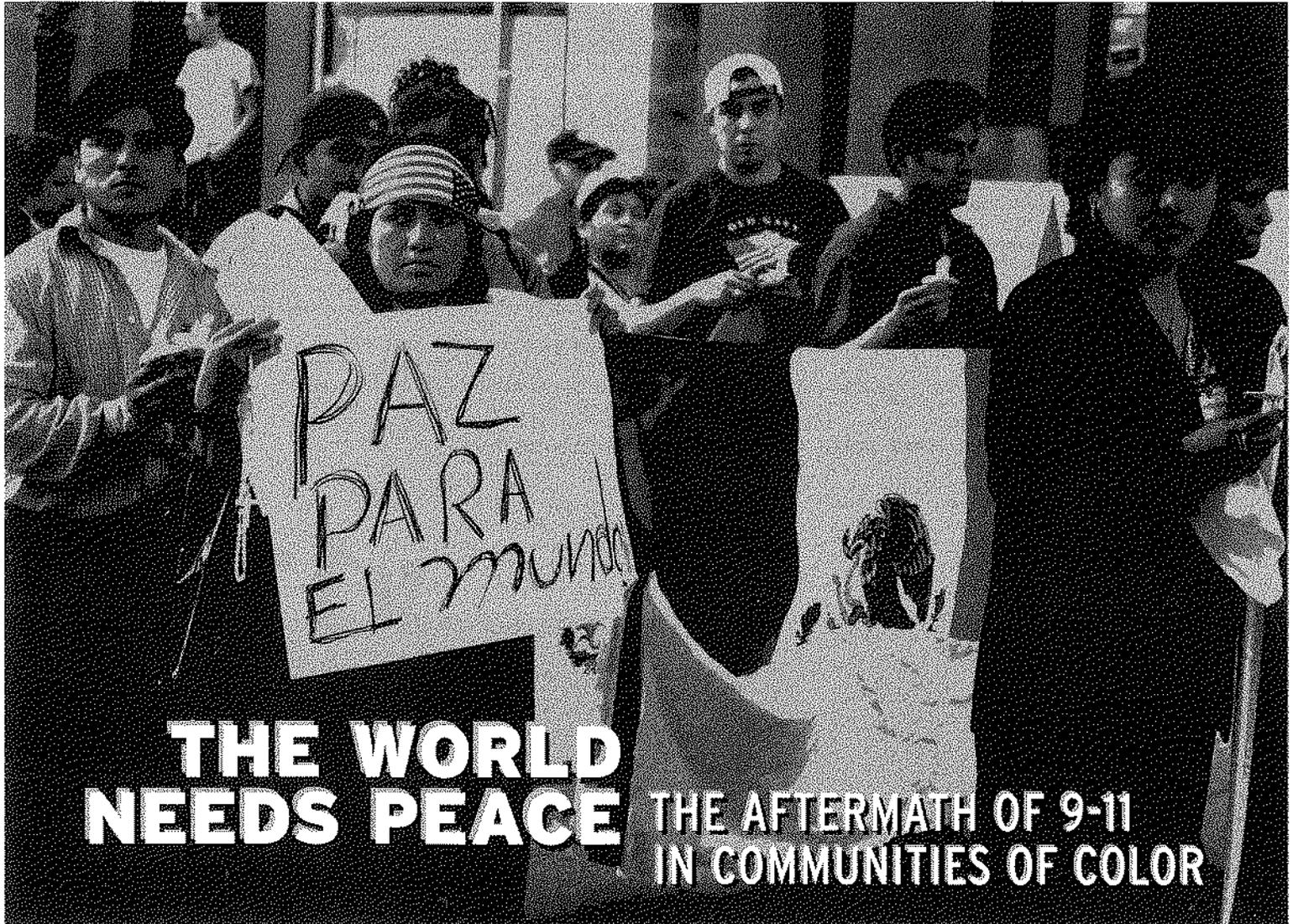


CAAUV VOICE

v11noi . Spring 2002

SPECIAL ISSUE



THE WORLD NEEDS PEACE THE AFTERMATH OF 9-11 IN COMMUNITIES OF COLOR

Contents . v11noi . Spring 2002

| | |
|--|-------|
| Editors' Note | PG 2 |
| CAAUV's 15th Anniversary Celebration | PG 3 |
| State Violence & Anti-Immigrant Backlash | PG 8 |
| Rebuilding Lower Manhattan | PG 12 |
| Anthrax | PG 16 |
| Community Organizing | PG 17 |
| Third World Within | PG 22 |
| World Conference Against Racism | PG 24 |
| Poetry | PG 26 |
| Thank You | PG 28 |





EDITORS' NOTE

Much has changed in the world since the printing of the last CAAUV Voice in January 2001. The United States is now engaged in a relentless, protracted war that strikes out against all those who do not conform, within and beyond U.S. borders. Our communities are under siege.

In the past few years, many of us have developed a fairly good understanding of the degree to which US domestic and international policies were deeply linked in an effort to advance an agenda known as "globalization." In previous issues of the Voice, we provided some analysis and description of the ways in which state violence against immigrants and the broader Prison Industrial Complex in the United States corresponds to international trends in the global labor market. So too, in the last issue of the Voice, we focused on immigrant women workers whose sweatshop, low-wage, and no-wage exploited labor drives the global economy.

A new social movement led by people of color communities has begun to mount a challenge to the global new world order. Indeed, days before September 11, in Durban, South Africa, CAAUV members joined thousands of racial justice freedom fighters from around the world that came together for the World Conference Against Racism, Xenophobia, and Related Intolerances. In Durban, we witnessed the U.S. government's outright refusal to be held accountable to world conventions on eliminating racism.

Yet nobody could have imagined the events of September 11, and its aftermath.

This issue provides some initial documentation and thoughts from NYC communities of color, particularly Asian communities, on the post 9-11 world.

JEFF CHANG . QUE DANG . TOMIO GERON . JEE KIM . AI-JEN POO . TSUYA YEE

v11no1

SPRING 2002 Organizing Asian Communities MASTHEAD

PUBLISHERS / CAAUV 15TH ANNIVERSARY COMMITTEE

- Jett Chang
- Que Dang
- Tomio Geron
- Jee Kim
- Ai-jen Poo
- John Won
- Tsuya Yee

EDITORIAL COLLECTIVE

- Jett Chang
- Que Dang
- Tomio Geron
- Jee Kim
- Ai-jen Poo
- Tsuya Yee

CREATIVE

- Tomio Geron
- John Won

CONTRIBUTORS

- Jane Bai
- Jett Chang
- Chhaya Chhoum
- Angela Davis
- Tomio Geron
- Kuttin Kandi
- Hyun Lee
- Carolyn H. de Leon
- Kathy Liu
- Manhattan Chinese Tenants Association (MCTA)
- Miriam Ching Yoon Louie
- izumi Miyake
- Ai-jen Poo
- Eric Tang
- Third World Within-Peace Action Coalition
- Samlath Tuy
- Tsuya Yee

STAFF

- Jane Bai
- Chhaya Chhoum
- Carolyn H. de Leon
- Hyun Lee
- Ai-jen Poo
- Eric Tang

OPERATIONS AND ADMINISTRATION

- Borann Heam
- Borey Heam
- Samlath Tuy

BOARD OF DIRECTORS

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INTERNS

- Jane Clemente (May 2001–November 2001)
- Ryan Lam (Fall–Winter 2001)
- Kathy Liu (Summer–Winter 2001)
- Meirong Liu (Summer 2001)
- Binh Ly (Fall 1999–Fall 2001)
- FenZhen Nie (Summer 2000–01)
- Linda Nop (Summer 2001)
- Thoul Tong (Winter–Fall 2001)
- Samlath Tuy (Fall 1999–2001)

EMAIL ADDRESSES:

- General: justice@caaav.org
- Youth Leadership Project: ylp@caaav.org
- Chinatown Justice Project: cjp@caaav.org
- Women Workers Project: wwp@caaav.org

WEBSITE:

www.caaav.org





ON THE OCCASSION OF CAAAY'S 15TH ANNIVERSARY

THOSE WHO REMEMBER THE EARLY YEARS OF CAAAV: ORGANIZING ASIAN COMMUNITIES

(formerly the Committee Against Anti-Asian Violence), may have a hard time imagining how the organization came to take up the issues it does today: anti-gentrification, welfare rights, organizing women in the "informal" industries. Indeed, CAAAV emerged during a time when white civilian attacks against Asian Americans were steadily rising across the United States, epitomized by the murder of Vincent Chin by two laid-off white autoworkers in Detroit. During the mid-1980s, CAAAV (then a coalition of groups) was one of the first organized efforts to address this alarming increase in "hate crimes" against Asians, a far cry from the community organizing it engages in today.

**"The cult of instability
where the people dwell."
— Franz Fanon**

As the 1980s and 1990s wore on and the nation slipped further into the grips of the new right, the leadership of CAAAV began to recognize the systemic and often state-sanctioned nature of anti-Asian violence. Moreover, it began to see the clear connections between violence against Asians and the economic trends of a shifting economy heavily reliant on an immigrant workforce. The new global city is dependent on the immigrant workforce that is in turn despised and punished for that dependency. The violence experienced by Asian and other Third World immigrants arrives in the form of police brutality, environmental racism, labor exploitation compounded by physical and sexual abuse at the work site, and the deepening of poverty through a domestic legislative war against the urban poor. Before long, it was clear to CAAAV that anti-Asian violence was never perpetrated at "random" ("it can happen to any Asian at any time"), nor without specificity to class, ethnic, gender, and immigrant status. Rather, it is a form of racial violence that specifically targets poor Asian immigrants: the low-wage and no-wage worker, the migrant woman worker, the undocumented worker squatting a Chinatown tenement, the young urban dweller attempting to survive the collapse of the welfare state. This is the new Asian immigrant working class.



[TOP] CAAAY STAFF CAROL DE LISA & CHAYYA CHHROM AT THE 15TH ANNIVERSARY CELEBRATION / MIRIAM CHING LOUK, ONE OF FOUR HONOREES [ABOVE] YOUTH LEADERSHIP PROJECT COCONUT BANGERS / ANGELA DAVIS, KEYNOTE WITH STAFF & FRIENDS / SOLD OUT AUDIENCE APPLAUDS FOR HONOREES

At the dawn of the early 1990s, very few organizing efforts were underway among these sectors of the Asian immigrant working class. Traditional labor and community organizing groups saw these communities as areas of instability, undocumented, ignorant of their rights as Americans, and closed to community organizing by outsiders. It was in this atmosphere of instability that would attempt to build a movement, understanding that instability is the character of struggle at the intersection of many forms of oppression: race, gender, sexuality, and immigrant status. From instability comes the new terms of resistance that challenge a global economy that has collapsed the borders between the public and private sphere, turned immigrant homes into shop floors, and created an Asian working class that is at once sweatshop laborer, welfare recipient, and no-wage worker. Instability is where the new working class dwells.

On the occasion of its 15th Anniversary, CAAAV: Organizing Asian Communities stands proudly and in solidarity with all freedom fighters who seek to create a new movement amid instability. We promise to work tirelessly for the next 15 years and beyond to build the strength of new immigrant communities to contribute to this broader struggle.

BRICK BY BRICK:

CELEBRATING 15 YEARS OF BREAKING
DOWN WALLS AND BUILDING MOVEMENT



On September 23, 2001, CAAAV's sold-out 15th anniversary event brought together over 300 people to celebrate our history and work. The program honored Miriam Ching Louie, Yuri Kochiyama, Esperanza Martell, and Richie Perez and featured a wide range of performers and speakers including Angela Davis (keynote speaker), Francis Wong, Dennis Kim, Miya Masaoka, Youth Leadership Project Cambodian Coconut Dancers, Impact Repertory Theatre of Harlem, Ishte Yi Park, and a video history of CAAAV. The celebration was our largest and most successful fundraising event to date.

Many of the performers and speakers addressed 9/11, including Angela Davis who urged us to continue to think critically and historically about the role of the US domestic and foreign policy in both the chain of events that led to September 11 and its aftermath. We made a special appeal to those in attendance to support the work of *Asociación Tejeyac*, which organizes documented and undocumented Latino workers and became the primary means of assistance for the family and friends of those immigrant workers lost on 9/11.

With three community-based programs (CJP, YLP, WWP/KPMP) operating with full-time staffing and dedicated membership, a new Racial Justice Project, a nascent fund-raising and development committee, and a new home located in the heart of the Southeast Asian community of the Bronx, our future promises great challenges along with the people, resources, and commitment needed to meet them head on.

We would like to thank all the organizations and individuals who attended and supported the anniversary event. The response was overwhelming. The 15th anniversary event was more than a fundraiser; it was a gathering of our extended family brought together to look back with pride on 15 years of struggle. ■

ANGELA Y. DAVIS



[TOP-LEFT] WORKERS WORKERS PROJECT (WWP) MEMBERS ENJOY REFRESHMENTS AFTER THE PERFORMANCE / [ABOVE] YOUTH LEADERSHIP PROJECT CAMBODIAN COCONUT DANCERS / [BELOW] YOUTH LEADERSHIP PROJECT AND CHINATOWN JUSTICE PROJECT ORGANIZERS CELEBRATE



KEYNOTE SPEECH AT CAAAY'S 15TH ANNIVERSARY CELEBRATION

As we celebrate CAAAY's 15-year history of organizing

Asian immigrant communities and as we honor some of the most powerful organizers in the country,

this is also the best way I can imagine to memorialize the thousands whose lives were claimed by the violence of September 11.

irungan



CAAAY calls attention to those who have never been acknowledged by the official spokespersons of the U.S. government — the hundreds of undocumented workers who are lost and who won't receive any of the funds raised all over the world for the victim's families. CAAAY speaks out against violence and recognizes the deep connections between military violence, economic violence, police violence and sexual violence.

As the U.S. flags wave against the backdrop of such evocative phrases as "we as a nation" and "we as Americans," (when what is really meant is "we as U.S. citizens"), we are compelled to respond in a way that moves beyond the easy and dangerous frame of U.S. nationalism with its bellicose onthems and its hateful exclusion of those who are or appear to be non-citizens. This is a nationalism that requires leaders on which to displace the responsibility of national salvation.

So a major question for the people of this country — those who a few weeks ago were not so quick to accept George W. Bush as their leader (or New Yorkers not so quick to accept Guilioni as their leader) — is how to maintain a critical posture toward the current leadership. This requires us to maintain a critical historical memory. We have heard the media indicate many times that after September 11, things will never be the same. Yes, this is true — never again can we assume that the United States is invulnerable. But we cannot assume that everything has changed. The attack on the World Trade Center and on the Pentagon does not annul the history of U.S. militarism. It does not cover up the fact that people of Japanese ancestry were held in internment camps during World War II. It does not diminish the meaning of war against Vietnam.

And it should not camoullage the fact that the U.S. significantly helped to create the conditions that led to the violence of September 11. It should not blind us to the fact that — if Osama bin Laden is indeed the culprit and that if the Taliban is supporting him and his organization — that the U.S. supported both bin Laden and the Taliban against the former Soviet Union. It should not blind us to the fact that the U.S. has up to now, refused to listen to the impassioned pleas of Afghan women who try to resist the patriarchal policies of the Taliban.

Why has George W. Bush suddenly emerged as a heroic figure, when not long ago, the results of the election were severely questioned all over the country and throughout the world? Thousands of innocent people were killed on September 11 — and many of us have personal experience of this loss. Those of us who have no direct personal loss feel that we or our families and friends could have just as easily been among those who died. But this is a time to distinguish between the people of this country and the government and institutions that control the country. It is right to claim the innocence of those who died, but when we look at the governing institutions and leaders — political and economic — we do not discover the same innocence.

The attack on September 11 has been represented as an attack against global capitalism (with the U.S. flag as its symbol). But we must consider that many of those who died were already targets of the daily violence of global capitalism. This is not a time to wave the U.S. flag, to claim the superiority of America and American citizens. This is not a time to claim the preeminence of Western Civilization as Italian Prime Minister Silvio Berlusconi did on Wednesday, as reported by The New York Times: "We should be confident of the superiority of our civilization,

[LEFT] MANY CAAAY ALLIES IN THE MOVEMENT CAME OUT TO SUPPORT MEMBERS OF ANGLIAN ORGANIZING BOOTH ASIAN WORKERS [TOP] AND HO BOT BIL FOR KOREAN COMMUNITY DEVELOPMENT [BOTTOM] / [CENTER] THE ORIGINAL 15TH ANNIVERSARY COMMITTEE, ORGANIZERS OF THE CELEBRATION, WITH KEYNOTE SPEAKER ANGELA DAVIS / [RIGHT] EMCEE AND POET ISHLE PARK WITH YLP ORGANIZER SARLATR [TOP] / YLP ORGANIZERS RORTY AND KIM [BOTTOM-LEFT] / ANNIVERSARY COMMITTEE WITH GUESTS AT THE SIGN IN TABLE [BOTTOM-RIGHT]



which consists of a value system that has given people widespread prosperity in those countries that embrace it and guarantees respect for human rights and religion." He went on to say that the West "is bound to occidentalize and conquer new people." Berlusconi also implicated the anti-globalization protesters in Genoa in a terrorist project linked to the violence of September 11. What is important about Berlusconi's remarks is that he gave voice to the civilizational thinking that lurks about official discourse today. As the attack is described repeatedly as not just an attack against "America," but against "civilization," Bush makes reference to "smoking the terrorists out of holes" and "tracking them down in their caves."

This is why Dianne Feinstein feels justified in calling for a six-month moratorium on student visas. But let us not forget that that the so-called superiority of American freedom means oppression for people of the southern region and when convenient, it also excludes workers, citizens and non-citizens alike. The government is willing to bail out the airlines, but the airlines invoke their emergency clauses to avoid giving severance pay to laid off workers.

I want to suggest that we need to take

our emotional responses seriously, that is we should understand them as emotional and not as the basis for foreign policy, not as the basis for new ways of thinking about entire populations, cultures and religions. Some of you may remember the initial responses to the bombing of the Oklahoma City Federal Building. In a recent interview in Z Magazine Noam Chomsky pointed out:

When a Federal Building was blown up in Oklahoma City, there were immediate cries to bomb the Middle East. These terminated when it was discovered that the perpetrator was from the US ultra-right militia movement. The reaction was not to destroy Montana and Idaho, where the movements are based, but to seek and capture the perpetrator, bring him to trial, and — crucially — explore the grievances that lie behind such crimes and to address the problems. Just about every crime — whether a robbery in the streets or colossal atrocities — has reasons, and commonly we find that some of them are serious and should be addressed. Matters are no different in this case — at least, for those who are concerned to reduce the threat of terrorist violence rather than to escalate it.

Although there have been many official

pleas against racial profiling, there have also been innumerable attacks on people and institutions perceived to be associated with the individuals and organizations that may be responsible for the terrorist attacks in New York and Washington. Muslims, Arabs, South Asians have borne the brunt of this racial profiling. Mosques have been attacked. South Asians have been murdered. People perceived to be of Middle Eastern descent have been removed from airplanes for no other reason than their physical appearance. This means that we will have to think more deeply about ways in which racism stimulates militarism and vice versa, how militarism promotes racism.

In this moment of intense communal mourning, we should be aware of the ease with which collective emotions can be politically manipulated toward ends that promote more violence and racism. Violence, as CAAAV points out, that will also be intensified by the INS — the federal agency that has more armed agents than any other, the FBI included. There are countless numbers of people of Middle Eastern descent who are currently being held by the INS, who have joined the thousands of others who languish in detention centers or jails and prisons. As

DRUMMERS FOR JUSTICE / PROPHETS FOR PEACE

for MLK Jr.'s B-Day 2002

by MIRIAM CHING LOUIE

When I sing "Happy Birthday to ya! Happy Birthday to ya!"
—Brother Martin!

I sing to Our Drum Major for Justice
Our Preacher Prophet Nobel Eyes-on-the-Prize Prince of Peace
Who fine-tuned rolling cadence cascading call-and-response
Relation between the people in all of our pain and beauty
And leaders workers artists who rise up from our ranks
Can't help but also sing to
Brother Martin's Big Sisters, Baby Sisters

I sing to Rosa Parks
Seamstress, NAACP secretary, worker, organizer
She refused to get to the back of the bus
On my very 5th birthday, December 1st
She risked her life, let her light shine
For the movement
Let her quiet act of brovery
Be used as Gandhi-like spark of civil disobedience
Organizing handle for assault on segregation
I sing to Jo Ann Robinson and the Women's Political Council
Sisters didn't get a wink of sleep night of Mrs. Park's arrest
Birthing bus boycott secretly drafting mimeographing
Call to maids mechanics workers middle class folk
To join campaign that rippled ricocheted rocked Montgomery
Joshua-ettes helped send segregation's mighty Jericho walls
Tumbling down.

I sing to Ella Baker, Septima Clark, Fannie Lou Hamer
A slave's grand-baby, a slave's daughter, a sharecropper
Women warriors organizers educators founders
Who graced the NAACP

Southern Christian Leadership Conference
Citizenship School for voters rights at Highlander
Mississippi Freedom Democratic Party
Who earned searing hatred of segregationists
Fierce love of the people
Who not only helped the Reverend mobilize millions
But also taught Poor People—and the Youth!
To ORGANIZE!

I sing to then-young-bloods Diane Nash, Bernice Johnson Reagon
Frances Beal, Belita Martinez, Maria Varela, Shoshana Arai
To countless congregations full of Martin's baby sisters—my big
sisters
Who cratted freedom rides freedom summers
Greensboro lunch-counter sit-ins
Rippled ricocheted rocked Mississippi
Out across Southern fields Northern ghettos
Rainbow coalescing into Poor People's Campaign
Sisters who like Brother Martin took heat hellfire FBI harassment
For their early-bird canary-in-the-mine opposition to Vietnam war
Who dared oppose cynically sending poor brown folks to kill poor
brown folks
As Brother Martin rocked Riverside Church with call to conscience
As cowardly assassins' bullets nailed Our Blessed Black Savior to
the Cross
My sisters rippled ricocheted rocked against racist genocidal war
From Vietnam Laos Cambodia Congo Colored Continents
Body bags of poor young brothers of all colors
Back home to our communities
These tirebrand sisters loved Martin AND Malcolm
Saw struggles against racism and colonialism

the INS is a significant component of the prison industrial complex with evident links to the military industrial complex, it should be clearer than ever that prison activists need to join activists who work against racist immigration policy and practices.

In this context, I must mention the recent appointment of Tom Ridge to head

that this is throwback to the internment camps for people of Japanese descent; and a throwback to the McCarthy era.

The invocation of freedom as what the announced war against terrorism is designed to defend is the kind of ideology that has led historically to attacks on countless numbers of people — on their bodies

Freedom to refuse to send a top-level delegation to the World Conference Against Racism? Freedom for the delegation to walk out of the conference and thus to refuse to help chart a global course to eradicate racism, including racism against Palestinians perpetrated by the Israeli government? Including reparations for the historical and current damage created by slavery? And by genocidal colonialist practices against indigenous peoples throughout the world?

This is not the kind of freedom most of us would want to support. If we wish today to look toward a world in which we can engage in the practice of freedom, the major question confronting us today is how to rebuild a strong anti-war movement with an equally strong anti-racist consciousness. In South Africa, at the World Conference Against Racism, many people learned that instead of looking toward the U.S. government, they should look elsewhere in the U.S. for leadership — to organizations like Third World Within, like the Women of Color Resource Center from the Bay Area (my own delegation) and, CAAAYV, Organizing Asian Communities. ☐

IN THIS MOMENT OF INTENSE COMMUNAL MOURNING, WE SHOULD BE AWARE OF THE EASE WITH WHICH COLLECTIVE EMOTIONS CAN BE POLITICALLY MANIPULATED TOWARD ENDS THAT PROMOTE MORE VIOLENCE AND RACISM.

the newly created "Office of Homeland Security." Ridge has signed more than 200 execution warrants since becoming governor of Pennsylvania in 1995, including two warrants for Mumia Abu-Jamal. The tascist resonance of this notion of "homeland security" should not be ignored, nor the fact

and on their rights. When I hear the word "freedom" emanating from the mouth of Bush, from the mouths of Bushes, I ask — whose freedom and freedom toward what end? The market's freedom? Freedom to hire Filipino women at sub-minimum wage to provide domestic service for the affluent?

For Third World liberation self-determination
Here there everywhere
As our own
I sing to sisters who passed down the baton
In direct line of descent
From Rosa, Ella, Septima, Fannie
To SCLC
Student Non Violent Coordinating Committee
SNCC's Black Women's Liberation Committee
Third World Women's ALLIANCE Against Women's Oppression
Women of Color Resource Center
To all of our Young Rainbow Sistahs here today.

When I sing Happy Birthday! to marvelous Brother Martin
I sing too to Sister and Brothers Dolores Huerta, César Chávez
Phillip Veracruz, Larry Itliong, Mily Treviño-Saucedo, Virginia Ortega
To our Mexican and Filipino farmworker manong pioneers
Who ripped ricocheted rocked Montgomery Mississippi Memphis
Together with their own Delano, Satinas, Watsonville, Rio Grande
Valley
Oakland, Chinatown, Koreatown, Wounded Knee, Alcatraz, Gaza,
West Bank
Latino, Asian, Native American, Arab
Roots cultures traditions histories spirits of struggle
To boycott organize fight for justice

For all those who pick the cotton
Pick the grapes
Pick the lettuce
I sing to my sisters Bo Yee, Oi Kwan
Chong Ok, Jung Hee
Petra, Viola, Carmen, Cuca
Carol, Jane, Smila, Shahensha
Strong immigrant women workers leaders organizers
Who sew the seams
Serve the food
Clean the toilets
Raise the white babies
Who picket boycott sit-in struggle fight for justice
All across this broad land of Martin's Dream.

When I sing Happy Birthday! to Martin
When I sing Sarang Hae/Love You! to all my Sisters and Brothers
Under freezing wintry shadows of September 11th
I know that we will grow warm once again when we
Ripple, ricochet and rock from our collective struggles for justice
dignity peace
Out to all those Afghan, Arab, South Asian, Muslim, Brown
Immigrant, low-waged, no-waged workers, single moms, orphans of
all colors all faiths

CONTINUED ► PG. 17

Poem written for and at delivered at 4th Annual Martin Luther King Jr. Celebration: Awakening the Soul of a Nation, January 21, 2002, Taylor Memorial United Methodist Church, Oakland.

The University of Creation Spirituality (UCS) organized the celebration, and Women of Color Resource Center and many other organizations co-sponsored this inspirational event. Special thanks to UCS Community Learning Program Coordinator Idris Hassan! UCS's VP for Community Learning Dorsey Blake said, "Dr. King committed his life to awakening the soul of the nation to its potential greatness by being just and compassionate. Given the events of September 11 and the subsequent war against innocent people in Afghanistan, his message of love and nonviolence is a powerful vehicle to move the nation forward in peaceful ways.

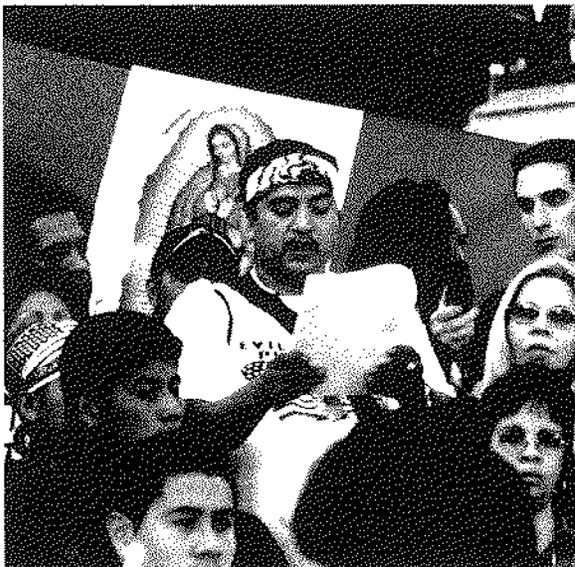
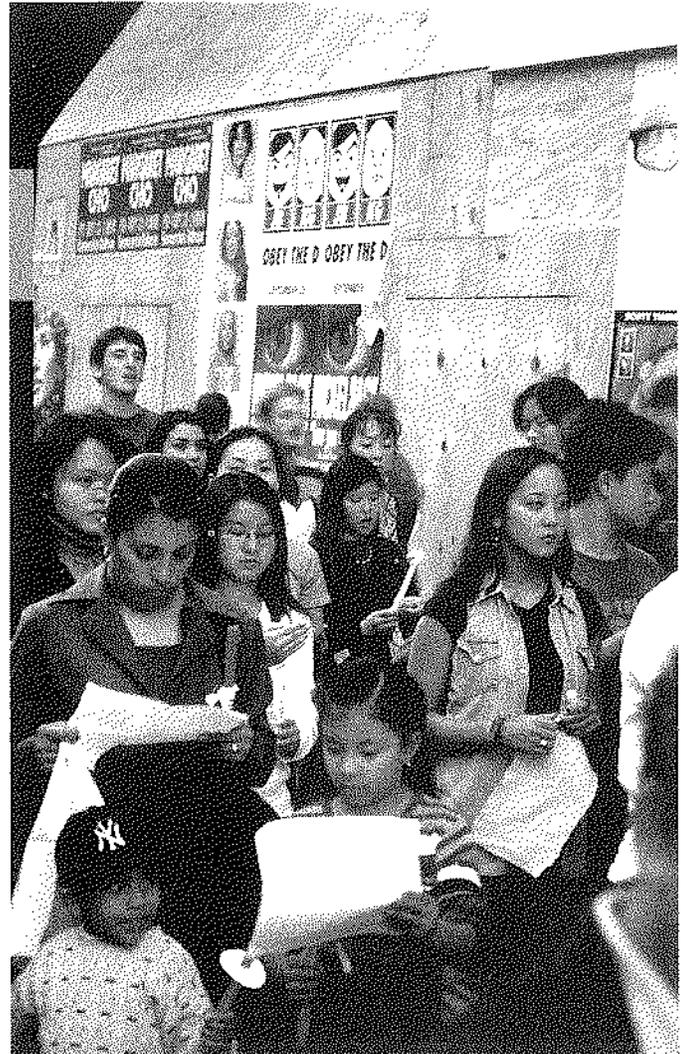
Read first line to tune of Stevie Wonder's "Happy Birthday," Hotter Than July album, 1980. Jobete, Inc. & Black Bull Music.



CLAMP DOWN: THE WAR ON IMMIGRANTS AFTER 9/11

After September 11, immigrants and even naturalized citizens have suddenly become potential "terrorists."

The government has moved rapidly to remove immigrants' most basic civil liberties. The door has been opened to strip even naturalized citizens of their basic right to live and work in peace in the United States.



This move comes amidst a shocking outbreak of hate violence. In a small town near Chicago, Illinois, hundreds of flag-waving marchers screaming "USA! USA!" were turned back two nights in a row from reaching the mosque. In Evansville, Indiana and Cleveland, Ohio, men rammed their cars into mosques, as though it were some patriotic, balancing act of vengeance. By the end of September alone, Arab, Muslim, and Asian American hate crime monitoring groups logged nearly a thousand incidents, including five murders. Ibrahim Hooper, spokesman for the Council on American-Islamic Relations, said that they had received "way more than double the number of reports we get in a normal year."

Racial profiling has gained a new veneer of acceptability. Over a thousand people of color, from radiologists to rappers, students to workers, have been arrested and detained indefinitely, many of whom have since been cleared of any charges, yet remain in prison or have been deported.

Many have lived in the U.S. for years, have family and community ties here, and arrived in this country fleeing harsh economic and political conditions abroad. One has already died in detention.

Congress passed the USA PATRIOT Act, which includes provisions that could characterize many community-based organizations as terrorist organizations. The definitions of terrorism are so broad that they could be interpreted in many ways, classifying many different groups of people, especially activists, as terrorists. The targeting of activists has become part of the responsibilities of the new executive branch of Homeland Security, commissioned with the specific task of tracking down and eliminating "enemies" within US borders through racial witch hunting, covert surveillance, and detention and incarceration without due process. These were the same key tactics of the counterintelligence program (COINTELPRO) the FBI established in the 1960s to destroy the Black Power, American



[OPPOSITE] ARAAV MEMBERS JOIN MEMBERS OF ASOCIACION DE YEPYAC FOR A SILENT MARCH AND VIGIL IN HONOR OF UNDOCUMENTED WORKERS LOST IN 9-11, AND TO CALL FOR PEACE
[ABOVE] CANDLES AT UNION SQUARE PARK, WHERE MIGHTY VIGILS HONORED OF THE LIVES LOST IN WOLFE TRADE CENTER FOR WEEKS AFTER 9-11

Indian, and Chicano movements.

Though civil libertarians have since managed to frame COINTELPRO as insidious, counterdemocratic, and unconstitutional, the Right has used 9/11 as an opportunity to legalize the same tactics and measures with the PATRIOT Act. Such legislation is not the first of its kind. As recent as 1996, the Illegal Immigration Reform and Immigrant Responsibility Act and Anti-Terrorism and Effective Penalty Act (ATEPA) lowered standards for deportation, set mandatory detention, and limited due process. No surprise that ATEPA passed following white supremacist Timothy McVeigh's bombing while its impact has primarily been suffered by immigrants of color.

The PATRIOT Act also removes protection from deportation and detention for green-card holders and naturalized citizens. Legal immigrant status is no longer a shield from exploitation, detention or deportation. Employers have notoriously used threats of reporting to INS to control and exploit

immigrant workers, and keep workers in fear. Employers will now be able to use such threats to control even workers with legal status.

New laws also essentially waive the rights of the accused. By Executive Order, President Bush may now try and sentence any person suspected of terrorist activity, under the banner of what has been called "military tribunals". Basic rules of evidence have been all but abolished, implicating immigrants based on secret evidence is now the norm.

More than ever, immigrants are living in a police state. Proposals are also being floated to require ID cards for immigrants. Many localities are considering sophisticated new surveillance systems that target immigrants. At the same time, agricultural employer groups are pushing for guest-worker programs that allow employers to strengthen worker controls and to lower wages.

The message is clear: if you are an immigrant or a person of color, you could be arrested, detained and deported at any moment, based on anonymous tips and undisclosed evidence, without any explanation, access to representation or hearing in a court of law. Just as drug laws and other criminal laws have criminalized poor people of color for centuries, immigration laws have also criminalized immigrants, particularly under changing conditions in the global economy. Now, in the name of ending terrorism, the government is further assaulting the basic human rights of immigrants. ■■■■

THE VIOLENCE OF HOMELAND SECURITY

STATE VIOLENCE,
PRISONS, AND THE
RACIAL JUSTICE MOVEMENT

IMMIGRANTS RIGHTS AND STATE VIOLENCE

It is not enough to say that this war has its racial implications or that there are "connections" between the war on terrorism and the deepening of state violence against immigrants. A qualitative shift has taken place wherein the core apparatuses of racial state violence—particularly the police and the Prison Industrial Complex—have been enlisted to fully serve the war program. Police chiefs from around the country who, only a year ago, were being scrutinized by the Justice Department for their "racial profiling" of African Americans are now being summoned by Attorney General Ashcroft to round up tens of thousands of innocent immigrants of Middle Eastern and South Asian descent. Meanwhile, INS detention centers, many of them run by private prison corporations, function as today's internment camps. Indeed, the INS has become the lead enforcement agency in the nation. With an already exponentially growing budget, the INS has been transformed into two agencies, one to deal with "services" and the other to focus on enforcement.

The Bureau of Immigration Enforcement (BIE) will oversee border patrol, detention centers, and deportation proceedings, as well as the new forms of immigrant policing already occurring in the interior. Thus, state violence—in the form of policing, detention, and prisons—has become a key political arena for the immigrants rights movement. Even green-card-holders are no longer a protected class as the USA PATRIOT Act has shifted the antagonism between documented and undocumented to citizen and non-citizen. Of course, the racial justice movement has always understood that citizenship for people of color was never bulletproof.

Immigrant rights and anti-state violence organizing can no longer be thought of as separate spheres within the broader social justice movement. So too, the recent organizing efforts around the Prison Industrial Complex—which has shown that prisons serve as a means of confining and/or disappearing a generation of Black and Brown youth—must expand its analysis to include the pivotal role immigrants play in the expansion of the big business of law enforcement and prisons.

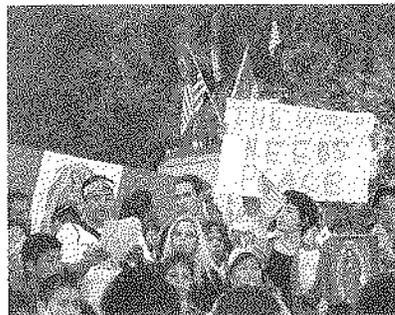


CITIZENSHIP AND THE THIRD WORLD WITHIN

Segments of the racial justice movement have become adept at tracing the connections between US foreign policy against Third World peoples and people of color within the US nation state. We know of the ways in which US counterinsurgency efforts in Vietnam and Latin America have been recalibrated to police, detain, and destroy the "Third World Within" the urban centers of the US. African American and Latino youth in particular. This analysis has compelled us to look at the question of citizenship anew. "Enfranchisement" has little to do with judicial definitions of citizenship — documented, undocumented, temporary, permanent — rather it is based on the colonial logic of the white supremacist, capitalist, and patriarchal US nation state. In this sense, those who migrate from the Third World and those who function as a Third World Within — the 2 million incarcerated Black and Brown peoples; immigrant welfare mothers; farm, factory, informal service economy workers — are all non-citizens, whose common location is mapped by state violence. The USA PATRIOT Act only reinforces the increasing division between the white, enfranchised citizen and the non-citizen of the Third World and Third World Within.

SOME MAIN TASKS FOR THE MOVEMENT

The task at hand is to build a movement that can draw out the links of the different sectors into a comprehensive analysis that can expose the fundamental contradictions of this period. This movement demands that both the anti-state violence/Prison-Industrial Complex struggles and the struggle for immigrant rights turn their sights on resisting the war. Local strategies must begin to generate a national parallel strategy with a clear vision, principles, and demands. Simultaneously, we must establish frontlines of defense utilizing a variety of tactics: direct advocacy within the criminal justice and INS systems, community-based networks/monitoring programs, alternative media, coordinated efforts between community groups and legal institutions, and electoral politics. Direct action as a tactic must be recalibrated to account for the increased vulnerabilities and barriers for immigrants. Yes, this is about safety, but the threat to our safety didn't begin on September 11th and the violence towards us are being carried out in the name of homeland security. ■■■■■



FAMILY MEMBERS AND FRIENDS OF LATINO WORKERS LOST IN THE WORLD TRADE CENTER LED A MARCH FROM ASOCIACION DE TEPEYAC OFFICES TO JOIN THE NIGHTLY VIGIL AT UNION SQUARE PARK ONLY DAYS AFTER 9-11, CARRYING MESSAGES OF PEACE AND SINGING SONGS TO HONOR THE DISAPPEARED.



IMMIGRANT WORKERS IN NEW YORK CITY AFTER 9-11

REPRINTED WITH PERMISSION
from the December 3, 2001 issue of The Nation magazine
and the December 28, 2001 issue of Asian Week

Over a hundred displaced workers jammed into Judson Memorial Church in downtown New York City asking why shouldn't they be entitled to the same relief as other New Yorkers during the city's darkest hour of need, papers or no papers.

Grieving laborers included Mexicans, Dominicans, Peruvians, Ecuadorians, Colombians, Salvadorans, Guatemalans, Filipinos, Koreans and Bangladeshis. This was a meeting convened by Asociación Tepeyac, a network of 40 Mexican organizations in the city and upstate New York launched in 1997, with relief agencies at the end of October, 2001. Tepeyac emerged as the city's alternative emergency system for immigrant workers, their families, and bi-national community members whose lives and livelihoods lay buried beneath the World Trade Center's smoldering rubble. Undocumented victims and their families are denied Federal Emergency Management Assistance funds and unemployment insurance.

When Brother Joel Magallán, Tepeyac's director, asked if anyone was willing to risk speaking to the press, a sea of hands shot up. Jane, a Filipina migrant domestic worker, said she drew courage from the tearfulness of her undocumented compatriots who spoke of all the sacrifices they and their fallen comrades had made to New York's economy.

Jane, who asked that her last name be withheld, turned to Tepeyac after two lengthy visits to the Family Assistance Center left her empty-handed when she could not produce a pay stub. She worked as a nanny to a 4-year-old before her employers disappeared on Sept. 11. A member of Kalayaan at

Pagkakaisa ng mga Manggagawang Pilipina (KPMP) [Freedom and Unity Among Pilipina Workers] of CAAAV, Jane wondered aloud, "What domestic worker do you know who gets a pay stub? If you don't have a job here in the United States, it's really bad luck, especially for us women from Third World countries who need to send money back home to support our families. It's not only the economic damage; it's also all the sleepless nights worrying about your family, about U.S. bases in the Philippines, about retaliation against those who support the United States." These tears especially rang true with reports of the Bush administration targeting Muslim organizations in the Philippines, Indonesia and Malaysia.

Thanks to Tepeyac's intervention, Jane recently received a \$50 grocery voucher and the promise of Red Cross vouchers of \$300 for rent and \$250 for emergency cash for one month. But joining the 100,000 New Yorkers who lost their jobs, Jane wondered how she could support herself, her husband and two children back home. In the meantime, she employs the skills acquired while working with the families of political prisoners and peasants under martial law in the Philippines to organize other migrant domestic workers like herself. Many are "vets" who labored in Europe, the Gulf, or Asia before migrating to the United States.

"Every Filipina must be tough and brave and live as strong as a rock," Jane concluded. "I wish the economy in our country would improve so we could go home and work. In war there are no winners, only victims. We hate death and want to stop it right away. Enough is enough. No more lost lives — we want peace."

MIRIAM CHING LOUIE



FEATURE + REBUILDING LOWER MANHATTAN



► The air in lower Manhattan is thick with dust. It smells like burning rubber. People complain of constant headaches, not being able to sleep at night; it exacerbates asthma, and many have not opened their windows since September 11. Some say the wreckage of downtown has been sprayed with some kind of chemical, maybe formaldehyde, and that we are breathing it everyday. Most people in Chinatown don't have health care.

The strict restrictions on transportation have had a serious impact on the garment and restaurant industries — which employ 70% of the community. Many people have been temporarily laid-off or their work hours have been drastically reduced.

Street vendors, displaced from lower Manhattan, are migrating to Brooklyn. In recent years, CAAHV has documented increased police abuse against Chinese

Shortly after September 11th, George W. Bush came to Chinatown.

As he consolidated the nation around his call for war, he posed for photo-ops with Chinese students pledging allegiance in front of the American flag.

The momentary spotlight this brought to Chinatown was too sudden, and certainly not long enough for the community to articulate all that it had survived and all that we face ahead. ►



ON DECEMBER 13, 2001 ACTIVISTS, SCHOLARS, AND LOCAL POLICY MAKERS CAME TOGETHER FOR A CONFERENCE ON REBUILDING LOWER MANHATTAN WITH THE SPECIFIC PERSPECTIVE OF POOR AND WORKING CLASS COMMUNITIES OF COLOR. THE CONFERENCE, TITLED, "REBUILDING FOR WHOM?" WAS WELL ATTENDED.

street vendors in Brooklyn. As more vendors are forced to move here, such abuse is bound to escalate.

For two to three months following September 11, the heavy police presence and random ID checks and stop and searches made Chinatown a war zone. Residents below Canal Street were forced to show ID or proof of residence, and workers had to show proof of employment. For undocumented residents without ID, this meant living with increased fear and limited mobility.

Before September 11, poor people faced mass displacement from lower Manhattan. Real estate investors bought up tenement buildings and harassed and evicted low-income tenants to empty the buildings, convert them into luxury housing, and rent them out to young professionals willing to

pay triple the rent. Garment shops moved to Brooklyn to make room for high tech industries. Giuliani had kicked out many street vendors and local businesses through police sweeps.

Immediately after September 11, the Wall Street Journal assured the business community that a coalition of civic leaders, downtown landlords, and government officials were already meeting and discussing a plan to ensure that Lower Manhattan remain the financial capital of the world. Governor Pataki vowed to secure billions of public dollars for tax incentives and grants to encourage companies to stay and rebuild.

Everyone is talking about how to rebuild lower Manhattan. But we ask, "Rebuilding for whom?"

We know from experience that when

this city talks about quality of life or development, they mean development for downtown business and white professionals. And development for downtown often means the exploitation of immigrant labor and destruction of communities of color.

Will NYC's rebuilding project accelerate the displacement process that was already underway in Chinatown and Lower East Side? And how do we begin to talk about the kind of development we need for poor communities? Things like: free health-care to alleviate the long-term health impact on the community; job security for garment and restaurant workers; a vendors market for displaced street vendors; protection of low income housing and rent regulation.

The prospect of rebuilding Lower Manhattan, together with a new administration at City Hall, provide New York City with a unique opportunity to create a new model for developing viable communities in the 21st century — one that would protect and nurture, rather than further devastate, low-income communities in Lower Manhattan.

REBUILDING LOWER MANHATTAN, REBUILDING NEW YORK

A POOR PEOPLE'S AGENDA MUST INCLUDE:

ECONOMIC DEVELOPMENT

- Immediate and full relief for all immigrant workers, regardless of immigration status, who suffered financial losses through unemployment or reduction in work hours as a result of 9-11
- Grants, tax credits, and other assistance for garment and restaurant industries and all small businesses below 14th Street that have suffered financial losses as a result of 9-11
- Passage of the living-wage bill by the City Council
- Creation of publicly subsidized jobs for displaced workers and welfare-to-work recipients, regardless of immigration status
- Requirement that all corporations that apply for government subsidies provide living-wage jobs and job opportunities for low-income people
- Apprenticeship and training programs for unemployed people
- Removal of the cap on street-vending licenses, opening of more streets to allow vending, and creation of outdoor markets for displaced street vendors
- Guarantee of prevailing-wage or living-wage union jobs for displaced workers in the reconstruction of Lower Manhattan

HOUSING FOR THE POOR

- Earmarking of portion of all reconstruction funds specifically for the construction of low-income housing citywide
- Recommitment of the Battery Park City surplus to be allocated for the construction of low-income housing
- Commitment to strengthen rent regulation to protect low-income residents facing displacement
- Redoubling of efforts, with adequate funding, to enforce housing and building maintenance codes to protect the health and safety of all tenants
- Moratorium on all evictions until the City can stem the current housing crisis
- Commitment to maintain public housing and provide additional funds for health programs for public housing residents
- Extension of Mitchell-Lama and Project-based Section 8 housing and increase in Section 8 subsidies

WELFARE & POVERTY

- Moratorium on time limits and indefinite extension of TANF to ensure that welfare recipients are not thrown off the rolls during the current economic downturn
- Training for welfare recipients looking for jobs
- Provision of living-wage union jobs
- Continued funding for non-profit organizations that provide services for public-assistance recipients and other low-income people

CONTINUED ► PG. 14





AT THE "REBUILDING FOR WHOM?" CONFERENCE, MANY LOWER MANHATTAN RESIDENTS AND ADVOCATES SPOKE ABOUT THE DEEPENING INJUSTICE FACING POOR COMMUNITIES OF COLOR SINCE 9-11, INCLUDING THE LOW-INCOME RESIDENTS OF CHINATOWN FACING DISPLACEMENT AS A RESULT OF GENTRIFICATION.



▶ **REBUILDING LOWER MANHATTAN, REBUILDING NEW YORK**
 CONT'D FROM PG. 13

A POOR PEOPLE'S AGENDA: CONT'D

ENVIRONMENT

- Commitment to continued air monitoring in Lower Manhattan
- Disclosure of information regarding air quality and its implications on public health in a timely manner
- Dedication of public dollars to the maintenance and improvement of transportation services for New York City residents
- Reduction in traffic pollution in Chinatown by rerouting oversized truck traffic through Canal Street

HEALTH & EDUCATION

- Free health care for all residents and workers, regardless of immigration status, to minimize the long-term health impact of the disaster
- Nurses and mental health counselors in all downtown public schools to provide care for children experiencing respiratory problems and related stress
- On-going testing of lead levels in children ages 1-4 living in Lower Manhattan to measure changes over time
- Measurement of respiratory function of adults living in Lower Manhattan
- Increased funding for services — including provision of shelters, housing, and other supportive services — to aid families affected by domestic violence
- Increased funding for downtown service agencies to provide a coordinated response by mental health providers in assisting with the increased mental health needs of communities that continue to live in the "disaster zone" or to experience trauma

HUMAN RIGHTS & DIGNITY FOR IMMIGRANTS

- Immediate amnesty for the dependents of undocumented workers who lost their lives at the World Trade Center
- Immediate amnesty for displaced undocumented workers who seek disaster relief and/or contribute to the reconstruction of Lower Manhattan
- End to racial profiling, which has led to the detention of thousands of Arabs and South Asians in INS detention centers
- Discontinuing INS policies that allow for the indefinite detention of immigrants without charging them with any crimes or violations
- Re-opening of the debate on civil liberties
- Commitment to fair and humane immigration-law reform

Since September 11, the City of NY has mourned.

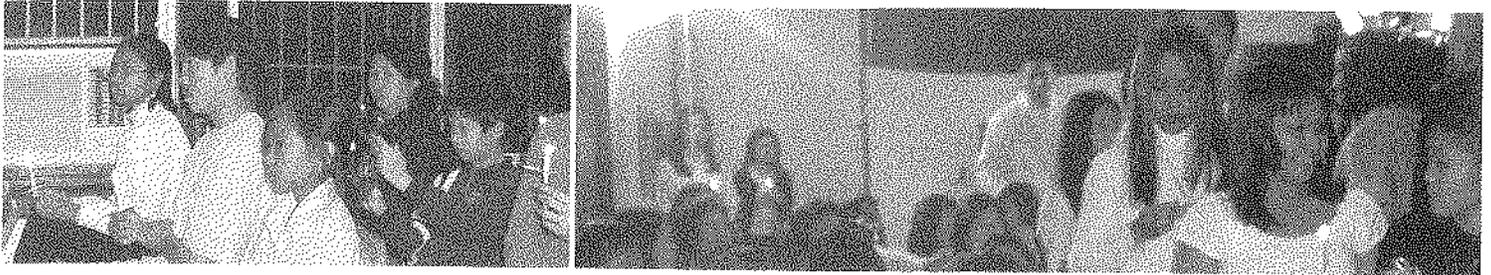
The War "at home" here in the United States

is an unfamiliar feeling and experience. People across the nation are in a state of shock.

They have never witnessed anything like the devastation of Sept 11, and the recent deaths related to Anthrax. But for many New Yorkers, particularly its immigrant communities, war is not a distant memory.

War is something that many of us have experienced first hand.

The memories of war occasionally come back and haunt us. ▶



SOUTHEAST ASIAN COMMUNITY

MEMORIAL FOR KATHY NGUYEN

NOVEMBER 13, 2001

CAAY VOICE
PG 15



SPEECH BY CHHAYA CHHOU

▶ This is especially true for the Southeast Asian refugee community. They are the largest refugee resettlement group ever to enter the United States. They have arrived here as survivors of war. Our beloved Kathy Nguyen was one such survivor.

Being a survivor, above all else, is about celebrating life. And this is what Kathy Nguyen did. Those fortunate enough to know this beautiful woman have unequivocally agreed that she celebrated life by giving to others, by being there for those who needed her. This is indeed the irony here: Kathy Nguyen was a strong woman who survived war and then came to the United States, committing herself to celebrating life. She didn't look back, instead she moved forward. Her life is then taken away in what seems like a new, inexplicable war. This is unfair, and cruel.

Moreover, it underscores our vulnerability. Even as survivors, we can be victims again. This fact has placed fear in the hearts of many in the Southeast Asian community. The past comes back to haunt us. The memories of war become clear again. We have never taken peace for granted. And now, with the death of Kathy, we know why.

CONTINUED ▶ PG. 16

REMEMBERING KATHY NGUYEN

The Youth Leadership Project of CAAAY held a community memorial on November 13 at CAAAY's offices in the Bronx for Kathy T. Nguyen, 41, who died suddenly of inhalation anthrax on October 31. Many community members who attended the memorial felt the impact of Nguyen's death even if they did not know her personally. Mourners listened to speakers and lined up to pin white ribbons around a flower-adorned photo of Nguyen and hold candles for a moment of silence.

Nguyen, well liked at her job at the Manhattan Eye, Ear and Throat Hospital, became good friends with her neighbors in the Crotona Park East section of the Bronx. She and her neighbors often cooked and shared food together.

The source of the anthrax contamination still has not been confirmed, though recent news reports narrowed it to a domestic origin related to the U.S. military, but the spectre of war in the U.S. has brought back painful memories of war in Vietnam and Cambodia for the Southeast Asian community in the Bronx.

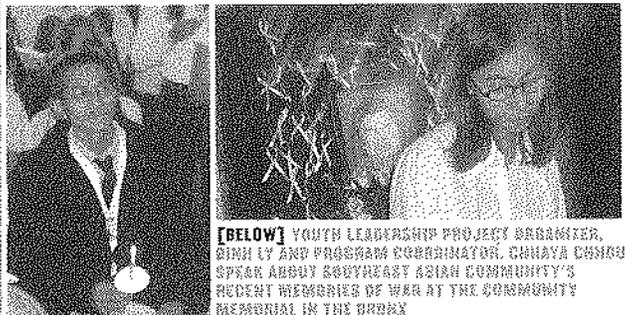
While Nguyen's union (SEIU) and the Catholic Church sponsored a 700-person mass for her, community members wanted another event to remember her by. "We wanted something more personal for our community," said Binh Ly, a CAAAY organizer who also spoke at the SEIU mass.

► SPEECH BY CHHAYA CHHOUN CONT'D FROM PG. 15

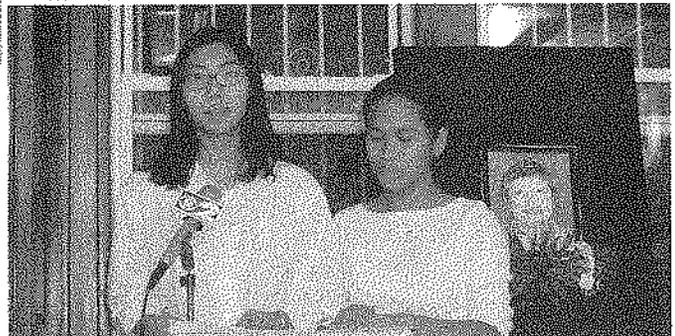
So here we are today to remember the life of Kathy Nguyen, but also to provide support to each other as a community that has survived war, and now feel the fear and uncertainty of this new war that is knocking at our door.

Secondly we are here to provide support for Kathy Nguyen's neighbors and friends from the Crotona section of the Bronx. We know that they have not been provided the same precautionary measures and testing for anthrax that was performed for the workers downtown. We know that they are frightened. We know that they want government officials to do everything in their capacity to ensure their safety. We are here today to put out an urgent plea that the government take care of Kathy's community.

Finally, we are here to honor Kathy's life by calling for "no more lost lives." Kathy loved her people. She loved her community, her co-workers, and the best way we can honor her is to rededicate ourselves to the quest for peace, and an end to the loss of all innocent lives.



[BELOW] YOUTH LEADERSHIP PROJECT ORGANIZER, BINH LY AND PROGRAM COORDINATOR, CHHAYA CHHOUN SPEAK ABOUT SOUTHEAST ASIAN COMMUNITY'S RECENT MEMORIES OF WAR AT THE COMMUNITY MEMORIAL IN THE BRONX



As we sing songs of hope we learned from Martin and his Sisters
 As we practice what they preached in word and deed
 As we draw courage from their example stand up speak out
 Refuse to get to the back of the bus
 As their spirits smile down upon us urge us forward
 Let us to be Drummers for Justice! Prophets for Peace!
 Anyong! Namoste! Aisalom Aloikum! Peace be with you! Amen!

► DRUMMERS FOR JUSTICE / PROPHETS FOR PEACE CONT'D FROM PG. 6

Whose lives jobs dreams lie buried beneath rubble of World Trade Center
 Collapsed clinics and collateral damage
 Of smart bombs and mindless militarism
 From New York to
 Afghanistan
 From Palestine to
 Pakistan Tajikistan, Uzbekistan
 From Philippines to
 Mexican Border
 From Vieques to
 South Lebanon South Korea South Central South Bronx
 Oakland
 Our 'hoods
WE GOTTA' STOP THE VIOLENCE!

See Taylor Branch's "The Montgomery Bus Boycott," Parting the Waters: America in the King Years 1954-63, Simon & Schuster Inc., 1989.

See Joann Grant's Ella Baker: Freedom Bound, John Wiley & Sons, Inc., 1998.

See Martin Luther King Jr., "A Time to Break Silence," speech delivered April 4, 1967 against the Vietnam War, delivered at Riverside Church in New York City, sponsored by Clergy and Laymen

Concerned about Vietnam, From Philip Foner S., The Voice of Black America, New York, 1972 and posted at www.indiana.edu/~ivieweb/mlktime.htm

Organizers for the United Farm Workers Union, Mity and Virginia are now also leaders of Lideres Campesinas in California.

See Arab Women's Solidarity Association, San Francisco Chapter, "The Forgotten -ism:" An Arab-American Women's

Perspective on Zionism, Racism, and Sexism, Time to Rise: US Women of Color - Issues and Strategies, Women of Color Resource Center, 2001.

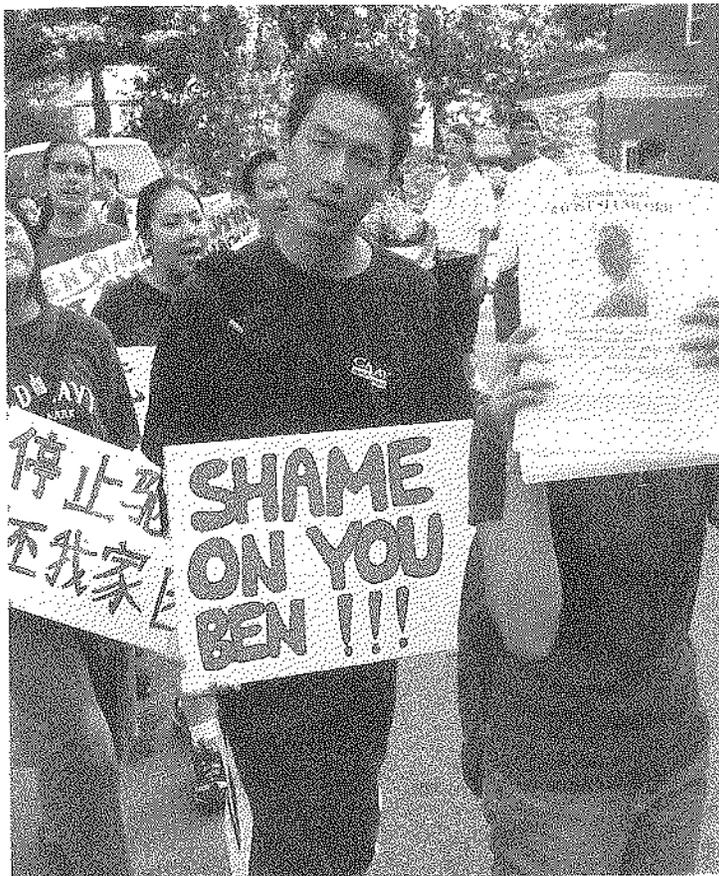
These "sheros" are leaders and organizers of Asian immigrant Women Advocates (Oakland), Chinese Staff and Workers Association (New York), Korean Immigrant Workers Advocates (Los Angeles), Fuerza Unida (San Antonio), La Mujer Obrera (El Paso), Kalayaan at Pagkakaaisa ng mga Manggagawang

Pilipina (KPMP) [Freedom and Unity Among Pilipina Workers] and CAAAY-Organizing Asian Communities (New York), and Workers Awaaz (New York). See the newsletters of these groups and Louie, Sweatshop Warriors: Immigrant Women Workers Take on the Global Factory, South End Press, 2001 and "A Call for Peace: Ground Zero immigrant groups defend displaced workers," Asian Week, December 27, 2001, www.asianweek.com

COMMUNITY ORGANIZING

CHINATOWN JUSTICE PROJECT • RACIAL JUSTICE PROJECT
WOMEN WORKERS PROJECT • YOUTH LEADERSHIP PROJECT

▶ CAAAV VOICE PAGES 17-21



[LEFT] ON AUGUST 26, 2001 CHINATOWN JUSTICE PROJECT AND TENANTS OF 105 ELIZABETH STREET TOOK THEIR SYMBAGLE TO THE ELITE SUBURBS OF LONG ISLAND TO PICKET THE HOME OF BENJAMIN SHAOUL, A RACIST LANDLORD IN CHINATOWN WHO HAS BEEN HARASSING AND EVICTING LOW-INCOME TENANTS OF COLOR IN ORDER TO GENTRIFY THE BUILDING FOR WEALTHY WHITE PROFESSIONALS. [TOP RIGHT, TOP LEFT] IN THE FALL, CJP BEGAN REGULAR WEEKLY PICKETS AT THE SHAOUL FAMILY ANTIQUE BUSINESS ON BROADWAY. THE PICKETS ARE ONGOING, AND ORGANIZATIONS SUCH AS PROJECT REACH ARE REGULAR SUPPORTERS.

▶ CHINATOWN JUSTICE PROJECT GENTRIFICATION & SEPTEMBER 11

As pressures of gentrification and landlord harassment of low-income tenants heat up in Chinatown, so does organized resistance in the community. The Chinatown Justice Project (CJP) trains young people in Chinatown to organize and protect the community from displacement. Twenty high school and college students meet weekly to study history and theory, learn organizing skills, discuss strategies, facilitate tenants meetings, organize public forums, plan pickets, research tenants rights, and document the work through video.

Their efforts led to the formation of the Manhattan Chinese Tenants Association (MCTA), a community-wide organization of low-income tenants. In August 2001, at the end of an intensive summer training program, CJP's youth organizers, with members of the MCTA, organized a public forum at the Chinese Consolidated Benevolent Association to build consensus within the community about the need to resist gentrification. The following week, fifty Chinatown residents and youth organizers traveled to the suburbs of Long Island to picket outside the home of a racist landlord, who aggressively harasses and pressures immigrant tenants in Chinatown to evict them and convert their homes to luxury housing.

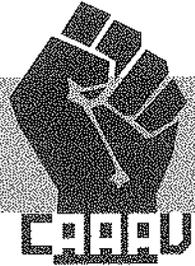
The events of September 11 and the economic recession have driven Chinatown tenants into deeper crisis. Strict restriction of transportation in the "frozen zone" in Lower Manhattan has taken a heavy toll on the garment and restaurant industries, as well as other small businesses. Consequently, many have lost their jobs or have drastically reduced work hours, and Chinatown residents find it increasingly difficult to make ends meet. Meanwhile, landlords continue to evict low-income tenants, and one- to two-bedroom apartments in Chinatown tenement buildings still rent for \$2000 a month.

The City's response to 9-11 adds to the problem. While it baits out corporations to give the finance and real estate industries a boost, it plans to slash funding for services for low-income people in its upcoming year's budget. To address this, CJP led a coalition of Lower Manhattan groups to organize a conference which brought together grassroots organizers, service providers, urban planners, academics, and policy makers to develop a rebuilding agenda which centralizes the needs and long-term interests of low-income communities (See pg. 16).

Addressing the people gathered at the conference, LingDi Li, co-

COMMUNITY ORGANIZING

▶ COMMUNITY ORGANIZING 30/31



| CHINATOWN JUSTICE PROJECT CONT. |

chair of the Manhattan Chinese Tenants Association, said, "We are the workers, the merchants, the neighbors, who made Lower Manhattan what it was before September 11. We didn't flee the area after September 11. Decades of community roots go deep here. While the rest of the city avoids downtown and watches it with morbid fascination, we continue to be the area's flesh and blood. New York City's rebuilding plan must address the crisis faced by low-income communities."

"SHAME BEN" PICKETS

166 Elizabeth Street is a tenement building on the border between Chinatown and SoHo, and the majority of its tenants are Chinese and Latino immigrants. Before it was sold to a new landlord in 1999, its previous landlord never made repairs to maintain the building. As soon Benjamin Shaoul, its new landlord, bought the building, he knocked on tenants' doors, forced his way into their homes, and grabbed their wallets to look for their ID's; he pressured tenants to move in exchange for a few thousand dollars; he cut off gas in the entire building for four months; he took people to court and threatened to call the INS; and even accused the tenants of neglecting their children and tried to have a state agency take away their kids.

Through such aggressive tactics, the landlord has been successful in displacing fifty percent of the tenants in the building. But the remaining tenants are united and resolved that they will not move; their eviction cases are currently pending in court and awaiting trial. To protest the landlord's actions and demand that he dismiss all the eviction cases against the tenants, CJP holds weekly pickets outside the landlord's family business. "Benjamin Shaoul is a racist slumlord," said CJP youth organizer MeiRong Liu, "If he harasses us, we have to fight back!"

MISSION STATEMENT OF THE MANHATTAN CHINESE TENANTS ASSOCIATION

We seek to unite the Chinatown community to create a safe and healthy living environment for low-income residents and protect the community from displacement and landlord harassment. To do so, we will disseminate information about the rights of tenants and fight for policies that will protect low-income residents and keep housing affordable for all.



WOMEN WORKERS PROJECT

JUSTICE FOR DOMESTIC WORKERS

IN OCTOBER 2001, WOMEN WORKERS PROJECT LAUNCHED THE ASIAN WOMEN'S LEADERSHIP AND HEALTH ADVOCACY COURSE FOR DOMESTIC WORKERS. THE PROGRAM LASTED A MONTH AND COVERED DIVERSE TOPICS IN ORGANIZING, ADVOCACY AND BASIC SURVIVAL. THE COURSE WILL RUN TWO TIMES PER YEAR, INVITING PAST GRADUATES IN PLANNING AND FACILITATION.



Women Workers Project, also known as Kalayaan at Pogkakaisa ng mga Manggagawang Pilipina (Freedom and Unity Among Filipina Workers), spent 2001 focusing on building leadership among members, building support for general amnesty for undocumented workers in the Asian community, working closely with domestic workers from Caribbean, African, South Asian and Latino communities to improve conditions for domestic workers City-wide, and laying the foundation for a long-term campaign to address occupational safety and health issues and lack of access to health care facing Asian immigrant women across low-wage service industries.

COMMITTEES ON AMNESTY

Last year, WWP participated in several major marches, rallies and press conferences calling for amnesty for undocumented immigrants. In the spring of 2001, WWP began holding regular monthly meetings in

Queens for Filipino community members, particularly women workers interested in getting involved in the national movement for a broad legalization program. The meetings served as an important space to share information, identify the key concerns for the community, and strategize ways of building a movement in the Queens Filipino community for immigrant rights. The committee was gearing up to mobilize the community for the September 25 National Mobilization for Legalization in Washington D.C. that was later cancelled and replaced with a national day of reflection in the wake of September 11. The committee will continue its work in the coming months.

ASIAN WOMEN'S LEADERSHIP AND HEALTH ADVOCACY COURSE

Very few laws and regulations protecting the safety and health of workers in the workplace consider the private home as a workplace despite the hundreds of thousands of workers working in New York

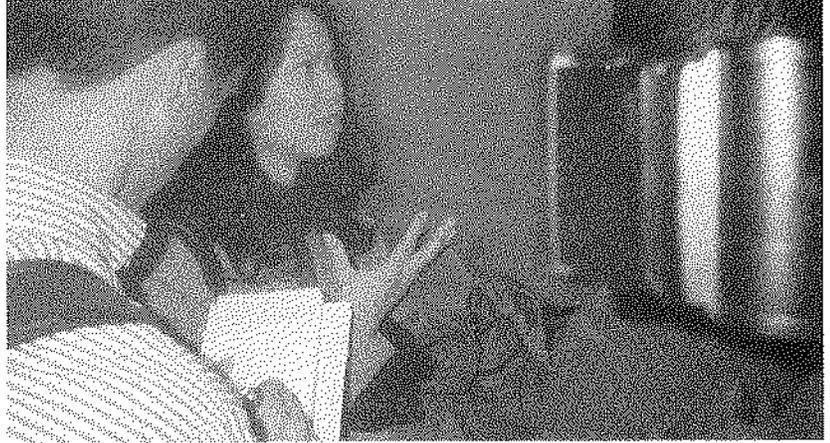
WOMENS WORKER PROJECT CONT'D



[ABOVE LEFT] IN LATE SEPTEMBER, 2001 WWP MEMBERS WELCOMED MINJAM CHUNG (LEFT) OF WOMEN OF COLOR RESOURCE CENTER TO A MEETING IN QUEENS.

[TOP RIGHT] EUNJUL BE LEOH REPRESENTED CAAAV AT A PRESS CONFERENCE ON DECEMBER 18, 2001 IN REMEMBRANCE OF THE INTERNATIONAL DAY IN SOLIDARITY WITH MIGRANTS, HONORING THE MANY UNDOCUMENTED WORKERS WHO DIED IN THE WORLD TRADE CENTER AND RENEW THE CALL FOR AMNESTY FOR ALL UNDOCUMENTED.

[BOTTOM RIGHT] NOVEMBER 2001. GRADUATION CEREMONY FROM ASIAN WOMEN'S LEADERSHIP COURSE AT HUNTER COLLEGE.



City alone. While commonly held statistics note that 80% of all injuries happen in the home, the implications for domestic workers fall far below the radar of existing safety regulations. This is true of many service sweatshops such as nail salons and laundries where Asian women work. Indeed, the "non-traditional" workplace is a danger zone, heightened by the isolation of the workplace with only one or two workers. These are also industries where the vast majority of workers do not receive health insurance or benefits.

Fall 2001 marked Women Workers Project's launch of the month-long Asian Women's Leadership and Health Advocacy Course, held at Hunter College. The Course provides a space for Asian domestic workers to analyze key issues and strategize solutions facing all Asian women workers, particularly health and safety conditions and access to health care. The emphasis on health emerged from increasing numbers of members interested in organizing to address

lack of access to health care and poor health and safety on the job. Twenty two workers completed the Course, and formed a committee to begin developing a campaign to improve occupational health and safety for domestic and other low-wage service workers, including the creation of a health care program for Asian women working in various low-wage service industries.

DIGNITY FOR DOMESTIC WORKERS CAMPAIGN

The campaign for a standard contract for domestic workers continues. In 2001, Domestic Workers United (a city-wide, multi-racial alliance of domestic workers and immigrant women's organizations including CAAAV, Andolan Organizing South Asian Workers, and Haitian Women for Haitian Refugees) organized a labor/immigration fair, established a Nanny's Training Course (a job and organizing skills training program) that certified over 100 workers in less than a year, organized a demonstration at the workplace of an abusive employer and

worked with the NYU Immigrant Rights Law Clinic to develop a comprehensive proposal to pass new a law and resolution in City government to promote the use of a standard contract and protect domestic workers rights.

JUSTICE CLINIC

Through the Justice Clinic, WWP continues its peer advocacy campaign work, where workers are working on cases involving an injured Malaysian housekeeper, two Malaysian workers originally hired as housekeepers who are owed wages for garment piece work in their employer's home, and a Filipina worker in a physical therapy office. As part of Domestic Workers United (DWU), Justice Clinic members are working several cases, including two cases of unpaid wages and mistreatment of African domestic workers by high level diplomats, and one involving a Jamaican woman who worked as an elderly companion for nine years, 24 hours per day, seven days per week and was never paid. An out-of-state referral early last year recently resulted in a successful lawsuit on behalf of a Jamaican woman who was enslaved by a Texan family for 15 years. Having recently moved to the area, the worker has joined DWU. ■■■■■

THE "NON-TRADITIONAL" WORKPLACE IS A DANGER ZONE, HEIGHTENED BY THE ISOLATION OF THE WORKPLACE WITH ONLY ONE OR TWO WORKERS



[ABOVE LEFT] YLP ORGANIZERS WORKING ON THE KITCHEN TO PREPARE THE SPACE FOR THE FOOD COOPERATIVE.

[ABOVE RIGHT] YLP ORGANIZING COMMITTEE MEMBERS CONDUCT A WORKSHOP FOR THE SATURDAY SESSION OF THE YOUTH PROGRAM.

[BOTTOM RIGHT] YOUTH ORGANIZERS PLANNING THE ART FOR COMMUNITY EMPOWERMENT SESSION.

▶ YOUTH LEADERSHIP PROJECT

FAIR ECONOMIC DEVELOPMENT

The Youth Leadership Project spent the second half of 2001 developing new economic justice projects that stem from its welfare rights work. YLP understands that welfare is not about neediness, but rather a form of compensation for poor women who work each day as low-wage factory workers, caregivers, home garment workers, and as people who cook and clean for communities. In this sense, YLP believes that welfare should be viewed as guaranteed income for all poor mothers. So too, it views "workfare" programs — forced municipal work in exchange for the welfare check—as a punitive measure aimed at forcing women to leave welfare. If women are forced to go to workfare, they cannot supplement their welfare benefits through the informal labor they carry out each day.

Yet during these right wing-dominated times, legislative measures calling for guaranteed income and an end to forced work are non-existent. In response, YLP has developed its own strategy to meet these two important objectives. The strategy is to build self-sustainable economic cooperatives that

draw on the work that women do each day — such as caregiving and cooking. During Summer 2001, youth organizers worked with several women in the community to launch the pilot cooperative, the Southeast Asian Women's Food Cooperative.

The cooperative turns these daily activities into income generating projects. For instance, women who cook everyday for their families, can now do so in a collective space where the food they make can also be purchased by other community members. Here, they can continue to feed their families, work less hours as a result of the collective process, and secure a guaranteed income. Throughout 2002, YLP will continue

to develop this cooperative, as well as plant the seeds for a Sewing Cooperative.

EATING WELFARE

The latter half of the year was also spent touring the documentary "Eating Welfare" which was produced by YLP in 2000. The youth toured cities including: Boston, Providence, Oakland, San Francisco, Philadelphia, and Washington D.C. While on tour, youth organizers met many Southeast Asian youth activists who were interested in developing welfare rights organizing campaigns in their communities. Several of these activists requested that YLP provide trainings for them. In response, YLP hosted

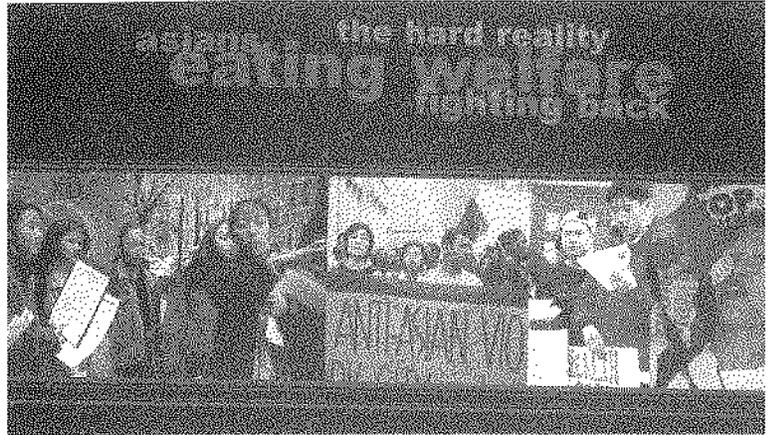
SOUTHEAST ASIAN WOMEN CAN CONTINUE TO FEED THEIR FAMILIES, WORK LESS HOURS AS A RESULT OF THE COLLECTIVE PROCESS, AND SECURE A GUARANTEED INCOME

a national "Freedom Training" in August 2001, where Southeast Asian youth activists converged in the Bronx for a weekend-long training that they could take back to their communities.

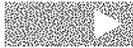
Summer 2001 was also a time for YLP to build its ranks. Fourteen new youth trainees successfully graduated the annual YLP Summer Institute, and became official "youth organizers." Many of them are now plugged into our emerging public education campaign. A survey conducted by the youth organizers reveals that Southeast Asian children have the highest per capita "held-back," or unable to advance to the next grade level, rates of any race or ethnic group. The reasons for this are multiple: schools fail to inform Southeast Asian parents of programs that can help their children, many children are racially profiled into ESL classes, learning disabilities and faulty learning environments are ignored, and finally, there are no programs that meet the specific cultural and linguistic

needs of refugee children and families. YLP is working on a campaign demanding that the local district develop these special programs while also strengthening their language and interpretation policies for parents.

YLP also continues to run: Serve the People program, delivering free food to families whose food stamps have been cut; Art for Community Empowerment, a weekly program for other Southeast Asian youth to engage art and culture as a means of expression; and The Struggle and The Tools program, year round political education and organizing skills seminars. ■■■■



YLP PRODUCED A DOCUMENTARY VIDEO ABOUT THE SOUTHEAST ASIAN COMMUNITY IN THE BRONX'S STRUGGLE TO SURVIVE WELFARE "REFORM" AND THE SHINING YEARS. YLP ORGANIZERS TURNED THE VIDEO NATIONALLY IN 2000-2001. "EXTING WELFARE" CAN BE PURCHASED FROM CAAAV; SEND AN EMAIL TO EXTING@CAAAV.ORG.



RACIAL JUSTICE PROJECT POLICE BRUTALITY

Formerly the Anti-Police Brutality Task Force, RJP has been concentrating on revamping CAAAV's advocacy infrastructure in order to engage long-term organizing against state violence. The recent passage of the USA PATRIOT Act has deepened and expanded the impact of state violence — local/state police, INS, FBI, and CIA — on communities who were already under siege. RJP organized an informal "teach-in" in October with allies and members and will be pursuing opportunities to strategize locally and nationally. Over the past few months, RJP has been providing advocacy for three cases:

SP: WRONGFUL PROSECUTION

A 17-year old Cambodian immigrant from the Bronx, SP is being prosecuted for a crime he did not commit. SP is accused of a robbery that happened on a day when he was not even in town. The description of the perpetrator given by the victim to the police was of a white/Hispanic male, who is at least 30 pounds heavier and six inches taller than SP. However, a week later, SP was rounded up while watching one of the other alleged perpetrators being arrested on the block where SP resides. The only evidence against SP is this questionable identification made one week after the incident. Facing felony charges, SP will be brought to trial in March 2002.

GSL: WRONGFUL PROSECUTION

In July, GSL, a Fujianese grocery store

worker was falsely accused of assault by a white customer. Her racist accusation was based on her statement that "He can't speak English, that's why he's violent; that's the only way he knows how to communicate." On his first court date, the complainant attempted to back up her claim by stating that GSL was "communicating with his hands" because "he could not speak English." The case has been adjourned while the court searches for a Fujianese translator.

KCC: POLICE BRUTALITY

In November, a limited English-speaking Chinese male immigrant restaurant worker was brutalized by two police officers, with the explicit approval of the supervising sergeant. KCC was traveling home when he realized that the train he was on was not headed to Brooklyn. He went to the token booth to request that he be readmitted to catch a different train home. As he was trying to explain his situation to the clerk, two police officers approached and began to harass him. He was then taken into the precinct located in the subway station. Inside, the officers slammed KCC headfirst into a window, causing a laceration that later required 15 stitches. When the sergeant saw the blood profusely seeping down his head, he said, "That's good," approving the officers' brutality.

In most police brutality cases, the officers charge the victim with a crime

WHEN THE SERGEANT SAW THE BLOOD SEEPING DOWN HIS HEAD, HE SAID, "THAT'S GOOD"

as a means of covering up and/or justifying the attack. In this case, however, no criminal charges were filed against KCC, underscoring the fact that the attack was unprovoked. Demonstrating their blatant racist contempt, the officers filled out a police report stating KCC's place of birth as "Chihuahua."

Initially, the Legal Aid attorney assigned to this case showed no interest. However, the efforts of KCC and RJP compelled him and his supervisor to provide due attention to this case. At the first court appearance, the violation against KCC was dismissed and a meeting was scheduled with the Manhattan District Attorney's office to discuss the possible prosecution of the brutal cops. RJP and KCC are planning a campaign to pressure the DA's office to prosecute, inform the public about on-going police brutality and to encourage our communities to speak out against police violence. ■■■■



ON NOVEMBER 3, THIRD WORLD WITHIN-PEACE ACTION COALITION ORGANIZED A COMMUNITY SPEAK-OUT & CONCERT CALLED, "NO MORE LOST LIVES: A PEOPLE'S TRIBUTE." IN HONORING THOSE LOST ON 9-11, THIS EVENT CALLED FOR AN END TO THE VIOLENCE THAT CONSUMES THE INTERNATIONAL COMMUNITY. PEACE IS ACHIEVED THROUGH GLOBAL JUSTICE, NOT MILITARY AGGRESSION.

THIRD WORLD WITHIN PEACE ACTION COALITION

STATEMENT

ON 9/11

NO MORE LOST LIVES

As we mourn the thousands of innocent people who were tragically lost in New York City, Washington D.C., and Pennsylvania, our first priority must be to ensure that no more lives are lost, that the violence, which now overwhelms thousands of individuals, families, and communities in our city, does not spread in the form of violence and retaliation against the innocent. "No More Lost Lives" in the name of our loved ones is the basis of our unity.

Third World Within-Peace Action Coalition is a gathering of nearly 30 people of color organizations whose common passion is to promote the social justice work

of communities of color within the broader movement for global justice.

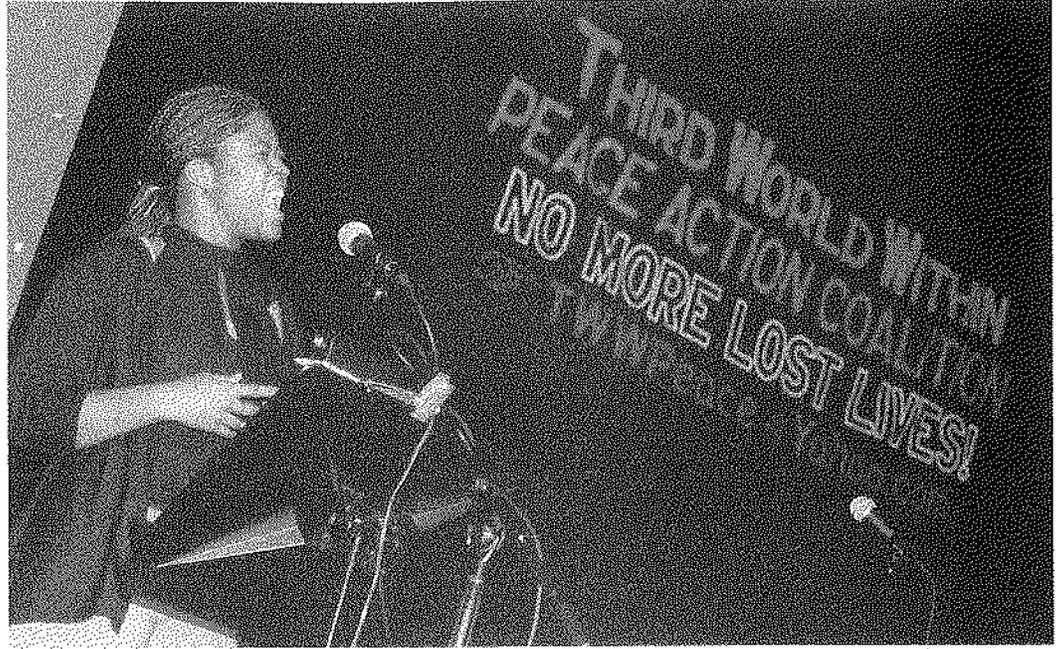
As a step towards ensuring that no more lives are lost, we must recognize that we are part of a world community seeking peace and global justice. For the many citizens of the world — particularly those living in nations devastated by immense poverty, environmental destruction, unfair trade agreements, and economic sanctions levied by world powers — pervasive violence (bordering on war) is all too familiar. Globalization has not arrived in the form of peace and prosperity, but in the form of debt, poison, exploitation, displacement, and the deterioration of a democratic civic

life in exchange for the "opening" of global markets both in the Third World, and the "Third World within" U.S. borders.

As a community that desires peace and justice, we have a responsibility to forge solidarity with those surviving the wars already being waged in the name of the omnipotent global economy. Solidarity in the struggle for global justice is our first step towards peace. We call for solidarity in the effort to bring on end to the ongoing war that is ravaging the world.

SELF DEFENSE FOR SELF-DETERMINATION

In the wake of the events of 9-11, there have been numerous reported



THE PROGRAM FEATURES SPEAKERS CHARLES BARRON [ABOVE LEFT], LUCIOUS WALKER, AND A VIDEO MESSAGE FROM ANGELA DAVIS AND PERFORMERS INCLUDING LAQUANNA BEANBLE [ABOVE RIGHT], CONGO [OPPOSITE], KERRUSH [BOTTOM LEFT], GOSIZ [BOTTOM CENTER], PA'LO MONTE, SIMONE SHANEER AMONG OTHERS. A SIMULTANEOUS EVENT WAS HELD IN THE BAY AREA, CALIFORNIA AND MESSAGES OF SOLIDARITY FROM SEVEN CITIES NATIONALLY WERE READ AT THE EVENT.

incidences of racial violence against people of color, particularly those of Arab and South Asian descent, and those of and perceived to be of Islamic faith. While the US government claims to stand against these racist attacks, they have also fanned the flames of this racism. We must be vigilant in opposing the legalization of racial profiling and violations of human rights. INS detention centers are today's internment camps. We are committed to organizing with the aim of protecting all communities. We stand against powerful media outlets that fan the flames of racism.

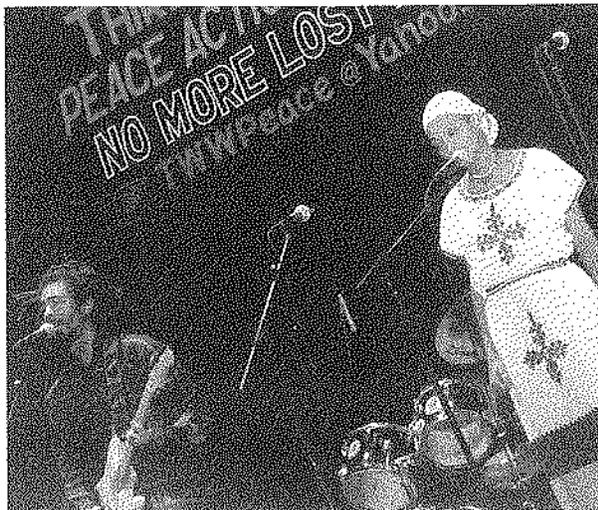
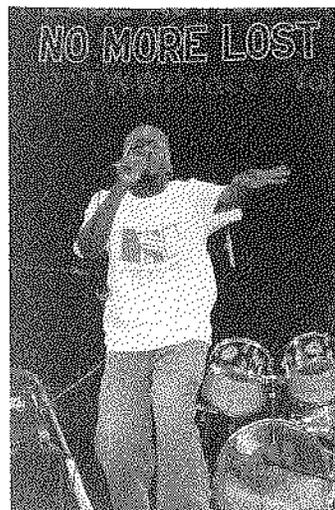
Our goal is to support and complement all the efforts already underway in numerous communities throughout the city. If there is to be a renewed movement for

IF THERE IS TO BE A RENEWED MOVEMENT FOR JUSTICE AND PEACE, IT BEGINS WITHIN OUR COMMUNITIES

justice and peace, it begins within our communities. We must remind those in our communities of the dangers that will come if we forfeit our civil liberties. And, as we mourn lost loved ones, we must not allow a cycle of international violence to be perpetrated in their names.



Established September 13, 2001, CAAAV is a member of Third World Within-Peace Action Coalition.



WORLD CONFERENCE AGAINST RACISM, DURBAN

BY SAMLATH TUY, YLP ORGANIZER, AGE 21

CAMBODIAN YOUTH SPRING 2002 VOL. 11



[LEFT] AT THE LANDLESS PEOPLES' RALLY, CHILDREN WEAR T-SHIRTS THAT READ "ISRAEL: AN APARTHEID STATE".
 [ABOVE] THE YOUTH WITHIN DELEGATION JOINED THOUSANDS OF SOUTH AFRICANS IN A MARCH ACROSS DURBAN ORGANIZED BY THE LANDLESS PEOPLE'S MOVEMENT BURNING THE RED FORMS OF THE WORLD CONFERENCE AGAINST RACISM, XENOPHOBIA AND RELATED INTOLERANCES (WCAR).
 [BOTTOM] THE IMMIGRANT RIGHTS WORKING GROUP & NATIONAL DELEGATION OF IMMIGRANT RIGHTS ORGANIZATIONS AND ADVOCATES THAT CARRY WAS PART OF JOINED MIGRANT RIGHTS INTERNATIONAL, AN INTERNATIONAL NETWORK OF MIGRANT RIGHTS ADVOCATES, TO ORGANIZE A PRESS CONFERENCE AND SPONTANEOUS MARCH DURING THE GOVERNMENTAL MEETINGS OF WCAR TO CALL FOR THE RATIFICATION OF THE UN CONVENTION ON THE RIGHTS OF MIGRANTS.

Durban, South Africa was this decade's location for the World Conference Against Racism, a gathering of representatives from the nations of the world, governmental and non-governmental, youth and adult, men and women, all struggling with the issues of racism, xenophobia, and other related intolerances in their countries. People from all over the world came to demand change. Some came from Palestine fighting for their land with rocks and sticks, others from India fighting the racist caste system, and I came from across the ocean to hear new ideas about how to stop racism, xenophobia, and other related intolerances in the country where I live.

In a place of gathering of the many nations of the world I didn't expect to be the only youth from Cambodia, but I was. Not because they didn't want to come but because they didn't have the resources. I was left with the heavy task of being the only Cambodian youth representative and a delegate for Third World Within.

Our delegation participated in forums, meetings, caucuses, and press conferences. I expected all of the non-governmental organizo-

tions to be heard, I expected all the youth to be heard, I expected other "related intolerances" to matter to everyone at this conference. I expected this to be that one place where all the people of the world would come together to expose their struggles, to show solidarity with the struggles of other countries, I expected all the people to come and fight together for one thing: self-determination.

Now, especially after September 11, it is hard to see what gains we made. Maybe my expectations were too high or maybe the strug-





gies I was thinking of were meant to be won at home in New York City rather than across the ocean.

But, the one thing that I think of most often in my memory of the 14-day stay is the Landless Peoples' rally. The Landless People's movement and supporters had organized a march and rally in Durban during the conference, as part of their efforts to reclaim the land that the South African people were violently displaced from by colonialism and the apartheid regime. I have been attending rallies for 6 years of my life, but when I came to this rally it blew my mind and soul.

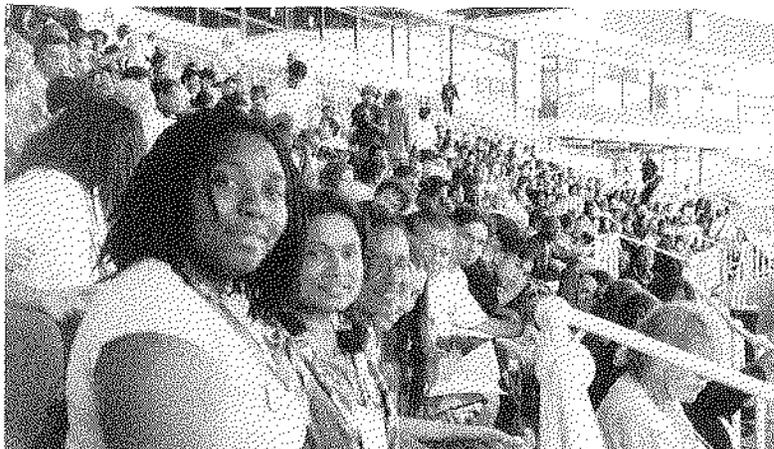
The protesters marched, singing chants and dancing in step. Everyone knew and sang along to the songs, pouring their hearts and souls into the moment for the world to hear as if there would never be another chance.

Children came out to show their solidarity and not because parents dragged them along. The momentum of this rally stayed high until the end.

There was no loss of voices three hours into the march, protesters kept dancing after 3 hours. The rally stretched for miles, not NYC blocks but miles across the city of Durban, to where you just could not see the end.



[TOP] LANDLESS MARCH CONTINUES
[MIDDLE] TWW DELEGATES WITH HOST FAMILY IN DURBAN
[LEFT] AL-JEW POO PRESENTED ON THE WOMEN OF COLOR RESOURCE CENTER'S WORKSHOP ON WOMEN OF COLOR IN THE U.S. ORGANIZING AGAINST FACISM DURING THE WCARX HQB FORUM.
[BOTTOM LEFT] THIRD WORLD WITHIN DELEGATES AWAY CLOSING CEREMONIES OF THE HQB FORUM.
[BOTTOM RIGHT] TWW WOMEN BREAK BREAK WITH DELEGATES FROM THE IMMIGRANT RIGHTS WORKING GROUP AND WOMEN OF COLOR RESOURCE CENTER.





CAAAY : ORGANIZING ASIAN COMMUNITIES

(also known as Committee Against Anti-Asian Violence) was founded by Asian women in 1986 as one of the first organizations in the United States to mobilize Asian communities to counter anti-Asian violence. CAAAY focuses on institutional violence that effects immigrant working-class communities such as worker exploitation, concentrated urban poverty, police brutality, immigration and Naturalization Service (INS) detention and deportation, and criminalization of workers and youth. By organizing across diverse, low-wage and poor Asian communities in New York City, CAAAY exposes and struggles against violence with the goal of building community capacity to exercise self-determination. Building coalitions enables CAAAY to contribute to a unified strategy for a broader, multi-racial and multi-issue movement for social change. CAAAY is a volunteer-driven organization led by members of low-income Asian immigrant communities.

CAAAY'S PROGRAM AREAS INCLUDE:

CHINATOWN JUSTICE PROJECT
unites low-income residents for decent and affordable housing and fights displacement caused by gentrification.

WOMEN WORKERS PROJECT
organizes Asian workers in the informal service economy, particularly domestic workers who face long hours, low wages, no job security or health benefits.

SOUTHEAST ASIAN YOUTH LEADERSHIP PROJECT
in the Bronx organizes around welfare, economic development, public education, and INS detention issues.



THANK YOU!



We are excited to announce that we received unprecedented support in 2001 from individual donors on the occasions of our 15th Anniversary, and the move to our new central offices in the Bronx. This year and for the past fifteen years, your support has been the cornerstone of our community-building process. Unfortunately, due to technical difficulties related to the office move and a new database system, we are unable to list the donors for this special 9-11 issue of the CAAAY Voice, however, we would like to say thanks to all of you; you are investing in our future as an organization and the communities we serve, and we hope you will stay with us.

CAAAY VOICE

NEWSLETTER OF CAAAY:
ORGANIZING ASIAN COMMUNITIES

CAAAY . 2473 VALENTINE AVE, BRONX, NY 10458
PH 718.220.7391 . FX 718.220.7398 . JUSTICE@CAAAY.ORG . WWW.CAAAY.ORG

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THE WORLD NEEDS PEACE

SPRING 2002

THE AFTERMATH OF 9-11 IN COMMUNITIES OF COLOR