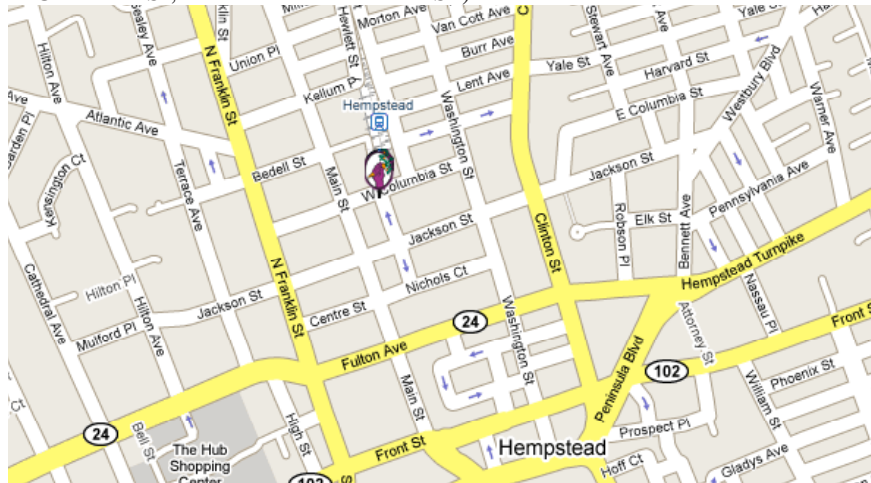


Long Island Food Not Bombs

Days and Locations (continues on p. 23)

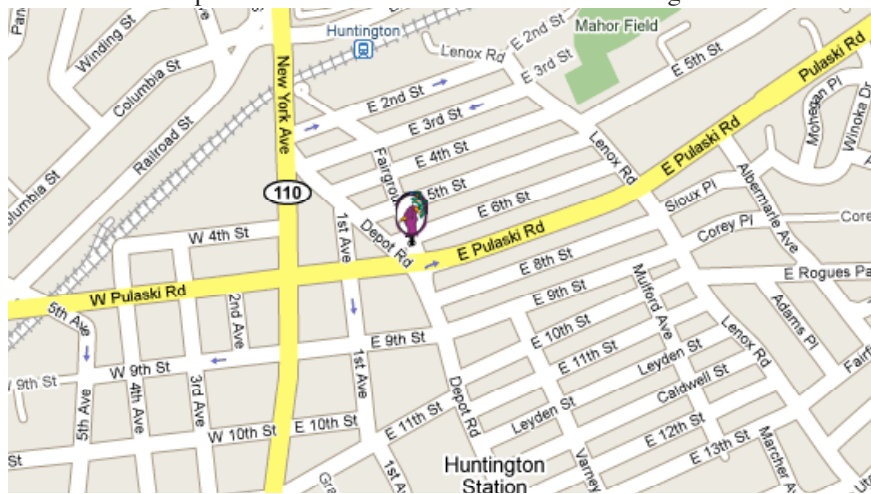
Sundays @ 1:30pm in Hempstead

Located directly outside the Hempstead train station (on the north end of W Columbia St, one block east of Main St.)



Tuesdays @ 6:30pm in Huntington

Located at the intersection of Fairground Ave & E. 6th St (outside the all weather tire). This location is also one block north of the intersection of Pulaski Rd. & Depot Rd. and three blocks south of the Huntington train station.



Contact Information:

Email: LongIslandFoodNotBombs@gmail.com

Phone: 631.223.4370

Text LIFNB to 41411 to signup for text updates

Web: www.LIFNB.com

AS OF YET,
[UNNAMED] .

ISSUE #2, NOVEMBER-2009

AS OF YET, UNNAMED . is an offshoot of the Long Island Food Not Bombs community. Our hope is that we can create another means of dialogue between communities across Long Island (Suffolk, Nassau, Brooklyn & Queens) and its surrounding areas, NYC, Bronx, Jersey, and anywhere else where people are having similar experiences...

We are trying to prod you for your ideas/opinions/thoughts on a bunch of different subjects. What are your thoughts about racism or sexism in our community? What can we do to create real change? We prod you for these thoughts because we hope that you ll write back and if you do we ll publish it.
asofyetunnamed(at)gmail.com

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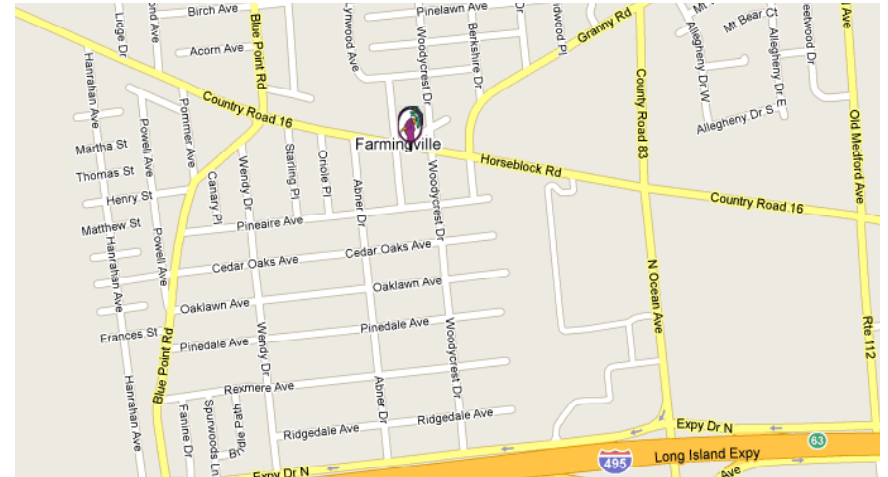
p. 23 & back cover “maps + where to find us”

Long Island Food Not Bombs

Days and Locations (continued from back cover)

Thursdays @ 6:30pm in Farmingville

Located near the insertion of Horseblock Rd. & Granny Rd. (by the large clock in the traffic tri-angle)



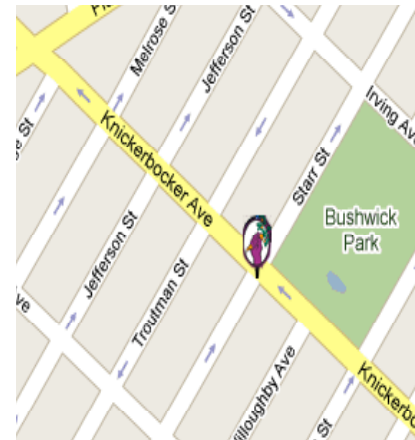
Neighboring Brooklyn Chapters

Bushwick FNB

Thursdays @ 1pm in Bushwick Park

Located at the intersection of Knickerbocker & Starr St

For More Info, **Email:**
fnbbushwick[at]gmail.com

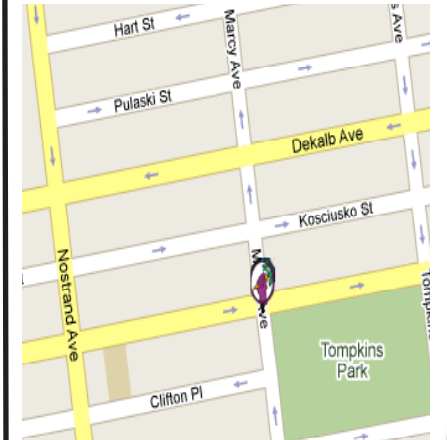


BedStuy FNB

Saturdays @ 3pm in Tompkins Park

Located at the intersection of Lafayette Ave. and Marcy Ave.

For More Info, **Email:**
Bedstuyfnb[at]gmail.com



For more info/directions check out www.lifnb.com/food_shares

food not bombs and identity

How you can get more involved with,
community zine,
“As of yet, Unnamed”.

Anyone can get involved by participating, write your thoughts in response to any of our content, or send us your original content that reflects issues in your life, your community or the world at large. You can submit any form of writing, poetry, photography or artistic expression and we'll do our best to publish it.

All submissions can be sent to [asofyetunnamed\[at\]gmail.com](mailto:asofyetunnamed@gmail.com) or handed to us directly at any of the LIFNB Food Share locations listed on the back of this zine. You can find digital copies of this zine at (www.lifnb.com/media/zines); you can also sign up for our newsletter at (www.lifnb.com/newsletter).

Thank you for reading our thoughts, we hope to hear yours, with love & liberation, “As of yet, Unnamed”

here's the deal: we hope that “as of yet, unnamed” is a cool way to get people, as a group, to come together and reflect on what's effecting their own lives, their communities, and food not bombs. this issue deals with themes of identity, conflict and coming together. it's the basis for what we hope will be a growing dialogue in our community and all those confronted by the same problems.

long island food not bombs grew a lot this past year. we started a new food share out in farmingville, ny. there, we were immediately confronted by bigots who attempted to cloak their racist rhetoric. These people expressed that they want to preserve “their town”.

in 2008, out near farmingville, marcelo lucero was lynched because his attackers believed him to be an illegal immigrant. his murder was not an isolated incident - hundreds are assaulted on long island each year for such reasons. each year people die. this violence continues because racism, classism and segregation are ingrained into the power structure. we see this each day and we live this each day: it makes up our identity and the identity of our hometowns.

everything in this issue tackles what we're trying to create, what we have to fight against to do so, and how this defines us. there are times when conflict can bring people together, unite them for some great good but out in long island we are seeing something else. we are seeing that as we come together conflict comes to us, delivered by those that want to keep us separated, alone, vulnerable and controllable.

this issue is about identity because everything is defined in relation to the things around it. we cannot define something without defining its surroundings. and, so in this world, we must define things by their relations to other things. and to go one step further: the greatest mistake a human can make is to believe that *i am here and you are out there*. we're all a lot closer to each other - and defined by each other - than you'd like to believe.

What will happen to the people of Hempstead?

//The future of Hempstead, gentrification, classism and new wave racism.

There is a new era in racism, segregation and the destruction of community. The history of the Civil Rights movement makes us think of these acts as being embodied through physical violence. But I feel like in modern days, ideologies of hate can be seen a lot more in economics. Poverty is used to starve people from their homes, their community and, as it forces those with little to continually hustle their neighbors, it also starves us from one another.

Long Island Food Not Bombs has been a staple in the Town of Hempstead for years and over that time we've created a community of hundreds. As part of this community I've seen a horrible trend growing in the village, town and county.

It seems to me that whenever someone tries to do something to make the community better the town squashes it. Like, in the spring of 2008, the community came together to transform a vacant trash-filled lot (on W. Columbia & Morrell St.) into a community garden. The town's reaction to this was to spend taxpayer dollars to illegally bulldoze the garden. The land wasn't theirs, and after they destroyed it they filled it with construction debris as a message to those who wanted their town to look better.

That same year, as homelessness grew and people were seeking shelter on cold nights, the town spent millions to retrofit the bus station with a fortress style fence. This prevented people from staying warm at night where there used to be a shelter for them. People now wait for the bus out in the cold of night and the homeless sleep on the sidewalk and freeze to death. Publicly the town got away with doing this because they renamed the bus station to the "Rosa Parks" bus station. I believe that this is a disgrace to her name.

There are many examples of these sorts of actions and while they

El Chili del vegetariano con (o Sin) Tofú

Sirve 6

Ingredientes:

3 cucharadas de aceite de oliva
1 cebolla española, cortó
2 dientes de ajo, picadillo o apretó
1 cuchara de comino molido
1 cuchara de cilantro molido
1 a 2 cucharaditas de chile en polvo
1 calabacín medio o calabaza amarilla de verano, cortó en cubitos
1 pimiento grande, rojo o verde, derivó, sembró y cortó
1 bloque de tofu, congelado, deshelado, desaguado y desmenuzado o 12 a 14 onzas la proteína vegetal, con textura y preparada (como Hamburguesa de Boca Desmenuza)
3 tazas cortaron en cubitos los tomates con jugo (28-onzas pueden)
2 tazas cocinaron frijoles pintos (15-onzas pueden)
2 tazas frijoles (15-onzas rojos cocinados pueden)
2/3 concentrado de tomate (6-onzas de taza puede)
2 cucharadas perejil fresco molido
Su salsa predilecto y/o la salsa caliente probar
Sal para probar

Las Direcciones de cocina:

Caliente el aceite en una sartén antiadherente grande a fuego medio-alto. Agregue las cebollas y el ajo y saltee en el calor medio-alto hasta suave. Añadir el comino, el cilantro y el chile en polvo y revuelva bien. Mezcle la calabaza y pimientos cortado y continúa cocinar para aproximadamente 3 minutos. Si usted utiliza tofu o proteína vegetal con textura, revuelva y cocina para varios más minutos hasta se calientan uniformemente.

Mientras tanto, en una olla de sopa, caliente los tomates y los frijoles a fuego medio. Mezcle en el concentrado de tomate. Transfiera los ingredientes calientes de sartén a la olla y revuelva bien. Agregue el perejil y la temporada con salsa o salsa caliente y sal.

Vegan Chili with (or Without) Tofu

Serves 6

Ingredients:

3 tablespoons olive oil
1 Spanish onion, chopped
2 garlic cloves, minced or pressed
1 tablespoon ground cumin
1 tablespoon ground coriander
1 to 2 teaspoons chili powder
1 medium zucchini or yellow summer squash, diced
1 large red or green bell pepper, stemmed, seeded and chopped
1 cake tofu, frozen, thawed, drained and crumbled OR 12 to 14 ounces prepared textured vegetable protein (such as Boca Burger Crumbles)
3 cups diced tomatoes with juice (28-ounce can)
2 cups cooked pinto beans (15-ounce can)
2 cups cooked red kidney beans (15-ounce can)
2/3 cup tomato paste (6-ounce can)
2 tablespoons minced fresh parsley
Your favorite salsa and/or hot sauce to taste
salt to taste

Cooking Directions:

Heat the oil in a large nonstick skillet on medium-high heat. Add the onions and garlic and saute on medium-high heat until soft. Add the cumin, coriander and chili powder and stir well. Mix in the diced squash and peppers, cover and continue to cook for about 3 minutes. If you are using tofu or textured vegetable protein, stir in and cook for several more minutes until heated through.

Meanwhile, in a soup pot, heat the tomatoes and beans on medium heat. Stir in the tomato paste. Transfer the hot skillet ingredients to the pot and stir well. Add the parsley and season with salsa or hot sauce and salt.

might differ in form the concept behind them is all the same. The powers that be have gone out of their way to make Hempstead a harder place to live.

Many people may not be familiar with the ideology of “weed and seed”. The government program embodying this name labels itself as charitable and community oriented and, because of this falsely portrayed image, many well-intentioned people work within its framework. And that said, there is a reality to weed and seed that many do not understand.

This reality is that weed and seed is a program that town officials and corporate interests use to weed-out low income residents and then seed-in wealthier high income residents. The result of this tends to be the forced relocation of minority communities through economic starvation, crippled infrastructure and more often than not physical violence. In this sense violence takes the form of poverty, crime and the growing police presence associated with the program.

Unfortunately, for thousands of residents, this ideology is currently being unleashed on the Village of Hempstead. This is how it works - various economic and political interests (the people in control of the Town & Village of Hempstead and Nassau County) take an area predominately populated by minorities and they starve it.

They take an area like the 15 block radius around the Hempstead train station and they deem it a low-tax base zone. The County draws an imaginary line around areas populated by minorities, and even though surrounding areas in the same County are extremely wealthy, county officials refuse to spend enough money to upkeep the roads, support the schools, provide services or even incentives for business owners.

They do this so that after years of neglect the powers that be can say, “look this area is blighted and we need to fix it”. For them, fixing it means the creation of a master plan, the gathering of de-

velopers for long-term investments and, most important of all, the lining of pockets.

At this point the people in power pass new laws, regulations, taxes and increase the police force in order to make it harder for people to live in what has become the “weeding area”. The increased taxes and regulations ruin businesses - so they go under, people lose their jobs. They can’t pay for their mortgages or their rent - so they lose their homes, and then the same developers who’ve signed onto the village’s master plan buy those homes.

They buy these homes and businesses and they don’t fix them up, they don’t sell them, they just sit on them. They know these homes will become an eyesore and inevitably lower the price of the surrounding homes in the neighboring area.

These vacant run down properties inevitably attract vandals and drugs. Over time crime increases and as crime increase people call on the town to increase the police force and regulations. All this makes the neighborhood less attractive to live in, and reduces everyone’s property values even more.

The point of all this is that one day the neighborhood gets so bad most everyone will want to move out and sell their homes to the same developer who’s been sitting on their neighbors’ property. Oh, and if someone refuses to sell - the town will just take their land under eminent domain, or they’ll lose it because they can’t keep up with all the new regulations. They could even have the audacity to kick you out in the middle of the night without warning (This has happened and is happening right now.)

The developer who steals your land will do so for a fraction of what it’s worth. They’ll receive tax credits from the town and they’ll eventually bulldoze the whole neighborhood down to the ground and “seed” in a new community made up of condominiums and wealthier residents.

of SHUT IT DOWN disrupting many shoppers, some who did not know what the AEC was even about. We were met by a wall of cops and security guards who were separating us from visitors inside the AEC who rented it out for the day for a 9/11 memorial. We were soon made aware the visitors were none other than the right wing pro-war group the Gathering of Eagles. They were mostly large old Caucasian bikers in leather who did us the favor of not permitting anyone else into the arcade facility, including young children, potential recruits for institutionalized killing.

Seven people were arrested, including a journalist for OpEdNews, who was picked out of the crowd. They were charged with criminal conspiracy and failure to disperse. They spent the night in the Roundhouse, the central jail in Philadelphia. Upon their appearance in court recently, they plead not guilty and want to bring their case to trial.

The Franklin Mills Mall is owned by Simon Properties, the largest mall owner in the country. Long Islanders held a pre-emptive demonstration at the Smith Haven Mall in Lake Grove to send the message that a facility like the AEC would not be tolerated here.

The Army has since sent a statement that they will not be renewing the AEC lease in August 2010 nor building new facilities as the economy has caused a surge in military recruitment and the military will be spending less on “marketing.” Those who protest this form of manipulation of our youth are not letting up on voicing their opposition to the desensitization of killing and violence.





LONG ISLANDERS ROAD TRIP TO PHILADELPHIA TO SHUT DOWN THE ARMY EXPERIENCE CENTER

Karen

On Saturday, September 12, 2009, twelve people from Long Island drove over to Philadelphia, PA to tell the Army Experience Center (AEC) that WAR IS NOT A GAME!

The AEC is a 14,500 square foot “virtual educational facility” opened in the Franklin Mills Mall in August 2008 as a two-year pilot program costing taxpayers \$12 million. Although the Army says it is not a recruiting facility, the 20 soldiers stationed there are active duty recruiters. The facility boasts a Humvee, a Black Hawk helicopter, M-16 rifles, automatic machine guns and a tank where children as young as 13 years old can be virtual soldiers shooting at life-like targets. The center also includes 20 PC workstations where recruiters provide GED instruction. And it’s all free!

On this particular day, our second visit to the AEC, we joined about 200 other activists in a demonstration at a busy intersection outside the mall. Chris Hedges, a foreign correspondent who has reported from more than 50 countries, spoke to the crowd as well as Celest Zappala, a Gold Star mom, and others.

A march to the mall and to the doors of the AEC then ensued with shouts

This has been the story of what’s going on in Hempstead over the past few decades and in recent months the Village has taken new steps in this gentrification campaign.

They have passed their new revitalization project that transforms the area we’ve been talking about into a new town. In effect, the plan is to literally bulldoze the entire area, remove the residents and replace them with new wealthier ones... residents who will be living in million dollar apartments where your home used to be.

They are getting away with doing this because they say Hempstead needs to be revitalized and the truth is, it does. We as a community need to fix the problems of Hempstead but what the village, town and county want to do over the next few years isn’t it.

What’s really needed?

Why don’t we spend that 2 billion on making new schools or creating new jobs for the people that live in the village? We could house the homeless in abandoned homes in return for their help in fixing them up - it would teach people valuable skills. Use the vacant lots for community gardens to feed people, end hunger and make the streets prettier.

Go after the corrupt police and town officials involved in protecting the drug traffickers and crack houses. Fix the roads and give people jobs doing so. Encourage new development, but not the kind that forces those with the least means to lose what little they have, their homes.

Encourage community by creating forums and public discourse. Give the youth something to do! You can create a mural project to prevent graffiti; you can organize neighborhood watches instead of bringing in more men with guns. Talk and work with the gangs, people are joining them because there isn’t a family or community structure for them, so lets make a real interdependent community.

You see, all these solutions can be done with little money, and that's the problem. These solutions don't involve fat cats taking off the top. The village, the town, the county, they should all be working for the people. They were elected to do this but they don't because they work for the interests that pay them.

The only way for the people of Hempstead to make their community better, to keep their homes, is to stand in solidarity with one another, to organize with one another. We need to make the community we want to see and stand up to the village who wants to replace the people of Hempstead with a higher tax base. I say f*** the village's deceptive lies. Spread the truth, share your voice, defend what should belong to everyone – stand up for your community!

With Love & Liberation,
JonSTeps & Long Island Food Not Bombs
LongIslandFoodNotBombs[at]gmail.com

What you can do:

Spread the word, tell everyone you know!

Every Sunday, at the Hempstead Train Station, after the LIFNB Food Share, stick around and help **organize the community** with your neighbors.

Voice your disapproval to the mayor, village board, local papers and out in the streets.

*Mayor Wayne J. Hall doesn't provide his office number to the public on the village's website, so you should feel free to call him at his home number 516.483.6996 (Saturdays & Sundays are probably the best time to reach him). Tell him to take your demands seriously and keep calling him until he takes action.

This is why I only tell people about Food Not Bombs, and the purpose of our group, if they ask what we are doing and why. Proselytizing is something I have never been comfortable with, no matter the message. People are entitled to believe what they want and I will not force my beliefs on others. Proselytizing, which is most commonly associated with religion (as in a Jehovah's Witness going door-to-door or the believer evangelizing to strangers on the street) can seem harmless or an expression of free thought. But proselytizing can be deceitful and insidious, as in churches giving food to individuals who are then expected to attend services or otherwise conform to their belief structure.

At Food Not Bombs, we make it clear that there are no conditions that people have to meet in order to share food. Food Not Bombs' primary purpose is to share free food with others, with all people. We don't want someone to be discouraged from participating because they have different views about the government, war, religion, or other issues.

If people want to discuss their beliefs and ideas, we encourage and appreciate that dialogue – but we will never make it a prerequisite. To make it as clear as possible: Food Not Bombs is solidarity, not charity.

Do you agree or disagree with Alex's assesment of religion? Have you found that religion builds community and strengthens bonds, or do you find acceptance and openness in the stated non-religious position of Food Not Bombs (on Long Island and elsewhere)?

Feel free to start up a discussion at any of our Food Shares, on our discussion board (www.lifnb.com/forum), or via email through longislandfoodnotbombs@gmail.com or asofyetunnamed@gmail.com.

You can also share your thoughts by writting them on the insert provided within this zine - then pass that along to a LIFNB volunteer.

Who We Are:

=>We are not a religious organization, by Alex Witkowski

“Are you with a church?”

It’s probably the most common question we get asked by passers-by, and it’s often answered with a simple statement: “No, we’re a group called Food Not Bombs.” As an atheist, I have to wonder why people immediately assume we’re a charitable church organization.

It’s true that churches have been able to build up their reputation for millennia, while Food Not Bombs has only been around since the 1970s. And charity, alongside faith and hope, is one of the three theological virtues of Christianity, so it is natural to associate acts of goodwill with a church.

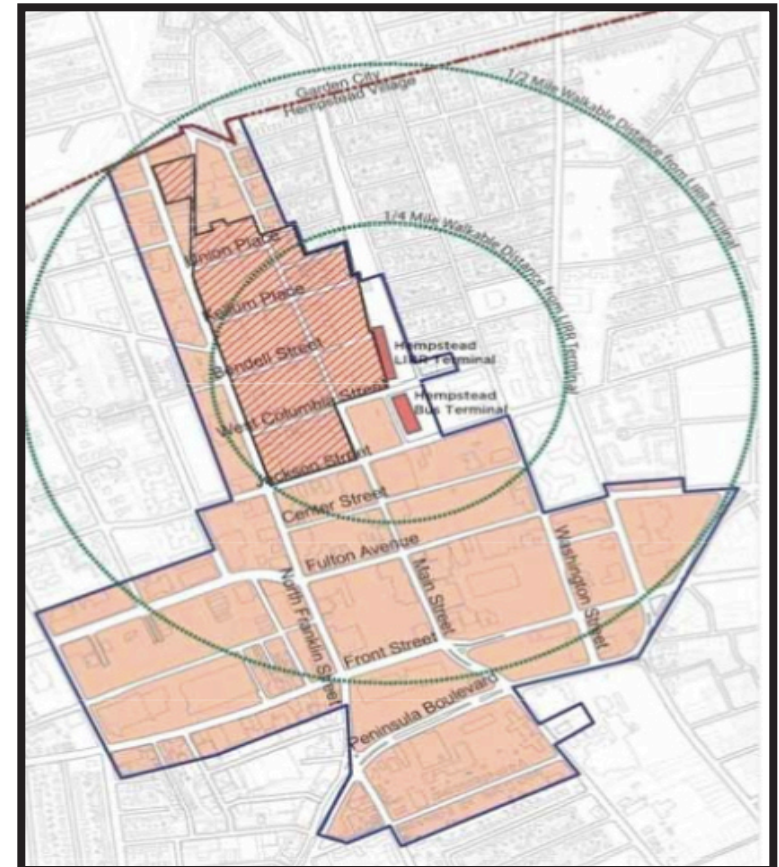
But there are two problems with this. For one, Food Not Bombs isn’t a charity – we’re sharing food with everyone, not donating food to the so-called needy. The second problem is that it’s not oxymoronic to be both secular and charitable. There are many secular charitable organizations, but they fly under the radar because they do not go around spreading an anti-religious creed. Instead, they are merely devoid of religious preaching.

I would even argue that secular charities are more selfless and honest than their Christian counterparts. Altruistic atheists aren’t being charitable to earn a place in heaven or because it is a caveat of their belief structure. Actions take place for their own sake, not for a promised reward of heaven.

Altruistic atheists are also not trying to convert people to their own belief structure. When churches share food with others, it is almost always accompanied with a pamphlet telling the recipient about Jesus and why they should convert, or an invitation to come to the next sermon. I feel that in these instances, churches are taking advantage of someone’s desperation and using it to preach their message.



(Above) Community Garden that was destroyed by the village in '08
(Below) An image from the village’s “master plan” the shaded areas indicate “weeding zones”, or areas set to be razed.



Long Island Food Not Bombs Fall Festival/BBQ Interviews

On Sunday, October 11th, Long Island Food Not Bombs held a Fall Festival at Mirschel Park in Hempstead, NY. We made balloon animals, drank hot apple cider and shared fun items like plants, herbs and office supplies. After the Food Share, Kristen and Monica interviewed people and took their pictures. Here are excerpts from their conversations.

Ross, over 50 years old and a Hempstead resident for sixteen years discusses his feeling regarding money that was stolen during the Fall Festival:

The bad thing isn't the seventy-two dollars – the bad thing is the mindset. What I'm saying is the behavior, deep down inside. You can be desperate, but that money was going to other people.

The person or persons, whoever did this, if you look in their future, it's very dark. They were not standing up on their own feet. Are they going to be independent, are they going to get something from their own life? {Ross then expressed that he wished they saw this money was used to benefit everyone.}

It's very important how you show yourself to others. Life is very valuable, every day you wake up. If they don't have the will, the intentions, the exposures...

but there are beautiful things. You see them every day.

Fall Festival Interviews continue on page 12



(Above) The fall festival flier.

(Middle left) Father with his daughters.

(Middle center) Lydon enjoying a hot cup of apple cider.

(Middle right) Rose & Jonathan practicing their aki yoga.

(Bottom left) Neighborhood kids.

(Bottom right) Volunteers at the vegetable tables.



≡ Biography

a poem by
Audre Lorde

Coal

I
is the total black, being spoken
from the earth's inside.

There are many kinds of open
how a diamond comes into a knot of flame
how sound comes into a words, coloured
by who pays what for speaking.

Some words are open like a diamond
on glass windows
singing out within the crash of sun
Then there are words like stapled wagers
in a perforated book—buy and sign and tear apart—
and come whatever will all chances
the stub remains
an ill-pulled tooth with a ragged edge.

Some words live in my throat
breeding like adders. Other know sun
seeking like gypsies over my tongue
to explode through my lips
like young sparrows bursting from shell.

Some words
bedevil me

Love is word, another kind of open.
As the diamond comes into a knot of flame
I am Black because I come from the earth's inside
Now take my word for jewel in the open light.

Audre Lorde was born in New York City to Caribbean immigrants who settled in Harlem. Nearsighted to the point of being legally blind, Audre was influenced greatly by hearing her mother's stories about the West Indies. At the age of four, she learned to talk while learning to read and her mother taught her to write at around the same time. She wrote her first poem when she was in eighth grade. In her own words, Lorde was a "black, lesbian, mother, warrior, poet". In an African naming ceremony before her death, she took the name Gamba Adisa, which means "Warrior: She Who Makes Her Meaning Known".

Lorde's poetry was published very regularly during the 1960s — in Langston Hughes's 1962 *New Negro Poets, USA*; in several foreign anthologies; and in black literary magazines. During this time, she was politically active in civil rights, anti-war, and feminist movements.

Lorde stunned white feminists with her claim that racism, sexism and homophobia were linked, all coming from the failure to recognize or inability to tolerate difference. To allow these differences to continue to function as dividers, she believed, would be to replicate the oppression of women: as long as society continues to function in binaries, with a mandatory greater and lesser, Normative and Other, women will never be free.

The criticism did not go only one way: in her essay "The Master's Tools Will Never Dismantle the Master's House", Lorde attacked the underlying racism of feminism, describing it as unrecognized dependence on the patriarchy. She argued that, by denying difference in the category of women, feminists merely passed on old systems of oppression and that, in so doing, they were preventing any real, lasting change. Her argument aligned white feminists with white male slave-masters, describing both as "agents of oppression". Lorde wrote "what you hear in my voice is fury, not suffering. Anger, not moral authority."

Lorde focused her discussion of difference not only on differences between groups of women but between conflicting differences within the individual. "I am defined as other in every group I'm part of," she declared. "The outsider, both strength and weakness. Yet without community there is certainly no liberation, no future, only the most vulnerable and temporary armistice between me and my oppression". She described herself both as a part of a "continuum of women" and a "concert of voices" within herself.

Lorde's conception of her many layers of selfhood is replicated in the multi-genres of her work. Critic Carmen Birkle writes, "Her multicultural self is thus reflected in a multicultural text, in multi-genres, in which the individual cultures are no longer separate and autonomous entities but melt into a larger whole without losing their individual importance". Her refusal to be placed in a particular category, whether social or literary, was characteristic of her determination to come across as an individual rather than a stereotype.



Harry, 75 years old and a Hempstead resident for thirty two years talks about being disabled in Hempstead:

{When I asked Harry what was needed at the Hempstead Food Share, he said}

I wish [Long Island Food Not Bombs] had music – it's too quiet. Bring people and have music.

I'm a traveling person. I used to live in Suffolk County – Port Jeff, Stony Brook. If I can't get somewhere, I'll go [find someone from the] police or fire department. They put the chair {motorized scooter} on the back [of their trucks].

I moved to Hempstead because I was looking for a job and couldn't find one. I worked as an undercover security guard – it was an exciting job. [Pretending to be shopping]...I put stuff in my bag. I work with the Fire Department, help with traffic. I'm very active, I can't sit still. Even when I got sick with asthma attacks, allergies, and blood clots, I still traveled.

I can't make it [to the Food Share] in the winter. {Expressing that his trip can at times be difficult with his motorized scooter, Harry needs a vehicle with a wheelchair lift.}

I wanted to live with a family that could help me.

I can't swim or walk.

I like teaching kids to count.

When I look for help, I can't get it. It's hard.

I live alone. I lost my family twenty years ago. My grandma lived to 110, my grandpa to 115. I would like to have an animal – a cat or a dog. I would like to get a guide dog to help.



(Above) Monica and John interview Harry

(Below) Yolanda standing in Mirschel Park



Yolanda, 43 years old and a Hempstead resident for five years, has also known Harry for years; she tells us what she thinks could be done to make Food Not Bombs better:

I'm from Panama. {Yolanda tells us. What she likes about Food Not Bombs is that she's seen us in the neighborhood for a long time.} I'm happy to see us for a long time. The fruit is good, {listing off her favorite LIFNB items} the cooked food, and clothing.

{In response to what she doesn't like about Food Not Bombs:}

The crowd, maybe [needs to be] more organized, people fight and taking food off the table. {In response to particular people that push and shove Yolanda feels that} They're never satisfied, they always want more. They take stuff off the side – [things like the] plants and everything.

{In response to what could make the Food Share better:}

Ask people if they want to volunteer, put flyers right by the table.

{As mentioned before, the Fall Festival was held in Mirschel Park, a grassy area between Terrace and Atlantic Avenues in Hempstead, NY. This park is feared by some for its reputation as a high drug/crime area and because of its extremely high presence of police. Long Island Food Not Bombs attempted to create its 2nd community garden in this park but this garden, like the first, was also destroyed by the Village of Hempstead. Now for Yolanda.}

...This park is okay now, it was dangerous before. It's a little bit better.