



THE OLIVE PRESS

A PSFC Members for Palestine Zine, Issue 45

DEAR READERS,

Welcome to the fifth issue of The Olive Press, brought to you by PSFC4Palestine. We've imagined this zine as a space for creativity and struggle, a space to draw connections between local food issues and international solidarity. It's a space where we'll not only say, loud and clear, for however long it takes: No cooperation with occupation!, but where we'll keep on exploring expanded notions of cooperative principles. That expansion has the potential to revitalize our Coop, reaffirming its mission as far more than a place to feed ourselves by purchasing great food at reasonable cost.

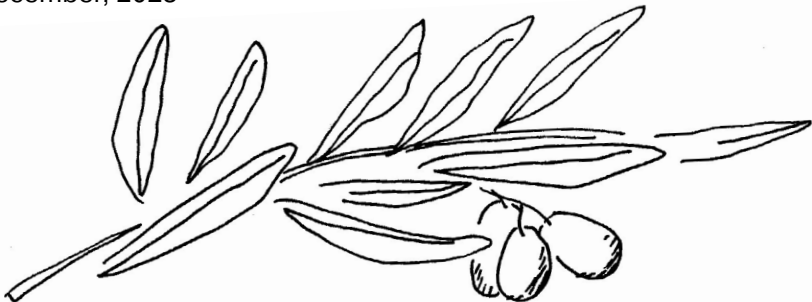
Important as that function is to us all, we also cherish the opportunity to understand cooperation as a duty to "walk the talk" of our steadfast belief that Palestinians, like other oppressed people, deserve to be wholeheartedly supported in their pursuit of liberation and their right to self-determination. As members of a food cooperative, it is our moral duty to end our complicity with a state that is deliberately starving an entire population.

Our name, The Olive Press, honors the centrality of olive trees and olive oil to traditional Palestinian agriculture, looking forward to a day when unmolested olive groves will flourish throughout a free Palestine.

Like the product of the traditional olive press, this zine is a distillation. It's a space to express in written and graphic form the energy, creativity, vision, and love at the core of this movement (both our Coop-based group and the vast, surging movement to Free Palestine that we're proud to be part of).

In these pages we explore our understanding of the countless ways in which the struggle for Palestine is simultaneously freeing us all from authoritarian structures and the webworks of lies that keep those structures in place.

December, 2025



A close-up photograph of an olive branch with several green olives. The leaves are dark green and elongated. The background is blurred, showing more of the branch and leaves.

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SOLIDARITY =IN MOTION=

Community unites for Gaza's children at UNRWA 5K celebration

By Abu Handala

On Sunday, Oct 12th 2025, approximately 40 members of Park Slope Food Coop Members for Palestine joined over 5,000 at the 10th Annual UNRWA Gaza 5K. The Food Coop team brought in over \$15,000, contributing to the over \$1.8 million dollars raised. Runners and walkers of all stripes, ages, creeds, colors and species (quite a few pups joined) spent the morning bolstering support for UNRWA as it provides mental health services to children coping with trauma, bringing vitally needed counseling to Gaza.



Among the participants was Mayoral candidate Zohran Mamdani, who was running the race for the third time, underscoring his commitment to the cause. After the race, speakers who took the stage included recently released Palestinian activist Mahmoud Khalil who'd spent over 100 days in prison, arrested and shuffled from one facility to another for speaking out on behalf of his people. The event concluded with a vibrant display of culture and solidarity. Attendees were regaled by the sounds of the Brooklyn Nomads, leading many (including Mahmoud and his wife) to join hands and break out into the dabke, the energetic, foot-stomping line dance native to Palestine and the rest of the Sham (Levant), a significant symbol of celebration and resistance.

The Gaza 5K was a day to celebrate tradition and culture, to champion resilience and unity, and to bring awareness and support. It was full of love, music and humanity coming together to make a difference and to speak out on behalf of Gaza's most vulnerable.



CHILDREN DESERVE TO BE CHILDREN

Meet the young chef who cooked through the genocide

By Abu Hind

“My dream before the war was to open a restaurant and let everyone taste my food. And now the only dream I have is to get enough bread to feel full after.”

That heart-wrenching shift, from the universal dream of a restaurateur to the basic plea for bread, encapsulates the crushing reality of life in Gaza. It is the voice of Renad Attallah, or @renadfromgaza on Instagram. Renad is an 11-year-old girl whose love for cooking transcended the devastation, turning her small, open-flame propane tank “kitchen” into a global stage for resilience and witness.

In a world that struggled to look away, Renad cooked. Using whatever meager contents she could salvage from the aid kits available in her home in Deir al-Balah—dehydrated, canned, and dried goods—she crafted recipes like “war chips” and “Famine’s Bread - the Gaza way,” often with the sound of drones buzzing overhead, or bombs dropping in the distance. Her posted videos became a profound, daily act of rebellion against erasure. Cooking over a propane flame outside her tent, Renad delivered her tutorials with an infectious laugh, a brilliant smile, and a determination to share joy and hope despite the horrors unfolding around her.

The recipe for resilience

For millions, Renad’s tutorials offered a bewildering paradox. How could such bright, genuine positivity survive in such an oppressive darkness?

Renad's cooking is a melody of resilience, a testament to the human spirit's refusal to surrender its creativity and its love. She shared meals, not just with her family, but with the world, in a quiet act of generosity in a place starved of everything. Yet, the brutal reality frequently invaded her frame.

One moment, she is diligently preparing falafel, manually grinding chickpeas, her face alight with concentration. The next, the video cuts short due to an announcement that a relative has been martyred. Her posts are peppered with announcements of people she knew, that she loved, that she worked with to raise funds and distribute aid, having been killed while working to feed others. The passage of time in her videos registers as a grim calendar: watching her cheeks grow thinner, her face more hollowed. In June 2025, she shared more personal insight into the devastating toll of the siege: a loss of 5kg (11 lbs) in a single month due to the full and total blockade of aid. Her laughter, once vibrant, weakened over time as famine consumed her body.

*"If you are tired of seeing this, I am
tired of being hungry and starved and
tired of living this for two years"*



Filling the void: the young witnesses

With over 250 Palestinian and Lebanese journalists targeted and killed in two years, and a significant absence of unbiased international coverage as no international journalists have been allowed to enter the strip, the burden of truth-telling has fallen to the endlessly resilient youth of Gaza. Savvy about social media, they have stepped up not only to share their stories but to fill the void created by the self-assigned gatekeepers of the Western media.

Children, who along with women comprise the overwhelming majority of those killed by the relentless assault, have found ways to transform collective suffering into narrative clarity. Renad, only 10 when she first started, became one of these indispensable young chroniclers. Her updates are more than just cooking tips; they are urgent appeals for meaningful intervention, proof of life, and unvarnished documentation of a genocide. Every one of her videos is a byline that belongs not just to a young chef, but to a daughter, a sister, and a witness who both reports and endures.



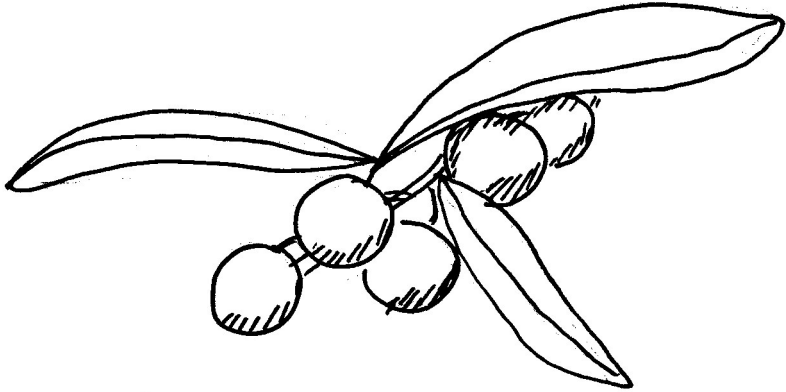
The chill of separation

Suddenly, on Aug 27th 2025, a cryptic post for her 1.7 million followers, “Goodbye,” was followed days later by posts revealing that Renad’s fate had taken a bittersweet turn. She had managed to escape, evacuated to Maastricht in The Netherlands where her older sister had secured a university scholarship. But the cost of this survival was a heart-wrenching separation: her mother and four brothers left behind in Gaza.

The footage of her having to leave her mother behind is agonizing. Even in distance, the suffering continues. She writes:

I had to leave my mom in Gaza with the rest of my family, because we didn't get the chance to leave all together. And now even though I got out of Gaza and away from the war, I'm sitting on the other side of the world with no mom, no dad, no family, and no country.

Renad Attallah's story shines a critical light on the resilience of the Palestinian people and their fight for liberation and dignity. But it also serves as a devastating reminder of the children who are forced to carry the crushing burden of witness and survival. They deserve to dream about restaurants and simple pleasures, not merely about getting enough bread to feel full.



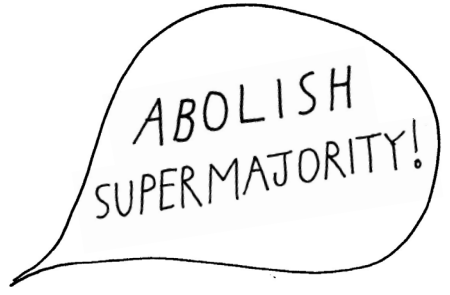
Renad is now a Youth Ambassador for Human Concern International HCI. If you'd like to make a donation to this organization supporting their work in Gaza, please visit: https://www.launchgood.com/v4/campaign/gaza_ceasefire_emergency_appeal



She has also had her artwork featured in a collection with the apparel brand Wear The Peace, with 100% of profits going to support families in Gaza. Pick up an apron or a hoodie here: <https://wearthepeace.com/collections/renad-x-wtp>



Some members are more equal than others



In 2016, a group of Coop members pulled off something extraordinary — to block BDS, they simply rigged the rules. With support of the General Coordinators, they passed a proposal to require a 75% supermajority for any boycott.

When hybrid General Meetings are implemented (presumably in early 2026), we expect the Agenda Committee to schedule the long-delayed vote on our proposal to boycott Israel. This makes it urgent to repeal the undemocratic “supermajority rule” so we can have a fair vote on BDS.

So much is at stake, not only for BDS, but also for the Coop’s democratic process. Let’s talk about why the supermajority rule happened, what it means for the Coop, and why it urgently needs to be repealed.

THE ORIGIN STORY

The supermajority rule was first conceived in 2009. Before then, the Coop used a simple majority to vote on boycotts or selling new products like meat or alcohol. There was no controversy over this method. But everything changed when we started talking about Israel.

At the end of 2008, Israel bombed and invaded Gaza, killing 1,400 Palestinians including 300 children. “Operation Cast Lead” was an unprecedented escalation of violence. In response, some Coop members called for a boycott in January 2009.

Their call was met with fierce resistance by Zionist members, who flooded the Gazette and GMs with propaganda defending Israel. But the most effective counterattack came from Joe Holtz, co-founder and then-General Manager. In March 2009, he argued that the Coop should not boycott Israel without “vast majority numbers,” because it would “damage our cooperative spirit and our mission.”

Holtz's argument — that all boycotts should require supermajority support — was adopted by Coop Zionists, eager to block BDS. When the Israel boycott didn't go away, Holtz then doubled down in 2010. He called for an official supermajority policy and floated 80% or 90%. Coop Zionists took the idea and ran with it, passing the supermajority rule in 2016 for a 75% threshold (ironically, the supermajority proposal itself only garnered 60% support).

Looking back, focusing on the supermajority rule was a brilliant pivot. The policy ignores the gory reality of the occupation, focusing on the Coop itself. As the patriarch, Holtz could take a "father knows best" line and say, with no evidence, that BDS would harm the "spirit" of the Coop. With his blessing, the supermajority rule became a normalized, common sense idea, accepted at face value and divorced from its pro-Israel origins.

The truth is the supermajority rule is deeply undemocratic. It does not protect the Coop from "division", and it is based on a skewed, incomplete interpretation of the Coop's history.

SOME MEMBERS ARE MORE EQUAL
THAN OTHERS ...

Taking a step back, the fundamental problem with the supermajority rule is the false idea that boycotts are inherently different from choosing to sell products. Buying and selling Israeli goods is treated as "apolitical" or "normal," while discontinuing this trade is framed as "political" or "exceptional."

In reality, this dichotomy is arbitrary and meaningless. As a collective, every economic choice we make has moral and political consequences. What we buy, whom we buy from, and whom we decline to buy from all equally reflect our shared values, priorities, and ethical boundaries. Choosing to sell Israeli products is a political choice, just as choosing to boycott them is a political choice.

However, according to the 75% supermajority rule, if you support one side of this political choice, your vote is worth literally three times as much. When it comes to boycotts, the supermajority rule says that some members are more equal than others.

Even worse, your vote is worth three times as much only if you support the status quo. Workers' movements and struggles for liberation are,

by their nature, challenges to the status quo. Boycotts are a crucial tool of nonviolent resistance to powerful entities. So not only is the supermajority rule undemocratic, it is also conservative and reactionary in terms of whose voices are deemed less valuable.

Repealing the 75% supermajority rule, then, is about bringing back a democratic system that is rooted in equality. Every member's voice should carry the same weight. Our collective choices, however difficult, should reflect our shared values rather than an undemocratic rule that puts its thumb on the scale for one side.



Despite its undemocratic nature, some members argue that the supermajority rule is necessary because boycotts are “divisive.” A typical example comes from the General Coordinators, in January 2025:

A simple majority vote for boycotts risks allowing the views of a narrow majority to override the concerns of a substantial minority, eroding the sense of belonging and mutual respect that defines our Coop. Divisive boycotts will alienate many members, causing thousands to feel unrepresented or unwelcome, potentially leading to significant departures.

First, it is false that boycotts are themselves divisive. What is actually “divisive” (definition: “causing disagreement”) is that Israel is an apartheid state committing genocide. Israeli products are divisive, not the boycott. Some members want to ban them, while others want to keep them. But pro-boycott members are not themselves “divisive”; they merely embody one side of an unavoidable disagreement.

It is true that if we were to boycott Israel, some members would be upset. But right now, because the Coop is choosing to sell products from Israel, thousands of members are already upset. Our Palestinian, Arab, and Muslim members, as well as other members of conscience including many Jewish members, already feel alienated, unrepresented, and unwelcome.

There is no reason for our feelings to be 1/3 as valuable merely because we oppose the status quo. But you will never hear the GCs talk about how upsetting it is for us to not boycott Israel. The supermajority rule was never about protecting all members — it is about blocking BDS.



Another trope used to justify the supermajority rule is the threat that a boycott without supermajority support would destroy the Coop. This year, the GCs threatened that beyond “divisiveness,” repealing the 75% supermajority threshold would result in:

- Member departures
- Fewer new members joining
- Financial instability
- Higher prices
- Staff layoffs

You might be thinking, wow, this list reads like the New York Post talking about Zohran’s New York. The imagined threat is that thousands of members will suddenly quit the Coop, like the rich New Yorkers supposedly fleeing to Miami en masse.

This correlation is not a mistake. The supermajority rule is, in one sense, a kind of conservative white grievance politics, a fearmongering reaction to other members who are organizing to threaten the status quo. The idea is that equality with others will unleash hell. The members who advocate for the supermajority rule therefore simultaneously assume a posture of victimization while suppressing the equality of other members.

To be clear, there is zero evidence for the hysterical disaster scenario of a financial crisis at the Coop. We have requested evidence many times, and all we get is the dubious phrase “we’ve heard from members.” It brings to mind Trump’s “people are saying” and the New York Times’ “critics say.”

Even more absurd is that the Coop has a well-documented backlog of people wanting to join. This doesn’t even count the people who would be more interested in joining the Coop if it didn’t support genocide.

Without evidence, we are supposed to believe a boycott with a simple majority will destroy the Coop. The idea would be almost funny, if it weren't such a cynical ploy to exploit our anxieties over access to affordable food and the livelihoods of Coop staff.



So the supermajority rule is undemocratic and there is no imminent doomsday. The last line of defense is tradition. Proponents of the 75% supermajority rule will say that it merely codifies what was an unofficial practice before 2016.

This is also a distortion. From 1973 to 2016, we used a simple majority vote for boycotts, like every other decision, in accordance with our bylaws. In practice, many boycotts were indeed approved with near-consensus votes. But this was never a norm or expectation. There were boycott votes that failed just shy of 50% or succeeded without a supermajority.

We also had many contentious fights over stocking new products, which often gets overlooked. There were major disagreements over controversial items like meat or alcohol. For example, beer was rejected in 1986 with a 55% NO vote, and later approved in 2002 with a 61% YES vote. For almost four decades, the Coop members resolved disagreements within a simple majority democratic process, no matter the topic.

For boycotts specifically, most of the votes involved a dozen or two people, even as membership grew explosively. These low-turnout meetings were symptoms of an anemic democratic culture, where management and influential members played an outsized role in swaying decisions. So while we celebrate the moral clarity of our historic boycotts, we should also recognize that they were not necessarily the product of a robust, inclusive democratic process.

Ironically, the supermajority rule actually undermines our history and tradition of boycotts. In 2017, the Coop voted to boycott Tom Cat Bakery with 59% support, because the bakery failed to protect its workers from ICE. For most of the Coop's history, that would have been enough to take a stand for immigrant workers. But because of the new anti-

democratic supermajority rule, the proposal failed because it didn't reach 75% supermajority support.

Our actual tradition was one of solidarity that still allowed for disagreement between politically equal individuals. Regardless of how members tended to vote in the past, we all deserve to have fair, unbiased votes about our decisions going forward.

THERE IS AN ALTERNATIVE!

Imagine the Coop existing in the mid-1800s, selling products with cotton grown by enslaved Black people. Maybe this Coop has pro-slavery members, including white people who grew up in the South or have family there.

Back then, some members may have wanted to join the free-produce movement, a nonviolent boycott against goods produced with enslaved labor. The pro-slavery members would have been opposed, saying they would be upset by the ban. They might even have claimed religious discrimination, since many white Americans justified enslavement with the Christian Bible.

If this seems far-fetched, remember that abolition, like BDS today, was not a widely popular movement, including in New York. Banning products from the South probably would have been a controversial, contentious decision. It would have been much more difficult with a 75% supermajority rule.

We find ourselves in a similar position today, giving unequal weight to members who support a brutally violent regime of racial segregation and murder. For the past two years, the army of apartheid Israel has literally exterminated Palestinians with bombs, bullets, and starvation, all with bipartisan support from our government. This genocide is a defining moral crisis of our time, a world-historic crime committed in broad daylight.

There is an alternative. Abolishing the supermajority policy by returning to the original policy of simple majority for all decisions (except bylaws amendments). The Coop can be a place of honest, respectful disagreement where we treat the views of all members equally. We can reject this undemocratic, reactionary policy so we can have fair, unbiased votes for all decisions at the Coop.

GENOCIDE OF THE TREES

By Jan

Alongside Israel's depraved campaign of human slaughter in Gaza, its military has relentlessly targeted the Gazans' beloved olive trees. Reporting for the independent news platform DropSite, Mohamed Suleiman writes that around one million trees (91% of the pre-genocide figure) have probably been destroyed. Concurrently, Israeli settlers have stepped up a vicious campaign of attacks on Palestinian olive farmers in the occupied West Bank.

The genocide of the trees is part and parcel of Israel's systematic effort to wipe out all forms of support for Palestinian life. In Gaza, we have seen how this includes the wholesale eradication of hospitals, schools, family homes, and clean water and sewage facilities. Additionally, "Israel aims to eliminate the agricultural sector, including olives," the Palestinian Olive Council's Fayyad Fayyad tells DropSite.

The loss of a valuable commodity is only one part of the story. Olives and olive oil are dietary staples, and homegrown crops have always played a vital role in food security for traditional Palestinian communities. The trees themselves have profound meaning as a companion species, integral to a sense of Palestinian identity and connection to the land. "The olive tree tells us we are still alive," young Gaza farmer Ahmed al-Adini tells DropSite. Amid the overwhelming human losses of the genocide, what is left to hold onto when cherished trees are also being assassinated?



Israel's war on Palestine—spectacular and unprecedented in Gaza, slower yet relentless in the occupied West Bank--is not even "just" an assault on basic humanity, but a broad-spectrum program of ecocide meant to devastate the networks and systems that support all indigenous life, human and otherwise. The goal is the obliteration of countless life

forms supported by traditional Palestinian approaches to caring for the land. In trying to break this ancient connection, Israel—like other settler regimes, the United States very much included--aims to seize territory on which to inscribe its own preferred “facts on the ground.” Back in May, 2025, the U.N. warned that more than 95% of Gaza’s agricultural land had been rendered unfit for cultivation. As of this writing, with the first phase of a fragile and inadequate ceasefire underway, much of this land is also completely inaccessible to Palestinians because it falls within the large, loosely defined region (up to 58% of Gaza, according to Al Jazeera) that Israel effectively controls.

Outside Gaza, the olive harvest is off to a harrowing start, with relentless settler attacks “especially in the central West Bank and in the Ramallah area,” according to Qassam Mouaddi of Mondoweiss. Brooklyn-based journalist and PSFC member Jasper Nathaniel, who reports from the region, posted graphic footage of one such attack in which a 53-year-old Palestinian woman, Afaf Abu Alia, was badly injured. Such intimidation tactics have a long history, but the violence is now being turbocharged by Israeli government moves to loosen remaining restraints on the theft of Palestinian land. These include the approval, in August, of the notorious E-1 settlement project east of Jerusalem. As of late October, the Knesset, Israel’s governmental body, is advancing a bill to formally annex the entire West Bank.



What does all of this mean for the PSFC? It brings us back to profound questions about the ethics of how our own food is sourced, and about the role that our “small” coop can and should play within the Palestine solidarity movement. Our Mission Statement says, “We seek to avoid products that depend on the exploitation of others.” Over time, we’ve taken some basic steps on behalf of food justice (for example, by engaging in various boycotts and by supporting the Coalition of Immokalee Workers). Yet we’ve remained collectively silent about the vast injustice of Israel’s crimes against the Palestinians. The fact that the country is engaged in the wholesale destruction of Palestinian agriculture and food security only underscores our grave responsibility—one with spiritual as well as material dimensions.

In an interview featured in previous issues of The Olive Press, Palestinian farmer Amir describes his deep love for the trees, plants, and soil of his family farm in Gaza. “I used to go sit with the plants, and I felt like we were communicating, like I was actually sitting with a human I could talk to.” He recalls an incident from 2006 when Israeli soldiers, having bulldozed his family’s fields, toppled a beautiful tree by repeatedly firing at it. “Why do this to a date tree that has done nothing to you?”

When I learned about the destruction of one million olive trees in Gaza, I remembered this story. Amir’s farming village, Khuza’a, was wiped off the map by the Israeli military in May of this year. In addition to murder on a mass scale—Amir says that more than 50 of his relatives were killed—this was also an act of profound environmental damage. Now, some of the perpetrators have been identified, thanks to an investigation by the Hind Rajab Foundation, which uses evidence from social media to prosecute war crimes. The foundation delved into the postings of Israeli soldier and self-described “war influencer” Shimon Zuckerman. According to a Quds News Network post on X, “The Hind Rajab Foundation stated that Zuckerman’s case is the strongest file they hold against the Israeli Engineering Corps, as the soldier published the videos in a self-incriminating context, exposing not only himself but his entire unit that leveled the town of Khuza’a to the ground.” Charges have been filed against Zuckerman in Germany, where he has citizenship.



Reflecting on all of these connections brings a deeper appreciation of the need to not only boycott Israeli products, but also to seek out Palestinian products that support families, communities, and traditional agriculture. The broad-scale destruction being visited on Gaza and the West Bank—the horrific massacres of people combined with relentless eradication of trees, plants, animals, healthy soil, and clean water sources—is meant to break spirits: those of the Palestinians, yes, but also those of all people who desire an end to systems of domination, torture, and exploitation. So much has been destroyed, and yet it is not too late. Or at any rate, this is how I understand what Palestinians mean by “sumud”: the holding on to possibility in the face of the worst. In the words of Hajj Suleiman Abdel-Nabi from the end of the DropSite article about the arborcide in Gaza: “Even when it [the olive tree] burns, it still stands in our hearts.”



LET'S TAKE A
CLOSE LOOK ^{AT} THE
PARK SLOPE FOOD COOP
MISSION STATEMENT

Founded in 1973, the Coop opened with a political boycott in place: we refused to stock South African goods in protest of that country's apartheid government. Many years and several boycotts later, we finally codified our goals in a member-approved Mission Statement. Reflecting on its language helps us evaluate our progress and see where we need to improve.

Text of the PSFC mission statement	Think about this...
<i>The Park Slope Food Coop is a member-owned and operated food store— an alternative to commercial profit-oriented business.</i>	Conceived as an alternative to profit-driven markets, the Coop isn't "just a grocery store." It is and always has been an inherently political space.
<i>As members, we contribute our labor: working together builds trust through cooperation and teamwork and enables us to keep prices as low as possible within the context of our values and principles.</i>	Our collaborative work to run the Coop keeps prices low, but it also has value beyond its material impact. Our "values and principles," detailed in this mission statement, should provide a framework for all decision making, yet more and more we find the PSFC out of compliance with its own mission.

<p><i>Only members may shop, and we share responsibilities and benefits equally. We strive to be a responsible and ethical employer and neighbor.</i></p>	<p>Some years ago, the Coop’s top management came down heavily against a staff effort to unionize. The Coop makes minimal efforts to “be a good neighbor” by supporting the CHIPS food bank, but can and should do far more to assist our neighbors suffering from food insecurity. As Park Slope has gentrified, so has the Coop’s membership. What we sell and how we reach out to the broader community can mitigate or amplify the effects of gentrification.</p>
<p><i>We are a buying agent for our members and not a selling agent for any industry. We are a part of and support the cooperative movement.</i></p>	<p>Where was our Coop’s support for fellow cooperators when the Olympia Food Co-op and Greene Hill Food Co-op adopted BDS boycotts targeting apartheid Israel?</p>
<p><i>We seek to avoid products that depend on the exploitation of others.</i></p>	<p>In all sorts of ways, our continued sale of Israeli-sourced goods violates this provision. Just one example: Palestinians living in Israel and the illegally occupied territories in the West Bank are forced to pay for work permits, do not have the same workers’ rights as Jewish Israelis, and are offered primarily low-wage, unsafe work.</p>
<p><i>We respect the environment.</i></p>	<p>In gross violation of this precept, we have continued to sell products from the country that has reduced Gaza to toxic rubble. Israeli soldiers and settlers actively destroy Palestinian families’ farms, burn olive trees, steal and pollute water, and kill livestock. Israeli exports fuel the economy that funds its ecocidal military.</p>
<p><i>We strive to reduce the impact of our lifestyles on the world we share with other species and future generations.</i></p>	<p>As local neighborhoods have gentrified, the PSFC has begun to stock more and more high-end goods. What’s the balance between affluent members’ appetite for luxury and our commitment to “reducing the impact of our lifestyles on the world”?</p>
<p><i>We prefer to buy from local, earth-friendly producers. We recycle.</i></p>	<p>As member-owners, we are responsible for every product on our shelves. We often prioritize ethical sourcing, yet make a blatant exception for Israeli products.</p>

<p><i>We try to lead by example, educating ourselves and others about health and nutrition, cooperation and the environment.</i></p>	<p>When PSFC4Palestine tries to educate members about supporting Palestine in alignment with these objectives, we are often verbally attacked. Sometimes we are painted as enemies of the Coop!</p>
<p><i>We are committed to diversity and equality.</i></p>	<p>Commitment to diversity and equality must include:</p> <ul style="list-style-type: none"> • Support of low-income families in the Coop and the wider community • Commitment to inviting and including new members who make the Coop more economically, racially, ethnically, and socially diverse • Analyzing how the products we carry contribute to gentrification • Showing respect and support for Palestinian and Muslim members, whose needs have been ignored • Rejecting the notion that antizionism is antisemitism.
<p><i>We oppose discrimination in any form.</i></p>	<p>Israel is an apartheid country. Its Palestinian citizens have severely limited rights, while Palestinians in illegally occupied territories are brutally targeted. Millions in the Palestinian diaspora lack the “right of return” that Israel grants to Jews worldwide. Selling Israeli goods says we support discrimination.</p>
<p><i>We strive to make the Coop welcoming and accessible to all and to respect the opinions, needs and concerns of every member.</i></p>	<p>Stocking Israeli products is a slap in the face to Coop members appalled by Israel’s crimes. Many Palestinian, Arab, and/or Muslim members feel particularly hurt and marginalized by this policy.</p>
<p><i>We seek to maximize participation at every level, from policy making to running the store.</i></p>	<p>For decades, our Coop has claimed to value democratic practice, while limiting member participation in decision making. (See “The Coop’s Democracy Problem: What Is to Be Done?” in The Olive Press, Issue #3 for a detailed discussion.)</p>
<p><i>We welcome all who respect these values.</i></p>	<p>We are under no obligation to accommodate those who fail to respect or who actively work against these values.</p>

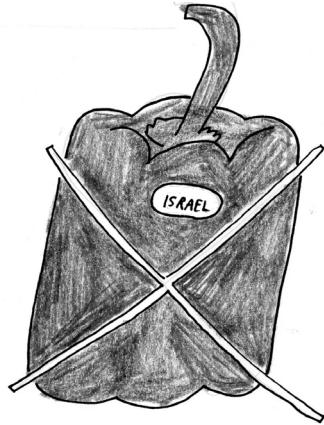


AVOID THESE PRODUCTS!

By Taylor

Over the past 2+ years, over 3,000 Coop members have signed a petition to boycott Israeli products at the Park Slope Food Coop, echoing the call of the Palestinian-led BDS movement. Hundreds have organized, canvassed, sent emails, attended general meetings, and called on Coop staff to exercise cooperative values that require we take a stand against apartheid and genocide. Frustratingly, we've been met with a deluge of opposition. As we continue to organize towards our ultimate goal of a collective boycott of goods from the settler state of Israel, many of us have been asking how we can individually take a stand.

PSFC4Palestine has sought to identify all of the Israeli products that are sold at the Coop, so that members can better avoid them. Although our current list is likely incomplete since products are constantly being added or removed from inventory, we've gathered a list of Israeli products provided by the Coop's General Manager, plus others that individual shoppers have spotted on Coop shelves. It's especially important to be alert during holiday seasons, when specialty items sourced from Israel are stocked for a limited time.



We urge all members to boycott the list of Israeli products below:

- **Al Arz** Tahini Original
- **Al Arz** Tahini Whole
- **Ecolove** Conditioner Green Vegetable 17.6oz
- **Ecolove** Conditioner Purple Fruit 17.6oz
- **Ecolove** Hair Mask Purple Fruit 11.8oz
- **Ecolove** Shampoo Green Vegetable 17.6oz
- **Ecolove** Shampoo Purple Fruit 17.6oz
- **Osem** Bamba children's snacks
- **Seed and Mill Organic** Tahini products
- **Soom** Premium Tahini
- **Dorot Gardens** Frozen Cubes: crushed garlic, ginger, parsley, etc.
- Check labels for **Israeli produce** (peppers, persimmons, etc).



We also call on the Coop's buyers to source more products from Palestinian producers:

- **Huwa** Premium Olive Oil
- **Al'Ard** Palestinian olive oil, tahini, za'atar, and more
- **Arabian Nights** hummus
- **Nabulsi** olive oil soap
- **Palestinian Soap Cooperative** olive oil soap
- **The Gaza Kitchen** cookbook

You can easily submit your product suggestions by going to foodcoop.com and navigate to **Food > Product Suggestion**. And if you happen to spot Israeli products that are not on this list, please alert us at psfc4palestine@gmail.com.

As members of the Park Slope Food Coop, it is up to us to continue to build pressure and call for collective action. Yes, we are stronger together – but it takes individual voices and power to build collective movements. We hope that you'll join us as we continue to build a Coop that stands for human rights, food justice, and a Free Palestine!

Binti coming of age in Brooklyn

By Belquis

I remember those days like it was yesterday. My school age experience going to Masjid Al-Farook for Arabic and religious studies on Atlantic Avenue. Many of my classmates were from all parts of Brooklyn. There were Bengalis from Coney Island, Palestinians/Egyptians from Bay Ridge, and Yemenis from downtown Brooklyn. My hood at the time was Park Slope. A drastic contrast from what people know it as now. I remember the days of lighting up fire crackers on the 4th of July, using chalk for hop scotch, soaking up the sun while being blasted with cold water from the street sprinklers, and playing double dutch with my school friends. My neighbors were mainly Blacks and Hispanics but up my street were rows of brownstones where mainly white people and Jewish people lived. It was a playful childhood in the neighborhood, but behind closed doors, I knew I came from a different world. At home, I spoke a different language, smelled the cooking of chicken stew made from Yemeni spices, and I wore Yemeni harem pants with embroidered tunics, and henna was the creativity I delved into during celebratory events like weddings and Eid.

At Masjid Al-Farook we also took part in the rituals around Ramadan and celebrating Eid. It was a joyful time of the year many of us looked forward to. However, at Masjid Al-Farook I knew my classmates carried different struggles. Poverty and helping our families back home was a theme that followed my geddo (grandpa) from Yemen to the United States. He made sure to send our family members back home for visits and my dad committed to building a modern building in the city of Taiz outside of our village to offer a better way of life than farming. However, my Palestinian friends had a different theme that seemed to follow them here in the U.S. It was their lands being taken and their loved ones being jailed for simply standing up against Israeli soldiers that demolished their homes. I just could not wrap my head around it as a young adolescent. I thought, what if someone came and just put us out of my geddo's home in our village? That would be absurd. My babba would fight them off the land, along with my uncles, and our tribe leaders as well. Our neighbors too. No one would just sit and let that happen. In Brooklyn, our imam would pray for those in Palestine, for Allah to protect the holy land, the homes of those living in Palestine, and their families.

As I got older, I began to learn more of the depth of this struggle and also realized how the Arab world just sat and watched as Palestinians were forced off their lands, displaced from their homes and robbed of their livestock with no reason other than to create settlements for Israeli citizens. During my 20s the issue was brushed off in my college history classes. Professors did not want to touch this issue. Again, Palestinian peers in college spoke of the displacement of their homes and one of my Palestinian friends said even her geddo was locked up for refusing to leave his land, and he was an elder who was frail and vulnerable. Elders in Yemen would rarely go to jail, in our culture elders are treated with a level of honor and respect. I thought wow, to grow old on your land, only to have it taken away, and then live your latter days in jail was so heartbreaking. That would be a rare thing in Yemen.

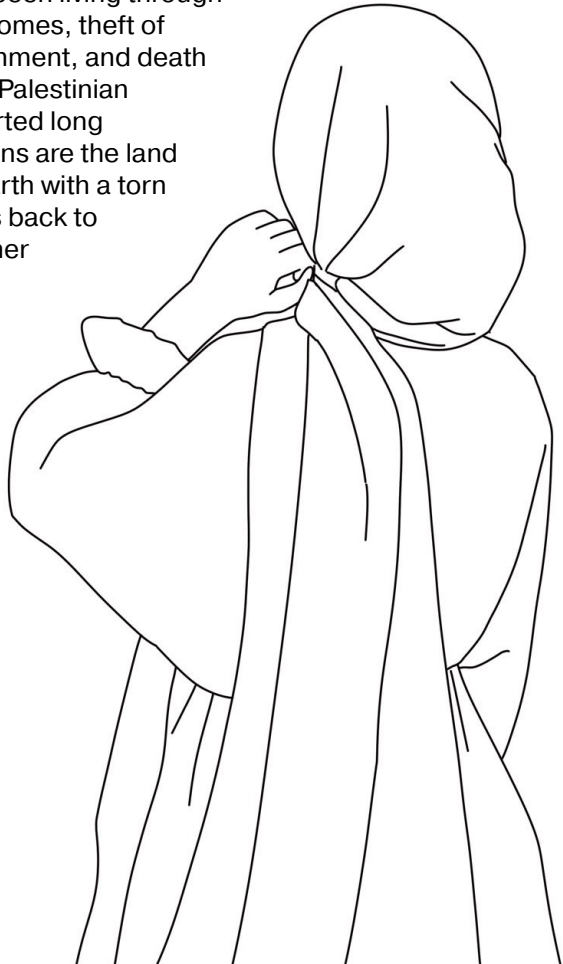
I didn't want to believe Jews were the cause of this because Yemeni Jews in my homeland lived outside of geddo's village. One time when I went on a summer visit as a teenager, he would point out the area and say: that it is a Yemeni Jewish village. They don't bother us and we don't bother them. We trade goods and live in peace with one another. And I thought, why can't that happen in Palestine?

Years later, I found out my Jordanian teachers at Al-Farook Masjid were really exiled Palestinians who could never return to their land and families in Palestine due to what happened in 1948. I felt that grief to my core when that sank in for me. I had such a connection to my geddo's land and home in our village. The cows we had, the donkey who had a name, and our guard dog. The view of the mountains and farmland gave me a deep sense of belonging to my roots like babies in their mother's womb connected to their mom by the umbilical cord. But for Palestinians, that cord was cut and burned at the ends. What a deep sorrow to carry through one's life!

Fast forward, I remember hearing the story of Jamal al-Durrah and his 12-year-old son Muhammad al-Durrah in September of 2000. The footage of them being shot and Muhammad killed in a crossfire between Israeli and Palestinian security. Jamal had no weapons, his hands were raised in a gesture of surrender, and his crying son clung to him in tears. I remember that time so vividly because my sons were the same age as Muhammad and it crushed my heart as a mother. I thought of Muhammad's mother, siblings, classmates, and how helpless Jamal must have felt in being unable to protect his son. I tried hard to guard my heart from watching such footage as it broke my hope in humanity and world leaders just watching and doing nothing. Still there is always that one story that makes its way into my soul and sure enough on March 16, 2003 an American activist named Rachel Corrie was killed by an Israeli armored bulldozer that crushed her. She was only 23 and a white woman

and the world watched, Americans watched and did nothing. There are so many who lost their lives, their lands, their homes, their children, their sense of hope in a world that claims to be just.

So when October 7th occurred, it was no surprise that a heavy wrath was about to be unleashed on Gaza. Those who followed this cause knew what was coming and I was one of them, because this Yemeni Brooklynite from Park Slope had been witnessing the atrocities for decades! Protesting for years in marches, signing petitions, attending dialogue groups between Arabs and Jews, reading books to gain a sense of sanity, envisioning a peaceful path to resolution for both sides. It became more clear over the years that Amnesty International, the United Nations, and Human Rights Watch were not going to make a difference. Even the International Court of Justice couldn't end gut-wrenching genocide in our lifetime. The truth is that Palestinians have been living through the demolitions of their homes, theft of their lands, false imprisonment, and death simply because of being Palestinian blooded. The rupture started long before Oct. 7th. Palestinians are the land orphans that roam the earth with a torn umbilical cord that traces back to their mother land. A mother land that was savagely taken from them. A mother land who smells of olive trees and earthly beauty will be forever etched in the cells of their being.





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ABOUT OUR CAMPAIGN
AND WAYS TO GET
INVOLVED!



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