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Resist

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Risk and Resistance
Grace Paley on Activism and Writing

EILEEN BOLINSKY AND ROBIN CARTON

A founding member of Resist, Grace Paley has been a committed pacifist and feminist for many years. Grace’s optimism, sense of humor, tenacity and understanding have been a great inspiration to many people now active in the struggle for peace and justice. We asked her to share some of her experiences as well as her thoughts on current youth organizing activities.

RESIST: What were some of the struggles that you were involved in and what led you to work with Resist?

PALEY: The resistance was developing little by little. A lot of us had been doing anti-war stuff from very early on. I came from a group called the Greenwich Village Peace Center, which was established by the Friends Service Committee. The step forward for us was the bringing together of our work in the schools and the parks with our peace work. Around 1961 Dr. Otto Nathan (Einstein’s executor) came to a meeting and said: “You know, there’s going to be a terrible war in a place called Vietnam.” Of course some people knew, and had known for a long time, what was going on. I knew it as newspaper information, but I was thinking strontium-90, you know, all that. We became involved almost against our will, because we really felt obligated to continue our other work. We began to hold meetings on the war and then became extremely active in that period.

Meanwhile, kids began to be drafted. So the resistance began. The kids were, for us, the inspiration. They were an awful pain in the ass, too, but they were the inspiration.

A couple of us started a group called Support In Action in the mid 1960s. We wrote our little statement, which was five lines. But our whole purpose was to share [with draft resisters] the possible punishment. If we are telling these guys not to go to Vietnam and they are going to get five years for refusing to go under the conspiracy laws, we thought we ought to break those laws and also face that kind of sentence.

We were writing this statement in New York about the same time the “Call [to Resist Illegitimate Authority]” was being put together in Boston. Actually that’s how the Spock trial [also known as the trial of the Boston Five] came about. The Resist Call was used as State’s evidence against anti-war activists including Benjamin Spock, William Sloan Coffin, Michael Ferber, Mitch Goodman and Marcus Raskin.

RESIST: By signing the “Call to Resist Illegitimate Authority” or the similar document in New York, the signers then actually risked a jail sentence?

PALEY: Yes, we risked jail sentences. In New York, we had a big Town Hall meeting where we put our statement up on the wall. First, the Resistance kids spoke, explained their position, their risks. We put up this great, big poster board on the stage for continued on page two
If we are telling [draft resisters] not to go to Vietnam and they are going to get five years under the conspiracy laws, we thought we ought to break those laws and also face that kind of sentence.

continued from page one

people to come up and sign. I can still see all these important guys in the back of the hall talking about whether they should [sign on] or if they were really with us. We put them in a terrible spot. A lot of men and women finally made themselves walk up on that stage not only to sign it, but be seen signing it. The Call gave people an opportunity to stand up in a way that they would later feel very good about, to be part—really part—of an action or a movement.

We received a certain amount of criticism for that action. It looked disorganized, but it had been carefully organized. I thought it was great theater, and I loved it.

RESIST: Do you think it changed their commitment by doing it publicly?

PALEY: I think it did for a long time. I think that’s why money began to come in to Resist later. Bob Zevin (one of Resist’s founders) who was teaching in New York at the time, must have been very much aware of all this. He wrote me a letter: “Dear Professor Paley”—which of course embarrassed the hell out of me because I think I had been teaching one year, and I still felt very embarrassed about teaching in a college—even teaching at all. So he wrote me this letter and asked me if I would like to come to a meeting and join with Resist. I said, “Yes, I will come to a meeting.” I thought it was a very good thing, that it would be interesting. See, they were more academic than we were.

As far as Sarah Lawrence University was concerned (where I was teaching), there was a good deal of support—from students and faculty. Some became draft counselors, other tore up their draft cards. Many became active, did civil disobedience (CD) and supported CD. Some thought we were sissies and joined the Revolutionary Communist Party.

RESIST: Do you think a new Call can be as effective as it was in 1967?

PALEY: It’s a totally different time. The words might not be different. It’s not that we have changed our longing for a just society, and it’s not that we changed in our understanding of the bullshit that is thrown at us day after day. When the original “Call” went out, there were people sitting with their ears and mouths open waiting for it. If we do that again, it has to be done in a different way, with different expectations. So much organizing work had been done by the guys at MIT and at Harvard [where a lot of Resist’s founders were at the time] that there was bedrock there. There was something for that Call to stand on. I’m not against a new Call, but I would say that you are doing a totally different thing. Now it’s a wake up call, whereas that was not a wake up call. That was an organizing call and a gathering together call saying “look around, you’re all together; you’re not alone.” We’re not alone now either, if you look at the Resist grants.

RESIST: There have been a lot of projects that have attempted to link current youth organizers with organizations who have come either out of the civil rights movement or the anti-militarism movement. Would you talk about this as an organizing strategy?

PALEY: I’m curious to know whether it isn’t simply a decision on the part of different movement people deciding that we have got to get youth into this. For instance our local high school here in Vermont—the kids and the faculty have done excellent anti-militarist work.

I also went down to Connecticut with Vera Williams to join Kate Donnelly and Joanne Sheehan, of the New England War Resisters League. (Kate Donnelly and Clay Colt are the ones who make our bumper stickers and buttons.) Vera and I went to talk about movement history to these kids at the War Resisters League Youth Peace Training Camp. Sallie Marx from War Tax Resistance also went with us. It was very nice. These kids were sponsored by different peace and social action groups. They were a very mixed group—racially, ethnically and in their dispositions.

It was not a question I would have asked those kids, but one of the women along with me asked them, “How do you see yourselves in 25 years?” Nobody who is 16 sees themselves any older than 19 in 30 years or so. These kids, especially two of the black kids, were very serious. One of them said, “Well, I hope I have a good business, so I can help people out.” Of the four kids who answered this question, three of them wanted a good business. So there’s a situation, if ever I’ve seen one, where kids have really been—well not brainwashed, but brain-dumped. The girl wanted a good business because she saw a warehouse on her block, which, if she had a good business, she could buy and build it into a settlement house for kids. They all wanted the business to do something good. That’s why
they were there, but they only thought they could do it through business philanthropy. Political organizing didn’t occur to them. Becoming educators or doctors didn’t either. Truthfully, we were amazed.

RESIST: As a person who has read history, and grew up with a “normal socialist childhood,” who would you have said were your role models and mentors?

PALEY: I’ve admired different people at different times. It depends on what was going on at the time. I really admired my high school English teachers Miss Ludens and Miss Hlavaty. They seemed to share my feelings about the Spanish Civil War—but I admired them because they were great English teachers. Then I knew some wonderful people in the near past (I’m 75 now). I thought A J. Muste was wonderful. I learned a lot from him. But he was from another world—too genteel for me.

When I was a kid my family admired Eugene Victor Debs and so did I, as an obedient person. In fact half the kids of my father’s friends were named Victor or Eugene—including my sister and brother.

I learned for the first time about nonviolence and direct action from Bayard Rustin, whom I later disagreed with on certain political positions. One of the people who I admired a lot and loved as time went on was Barbara Deming. I didn’t know her when I was young. I didn’t know her in the early ’60s, and she didn’t know me. But I knew her books—first Prison Notes and later her collection, Prisons That Cannot Hold. I greatly admired her books on antimilitarism and nonviolence, and her letters on feminism and homophobia.

There is a woman I admire enormously right now. It’s Lady Borten. She was the civilian woman who took congressmen to Mai Lai, showed it to them, and showed that village to the press. She was a Quaker. Her job was to fit prostheses on Vietnamese civilians, and she was in South Vietnam. She’s been both in the South and the North. She wrote a great book called After Sorrow: An American Among the Vietnamese which is her most recent book. It was all about living in the Mekong Delta. She has also written a book called Sensing the Enemy about Vietnamese boat people. She’s now in the Friends office in Hanoi.

But as for early models—the youth of my mother and father was probably the most affecting, most formative.

RESIST: Feminism has woven its way throughout this discussion. You talked about how the “guys” were the ones who were doing most of the early anti-war organizing. Where did you see that change and how did feminism play a role in that shift?

The police read Grace Paley her rights prior to arrest at a protest of the nuclear plant construction at Seabrook, New Hampshire in 1987. Photo by Ellen Shub

PALEY: It began in the early ’70s, although I had been reading and agreeing with feminist literature since the late ’40s or maybe a little earlier. I went to Vietnam in 1969, so that became a very strong commitment to me—to represent them from then on with the eyewitness knowledge that I had. Then I worked on something called the Committee of Liaison with Cora Weiss, which had a lot to do with POWs in Vietnam.

Little by little, women simply began to do our own thing in our own way—to meet by ourselves. At the Peace Center, we hosted one of the first pro-abortion events. Politically, I was writing very little, I was acting more in regards to anti-militarist work at this time. Meanwhile, I continued writing stories about women’s lives. I didn’t have to go out and begin to work immediately with women’s movement people. I could write. I could be with them. That was my feminist work really. When I began to write my first book in the mid-1950s, I didn’t know I was a feminist. I didn’t have any idea. By the time I finished the book, I sort of guessed I was, but that was 1959. Writing continued to be my way of dealing with my feelings about the lives of women. But like other women, I was distressed more and more by just normal, everyday relations with guys I knew and was friendly with who worked in our movement.

Sometime in that period I was in an early consciousness raising group. The disappearance of those groups, that way of working, is one of our political problems. These were important personal and political organizing tools.

RESIST: Certainly “distress about normal everyday relations with guys” is a theme that you weave through all of your writing.

PALEY: First of all there are a lot of writers from my generation who wrote on the sexual stuff, which came out early. One of the first books that I read on the subject of women’s sexual lives was in 1948 by a woman named Ruth Herschberger, and it was called Adam’s Rib. It was really forgotten for a long time. I mean when Anne Koedt came out with The Myth of the Vaginal Orgasm and Kate Millet with Sexual Politics and so on—Ruth Herschberger had already done a lot of it in 1948. When I first read it, it seemed very advanced to me. Women my age had been bullied into thinking of themselves as sexual failures. It was one of the drops in what would become the second wave of the feminist movement.

RESIST: How do you see the state of the progressive movement? One of the incredible things about Resist is finding out how many seeds of activism are still growing in small pockets of the country. But, in the cities you often find that it’s the same five or ten people doing the work.

PALEY: It’s hard to say. Living up here in Vermont may be a more realistic [guage of involvement] than when you call a demonstration in New York City or Boston. We had a demonstration recently against the Cassini probe. One hundred people came and William Sloan Coffin spoke. The main organizer was WILPF (Women’s International League for Peace and Freedom). They have a group called Raging Grannies, and... continued on page four
they are right on it all the time. They write letters constantly. They are present at every single town meeting. They had a good turnout for a Hiroshima demonstration. They had almost 200 people coming to Montpelier for that. So these demonstrations seem to be getting bigger little by little.

There is also very good environmental work in Vermont which does get into the schools early on. The left I knew was as suspicious of environmental work as they were about feminism. Now that environmental racism has been discovered, they feel better.

**RESIST: So demonstrations, or a public presence, are still valuable?**

**PALEY: Until people show up, forget it.** Coming to a demonstration is almost the mildest thing you can do except for maybe signing somebody else’s name to a petition. If you don’t have people angry enough to come together for something.

**RESIST: A lot of the grant applications that we see coming in these days are about economic justice issues. They are about “welfare reform” or about the growing feeling of powerlessness, or economic insecurity. I would also tend to imagine that with that comes that feeling of, at times, despair that stops people from getting out**

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**Why I need Resist in my life**

*Thoughts on Resist and quality of life issues*

**MERBLE REAGON**

For the past 30 years, I have worked for and with women’s organizations to empower women personally and professionally. In recent years, I have focused on women’s employment and training. Much of this work looks at a variety of political issues primarily from a social-service perspective. In part to balance the service work, I joined the board of Resist several years ago. I liked the idea of being affiliated with an organization which supported grassroots political activities concentrating on social change. Resist presented me then—and presents me now—with an opportunity to think about and address a much broader range of political issues.

Like many other people I know, often I feel overwhelmed and overextended because I am involved with too many committees and boards. Some are related to my job and others represent personal and political commitments. In addition to Resist, they include women’s organizations, an independent elementary school, a public defender support/technical assistance organization, a workforce development board, a family foundation, non-profit technical assistance organizations, and the National Scrabble Association. Ironically, the last group is the most diverse group of people in my life as measured by gender, politics, profession, race, ethnicity, class, geographic origin, physical ability, age and education.

For the past decade, each year I have decided instead that I rather like the full and multi-faceted life that I lead. All told, I interact regularly with a dizzying array of people and political attitudes. This makes it harder for me to adopt a singular political stance, which applies easily to all issues and situations. Because I like and respect the other members of the organizations with which I work, I’m willing to think about their positions even when we disagree.

For example, even after much discussion, I found myself at odds with certain feminists regarding their reaction to the O.J. Simpson verdict. I could not think of a single example in my lifetime where they have expressed the same degree of outrage when the victim of a similarly heinous crime has been a woman of color or when the acquitted has been a white man. On the other hand, there are many instances in which we agree on a political analysis and the actions indicated, so we’ve agreed to disagree on that one. Working effectively in collaboration around specific issues doesn’t mean that we have to agree on everything. And, there are times when the disagreement helps me to clarify my own positions.

As a board member of Resist for the last nine years, I continue to get something out of both the people and the politics. In contrast to my more hands-on and service-oriented vocational work, Resist affords the opportunity to engage in serious political analysis. How are the various projects related to social change? What types of broad political vision does a proposal espouse? What types of groups help make the tapestry of social change activists across the country? These are questions I do not necessarily have time to ask in my regular work; they are issues that I would like to think about. There are times when my other activities loom large and I wonder why I persist in adding the extra hours to an already full schedule. Ultimately, however, I know the answer.

My continuing involvement with Resist: keeps me up-to-date on a wide variety of progressive grassroots activities nationally; gives me welcome opportunities to discuss political issues with Resist board and staff members; and, provides me with useful and different perspectives for thinking about the other work that I do.

I need Resist in my life.

Merble Reagon is Executive Director of the Women’s Center for Education and Career Advancement in New York City. She has been a member of Resist’s Board of Directors since 1988.
When I began to write my first book in the mid-1950s, I didn’t know I was a feminist.

body has several jobs, children, and so forth. It’s very hard.

[The conversation is interrupted briefly when a man from UPS delivers a package.]

One thing about the United Parcel strike, which we should all learn from, is that people liked that guy—the United Parcel guy. He was known to people; he came up to the house; he talked; he lived around here. That’s where United Parcel Service made a mistake. They didn’t realize that those people were not working unknown in some factory—that they were known—that people know them in town or up in the hills. The support they got was incredible. There was a very human face on labor in that moment, and businesses have been very good at taking that human face away for other workers who don’t have the same kind of regular contact with neighbors.

RESIST: Do you think there are strategies that the youth of today can learn from the last few generations of activists before them?

PALEY: There are people from the ‘60s all over Vermont doing wonderful things right now in their own way. They are still there. Nobody has gone away. For instance the idea of food—of people making decent bread—people who are doing work on it are all people from that period. Now that’s not small stuff—to improve the food of people and to begin to enlarge the consciousness of toxic materials in food. This ran into ecology and from ecology into social ecology. So those are things people can really act on and act around.

There are 1960s’ people teaching in local high schools that couldn’t be better in terms of educating the kids and doing something for the children. This school in Vermont is doing stuff on racism that is quite wonderful. They probably got a lot of ideas from the Teaching Tolerance people. The school started a big course on respect and began with not dropping litter on the grass. That was disrespectful. Then they went on, and they ended up with a rally of kids saying that the High School is a hate-free zone and that they would interfere with any kind of hateful remarks to other students.

If you don’t have a big movement around you and you are a couple of teachers in a country school and you do that, you’ve done a lot. Again the radicalization of ecology movements seem to be something kids get—and will move on.

The whole business of a kind of pacifism, or whatever you want to call it, relates to taking on the risks yourself. It means to do what you believe in. You become the risked person instead of your opposer.

RESIST: As you have traveled around the country, what are the issues that you have been asked to talk about, or people ask questions about?

PALEY: I’ve been very fortunate because when I go places to talk, I am sometimes asked to talk politically, like about Hiroshima Day or something. Mostly I am invited to read and talk about literature. But, I can be extremely political—and I am. It’s just natural to me. I can’t imagine not answering questions in a political fashion.

I’m very lucky in that I don’t talk to groups that already agree with me. I talk very often to groups of students or faculties. Some of them are listening to these ideas for the first time.

If I’m reading a story and they start asking me questions about the story, I like to say where it came from, what the issues were to me, and what I was thinking about at the time. But then they like to ask you “How did you begin to write” and “Where did you grow up?” There is a lot of politics in how I grew up. My family was Socialist and I haven’t changed. I still believe in a lot of those things. I think any writer—especially anybody in literature—who has our views, is in a very happy position when they are asked to talk about their own work or talk about somebody else’s work.

The other day in Portland I was asked how I could write and work politically. I was able, in a natural way, to tell the story of the war in Vietnam—which was all new to these high school kids. They were totally absorbed.

I was invited to St. Olaf College in Minnesota. I was talking to the poetry and women’s studies classes. They asked me a lot of questions. Women’s studies people asked me about feminism. Poetry people asked me about poetry. I noticed there were two girls, about 19 or 20, who were sitting over there and mumbling to each other. It was very annoying. Then finally they stopped and one of them threw her hand up. I thought, “Uh oh, what’s this?” She says, “We want to ask you a question. We went to a demonstration against land mines the other day in Minneapolis.” I happen to have known that there were about a thousand people at that demonstration, so I said, “You went all the way to Minneapolis?” They said, “Oh yeah, we think land mines are wrong.” She said, “Anyway we went to that and everybody was talking about civil disobedience. Could you please explain to us what civil disobedience is.”

RESIST: What did you say?

PALEY: I said it’s a very simple thing. It's continued on page six
PALEY: It depends where you are. It’s interesting how ignorant the students are. Two people gave a course on Vietnam at Dartmouth and they asked a couple of us to talk—and I talked a lot, I have to admit. The students were very interested but they really didn’t know anything about the war. It’s as though you have to give special course on the war whereas it’s really just a part of American history. If you can take a course in American history, it should be right there. I think it’s an obligation that we older people have to go anywhere we’re asked—to say the things we need to say about the past. That’s one of the reasons I take jobs I would rather not do these days. I don’t know what else I can do really that’s useful.

PALEY: My book, *Just As I Thought*, is a collection. The first section is really about my personal life in many ways. It has that six days story in it about being in jail, and another one that came out in the *New Yorker* recently called “Traveling.” “Traveling” is about racism in the South. And a few things like that, including a talk I gave at a *Tikkun* supper on being Jewish.

The second part is all politics and political stuff. It begins with my reports from Vietnam when I came back. So there’s a whole bunch of stuff on Vietnam and the bringing back of the POWs. There are big empty spots in it because I really didn’t write a lot at that time. I *did* more than I thing that I did with some Resist people. I went as a representative to speak to the dissidents and tell them that the peace movement supported them. You know, the peace and justice movement, as it is now called, supported them. Chile had just fallen. We hoped they would support the victims of American oppression in South America and in South Vietnam. The war was still going on. We had long wonderful meetings with Sakharov and all those people. It was very exciting for me. And I think they sent me because they thought my Russian was better than it is. Because I understood Russian fairly well, I probably knew what was going on better than the other people that went. I don’t think I was asked to go as the only woman. Our movement wasn’t even up to tokenism yet.

So there are things like that. Then there is also literary stuff: prefaces to books, introductions to different people’s books (Christa Wolf, Isaac Babel, etc.) and stuff like that.

**RESIST: Can you tell us about the new book you have coming out this winter?**

PALEY: My book, *Just As I Thought*, is a collection. The first section is really about my personal life in many ways. It has that six days story in it about being in jail, and another one that came out in the *New Yorker* recently called “Traveling.” “Traveling” is about racism in the South. And a few things like that, including a talk I gave at a *Tikkun* supper on being Jewish.

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So there are things like that. Then there is also literary stuff: prefaces to books, introductions to different people’s books (Christa Wolf, Isaac Babel, etc.) and stuff like that.

**RESIST: Do you still prefer to be out on the streets as opposed to writing?**

PALEY: I would if I was in New York. We try our best [in Vermont]. For instance, we do a Hiroshima vigil on the town green. We stand there and cars pass us, so you can’t give out a leaflet. So it’s a whole different way of working. Recently about seven of us did get out into the traffic with leaflets until the police came. The policeman said this was okay, but we should really be doing something about the price of food at Grand Union.

**RESIST: You mentioned that the struggle is now called “for peace and justice” as opposed to peace or anti-war movements. What do you think about this broader vision of struggle?**

PALEY: I think people think up words and there are reasons why they think them up. They think “justice” because they’re afraid you’ll have peace without justice. Whereas the people who thought of themselves as...
peace activists never meant for there not to be justice. I guess you have to be clearer and clearer because there are whole periods of "peace" where there is no justice. But there usually is very little peace at the time. It's quiet, but it's like Reconstruction—periods like that which seemed peaceful, but actually former slaves were being attacked all the time. It's just that in those periods which "they" call peaceful, very often the power is suppressing dissent. We seem to be at peace right now, but we are the biggest exporter of arms to the rest of the world. And in that trade, we are exporting war to the rest of the world. So I don't know anybody who would call that a period of peace.

I think though that there was some anxiety among Americans of different racial groups that when one said "peace" one was not including struggle. Of course, that couldn't be further from the truth. The whole business of a kind of pacifism, or whatever you want to call it, relates to taking on the risks yourself. It means to do what you believe in. You become the risked person instead of your opposer. So it's not that people are thinking of how to be safe ever. But that's common.

RESIST: So what kind of role do you think Resist can play now?

PALEY: I think Resist plays a great organizational role. Groups that get together and do something need help. I can't think of anything more useful. The whole point of Resist was really to get people to give smaller chunks of money, and get the people who gave the money more involved. This was to be different from other foundations which get big chunks of money.

I think it would be very interesting to write to people and say, "If you don't mind, tell us when you send your money in—for which we're very grateful—but if you feel like it, we'd love to know what you're doing. We have a feeling there's a lot going on out there that we don't know about. And it would be wonderful if you could tell us what's going on in your neighborhood."

Eileen Bolinsky is a radio engineer for "Living on Earth" and a Resist Board member. Robin Carton manages Resist's grant-giving program.

Workers, and the garment industry has been STITCH's primary, though not exclusive, focus. Recently, STITCH has concentrated on supporting the STECAMOSA union, which has waged an historic campaign with the Phillips-Van Heusen company to pressure management to come to the bargaining table. In addition to leafleting and letter-writing, STITCH sent a women's delegation to support the workers and provide additional insight into bargaining strategies. A contract was finally signed in August, 1997.

A RESIST grant of $1,000 will support a workshop on issues faced by Guatemalan textile workers that will be carried out by STITCH and members of the Guatemalan Textile Exchange. This workshop is part of a long-term leadership development project.

Resist Increases Grant Size

Beginning in 1998, Resist's maximum grant award will be $2,000, double our previous amount. Resist wants to move more resources into the hands of grassroots activists. Resist seeks to fund organizations that are actively part of a movement for social change and that demonstrate an understanding of the connections among oppressions. Resist funds organizing projects and educational work for non-profit groups with annual budgets of about $100,000 or less. Organizing is defined as collective action to challenge the status quo, demand changes in policy and practice, and educate communities about root causes and just solutions. High priority is given to groups that fall outside of mainstream funding sources because they are considered too "radical." Resist prefers to fund a specific campaign or project, although grants may be given for general support.

If you know of a group that you think might fit our guidelines, please help us spread the word. To receive grant guidelines and an application, complete and return the form below to Resist, 259 Elm Street, Suite 201, Somerville, MA 02144.

☐ Please send me grant information to pass along to radical groups.

My Name: ____________________________

My Address: __________________________

City, State, Zip: ______________________

Phone: ______________________________

☐ Please send grant information to the group listed below:

Group Name: __________________________

Group Address: _________________________

City, State, Zip: _______________________

Phone: ______________________________
In each issue of the Newsletter we highlight a few recent RESIST grants to groups around the United States. This month, we feature grants awarded at our November Board meeting. For more details about these grants, please write to the organizations themselves at the addresses listed below.

**Association of Haitian Women in Boston**  
330 Fuller Street  
Dorchester, MA 02124

The Association of Haitian Women in Boston (AFAB) is a group of progressive women that came together in 1988 to struggle for the rights of Haitian women, to denounce the myth of women's inferiority, to help women understand the roots of exploitation and fight to change them. AFAB seeks to equip Haitian women with the necessary tools to improve their social, economic and political status so they can take control of their destiny. To this end, AFAB collaborates with women's organizations and others fighting for social justice in the U.S., Haiti and other parts of the world. AFAB also has a young girls working group, hosts a radio program on women's issues, and convenes workshops and events on a wide range of issues.

A RESIST grant of $1,000 will help fund the development of a newsletter which focuses on immigrant women entitled *Dizon Fanm Ayisyen/Haitian Women Speak.*

**National Network for Immigrant and Refugee Rights**  
310 8th Street, Suite 307  
Oakland, CA 94607

The National Network for Immigrant and Refugee Rights (NNIRR) was established in 1986. The group brings together grassroots community, religious, labor, civil rights and legal organizations to help build a social movement in support of the rights of immigrants and refugees. As an alliance of over 200 organizations and individual members, NNIRR serves as a forum to share information and analysis, to educate communities, and to develop and coordinate plans of action on important immigrant and refugee issues. NNIRR works to promote a just immigration and refugee policy in the United States and to defend and expand the rights of all immigrants and refugees, regardless of immigration status.

A grant of $1,000 from RESIST will support the National INS Raids Task Force. The Task Force coordinates work among various groups and challenges the INS workplace and neighborhood raids.

**Sierra Blanca Legal Defense Fund**  
P.O. Box 18087  
Austin, TX 78760

Sierra Blanca Legal Defense Fund (SBLDF) combines grassroots organizing and local empowerment with state and federal strategies and international networking to stop the State of Texas from licensing and building a national radioactive waste dump on the U.S./México border. SBLDF unites anti-nuclear activists and environmental justice advocates who recognize that the root causes of projects like the Sierra Blanca waste dump are corporate greed and dominance. In addition to opposing the specific environmental impact of the dump, SBLDF looks at the wider issues of racism, economic inequality and political disempowerment that coincide with decisions on where to site toxic waste.

A RESIST grant of $1,000 will help SBLDF fund a capacity-building session to organize residents of Sierra Blanca against toxic sludge dumping and to prevent construction of a nuclear waste dump in their town.

**Support Team International for Textileras (STITCH)**  
4933 S. Dorchester  
Chicago, IL 60615

STITCH is a network of U.S. women that works to establish cooperation between working women in Guatemala and the United States. STITCH supports the efforts of Guatemalan women to organize in order to earn a living wage and to be treated with fairness and dignity on the job by facilitating training exchanges and mobilizing public support in the U.S. for their campaigns. “Textileras” are garment...