of centuries of capitalist accumulation are terrifying. As of 2023, according to Oxfam International's report "Survival of the Richest. How We Must Tax the super-rich Now to Fight Inequality", the world's richest 1% amassed around half of all new wealth over the past 10 years, and with that wealth comes the power to control the means of production, making capitalism a self-reinforcing machine. The antidote might be radical abundance. In the words of Giorgos Kallis: "capitalism cannot survive under conditions of abundance". Growth is not needed to provide good living conditions, in fact, degrowth can eliminate that artificial scarcity and take the pressure off marginalised people and nature. Less work and production mean less consumption and waste, while enhancing community and environmental engagement. Degrowth in capitalism means regression and economic collapse. Degrowth in a post-capitalist world means thriving ecosystems, societies, thus economies.

Alternatives to capitalism have been long present in indigenous communities and now are emerging in the Western world. Universal Basic Income is one of the

most promising solutions that has been proven possible by research. With the development of AI, millions of people are on the brink of losing their jobs, especially those most marginalised since machine labour is still cheaper than exploitative cheap labour. Moreover, jobs that will be left will require more specialisation and therefore will be less accessible to the general public. However, why don't we shift our perspective and broaden our understanding of work while liberating ourselves from the narrowed capitalist definition? In capitalism, you matter if you have a job. But why can't we allow ourselves to just exist? In nature, no matter what an organism does, it is a part of a logical whole. On top of that, why can't we appreciate the unpaid work of our mothers and caregivers; allow ourselves to pursue our passions and at the same time allow the poorest of our societies to take a breath from their constant struggle to earn a living? With the bare minimum for existence being secured for everyone, people may start taking up more meaningful jobs for their communities and the planet or give up jobs that don't serve them. Already research has correlated unconditional cash disbursements with reductions in crime, child mortality, malnutrition, economic growth (in the Global South), and gender equality. And if you raise the fundamental question of where will we get the money from, think of redirecting the flow of money from fossil fuel subsidies, industrial agriculture, the military or police to such projects that can genuinely lift up our societies.

Another example is shortening the work week. A 2021 study has found that shifting to a four-day working week, without the loss of pay, could shrink the U.K.'s carbon footprint by 127 million tonnes per year by 2025. On top of that, more free time with a guaranteed basic income would mean more time for nurturing our relationships with our loved ones and critically thinking about the defaults of today's systems. Other community-centred solutions include food sharing initiatives, car sharing platforms, community gardens, repair shops, encouraging less resource use while enriching a sense of public wealth and locality. On the other hand, the Internet allows people to share their practices and knowledge better, strengthening the DIY culture and self-sufficiency. With people less occupied by work there comes more agency into conscious living and it fundamentally redefines what it means to be human.

One of the most popular counter-arguments for UBI and generally degrowth is the idea of "laziness". People are made to believe that if the needs are met, they become lazy and apathetic, they lose their meaning of life. However, science has proved that there is no such thing as laziness and that linked behaviours are caused by mental health issues, the feeling of not-belonging and not being able to contribute to the social structures. Furthermore, paid work is just a fraction of all the work that is done by humans. Studies

have shown that the declines in hours of paid work were undoubtedly compensated in part by other useful activities, such as search for better jobs or work in the home, but also greater engagement in the local collectives or societies.

Finally, communities are a central part of transforming the system - they provide the space for individuals to thrive and create bonds through culture and traditions. All of these ideas described in this article come from activist communities, especially ecofeminist ones, and they are the ones that transform our understanding of life, humanity and the world. Communities are also the first to respond to catastrophes, as we've seen in last year's earthquake in Turkey-Syria or the response to the war in Ukraine in neighbouring countries.

Our survival and evolution depends on human solidarity, and not competition. It is crucial that we create networks of support, hope and mutual aid, and normalise alternatives to capitalism. While investing in renewables and having more conversations around our energy system is important, merely focusing on that won't bring about the change we need in the long term. Even though it is difficult to imagine a world beyond capitalism as it is the only economic system that most of us have known, we need to try. By naming things as they are, questioning reality and redefining paradigms, it is possible to reach a post-capitalist society.

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Dear Palestine - a poem

Submitted by Adam Zulficar

Dear Palestine,

I'm sorry. I'm sorry for I have failed you. I'm sorry for over the years I have reduced your cries to the sound of my shadow. I'm sorry for I had accepted your fate. All these years I have tied you to my ankles, only to face you when dialogue called for it.

I'm sorry Palestine for your name burns the tip of my tongue, as it does my fingertips upon this pen. I'm sorry I could not bare these blisters long enough to speak. I'm sorry for I felt your defeat, as though we had been buried side by side. I'm sorry I mourned you when you had been buried alive. When beneath the dirt, your children cried.

I'm sorry we let them turn your nightmares into political discussions. With shame that I had not sooner, and with pride, I call, "No More". Now rest your tired soles upon my shoulders. Now your cries will be heard over the napes of those who have turned away. Now, your tears will roll down my cheeks and your sweat down my back. Now, we stand side by side and miles apart, marching towards humanity.

Not just a climate march

On the differing reactions to the Palestinian struggle within the climate movement.

By Melisseus

Last november, tens of thousands walked the streets of Amsterdam in the March for Climate and Justice. It was the largest protest march this country had ever seen, but one thing did stand out about the action. Although it was clearly called the March for Climate and Justice, that last part was barely picked up by the media, calling it a "climate march" instead. Even worse, the fairly intersectional and anticapitalist message of the march's spokesperson Renske Wiene was barely visible in the coverage of the protest. As Wiene phrased it in an interview:

"The protest is inherently anticapitalist. There can be no climate legislation without an anticapitalist solution ... We, as an organisation, have said that it's either the end of capitalism or the end of the world."

When the masses assembled at Museumplein, speaker after speaker walked the stage.

It was to everyone's shock when suddenly, the microphones fell silent. Although it seemed to be a technical error at first, the shocking reality dawned on us after we realised who was speaking.

A Palestinian speaker called Sarah was silenced by the organisation, scared of "polarisation", for using a chant that called for freedom for the Palestinian people, from the river to the sea. What followed was an uproar in the crowd to let her speak, but also a wave of people (mostly old and white) leaving the demonstration because it had been "turned into a Palestinian affair".

As a rotten cherry on top of the cake, one man even had the gall to jump up on the stage to disrupt Greta Thunberg's speech when she emphasised her support for the Palestinian cause. Once again, the Dutch climate movement had shown its privileged, narrow-minded and racist side.

Anyone who has ever attended a climate demonstration can clearly spot the deep divide within the climate movement. The movement encompasses a broad range of views, from people who view the climate crisis as a problem which can be solved by slapping a couple of solar panels around, to people who fight for the overthrow of all unjust social hierarchies, including the colonisation of Palestine by the state of Israel, as they view them all connected to each other within the climate crisis.

We, as ORCA, identify ourselves as part of the latter. We reject the isolation and depoliticization of the climate crisis, which is still all too common in our current climate movement.

As a start, this apolitical stance towards the climate crisis results in a worldview that does not in any way question the status quo, and thus brings solutions which are not accessible to large parts of the population. Instead, it only perpetuates the systems which have been the source of our problems in the first place. People living in financial insecurity cannot just "buy organic" when costs of living are already unbearable; people living in rented housing cannot just "isolate their homes" when landlords refuse to; people living in the countryside cannot just "take public transport" when it's been privatised into unusability. Sadly enough, this side of our movement has been in the spotlight for too long, often resulting in a public view of climate activism as something bourgeois, urban and restrictive, instead of a fight for liberation, justice and the improvement of the conditions of all peoples.

Not only are these liberal and apolitical tendencies, within the climate movement harmful, they are also, to put it plainly, bullshit. Solutions to the climate crisis will simply not be sufficient if not approached through a marxist, anticolonial and intersectional lens. Furthermore, without addressing capitalist, colonial, racist, and patriarchal structures within "climate solutions", the burdens of these solutions will automatically fall on the shoulders of those already disproportionately exploited and marginalised by these systems, like indigenous peoples, refugees, women, workers and many more.

This could lead to, at best, neocolonialism with a green layer of paint, and at worst, outright "there-are-simply-too-many-people-on-the-planet" style rhetoric, which has a deep background of racism, classism and ecofascism.

Although this divide in the climate movement has existed long before October 7th, and on many more topics, the ongoing genocide in Gaza has been a point where we can clearly see which individuals and organisations speak up, and which don't.

It doesn't take too much research to see the intersections between the struggle against climate change and the Palestinian struggle. Israeli colonisers have cut down more than 800.000 olive trees, some of them more than centuries old. Water wells have been poisoned or filled with cement. The destruction in Gaza has also had an abhorrent effect on the climate, with lots of emissions being necessary for the preparation, execution and aftermath of military operations.

We also shouldn't forget the fossil gas licenses on the coast of Gaza that the Israeli state granted to companies like BP, making the colonial ties between the genocide and the climate crisis more than crystal clear.

Having said this, we should be wary of a problematic aspect in this train of thought. Namely, it shouldn't matter how large the ecological destruction of the Israeli occupation is. Even if the Israeli Occupation Army would spare historic trees when gunning down children, drop only carbon-neutral bombs on Palestinian hospitals or planted flowers on the rubble it creates in Gaza, the human loss in itself would still be enough reason to take action against these crimes. If a material connection between the climate crisis and the genocide in Gaza is necessary for the west to pay attention, it's only a symptom of the dehumanisation of Palestinian lives.

Still, speaking out against the genocide in Gaza entails much more than the philosophy that "violence is bad, because violence is bad". Although that can be a meaningful start for many, it can be a way to gain a more universally applicable analysis of colonisation, imperialism, militarism and much more. The colonialism that is taking place in Palestine is deeply tied to the colonialism that plagues the rest of the world, especially the global south, which fuels the climate crisis through western capitalism, imperialism and (neo)colonialism. Without the abolition of these systems, a solution to the climate crisis is impossible. This is why it's the duty of activist organisations with a large following, like many in the climate movement, to actively engage in these topics and make them accessible to its base.

Understanding the situation in Palestine, including the history, complexity of oppression and international interests, will give people insights that can be applied on many other situations. Learning to support the national liberation of Palestine will lead people to understand and support other anti-imperialist causes for national liberation worldwide.

We cannot expect all activists to have a complete picture of the socio-political and historical contexts of western imperialism and their effects on the ongoing Genocide. But we can expect that all activists have empathy for human suffering and a willingness to learn about the systems of power that cause this suffering. Facing privileges is rarely a fun or easy time, but when surrounded by a supportive community, hearing about the systems that you benefit from can replace the pain of guilt by the enlightenment of learning and the passion of taking action.

This way, we can create a climate movement that isn't only strong in conviction, but also strong in eagerness to learn and to put their views into action.



Revolutionary recipes

Tried and tested recipes for people's kitchens

Selected by our ORCAmazing cooks

Starter: Shorbet Adas

The activist movement wouldn't survive without lentils. They're cheap, sustainable, full of proteins, a true staple.

6-8 servings, 10 minutes prep time, 30 minutes cooking time.

Ingredients:

- 2 cups red lentils, rinsed
- 3-4 cups of veggie broth
- 2 medium yellow onion, diced
- 4 garlic cloves, minced
- 1 thumb of ginger, minced
- 4 carrots, shredded/chopped
- 1 potato, chopped
- 4 tbsp blended tomato
- 2 tsp cumin powder
- 1 tsp black pepper
- ½ tsp turmeric
- Olive oil to taste
- 2 lemons, juiced
- 2 tbsp rice (optional for thickening)

Instructions:

- 1. Cook the onion for 5 minutes in olive oil, then add the garlic and ginger and cook for 2 minutes.**
- 2. Add cumin, pepper and turmeric and cook for 1 minute.**
- 3. Add the lentils, carrot, blended tomato, potato and broth. Let cook for about 20 minutes until the lentils are mushy. Optionally: add rice to thicken to your desire**
- 4. Season to taste with salt and spices.**
- 5. Blend the soup and add the lemon juice.
Let it cool off before serving!**

Main: Rumaniyeh

This Palestinian lentil-aubergine stew is warm and nurturing. Perfect for any time of year. Serve with rice and liberation!

5 servings, 20 minutes prep time, 30 minutes cooking time.

Ingredients:

- 1 cup brown or green lentils
- 4 cups of water
- 1 large aubergine, peeled and cubed
- ¾ cup of lemon juice
- 2 tbsp pomegranate syrup
- 5 garlic cloves, crushed
- 2 tbsp olive oil
- 1 tbsp flour (or cornstarch as gluten-free opt.)
- 2 tsp cumin powder
- Salt to taste
- Jalapenos (optional)

Instructions:

1. Cook lentils 10-15 minutes in water until softened.
2. Add aubergine, cumin and salt, cover and cook on medium heat and let simmer for 25 minutes.
3. Mix the flour with lemon juice and pomegranate syrup, pour over pot and mix well. Let it cook for 5 minutes.
4. In a separate skillet heat olive oil, crushed garlic and peppers. Stir until golden brown and pour over stew.
5. Garnish with some olive oil and serve.

Main: Chilli sin carne

Patience is a virtue, especially with this chilli. Prepare it the day before to let it absorb all the spices properly. For the true patient cheapskates, buy the beans dried and in bulk, and let them soak in plenty of water the day before. Serve with rice!

7-8 servings, 10 minutes prep time, 50 minutes cooking time.

Ingredients:

- 1 yellow onion, chopped
- 2 garlic cloves, minced
- 3 bell peppers, chopped
- 1 lemon, juiced
- 1 can of kidney beans (400g), drained.
- 1 can of chickpeas (400g), drained
- 1 can of corn (340g), drained
- 1 can of tomato cubes (400g)
- 1 can of tomato puree (70g)
- 500 ml of tomato passata
- 1 tsp sambal
- 1 tsp paprika powder
- 1 tsp cumin powder
- Salt
- Black pepper
- Olive or sunflower oil

Instructions

- 1. Fry the onion and garlic in oil on medium heat. After 5 minutes, add the sambal, paprika powder, pepper and cumin and let that fry for 1-2 minutes.**
- 2. Add the bell peppers, make sure to keep mixing well so the bottom doesn't burn!**
- 3. After 10 minutes, add the tomato cubes, puree and passata. Let simmer for 20 minutes, but keep stirring from time to time. The longer you keep simmer, the better the taste.**
- 4. Add the chickpeas, corn and beans and mix them in the pan. Leave the heat on for 10-15 minutes. Meanwhile, add salt and spices to taste.**
- 5. At the end, add the lemon juice.**

Main: Peanut chickpea stew

This dish, inspired by West-African Maafe is delicious and rich with a sweet twist. Serve with rice.

5 servings, 10 minutes prep time, 25 min cooking time

Ingredients:

- Olive or sunflower oil
- 1 yellow onion, chopped
- 3 garlic cloves, minced
- 1 chili, minced
- 1 thumb of ginger, minced
- 1 red bell pepper, chopped
- 400g crushed tomatoes
- 440g chickpeas, drained and rinsed
- 70g peanut butter
- 80 ml water
- 2 tsp cumin powder
- 1 tsp paprika
- ½ tsp turmeric
- ½ tsp cinnamon
- 1 tsp sugar
- ½ lemon, juiced
- salt to taste

Instructions:

1. Fry the onion, garlic, chili, ginger, and pepper in oil for 5 minutes. Add cumin, turmeric, cinnamon and paprika and toast for 1-2 minutes.
2. Add the tomatoes and chickpeas to the pot
3. Mix the peanut butter and water, add to the pot.
4. Add the sugar, lemon juice, salt, let simmer for 15 minutes.

Dessert: Aquafaba chocolate mousse

No voku's complete, without something sweet ;)

4 servings, 15 minutes prep time, 1 hour chilling time

Ingredients:

- 200g dark chocolate, chopped
- 120ml aquafaba
- 100g white sugar
- Spare chocolate for serving (optional)

Instructions:

1. In a heat-proof bowl above simmering water, melt the chocolate. Then set aside to cool.
2. Whisk the aquafaba with the sugar until the mixture forms stiff peaks (this will take at least 10 minutes).
3. Fold the slightly into the whipped aquafaba until it is uniformly incorporated and no streaks of chocolate remain.
4. Spoon the mousse into serving bowls or glasses and let it chill for at least 1 hour.
5. Serve with some chopped chocolate.

**Thanks to the people who added to, organised
or thought along with making this zine.**

To all that read this we have one thing to say:

**Keep on fighting
Keep on shouting
Keep on resisting**

We have a world to win!

ORCA sound!

ORCA zine 1

“From shallow waters to the deepest oceans”

Published in February 2024

When done reading, please pass this on :)

