

CAAUV VOICE

v13not , Spring 2004



UNDER ATTACK & FIGHTING BACK BUILDING MOVEMENT IN THE BUSH ERA

Contents , v13not , Spring 2004



Editor's Note	PG 2	Community Organizing	PG 27
What Have We Done?	PG 7	Summer Events	PG 28
Global Day of Action	PG 10	Queer Asian Pacific Legacy	PG 29
Poem: Where War Is	PG 11	Poem for International Women's Day	PG 29
Armistice la Peace	PG 12	Donors	PG 30
In Loving Memory of Richie Perez	PG 14	CAAUV Media	PG 31
Bush & Asians	PG 20	Upcoming Events	PG 32
Word Find	PG 21		



EDITORS' NOTE

In the three years since CAAAV's 15th Anniversary celebration, the group of volunteers that coordinated the event has grown into a vibrant, full-fledged committee. We're now called ARM (Asian Resistance Media) and our mission is to lift up and project the struggles of poor and working-class Asian immigrants in New York City so that a broader segment of folks can begin to engage and identify with these struggles. ARM has set out to create space and support for different roles in CAAAV doing everything from web design, to graphic design, publication, to video and special events. Two years ago, we took up the CAAAV Voice and the website. Last year, we began a monthly film series with No Dut Dot for Korean Community Development. This year, we are taking on CAAAV's 18th Anniversary event, in addition to offering a political education series for folks interested in deepening their connection and understanding of the struggles of poor and working-class Asian immigrant communities.

Outside of ARM, in the past three years, under president Bush, the US has waged war against at least two nations despite the rest of the world's opposition, murdered and displaced thousands of people in the process, and plotted to remove several democratically elected presidents because they dared to chart their own nations' futures. US-led initiatives to move the FTAA and other trade agreements forward will lock our peoples in the Third World into poverty, exploitation and environmental disaster for generations to come. Here in NYC, our communities have been torn apart by deportation and special registrations, increased displacement as a result of gentrification, deteriorating schools and health care, and by the fake promises of legalization masking guest worker programs to institutionalize indentured servitude. Increased surveillance and targeting of grassroots organizations by the state, coupled with aggressive anti-immigration initiatives have made this work as dangerous as it is necessary.

This issue of the Voice looks at the different parts of the global justice movements from the perspectives of CAAAV members, as well as what we have been able to build locally in the context of Bush-led US unilateralism. In all of CAAAV's work, we are focusing on being even sharper about our analysis of what's happening in the world and our strategy to build movement in Asian communities for the long haul, as part of a broader push for global justice. In reflecting on the recent period, we begin with one point of analysis: the movement cannot afford another Bush administration. Too many years, too many lives and too much land have been lost already. We must BEAT BUSH.

JEE KIM . TSUYA YEE . LAILAN HUEN . AI-JEN POO . JOANNE LEE

v13no1

SPRING 2004 Organizing Asian Communities
MASTHEAD

**PUBLISHERS /
ASIAN RESISTANCE MEDIA**

Rith Chy
Lailan Sandra Huen
Ellen Xiao Feng Guidone
Jee Kim
Kevin Lam
Bo young Lee
Joanne Lee
Celine Liu
Mario Lugay
Ai-jen Poo
John Won
Tsuya Yee

EDITORIAL COLLECTIVE

Tsuya Yee, Coordinator
Lailan Sandra Huen
Jee Kim
Joanne Lee
Ai-jen Poo

CONTRIBUTORS

Jane Sung E Bai
Ai-jen Poo
Helena Wong
Hyun Lee
Tsuya Yee
Lailan Huen
Joo-Hyun Kang
Glenn Magpantay
Richie Perez
Chien Jin He Ping/
Moving Forward
for Peace
Elizabeth Hang Le
Preeti Kaur Rajpal

CREATIVE

John Won

PHOTOS

Tony Lu
Kathy Liu

STAFF

Jane Sung E Bai
Chhaya Chhoun
Ellen Xiao Feng Guidone
Carolyn de Leon-Hermogenes
Hyun Lee
Ai-jen Poo
Samlath Tuy
Helena Wong . OSI Fellow

BOARD OF DIRECTORS

Kazu Iijima
Mini Liu
Bob Wing
Haeyoung Yoon
Richie Perez,
in memorium

INTERNS

Kim Chi Nguyen
Sary Som
Thoul Tong
Borann Hearn
Justina Dumpangol

EMAIL

General questions and to Volunteer:
justice@caav.org

WEBSITE

www.caav.org



WHAT HAVE WE DONE ?

In January 2004, members of CAAAV & Domestic Workers United (DWU) joined a hundred other U.S. social justice activists as part of the Grassroots Global Justice (GGJ) delegation to the fourth World Social Forum (WSF) in Mumbai, India. This was our first time participating in the World Social Forum, and none of us had ever been to South Asia. For some of us, born and raised all our lives in New York City, this was our first time traveling outside the United States. For others of us, who remember our lives before migrating to the United States, traveling to a Third World country felt in some ways like going home, to the global south.

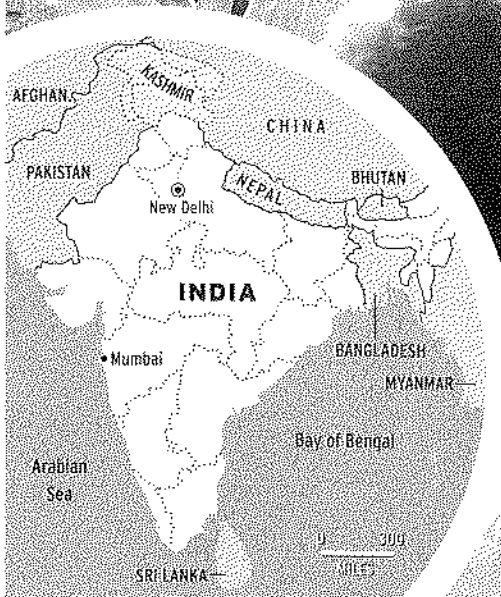
We began the trip one short of our original six-person delegation. Thoul, who came to the United States as a child as a Cambodian refugee, was unable to obtain all the necessary travel documents in time. The ability to cross borders freely to travel to another country is a privilege that most of our members do not have. So those of us able to fly across the world to attend this historic forum understood the opportunity as an honor and began the journey with a great sense of purpose and responsibility. **CONTINUED > PG. 4**

Reflections on the Movement for Global Justice World Social Forum Report

by CAAAV's Chinatown Justice Project delegates
to the 4th World Social Forum



ALTHOUGH WORLDS APART, THE ADIVASI MOVEMENT FOR LAND REMINDED ME OF OUR OWN STRUGGLE AGAINST LARGE-SCALE DISPLACEMENT IN NEW YORK'S CHINATOWN. THE WEALTHY, WHO ALREADY HAVE SO MUCH, ARE STILL HUNGRY FOR MORE AND UNSATISFIED UNTIL THEY PLUNDER AND TAKE AWAY EVERY LAST THING THAT BELONGS TO US — OUR LAND, OUR HOMES, OUR COMMUNITY THAT WE HAVE BUILT THROUGH LABOR AND LOVE.



DAY ONE

The Hotel Tunga Paradise, where the GGJ delegation stayed, was insanely luxurious. Workers opened doors for us and carried our luggage, and armed policemen guarded the hotel. As people of color — some of us low-wage workers — this was our first time being in such a position of privilege. In the United States, no one opens doors for us or offers to carry our bags. In fact, we are usually the ones serving other people or stopped by suspicious guards. So to find ourselves suddenly treated like royalty was a strange experience that we weren't entirely prepared for.



Once we stepped outside the hotel, the devastation wrought by globalization was evident everywhere. For miles and miles along the highway, we saw long stretches of shantytowns, where the urban poor live in substandard conditions without safe drinking water or electricity. The mothers in our delegation were most deeply pained by seeing children roaming the streets and begging for money.

We were very quiet as we returned to the Hotel Tunga at the end of the day. "Grassroots' back home is like Donald Trump over here," someone said to break the silence. None of us knew quite how to articulate the feeling of first world privilege that we carried with us.



INQUILAB ZINDEBADI! — WESCO GROUNDS, COUREGACH EAST, MUMBAI, INDIA

Zindabad! Chants. Drums. Dust. Everywhere we look people are clamoring for the possibility of a better world. 500 Tibetan monks form a seamless stream of deep red and gold, carrying the large flags of Tibet. Dalits and Adivasis (the indigenous peoples of India) dance and drum *por la revolucion*: *inquilab*. Political posters and flyers cover every space. Artisan collectives have set up dozens of booths filled with fabrics, art, food and gifts. As activists from the United States, we see what we have been systematically trained to overlook and unknow — immense resistances worldwide to the injustice of corporate globalization and the vibrant hope for a better world.

Confronting our own privileges in India — Just outside the gates, countless women and children comb the streets begging for food and a few rupees. Men desperately try to make a sale. Slum villages. Reminders of just how important it is to keep our local and national work in context. How to be humble. And how everything we now take as basic (running water, hot water, blankets, telephones, e-mail...) comes with direct costs: the displacement, insurmountable debt, poverty, starvation.

DAY TWO

As part of the GGJ orientation, we visited Mumbai's "slums" — as they're called in India — home to 16 million people (about half the population of Mumbai), displaced from their rural villages by globalization and forced to migrate to the city in search of work. Along the highway to our destination, graffiti declaring "Globalization Cannot be Humanized!" and "Down with Imperialism!" let us know that resistance is also thriving in the midst of such severe poverty.

Sayadrinagar is a slum area in Chembur, on the outskirts of Mumbai. Despite aggressive state repression and displacement pressures from luxury development projects closing in around them, the people of Sayadrinagar continue to wage a fierce struggle for their right to housing. The residents are organized into committees that coordinate various aspects of community life, such as healthcare and education, and work together to build the infrastructure necessary for basic amenities, such as electricity, plumbing, and public toilets. During our visit, we sat with the residents as they quizzed us on our understanding of globalization and the role of the World Bank in creating conditions of poverty for the urban poor in India.

We were humbled by their ability to create so much with so little and think globally despite the immediacy of their local struggle.

THE MEANING OF GLOCAL — WOMEN AGAINST WARS, WARS AGAINST WOMEN PANEL

One of the main messages we come to understand is best summed up by a new term introduced by Nawal El Saadawi: "Glocal." Being Glocal means taking action both locally, and globally, through networked strategies of resistance. The key to mobilizing against the current phase of corporate globalization is to connect with other groups of people facing similar challenges in a united front.

TEXT AT BOTTOM

by CJWP
(Chin Jurn Wor Ping/Chien Jin He Ping/
Moving Forward for Peace)

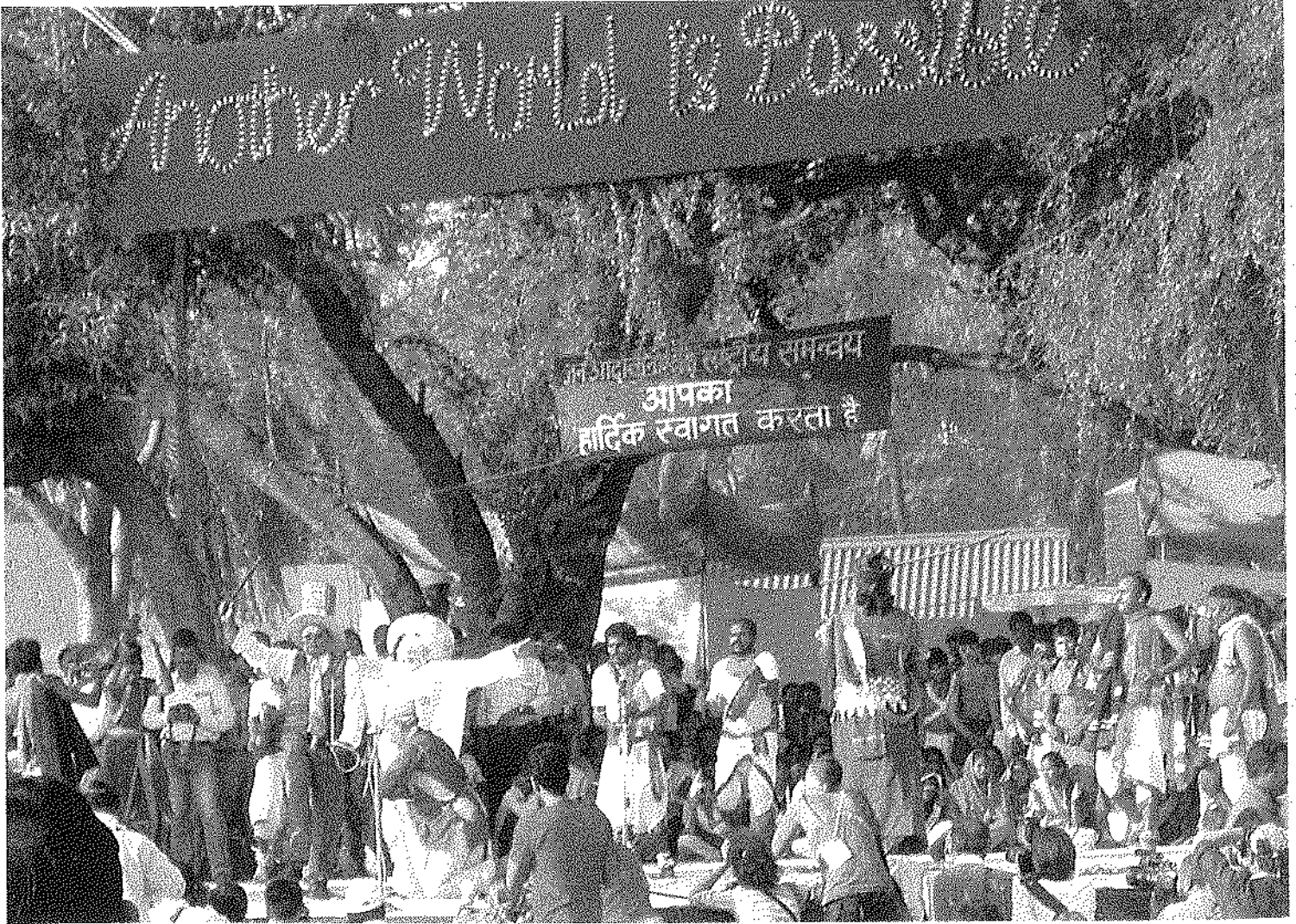
is an intergenerational alliance of people of Taiwanese, Chinese and Hong Kong heritage, working together in the Bay Area for peace and social justice.

For more info about CJWP, visit www.cjwp.org

DAY THREE

We traveled a few hours by bus to visit Shoshit Jan Andolan, a network of Adivasi tribes. The Adivasis, India's indigenous people, make up 8% of India's population. For generations, they have lived in the mountains and depend on the forest to produce, but corporate development projects, such as the construction of large dams, have already displaced 10 million Adivasis from their land. The Adivasi movement to protect the forest, which has mobilized tens of thousands to disrupt dam constructions and mines, is the most vibrant anti-imperialist struggle being waged in India today.

Although worlds apart, the Adivasi movement for land reminded me of our own struggle against large-scale displacement in New York's Chinatown. The wealthy, who already have so much, are still hungry for more and unsatisfied until they plunder and take away every last thing that belongs to us — our land, our homes, our community that we have built through labor and love. The moral integrity of the Adivasi movement gave me confidence that our struggle back home is righteous and just.



A VILLAGE'S STORY OF DISPLACEMENT THE GOSIKHURD DAM PROJECT, NEAR RAIPUR, INDIA

"No Rehabilitation, No Dam!" was the slogan chanted by those who organized against the building of the Gosikhurd Dam Project, including our guide — activist Vilas Bhongade. Bhongade takes those of us who have stayed in India to go on a solidarity trip with members of the Grassroots Global Justice delegation to see an inspiring example of a victory in a worldwide struggle against development-related displacement. For over two

years, the villagers who participated in the Gosikhurd Dam protest have been fighting for electricity, clean drinking water and road maintenance. The local government agreed to take money from the World Bank, but never used it for the benefit of the community.

The week before, we met Pa Thik, a Thai farmer from a displaced family, who started organizing

with the Assembly of the Poor. After much intense pressure from the grassroots up, the World Bank had agreed to research the effects of the large dam it had funded. It finally concluded that it had made a mistake and would use the information to inform their future projects, but did nothing for Pa Thik and the other peoples they had already displaced.

DAY FOUR

The first day of the World Social Forum was full of color, music, and dancing. 100,000 people, from all sectors of the social justice movement, converged on the Nesco grounds, an expansive abandoned industrial park on the outskirts of Mumbai. Delegations of Adivasis and Dalits, India's "untouchable class," who had traveled for days in large caravans to reach the forum, pitched rows of tents in the camp grounds next to the forum to attend the week-long gathering.

Although most middle class people in India claim that the caste system no longer exists – just as some white people in the United States claim that racism is a thing of the past – the caste system, in fact, permeates every aspect of Indian social life. Dalits, historically oppressed as a people, make up 25% of the population and still occupy the bottom of India's socio-economic strata. They perform all the menial and service jobs – domestic work, construction work, street vending, rickshaw driving – and make up the majority of the unorganized sector of India's labor force.

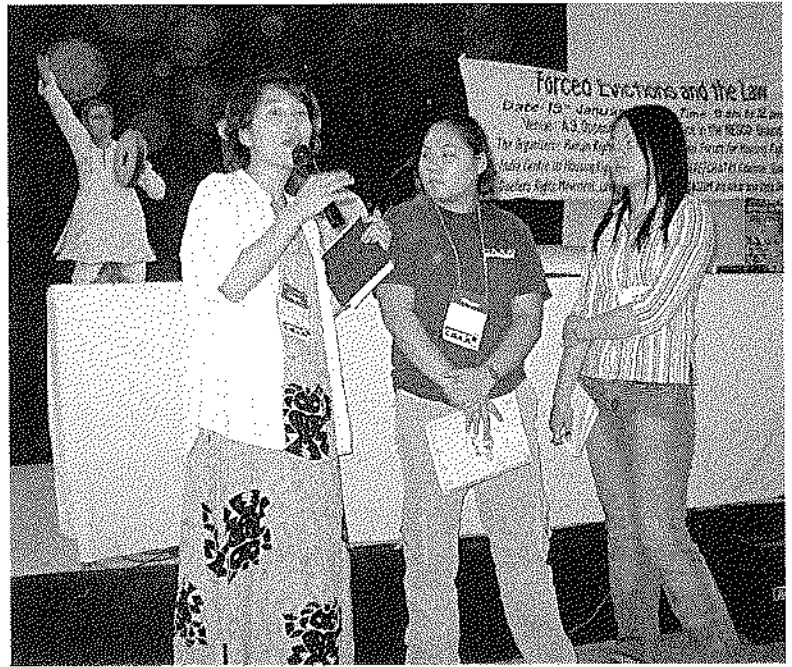
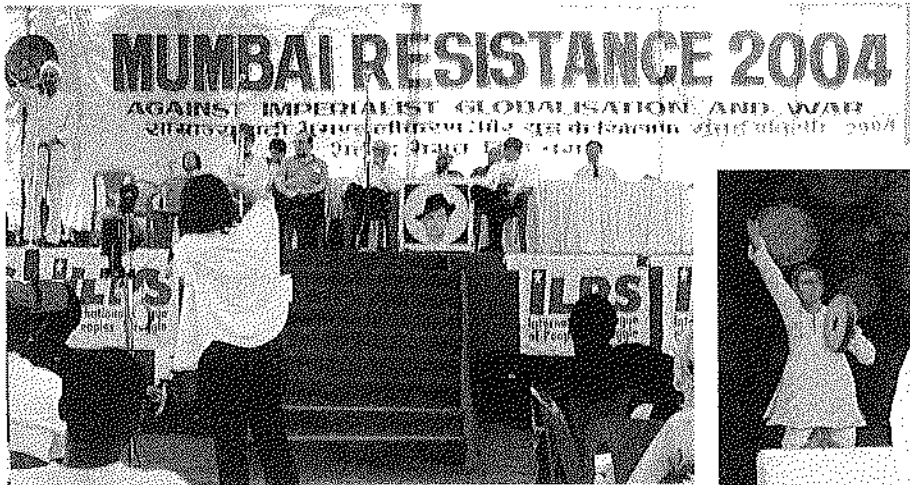
India's organized labor, which has historically neglected workers in informal sectors, is only now beginning to pay attention to the power of the Dalit movement. In the face of corporate globalization, the Dalits and Adivasis, who together make up 33% of India's population, are the strongest anti-imperialist force in India.

The Nesco grounds, where the forum took place, once housed textile plants, but are now abandoned with the mass flight of manufacturing to China. Even in the midst of all the festivities at the forum's opening day, the rows of empty warehouses reminded us of the devastation wrought by globalization. We asked each other, "How many people must have lost jobs when all these factories shut down?" "Who can simply make these decisions that affect so many thousands of people's lives?" It reminded us again of the swiftness with which capital moves around the globe while the movement of people across borders is brutally policed by armed guards and barbed wires.

DAY FIVE

The story spread like wildfire throughout the forum – how a Coca Cola truck, which had made the wrong turn and drove into the forum by mistake, was pelted with rocks and chased out by a mob of people calling for a boycott of the giant soda conglomerate. One out of ten people in the world don't have access to safe drinking water, and Coca Cola leads the way in the privatization of water. We learned that Coca Cola sets up bottling plants all over the third world, and extracts and pollutes the area's ground water, which is often the only source of water for local people. In this way, Coca Cola deprives people all over the world of their natural sources of water, then profits by making people dependent on bottled water. In Colombia, Coca Cola uses illegal paramilitary groups to intimidate and murder union leaders at its bottling plants.

After learning this, we sat at lunch and found ourselves dumbstruck by the irony that the only choices we had for drinking water were bottled by Coca Cola and Pepsi. Globalization not only devastates natural resources in the Third World, it takes over our bodies and makes us dependent on private capital for even life's most basic necessities.



CAA/V VOICE: JOHNSON ATTACKS A RESISTING BARRICADE
PAGE 7: BUILDING MOVEMENT IN THE BUSH ERA

**JAI BHIM! ———
AURANGABAD, INDIA**

A huge issue brought to the WSF table for the first time this year is Casteism. It sounds like a familiar story – as people of color in the United States, we know all too well how intersecting systems of oppression (race, class, gender, nation, etc.) are institutionalized, and what an immense challenge it is to tear them down. India has a long history of caste oppression – the Dalit are made out to be so subhuman that they are completely excluded from the 4-tiered caste system (hence the other derogatory term, "outcaste")

It is a system that one is born into, with laws rigorously dictated through Hindu religious texts. Those born as "Untouchables" are locked into a predetermined life of oppression. They have claimed the term Dalit as a political name, meaning "broken, oppressed, downtrodden". Rather than being simply "born", or predestined as a lower class, Dalit identifies a power structure – Caste – that systematically and deliberately oppresses them.



DAY SIX

Seeing thousands of people browsing through the forum schedule with so many topics to choose from, hopping from workshop to workshop in search of something interesting, rallying to promote so many different causes, sometimes even colliding into each other as they march around inside the cramped Nesco grounds, I got the tummy feeling that it was like being at Disney World. We had come with expectations of experiencing history in the making — witnessing the emergence of a new form of the global movement against imperialism. But now we began to wonder how so much energy and movement were being channeled, for what purpose, and in what direction?

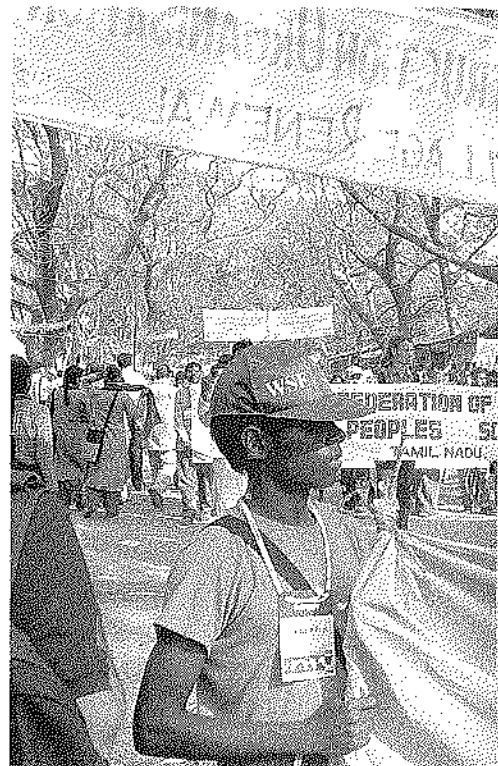
On the third day, we began to raise critical questions about the World Social Forum and its future. Who frames discussions, who speaks for whom, and who even has access to participate in discussions about "another world"? The masses of grassroots people who mobilized for the forum are the Adivasis and

Dalits, but why are their leadership not represented anywhere on stage in the mass assemblies? Why are all the workshops in English without much attention to the importance of translation? Why do the NGO's, so removed from the grassroots, dominate so many of the discussions and whose interests do they represent? If this is an open forum, why is there no real debate on vision and strategy? Where are these discussions taking place, and why are they not transparent?

With these questions in mind, we ventured across the street to Mumbai Resistance (MR), an alternative forum where Indian leftists gathered to deepen their unity around a vision of a socialist world and issued a searing critique of the WSF. Listening to MR's analysis of the history and economics behind the WSF, particularly its close ties to large NGO's, gave us critical insight that explained some of the contradictions we saw at the forum. The Taxation of Financial Transactions and

for Assistance to Citizens (ATTAC), one of the main founders and organizers of the WSF of Porto Alegre, advocates for the establishment of the "Tobin Tax," a tax of 0.1 percent on all international speculative capital, to create a special fund for social programs for the poor. In other words, while 99.9% of speculative capital is used to consolidate control over the world's resources in the hands of a few, ATTAC proposes to appease the masses devastated by globalization, with mere scraps thrown to us by the wealthiest elite.

Is this why 100,000 people crossed oceans and mountains to gather in Mumbai — to create "another world" by reforming, rather than mounting a fundamental challenge to globalization? Yes, another world is possible but what kind of world are we talking about, and how do we build it? We walked away with more questions about the future direction of this new global movement called the World Social Forum.



ALTERNATIVE SPACES ACROSS THE HIGHWAY, MUMBAI, INDIA

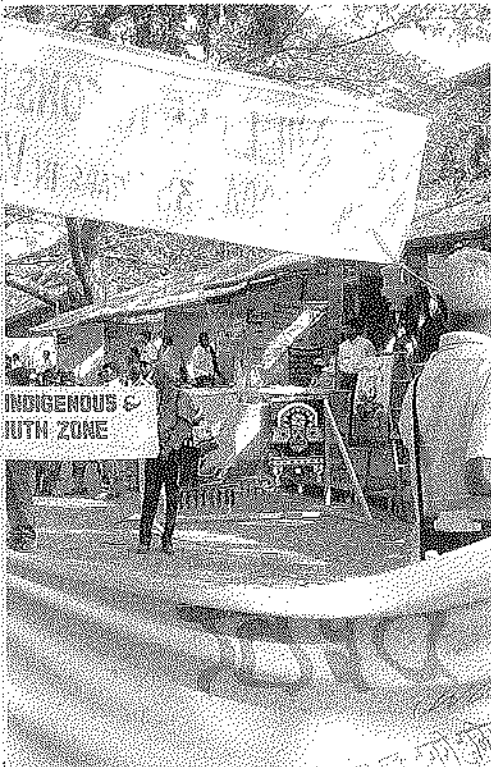
Another gathering — the Mumbai Resistance, which bills itself as an alternative to the WSF — is also taking place. One of the main sticking points between the two gatherings is WSF's commitment to non-violence (ahimsa), whereas MR2004 had a Maoist-revolutionary-armed resistance-militant approach. Militant armed resistance is often a point of contention amongst folks struggling around the world, so in the very least MR2004 was able to call attention to certain perspectives that WSF took out of the equation off the bat. A crucial component of building a real participa-

tory democracy is to be able to have alternative spaces and dialogues.

On both sides, there were people organizing against the system and powers that be. Rather than the highlighted differences, however, we observed the similarities in struggles that the delegates of WSF and MR2004 face — it seems to be a more productive path to organize TOGETHER rather than attacking each other. Thankfully, most of the delegates seemed eager to do so.

DAY SEVEN

With new and old friends from the Arab American Action Network (AAAN), Center for Immigrant Families (CIF), Direct Action for Rights and Equality (DARE), Desis Rising Up and Moving (DRUM), and Miami Workers Center (MWC), we joined Mumbai Resistance in a march against the U.S. invasion of Iraq. After so many days of discussions, continued at the Nesco Grounds, it felt great to be marching outside and taking a firm stance against U.S. aggression abroad. We were disappointed by the small number of U.S. delegates at the march; we were just a handful compared to the huge contingents of South Asians, Filipinos, and Koreans. But despite our small size, people immediately recognized us as Americans, and crowded around us to quiz us on our knowledge about the war and ask why we were marching. We felt proud to stand with Third World sisters and brothers to raise our voices against U.S. imperialism and demand, "U.S. troops out of Iraq!"



TRANSNATIONAL FEMINISMS MAGPUR AND AURANGABAD, INDIA

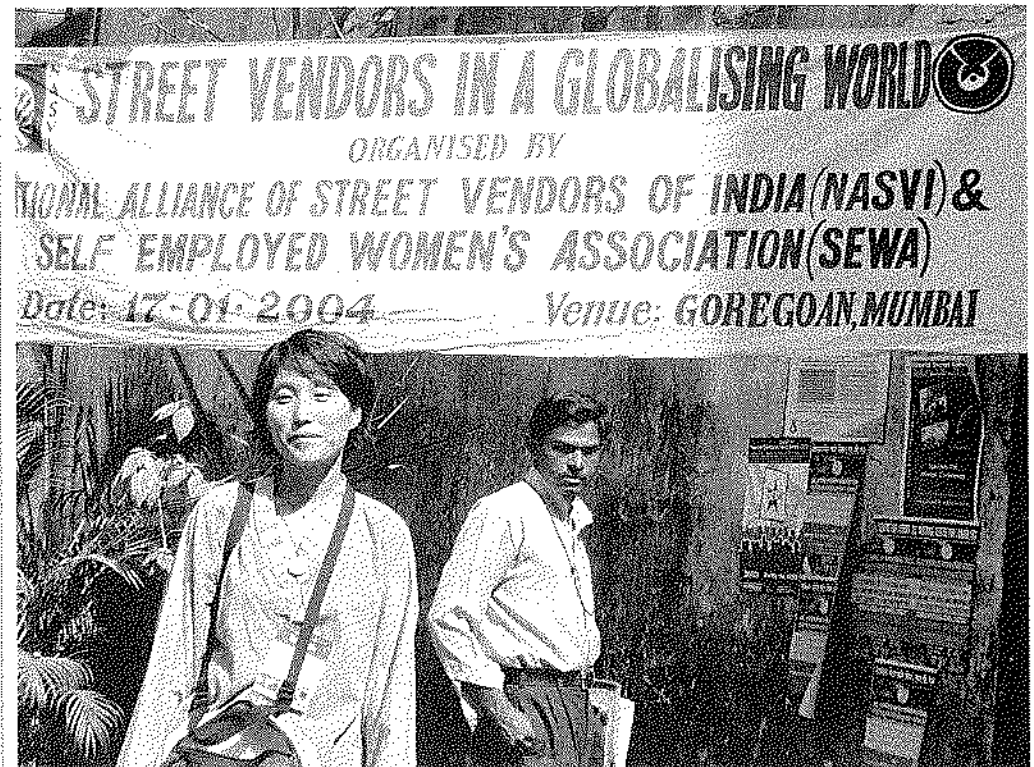
A day after our internal conversation, we are all blessed with a warm gathering of women workers and leaders at Vilas' home. Vilas' wife is a strong community leader, Sujata, who together with the other women of the village organized a micro-banking system for the women to fight economic injustice. It is refreshing and reassuring to see all these women speaking up and out around the conditions they face as women in a world threatened by globalization. This gathering also shows us how important woman-centered, women-led collectivities are, because, in almost all other cases where men are around, the women are forced to "take their lead".

DAY EIGHT

On the train ride back to our hotel from the closing ceremony of the WSF, an Indian woman asked us where we were from and what we were doing in Mumbai. After we explained that we had come to participate in the World Social Forum, a gathering of social justice activists from all over the world, she remarked, "So that's why I can't catch a cab these days unless I'm willing to pay double the fare!"

As we prepared to return home, it was appropriate, in a way, to be reminded of our first world privilege and the cost of our presence at the forum on the people of Mumbai. Mumbai gave us so much – an opportunity to expand our consciousness about the world and raise new questions about the state of our movement. We returned with a renewed sense of urgency that we must link up our local struggles for racial and economic justice with the global movement against imperialism. As first world people, we have a

responsibility to educate ourselves about the impact of U.S. imperialism abroad and use our resources and privilege to support Third World people's movements for liberation and self-determination. We must also be critical of the role of NGO's, which often stifle the creativity and militancy of the people's movement. And we must continue to build a vision of another world that is free from imperialist globalization and war. Zindabad! Power to the People! ☐☐☐☐



THE BELLY OF THE BEAST THE UNITED STATES EMPIRE

We come back hoping to share what we learned – and determined to bring back the profound dignity, strength and hope of those we exchanged with in Mumbai. From the Dalit, the importance of cultivating our many rich cultures, of connecting with people everywhere we are, everywhere we go. To keep the world, for the generations that come before and after us, in our hearts, minds and plans in action. From the Tibetans, who – in spite of 40+ years of bloody violence maintain their principles of non-violence – let us please strengthen our commitment to love, compassion and hope. And lastly, let us remember that

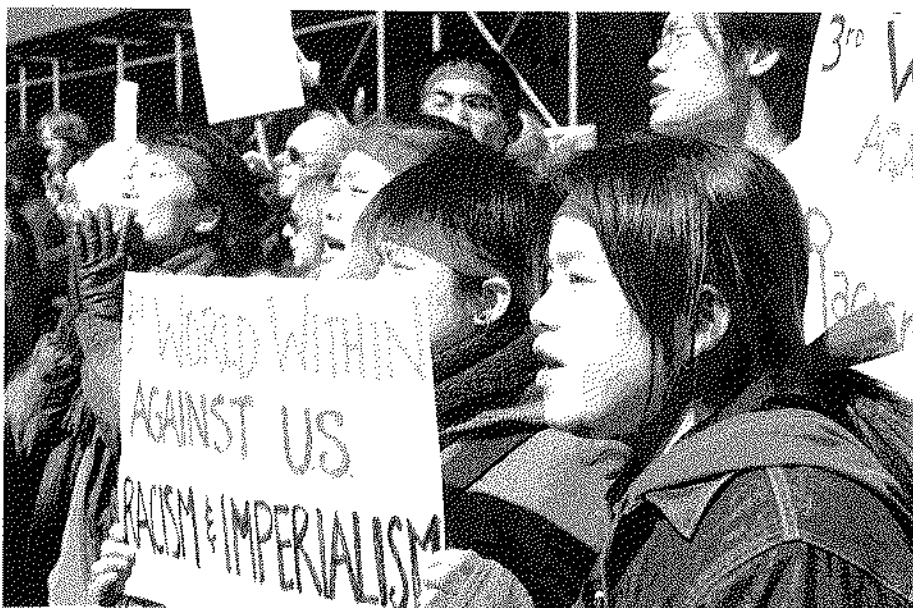
"another world" becomes possible not on hope alone, but with concrete action and by cultivating critical self-awareness – of our privileges, histories, power and positionality. Peoples around the world are fighting as we are here in the US – fighting for the rights we deserve as human beings, for true security and strength, dignity and joy. The World Social Forum has given us new depth to what it means to keep the struggle alive: Zindabad, Zindabad! – LONG LIVE – another world through Inqilab: Revolution, world wide, without borders, without tear. ☐☐☐☐



**3.20
2004**

**GLOBAL DAY OF ACTION
ONE-YEAR ANNIVERSARY OF THE
U.S. BOMBING & INVASION OF IRAQ**

CAAAY members joined a mobilization of people of color grassroots organizations to participate in the NYC protest against US wars and occupation on March 20, 2004



WHERE WAR IS

Elizabeth Kang Le

Our hands hide in pockets of guilt
It took thousands of lives
To realize that we are expendable
Vulnerable
No longer invincible

We clap hands into each other finding
peace
Pray that will never happen again
That the worst is over and that we will
rebuild to be invincible once more
By making sure
That war will not be fought at home

And that was 9-11
But now we'll bomb Iraq
Saying that we are fighting terror
Saying "they did it first"
And it doesn't matter whether we even
know who they is
Because there will still be pockets of guilt.
When we bomb countries to promote free-
dom abroad

When children die in countries we can't
pronounce, we aren't outraged.
When the United States bombs a city and
kills its citizens, we rebuild it in splendor.
As helpful as your bastard older brother
that went to college, home for the
weekend.

We will rebuild Iraq's cities, set up an
autocracy
that will bow to our imperial "democracy."
Open doors to refugees

Clap hands once again to find peace

But the war is never away, never abroad,
Not this one nor any other.
Because the sound of B-52's never stayed
in Vietnam

Scars from a war
that threw bomb shells and napalm to
ensure freedom
are scorched into memories
And scars still burn.
As refugees, my parents' struggle contin-
ued here.

See they always knew they were vulnerable
Vulnerable to welfare check cutting,
Or losing their jobs
Because as a country little years removed
from moving people to the back of the bus,
we still tell them they aren't good for any-
thing other than taking out garbage or
scrubbing our floors when English isn't
stuffed down their throats far enough.

And the war is never away, never abroad,
Not this one nor any other.

The pendulum of history has swung back
and repeats with a back lash
it swings against citizens who have been
detained and who can't count on their
social security to pay for lawyers.
it swings against brown people who have
over stayed their visas
it swings against alternative information
because democracy and discourse
have become unpatriotic

Guilt still hides in pockets

And the war is never away, never abroad,
Not this one nor any other.

Sending our country's poor and racialized
into war

We clap hands once again on our sons
backs

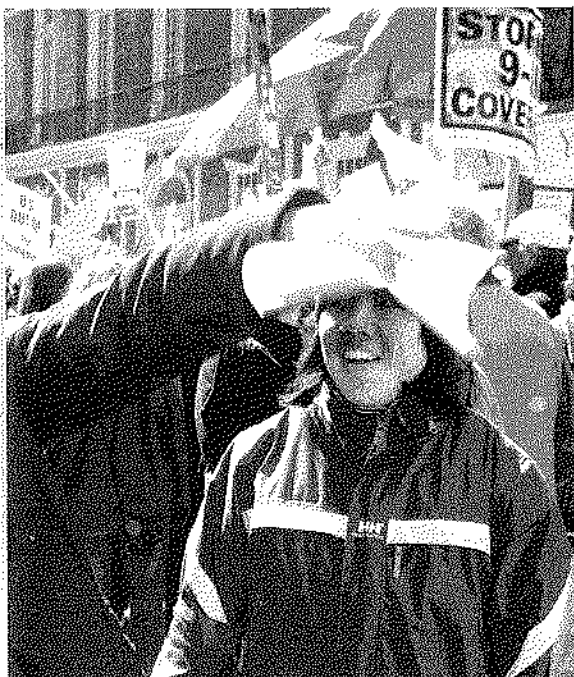
And robe them with army fatigues
U.S. of A. tattooed on their backs
And they will die before any one on capital
hill will remember their names

Politicians planning to expand to the
Philippines
With Pearl Harbor as war machine oasis in
the middle of the Pacific
Apparently this is too far for our guilt to
stretch.
Because rain water that flows from vertical
mountains over taro fields
Meets toxic waste from naval sights.
Because even though the setting sun
punches folds into clouds

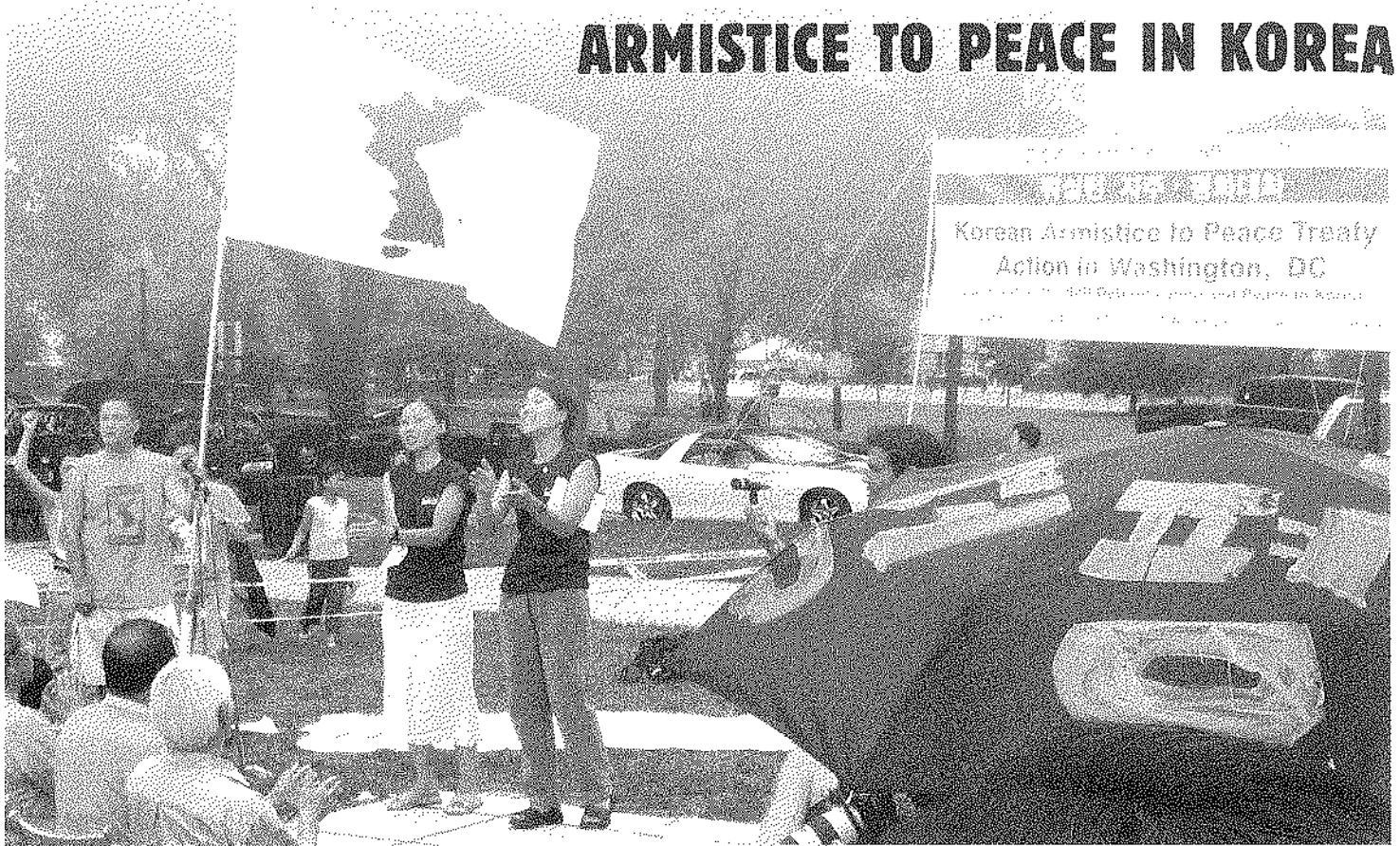
And even though diamond stars bite the
night sky, pregnant with its full moon
These brilliant skylines of Hawaii are over-
shadowed by the fluorescent lights of
the ever expanding military bases.
Because when there is a 20 million dollar
budget cut in public schools while the
JROTC stays strong, of course one of
seven in Oahu are in the military.
And tell me what I, a tourist for one month
in Hawaii, am supposed to say
When my students ask me in a history
lesson about imperialism
"Miss Kang, what does 'resistance' mean?"
Not that we are silent, but because we
aren't being heard.

And the only lessons that we seem to learn
Are those that make us believe war is the
only answer
In the rich man's game of "geopolitics"

And the rest of us will clap hands once
more
But still find guilt in empty pockets



CAAAV STATEMENT IN SOLIDARITY ARMISTICE TO PEACE IN KOREA



**7.27
2003**

July 27, 2003 marked 50 years of division and armistice in Korea. That weekend, Korean organizations from across the nation convened in Washington, DC, calling for a peace treaty to end 50 years of war and division on the Korean peninsula. They held a conference and marched to White House. Approximately twenty CAAAV Chinatown Justice Project youth organizers traveled to Washington in solidarity and participated in the weekend activities.

My Mother was born in 1944, into a world of chaos. She opened her eyes to bombs falling and soldiers raping.

To end World War II, America dropped the atom bomb, and the Japanese surrendered. Thus it ended 35 years of Japan's colonial rule in Korea. Just as soon as the Japanese occupying forces pulled out of Korea, Soviet troops marched into northern Korea and American troops moved into the south. They became the new occupying forces.

American airplanes dropped leaflets with General MacArthur's command to all Koreans—"Any Korean who harms either Japanese or American personnel will be punished by death."

The American and the Soviets shook hands to divide up Korea between themselves. Lt. Col. Dean Rusk, later to become the Assistant Secretary of State for Far Eastern Affairs, was instructed to draw up a dividing line "as far north as possible."

Too lazy to find a detailed map of Korea, he spotted a small wall map of the Far East and pointed to the 38th parallel. Thus, a young desk-bound junior officer determined the fate of the Korean people, separated into two camps—9 million in the north and 21 million in the south.

June 25, 1950. Korea enters civil war.

Mothers left children as they fled quickly, taking with them all they could. They thought they would return to take their children. How could they have known they would be separated for fifty years?

July 27, 1953. Armistice. No peace. Young boys, just out of college, serve their country, guns pointed at each other, across barbed wire, waiting...for fifty years...for the order to shoot, in the most heavily militarized zone in the world.

I was born in 1970, into the world of fear. Money could buy McDonald's, baseball mitts, Coca Cola; they smelled at America. Soldiers

marched in riot gear, closing in on protesting students; they smelled of teargas. We were taught not to talk to strangers—"They could be spies." "Report all suspicious activity to the authorities." During air raid drills, we were taught to turn off the lights and cover all windows—"Don't let the northern Korean enemies see us."

1979. My father left for work and came home after 30 minutes. Someone killed the president. I didn't go to school and watched TV all day. Thousands of grandmothers were weeping on the street. My grandmother, in her salt voice, said it was because they couldn't explain what was happening to us.

February 1980. I came to America with the thousands who fled, out of fear and with dreams of freedom, but oblivious to the atrocities those we left behind would suffer.

In a memo to the Pentagon, a U.S. military general reported, "30,000 students are rioting in the streets in Kwang-ju. The military is using gas and helicopters with loud speakers to



CAAVY members joined No Out Bid for Korean Community Development and organizations from across the country for a conference and march to the White House calling for a peace treaty to end 50 years of occupation and division on the Korean peninsula.



disperse the crowds, but without apparent effect. The situation appears extremely serious."

The American deployed Korean special forces to squash the pro-democracy opposition movement. Soldiers trained to fight behind the lines in the event of a war against north Korea, pointed their guns on south Korean civilians and blindly, hysterically fired. Thousands of lives were lost. Later when all the dust settles, a U.S. state department official would say of the whole affair, "Koreans killed Koreans. The United States has no moral responsibility for what happened in Kwang-ju."

In America, everyone was preoccupied with the Iran contra and the Soviet threat. We marched single file into a bomb shelter in the school basement and stood in silence until the sirens went off. We heard nothing about the massacre in Kwang-ju, where thousands were killed for dreaming about freedom.

"Go back! Go back! Go back to your country!"—customers slammed change on the counter and looked us up and down. Growing up in America, I survived my father's rage. He said, "A colored man can't be a man in America." So he beat his wife and children. Then one day, someone set fire to our store. Everything turned into ashes. "Go back! Go back!" "Why am I here?"

thing burned into ashes. Go back! Go back!

In America, girls from Korea, Malaysia, Cambodia, and Mexico sit hunch-backed all day, painting nails for \$5 tips from American women. They breathe toxins and lose their sense of smell.

I DREAM OF THE DAY WHEN KOREA WILL BE FREE. WHEN IRAQ WILL BE FREE. WHEN PALESTINE WILL BE FREE. WHEN CHINATOWN WILL BE FREE. WHEN MY MOTHER WILL BE FREE. WHEN ALL INS DETAINEES WILL BE FREE. WHEN ALL OF US, HAND IN HAND, WILL BE FREE.

My mother breathed toxic chemicals for ten years at a one-hour photo shop, which eventually destroyed her body. When the doctors cut her up, they found cancer cells spreading. Now, she has slitch marks across her chest like barbed wire that cuts across the 38th parallel.

In America, we have a president that stole the elections and wages a war on Afghans and Iraqis, on Arab and Muslims, on terrorists and communists, and welfare mothers and illegal aliens, and queer

people and poor people, Brown people and Black people, and north Korea axis of evil, and the Philippines and Bushwick Brooklyn. And on you. And me.

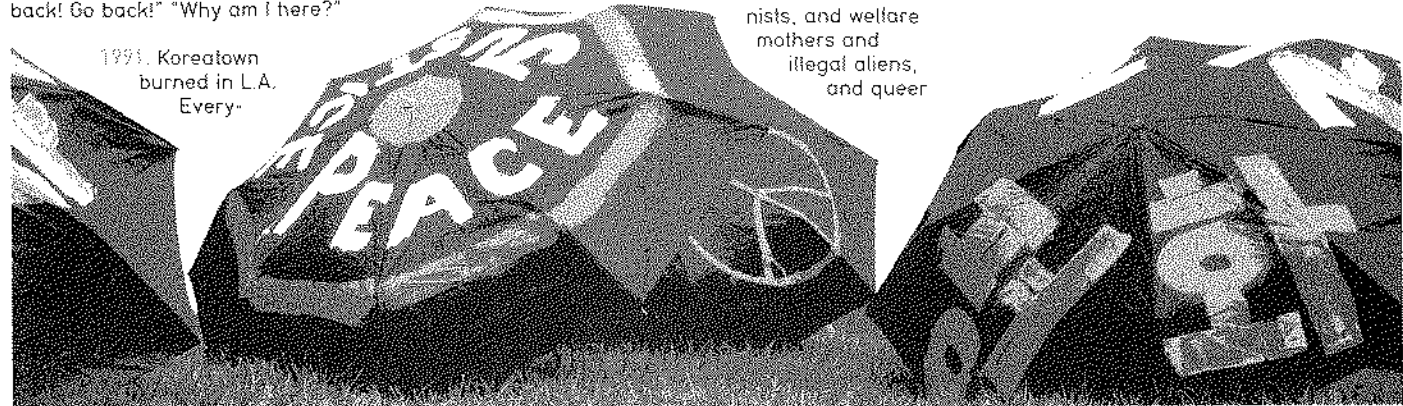
So America. Your hatred has made me a freedom fighter. Your greed made me a com-

munist. Your complacency made me a terrorist. Your tyranny made me a revolutionary.

And I dream of the day when Korea will be free. When Iraq will be free. When Palestine will be free. When Chinatown will be free. When my mother will be free. When all INS detainees will be free. When all of us, hand in hand, will be free.

Freedom Now!
 Freedom Now!

1991. Koreatown burned in L.A. Every-





**IN LOVING
MEMORY OF
RICHIE PEREZ**

People say that every generation has a particular contribution to make to the movement. Whatever it is that we at CAAAV are able to offer, Richie Perez has been a source of inspiration, knowledge, consciousness, and confidence.

On March 27, 2004, we joined with thousands across the country to say good-bye to Richie knowing that his extraordinary gifts to the movement will remain forever.

The first time CAAAV began working with Richie was back in 1994, when we were organizing the April 25, 1995 bridges and tunnels shutdown to protest widespread violence and injustice perpetrated by law enforcement and other city agencies. CAAAV and the National Congress for Puerto Rican Rights (NCPRR, now known as the Justice Committee) blocked the Manhattan Bridge to protest police killings. Richie couldn't physically be there with us, but he was there with us.

At the time, many of us did not know about Richie's lifetime of movement work. He was just some Puerto Rican who was down with us Asians. As we continued to work with him and NCPRR as part of the founding groups (along with The Audre Lorde Project, Malcolm X Grassroots Movement, and Student Power Movement/Forever In Struggle Together) of the NYC Coalition Against Police Brutality, we began to piece together his extraordinary life. From teaching in a Bronx high school to CUNY Colleges, Richie was the Deputy Minister of Information in the Young Lords Party and member of the Anti-Bakke Decision Coalition, the NY Committee to Free the Puerto Rican Nationalist Prisoners, and the Committee Against Fort Apache (the movie).

Indeed, it was his vision, his unrelenting faith in the power of the people—particularly the mothers of those who had lost loved ones, but also an emerging generation of people of color leadership (young people, queer people, immigrants, women, and the working-class)—that became the backbone of the rising anti-police brutality movement in NYC in the nineties. Together, we escalated the City's anti-police brutality struggles during the Giuliani regime. From blocking the Manhattan Bridge during rush hour, to taking over the Brooklyn DA's office with the family members of Yong Xin Huang and Anibal Carrasquillo, to People's Justice 2000, where over 15,000 people who felt burning rage against the criminal injustice system were able to turn it into power against the NYPD when the D'Allo verdict came down.

Richie was a storyteller. His style of mentorship was to impart lessons through stories, leaving us to make the choice to heed the teaching or make our own mistakes. Often, we would be sitting in his office waiting for a meeting to start and he would start telling us about some crazy incident that happened 'back in the day.' He always had us laughing, compelling us to pass the story on to others. Only later we'd realize that there was a lesson to be learned and applied to whatever struggle we were in.

Richie was the first to teach us that this is a long-term struggle, so we must seek to build capacity for ourselves, and our communities. He taught us that the destiny of

our community was tied to the destiny of all oppressed communities. He rejected the cult of personality tendency, instead promoting group-centered leadership. He gave us the confidence that we could, and must, rise to the challenges of our times. He taught us the meaning of "by any means necessary," or in his words, "any and all tactics." He believed in alliances across race, nationality, class, sexuality, and politics. Some being reliable, and some being unreliable, but all were necessary if we are to build our power to fight for liberation.

We learned that making movement is a lifelong project and every moment is an opportunity to learn from errors. Each battle we waged with him held the potential of new possibilities. And it was up to us to create the conditions that would unleash the imaginations of our communities. He truly believed that every one of us has a role to play in the fight against globalization, militarism, and empire.

Richie made us better organizers and better people by giving us a history of struggle to learn from and claim, and by making us accountable to a people's history of resistance. He gave us the tools and the lessons so that we could advance the movement to honor our ancestors, for ourselves and the next generation.

We at CAAAY are humbled, honored, and heartened to have had the opportunity to work with Richie. Those were moments of

fundamental transformation. He taught us the importance of standing on the shoulders of all those who shed blood, who died, who have been and continue to be imprisoned. He gave freely and unconditionally his shoulders to us so that we could reach higher, and make greater contributions to the movement. We are also inspired by the partnership of Richie and Martha. Clearly he could give us so much because of her labor, love, and support. Every one of us has a community of people who make us strong, who keep us grounded, and who move us forward. We must recognize and value these relationships, for they are the lifelines that keep us alive, especially today when our spirit, our survival, our hope is constantly under attack.

It's like back in '95. This city will be shut down as we fight to defeat Bush. And Richie will not physically be with us. But he will be with us. He is here, on our minds, in our hearts. When we are feeling hopeless, lost without a plan, his voice will come to us, telling us to keep on. When we are feeling downright fierce in the face of unremitting adversity, his spirit will be evoked and he will be one with us. Let us remember a story he told, a lesson he taught, a battle he waged with us. We all have the responsibility to transform that memory into action. Share it with others. Together, we can transform what seems so great a loss into a force that will nourish us, guide us, and push us to up the ante. ☸☸☸

URBAN LEGEND, FREEDOM FIGHTER, MENTOR FOR NYC ASIAN MOVEMENT ORGANIZERS

This one is for the great Richie Perez,
the brilliant, kick-ass New York organizer
who was an inspiration,
a mentor,
and an example
to so many of us.



IN LOVE AND

Richie was born in 1944 and raised in the Banana Kelly neighborhood of the South Bronx. His parents had immigrated from Puerto Rico. When he graduated from college, he says, "My family they gave me a choice, you know, go to the army or go to work or go to college."

As one of the few Puerto Rican students from the Bronx at Lehman College in the early 60s, he studied economics and business education and observed the anti-war and civil rights movements beginning to take shape.

"I wanted to stay out of Vietnam," he told me in an interview in 2002. "I wanted to be a journalist. But they weren't giving draft deferments for English majors. As the inner-cities got more and more race conscious, whites who taught business subjects, most of them came from the rural areas, didn't want to teach these things in the city. So there was a shortage of stenography and typing teachers."

"And I was researching! Because now I can't get a deferment on English and I know I'm of the age. So what the fuck am I going to do? Am I going to Canada? So I researched it. I mean I even headed down to the War

Resisters League and I was looking at materials, how do you stay out of the war? It wasn't like I had deeply formulated opinions about imperialism yet."

He became a steno and typing teacher at Monrae High School, across the street from the Bronx River Houses, and joined the teachers' union. Frustrated by what he came to see as the insipidness of mainstream left politics, he became radicalized by the Black Panthers and the anti-war movement. At Monrae, he began to recruit students into the Black Panther Party.

In 1969, he heard that a Puerto Rican group called the Young Lords was starting up in Harlem. "I remember I was in a party with a friend of mine and we're trying to get a rap with these two women. You know we were trying to impress them with our political shit," he recalled. "And they said, 'Well if you really believe that, you shouldn't be over here, you should be down in Harlem with the Young Lords. We struck out, they put us down. But the thing was, they were telling the truth man!'"

"So me and him said, 'You know what? They're right.' So we went home both of us, changed our clothes, threw on our leather jackets and our jeans and we went down to the People's Church—the one that had been taken over by the Young Lords."

"There were activities, people speaking, political education, there were Panthers there. There were poets, lots of poetry going on, Pedro Pietri was there. A lot of people from the Nuyorican Village, a lot of musicians. The people hooked up a bass and drum and played for five hours. And I really liked what I saw there. Aside from the fact that we met some really nice women too! So anyway, I said for me, this is it."

It was a life-changing experience. Perez soon joined the Lords and soon became Minister of Information, and edited the Party newspaper. At 25, he was one of the oldest in the Party.

The following year, Perez opened up the Lords' Bronx office in his old neighborhood. After a rough bout with the local gang, the



REMEMBRANCE

by Jeff Chang

Savage Skulls, the gangs joined the Lords in bringing attention to the sorry state of health care in the Bronx, first with the takeover of immunization trucks and then with a takeover of the entire Lincoln Hospital.

In 1971, the Lords decided to export their revolution back to Puerto Rico. At this point, Perez believed, the Party began to decline. "(The decision) was based on an incorrect premise. And the incorrect premise was that we are one nation and that we can export revolution from New York City to Puerto Rico. We would unite the nation, and we gonna show the people in Puerto Rico how you make a revolution," he said.

"We get to PR and it's very clear that we are different. We all got afros, we wearing dashikis, we got combat boots and totigues, and the tucking hottest weather and all that shit. We can't speak Spanish for shit. And our newspaper is an English. We are looking at military solutions. Unnecessarily. We are coming out of a capitalist, technological, fast food, fast imagery culture, and we're comfortable in that culture. We go to PR and everything is moving too slow. The Movement in Puerto Rico ostracized us."

The Lords eventually retreated from Puerto Rico and began what Perez called a downward spiral into centralism and dogmatism. "We became like a cult," he said. "We became so insulated only listening to ourselves. We were creating our own reality and validating our own reality."

"We began to convince ourselves that we were the greatest threat to American imperialism. We were down to about 40 people."

By 1977, the party had split into two armed factions and violence became its own end. Perez and his wife were kidnapped by the opposing faction and tortured. They broke free and went underground. Perez would carry the physical pain for the rest of his life, walking with a limp and a cane. He mourned the ending of the Lords, a tragic end very similar to the Panthers, brought on by ego and COINTELPRO.

"When it ends with kidnappings and shit there's no reconciliation. Because now we have blood debts," he recalled. "That's what happened to the Panthers. At the first point that someone is killed and a sequence of revenge back and forth, the possibility of reconciling becomes more and more remote.

And that's what we were involved in too."

In time, Perez returned to teaching Puerto Rican studies at Brooklyn College, and became central to the creation of the National Congress For Puerto Rican Rights. Forced out of the College by right-wing extremists, he returned to the Bronx to organize, and came into contact with the emerging hip-hop culture just as it was exploding into its black party era.

In hip-hop, he felt the same excitement he had with the rise of salsa, a music movement he saw as tied to the surging political consciousness of the late 60s and early 70s. And he heard the same potential black-brown unity that he had in the boogaloo music of the mid 60s.

Perez's growing interest in cultural representation proved far-seeing. In 1980, he helped galvanize a national campaign to boycott the film *Fort Apache: The Bronx*, the first shot in what would become a national movement for representation and multiculturalism.

"We used the Fort Apache struggle to main-

CONTINUED ▶ PG. 19

2001: TAKING BACK OUR CITY



Editor's note: This piece is adapted from a speech given in March of 2000 focusing our vision on electorally removing one of most racist, divisive, and repressive NYC mayors in recent history, Rudolph Giuliani. Richie's analysis is more relevant than ever as we prepare to defeat George Bush this November.

Today, most of the young activists I work with treat voting just like I did—they don't. Why? They're disgusted with the mainstream parties. They have no models, no historical proof that we can utilize the electoral process for survival and advancement. They have no examples of individuals or groups that have used the electoral process without either selling out or being coopted. And they have no sense of history about the struggle for the right to vote and how it might fit into and contribute to a larger movement.

I became active in the mid 60's but I didn't vote until the early 80's. Like many Puerto Rican activists I was an electoral abstentionist, following the teachings of Don Pedro Albizu Campos, the Puerto Rican revolutionary leader, who said participation in colonial elections, controlled by the colonizer, was a farce, just as the Vietnamese argued. And as a member of the Young Lords Party and the original Rainbow Coalition, our whole movement shunned electoral participation. Yet through all this, I remember being very deeply touched by the Black struggle in the South, the willingness of folks to brave racist mobs, brutal cops, dogs, and fire hoses, to risk death — all for the right to vote.

In the early 80's, when the revolutionary movement had been shattered and scattered, its leaders killed and jailed, all while Reagan's revolution of reactionary forces was growing, I was challenged to reconsider my position. What mechanisms did we still have to fight the power? The challenge came from the campaigns of Mel King in Boston, Harold Washington in Chicago, and the Jesse Jackson presidential runs. These campaigns were accompanied by a bunch of writings about "new kinds of electoral participation." Writings about the historic struggle for the vote and its place in the overall liberation struggle. New definitions of why we should vote (to reward and punish), what kind of candidates we needed, what kind of movements we needed to develop in order to support these candidates and to keep them grounded and accountable.

In 1983, I was hired to develop and implement an inner-city, community based, voter participation project. I got to study every initiative in the

CONT'D FROM PG. 17:

ON LOVE AND REMEMBRANCE BY JEFF CHANG

stream ourselves," he said. "And we built the broadest united front I have ever been in. There were more church people more middle-class elements and more forces that I normally would not have worked with. But it was good for us because it taught us a lot of how to do that."

During the 1980s, this anti-racist movement would result in boycotts against Hollywood films like "Charlie Chan" and "Year of The Dragon", calls for inclusive curriculum on college campuses and public education, and much more, eventually setting the stage for the breakthrough crossovers of black independent film and hip-hop culture in the late 80s.

Perez's work turned next to the issue of police brutality. A number of high-profile killings in New York City—Michael Stewart, Eleanor Bumpurs, Michael Griffiths and Yusuf Hawkins—brought the issue to the media spotlight. But as always, Perez was not concerned with being in the limelight but with organizing the community.

"We needed to go beyond 'racist pig cop', which is what we used to chant at them. We've got to get our people to understand that it is institutional and systemic question because we need a systemic change. Because if you want people to move to a revolution and the changing of structures they've got to see the structures that they are up against," he said.

"So we began to talk about the need to take the community through a process of fighting around the case and that in that process they would learn all of these things and come to the conclusion that it was the system they had to fight, not an individual racist cop."

"The families had to be empowered in that process as well, because standing on the outside screaming at the system is important, someone's gotta do it and, but it carries much more moral weight if the family is raising those questions."

"And it's a different kind of organizing. It is much less rhetorical, much longer process. It was less of us vs. the State, it was more of the families vs. the State and we are back-up. We were their troops. But they are gonna fight the government."

By the late 90s, with the Giuliani administration implementing the Broken Windows theory in zero-tolerance policing, police brutality surged to the fore again with the killings of Amadou Diallo, Patrick Dorismond, Anthony Baez, Yong Xin Huang, Gidone Busch, and many more. Perez helped organize some of the biggest demonstrations against police brutality in decades, protests which eventually resulted in the scaling back of zero-tolerance policy.

During his lifetime, Perez was always deeply interested in the Hip-Hop Generation's political development, and he personally mentored hundreds of us.

In 2002, he sat me down for a day-long discussion in his office. We spoke about his life and work, and what he wanted to pass on to the Hip-Hop Generation. His words have become something of a credo to me, in memorial to an Elder, whose spirit lives on in all of us, here are those words:

"The arc of history is that every generation has to fight the liberation struggle. Every generation. It doesn't matter what the generation before you did or didn't do. You're going to have to deal with it."

"It helps if there is a connection between the previous generation and the new generation. It helps, it doesn't prevent you from making mistakes. Every generation will make their own mistakes, will create its own organizations, will create its own cultural forms, its own expression, everything. And every generation will have its own rhythm."

"See that's what I want to be for this generation. At this point, I figure that's what my role is. I mean I'm a great organizer and I'm an activist and I still like to kick ass, but how I can make my greatest contribution is I got to be part of that transmission of history. Because the time that you're on the historical stage is short, man."

by Ritchie Perez

WE CAN ONLY UTILIZE THE ELECTORAL WEAPON IF WE ARE CLEAR AND OUTSPOKEN ABOUT THE LIMITATIONS OF THAT WEAPON, AS WELL AS ITS POSSIBILITIES. TO DO ANY LESS IS TO CONTINUE TO WED THE PEOPLE TO THE ILLUSION THAT FREEDOM CAN BE ACHIEVED WITHIN THE BOUNDARIES OF BOURGEOIS LEGALITY.

country in order to develop a model customized to NYC. In the 11 years I worked on this Voter Participation Project, we registered over 150,000 new voters, including 60,000 the year David Dinkins won the mayoral election by about 50,000 votes. We learned a lot about how to use voter participation in coordination with other tactics in issue-based campaigns. For example, we used voter registration, education, and mobilization as a cornerstone of our efforts to build the South Bronx Clean Air Coalition, which struggled for 6 years and eventually shut down a hazardous waste incinerator in the Bronx. Along with our continuous voter registration, which made it difficult for the elected officials to ignore the community's demands, we also utilized other tactics: litigation, lobbying of elected officials, public education, coalition building, civil disobedience and disruptive direct action.

Electoral politics also play an important role in the justice movement against police brutality. Some people want to dump Giuliani but don't want to register people to vote. Agitation and demos are not enough. Unless people plan to take him out physically (and this isn't what people are talking about), then he has to be taken out by the vote.

A few closing thoughts:

We can only utilize the electoral weapon if we are clear and outspoken about the limitations of that weapon, as well as its possibilities. To do any less is to continue to wed the people to the illusion that freedom can be achieved within the boundaries of bourgeois legality.

It's not vote OR protest; it's not either/or. It's all of the above, with a special emphasis on disrupting the status quo, direct action and civil disobedience.

The electoral weapon is a collective weapon. It cannot be utilized by individuals. It only becomes a weapon when it is wielded by an organized and conscious community of people voting in blocs, as a movement, with the power to reward and punish elected officials.



IMMIGRANT COMMUNITY FOR PEACE AND JUSTICE IN THE U.S. AND ABROAD

WHY BUSH IS BAD FOR THE ASIAN COMMUNITY

Under the guise of a 'war on terrorism', the Bush administration launched permanent global war tearing apart nations, regions and communities at home and abroad, at the expense of domestic social programs, our freedom and international trust.

This is but one piece of a comprehensive Bush-led, right-wing strategy to consolidate power and wealth at any cost. While a John Kerry Administration would present its own challenges that the social justice movement must be prepared for, it is clear that we cannot afford another Bush administration. We must BEAT BUSH!

1. NO JOBS OR BAD JOBS

Since Bush took office, over three million jobs have been lost.

Bush has made significant cuts to overtime.

The Bush budget cuts funding for the Small Business Administration (and support for people of color-owned small businesses) by \$79 million. There are over 900,000 small businesses owned by Asian Americans.

2. CHILDCARE & EDUCATION

The Child Care and Development Block Grant provides child care assistance for low-income families and early education services to the country's poorest children. In many states, waiting lists for this assistance are tens of thousands of families long. The Bush budget freezes funding for this program for the third consecutive year and cuts childcare assistance by an additional 300,000 children by FY 2009.

The Bush budget provides only half of the funding promised to after-school programs, meaning that 1.3 million children who were promised after school services will not get them.

The Bush Administration has frozen funding for Pell Grants for low-income college applicants and cut funding for Perkins loans by nearly \$100 million.

State college tuition at 4-year schools has increased this year by an average of \$579 nationwide

3. HEALTHCARE

Over 2.2 million Asians in the U.S. are without health insurance and millions more who can barely afford to pay their premiums, yet the Bush budget does nothing to hold down costs. It includes \$70 billion for a \$1,000 tax credit for individual coverage that covers only 5 percent of the 44 million uninsured, and Health Savings Accounts that help only the healthy and wealthy.

Half a million children have been deprived of health coverage under the Bush Administration.

3. SHIFTING RESPONSIBILITY TO STATES AND LOCAL GOVERNMENTS

By shifting costs for public services to states and communities, local agencies have cut vital services to cover the fiscal crisis created by the Bush Tax Cuts.

Federal policies are costing states and localities about \$185 billion over the four-year course of the state fiscal crisis.

Over six years an American family of four will take on \$52,000 more in its share of the national debt.

For 60 percent of working class Americans, the average tax cut was just \$304. The median tax cut for all Americans was only \$470. In contrast, the average tax cut for those making over \$1 million a year was \$112,925.

4. CRIMINALIZATION & EXPLOITATION OF IMMIGRANTS

Bush's proposal for a temporary labor program is good for corporations and employers wanting cheap and vulnerable labor, but does not provide opportunity to legalize, relief or protection for immigrant workers.

Since Bush has been in office, the number of people who die trying to cross the Mexico-U.S. border has risen, from 89 deaths in 1997 to 322 in 2001. After September 11, stepped-up "militarization" of the border has forced desperate men, women and children into even more hazardous migration situations.

Bush promotes indefinite detention, secret trials, systematic abuse, and immediate deportation of thousands of immigrants by the U.S. government as necessary, despite challenges by the courts, civil rights groups, and international governments as violations of human rights.

Bush pushed Patriot Act I & II to refuse due process rights to citizens deemed "enemy combatants" by the government, to remove fundamental checks and balances on government agencies to intrude upon civil liberties through surveillance and denial of information to the public, and to institutionalize racial and religious profiling on persons based on their engagement in religious and political activity.



UNITIES UNITED JUSTICE FOR ALL AND ABROAD

5. GENDER, SEXUALITY & REPRODUCTIVE RIGHTS

Bush is threatening a woman's right to choose by slacking federal judgeships to reverse *Roe v. Wade*, and refusing funding to reproductive health programs throughout the world.

In November 2003, Bush signed into law the "Partial Birth Abortion Ban," the first federal legislation to criminalize a medical procedure, which could outlaw safe abortion procedures.

Bush's proposed constitutional ban on gay marriage threatens individual freedoms and further marginalizes LGBTQ communities throughout the United States.

6. PERMANENT WAR AND UNILATERALISM

The Bush Administration has undermined the sovereignty of nations throughout the world, including Afghanistan, Iraq and Haiti, using illegal means such as ousting democratically elected leaders, war and occupation.

Bush seized power to wage wars of aggression in defiance of the U.S. Constitution, the U.N. Charter and the rule of law, and carried out a massive assault on Iraq, a country that was not threatening the United States, resulting in the death and maiming of tens of thousands of Iraqis, and hundreds of U.S. & international soldiers and civilians.

Bush manipulated the media and foreign governments with false information, concealed information vital to public discussion and informed judgment in order to falsely create a climate of fear and destroy opposition to U.S. wars of aggression.

Proposals to implement another draft are being discussed on various levels of government.

SOURCES:

impeachbush.org

iwr.org

batrulinaboutgeorge.com

nirr.org

prisonactivist.org

batstax.com

marchforwomen.org

http://johnkerry.com/press-room/releases/pr_2004_0123.html

http://johnkerry.com/press-room/releases/pr_2004_0123.html

WORD FIND!

M S E S G M R U P L I C J C B N N S Y A
 U E R T N O A W E R A A H A O O O T I T
 R C A F I V W D T T Y I N I I L I D R C
 O O F A Z E O I E C N A T T I N E C A A
 F N L R I M N R H A N A A D U M D O C R
 L D E C N E I O T N Z N A M E E I O I T
 A S W G A N U O Y I I R M C C O G P A N
 I A G N G T W C L M I O N I N I N E L O
 C T N I R N O A R T C A L N O U I R J C
 O U I W O U B E Y R T B F T A A T A U D
 S R T E R O T R I S U Y L P R L Y T S R
 D D A S L E E G I P E C I T S U J I T A
 L A E G D S H S R E E T N U L O V V I D
 R Y I F P T E N A N T R I G H T S E C N
 O S L E S R V E N D O R R I G H T S E A
 W E C F N F I L M S E R I E S P C J P T
 S T E A C H I N E S E C L A S S E F T S
 N O I T A C I F I R T N E G I T N A K I
 M S M E M B E R S H A P P Y H O U R C E
 A D K J S N C A M P A I G N A W L I P E

RACIAL JUSTICE

SELF DETERMINATION

COMMUNITY

ORGANIZING

FTAA

WORLD SOCIAL FORUM

GLOBALIZATION

JUSTICE

PEACE

NOWAR

MOVEMENT

MEMBERS

VOLUNTEERS

CAMPAIGN

SOLIDARITY

JAYCHOU

ASIAN RESISTANCE MEDIA

SECOND SATURDAYS

FILM SERIES

HAPPY HOUR

CJP

ANTI-GENTRIFICATION

CHINATOWN

CHINESE CLASS

TENANT RIGHTS

VENDOR RIGHTS

DWU

RESPECT

RIGHTS

DIGNITY

STANDARD CONTRACT

WWP

NANNY COURSE

AWLI

YLP

CATERING

SEWING CRAFTS

COOPERATIVE

EATING WELFARE

KFC

PUBLIC ED

PLEASE SPELL OUT THE UNUSED LETTERS IN THE SPACES BELOW...

COMMUNITY ORGANIZING



CHINATOWN JUSTICE PROJECT

TENANT ORGANIZING

Tenant organizing has become more significant, more and more people in the Chinatown community are thinking and talking about gentrification. A few years ago, most tenants in our community did not know about the gentrification that was taking place in Chinatown. A forced eviction was seen as a personal issue that tenants had to struggle through alone. Chinatown Justice Project has been able to raise the consciousness of our community around this issue over the past few years through different mobilizations. We hope that as tenants become increasingly critical of landlords, they will also become more critical of the system that supports the landlords.

HEAR THIS! CAMPAIGN

Chinatown has some of the worst housing stock in the city. Many of the buildings are old tenements that have not been properly maintained for over a hundred years. Landlords have not done their jobs of making basic repairs in apartments or preserving the structures of the buildings. Additionally, many landlords purposefully do not make repairs in apartments in order to push out low-income tenants and bring in new tenants who can pay 3-4 times more than what the previous rent was.

In a survey that we conducted over the summer, we found that over 73% of Chinatown tenants said that they have experienced some housing problem within the last year. Over 58% said they did not have adequate heat or hot water. Many other problems exist, such as collapsing ceilings, leaking pipes, exposed wiring, and lead paint peeling off the walls.

The Department of Housing Preservation and Development (HPD) is a city agency that is supposed to deal with housing issues when landlords have neglected their buildings. Yet, they do not have bilingual housing inspectors who speak Chinese. There is no way for

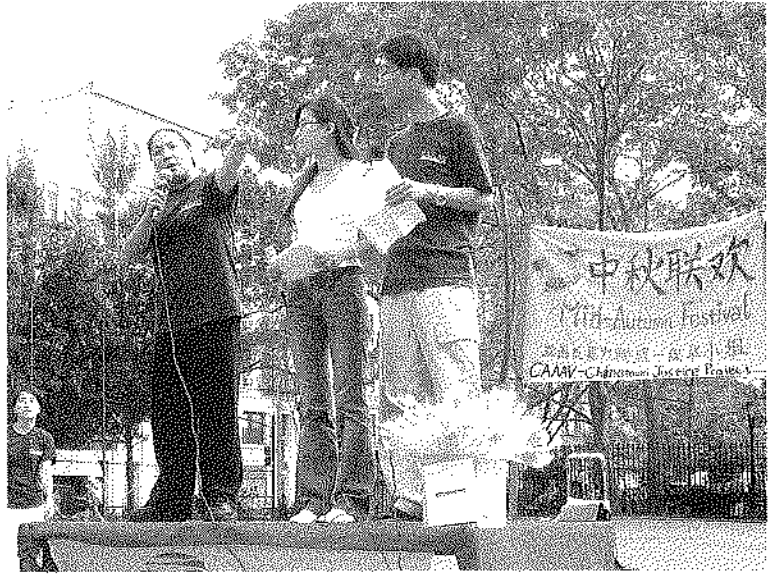
non-English-speaking Chinatown residents to lodge complaints against their landlords, or to follow up with HPD when an inspector does come. At the same time, the Mayor's Department of Information Technology and Telecommunications (DOITT) office also does not have any bilingual housing specialists at the 311 hotline, so when Chinese tenants call about not having heat or hot water, they are not able to communicate their needs to the specialists that are there.

Along with the Chinatown Community Defense Project and the Urban Justice Center, CJP launched the Hear This! Chinatown Tenants Campaign for Language Access this past fall. Our campaign calls for:

- ✦ Bilingual housing inspectors at HPD
- ✦ Bilingual housing specialists at the 311 hotline

CJP is currently building the leadership of tenants who have been with us for a while and organizing new tenants on a mass scale to participate in the campaign.

To learn more about this campaign, or to volunteer, email Helena at hwong@caov.org.



VENDOR ORGANIZING

One of the main ways that the City has targeted vendors is by issuing tickets. The violations are based on standards that are created by the City's Department of Consumer Affairs. However, these violations have always been selectively enforced and are used as a tool to prevent vendors from making a living. Vendors are sometimes issued 5-6 tickets daily for a week, then the cops disappear for a period of time, only come back to do the same thing again. Fines range from \$50-\$1000 and vendors usually have to take a day off work in order to fight the tickets. As a result, CJP partnered with the Urban Justice Center in order to provide legal support to Chinatown vendors fighting harassment tickets.

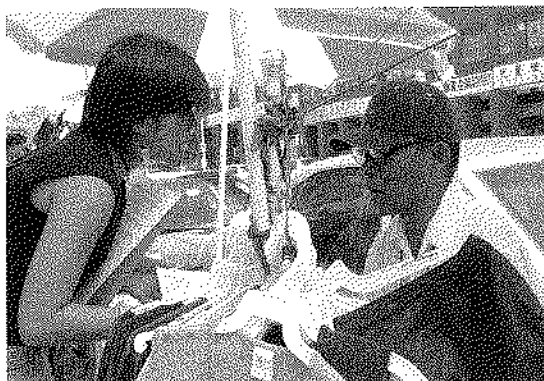
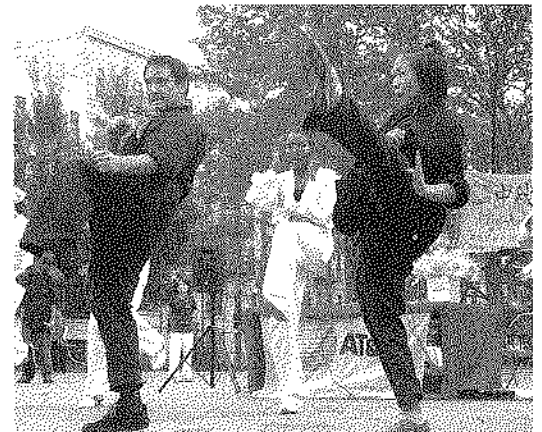
Another major concern for vendors is lack of space. There are about 130 vendors who have licenses in Chinatown, but only 90 spots for vending. Many Chinatown vendors have had to cut back the number of days they work so that all the vendors could have a chance to work at least part time. Since the summer, CJP and Chinatown vendors have been meeting regularly with the city's Department of Transportation and the Canal Area Traffic Study (CATS) committee to create new spaces for vending in Chinatown. After some pressure, both groups have agreed to opening up the Canal Street Triangle for a trial period this spring as a possible resolution to creating more vending spaces.

CJP has also been actively reaching out to unlicensed vendors in Chinatown. Most of the unlicensed vendors are older women who cannot get jobs in low-wage service sectors that favor young workers. In trying to make a living for themselves, they are criminalized and taken to jail for vending without licenses. Furthermore, they are used as scapegoats by the city to drive out the licensed vendors. In the coming months we will continue to develop relationships with the unlicensed vendors and explore possibilities for working together.

NEW YORK CITY STREET VENDORS UNITED

In October 2003, CJP joined Street Vendors United, a new citywide coalition of vendor groups, including the African Vendors Association, Bangladeshi Vendors Association, Chinatown Licensed Vendors Association, Esperanza del Barrio, Latin American Workers Project, NY Immigrant Coalition, NYU Immigrant Rights Clinic, and the Urban Justice Center.

On November 18, 2003, CJP mobilized licensed and unlicensed vendors to the first citywide Street Vendors Convention. The Chinatown vendors joined 300 others in talking about the challenges that they faced. The outcome of this meeting was a 30-person organizing committee that will focus on developing campaigns around the issues of police harassment and unfair vending laws.



[FACING PAGE & TOP-LEFT] CJP organizers attend tenants' rights rally at Union Square

[ABOVE] CJP organizes a fall harvest festival in Chinatown, to launch the Near West Campaign.

[LEFT] CJP vendors organizing team does outreach in Chinatown



YOUTH LEADERSHIP PROJECT

ECONOMIC JUSTICE

YLP continues to build its two cooperatives, the Southeast Asian Catering Cooperative and the Women's Crafts Cooperative. Part of a broader anti-poverty organizing strategy aimed at decreasing unemployment or sweatshop labor, these projects seek to increase income for families, and improve the overall delivery of public assistance programs to immigrant families. In 2003, this anti-poverty strategy entered a new phase as Youth Organizers began surveying factory workers, the unemployed, and welfare moms to gain a clearer comprehensive sense of the roots of poverty in the community. This differed from research strategies in previous years that focused almost exclusively on the impact of welfare reform measures and their impact in increasing poverty among Southeast Asians. As many families either are transitioning off of welfare or being immediately removed from government assistance, the axis of YLP's anti-poverty organizing has shifted and diversified.

PUBLIC EDUCATION REFORM

YLP spent the greater part of 2003 adjusting to the radical structural changes in the public school system of New York City. As the Department of Education (DOE) moved from a local district structure to a centralized city-wide structure, the funding for the Southeast Asian Achievement program was lost in the shuffle. In 2003, Youth Organizers fought to preserve the funding for this important program, organizing parents and students to demand greater accountability from the now-centralized DOE. More than 40 children have benefited from this program and we have already seen concrete improvements in their educational performance (e.g. tests and conferences with teachers). In the Fall, YLP began developing a plan with the parents to establish the Asian Parents Association, a bridge among parents, teachers, and community groups. This new formation would seek to create access for monolingual parents to their children's education. We began meeting with parents monthly and held an event for the families and tutors to get to know each other and discuss plans for 2004. We also helped with interpretation and advocacy during the parent-teacher conferences.

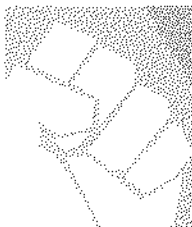
KHMER FREEDOM COMMITTEE

YLP continues its work to defend the Southeast Asian community against detention and deportation. Youth Organizers and staff advocated for youth in danger of being convicted on deportable crimes; held community forums on how members could best defend themselves from draconian mandatory deportation laws; and continued to participate in the Southeast Asian Freedom Network, a national coalition of Southeast Asian groups organizing against deportation. We are also continuing to service a national hotline by providing referrals and information to detainees, potential deportees/detainees, and family members (as well as some immigration lawyers and community groups).

[FACING PAGE: TOP-LEFT & BOTTOM] YLP'S KHMER FREEDOM CAMPAIGN ORGANIZES A FAMILY DAY TO RAISE THE COMMUNITY FOR WARDING OFF THE CRIMINALIZATION AND DEPORTATION OF COMMUNITY MEMBERS.

[FACING PAGE: TOP-RIGHT] PART OF YLP JOINS NINI KIM, JOO-HYUN KANG AND OTHER ACTIVISTS FOR AN EVENT CALLED "ASIAN WOMEN AGAINST WAR," WHERE ASIAN WOMEN COME TOGETHER TO TALK ABOUT THE IMPACT OF WAR ON OUR LIVES, AND COMMUNITIES, AND THE ROLE WE CAN PLAY IN BRINGING AN END TO US WARS.





WOMEN WORKERS PROJECT

DOMESTIC WORKERS UNITED

This past year was an exciting, herstoric year for domestic workers citywide. In June 2003, WWP members and all the other workers who are part of Domestic Workers United celebrated an unprecedented victory in the struggle for rights and dignity for domestic workers. Since 2000, Women Workers Project members and leaders have been involved in building the citywide, industry-based organization to build power and leadership of domestic workers as a workforce in the greater New York City area. As its first campaign, the group wrote and pushed for the passage of Local Law 33 and Resolution 135 in support of rights and dignity for domestic workers, which were unanimously passed by the City Council and signed by Mayor Bloomberg. These two initiatives mark the first victory in DWU's long-term fight to organize the workforce, raise the level of respect for domestic work, and establish fair labor standards in the domestic work industry.

Concretely, the victory means that every time a domestic worker goes to a licensed agency, she will receive a list of her rights under law. Her prospective employer will receive the same document to sign as proof that they have read the document. The worker will also be given a list of her job responsibilities, so there is clarity about exactly what the job entails and it cannot be shilled to be whatever the employer wants,

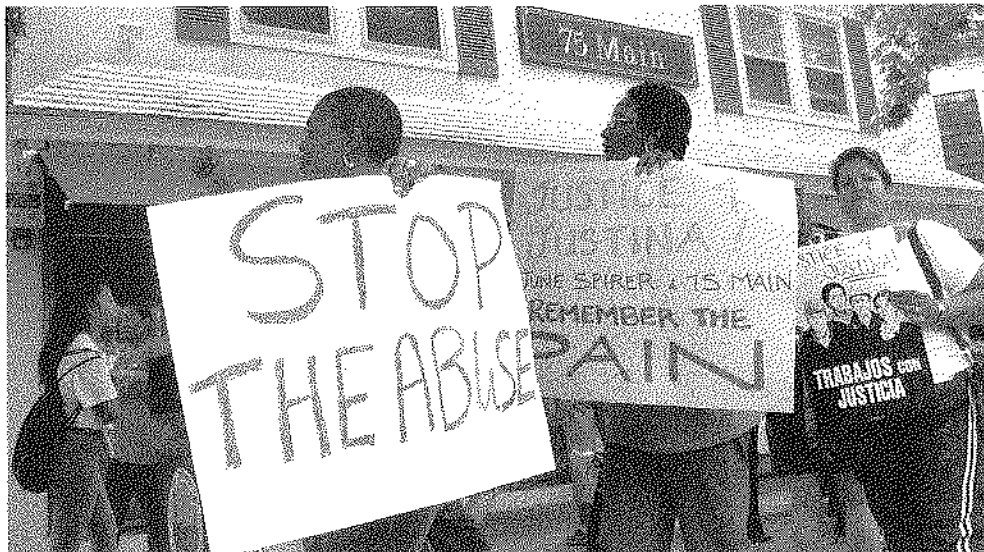


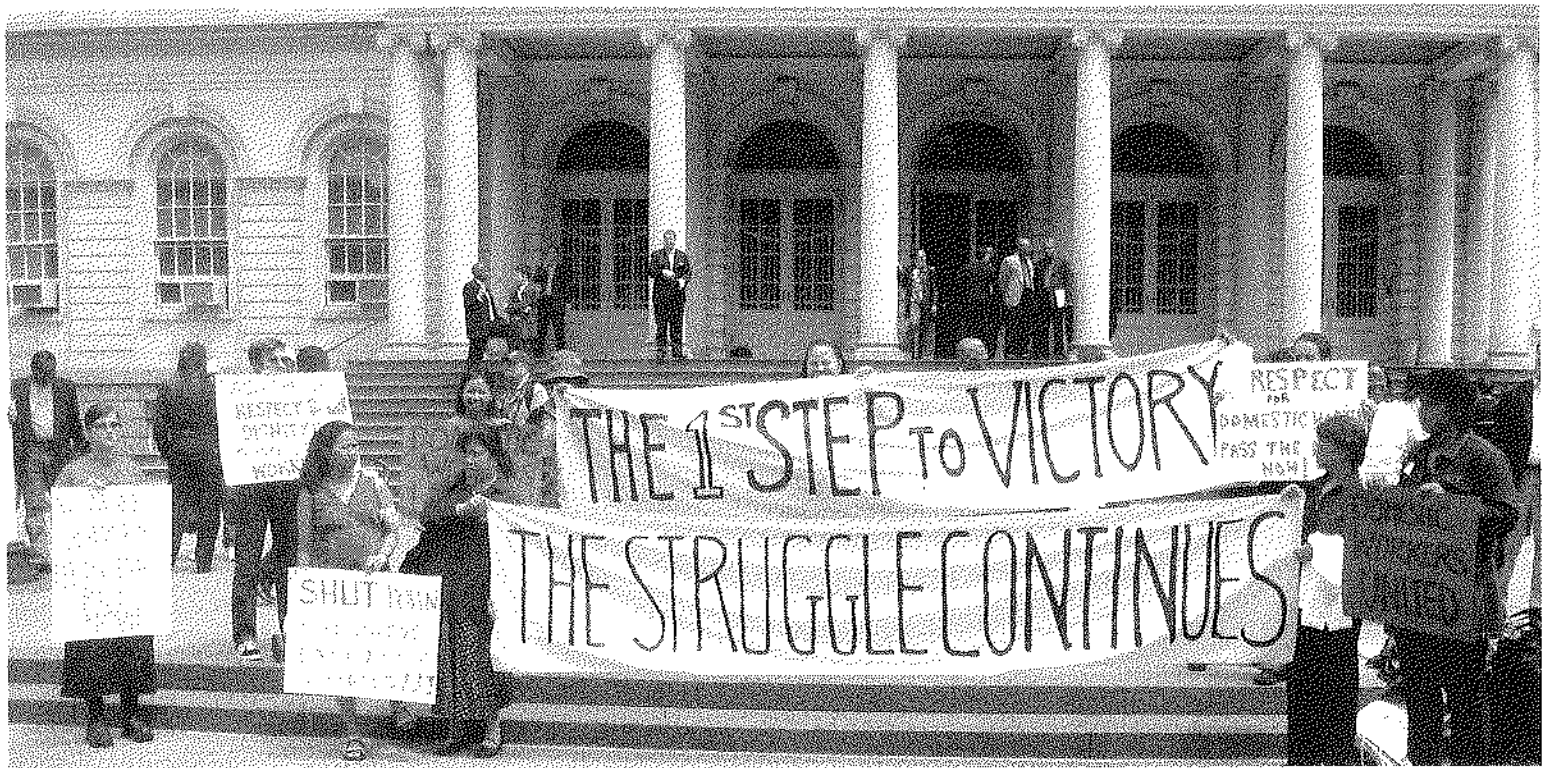
whenever they want it. Following the victory, DWU members celebrated with a huge party and got ready for the next stage of battle.

On November 1, 2003, DWU organized the first domestic workers convention, the "Having Your Soy" convention, where domestic workers from throughout the state came together to collectively define a new statewide campaign platform. Over 200 workers attended and decided their priorities would include a living wage, health care, sick days, severance pay and more. These demands have become the statewide "Bill of

Rights" for domestic workers, and members are gearing up for the long battle ahead to win the Bill of Rights, and to make sure that all workers benefit from any and all victories, particularly undocumented workers.

In the meantime, DWU members are participating in a monthly political education series called "None But Ourselves Can Free Our Minds." This year, the series will be focused on studying the social movements of the Third World and of people of color in the US as a way of helping DWU define its long-term structure and strategy as an organization.





LEADERSHIP DEVELOPMENT

Last year, we completed yet another Asian Women's Leadership Course, with another 20 members graduating. The ongoing success of the Course has led WWP to create the Advanced Asian Women's Leadership Course which will open new discussions for worker members to explore the political and economic context for our organizing and sharpen our leadership skills further. This class will be targeting past Leadership Course graduates in order to both offer continued development and training for existing leaders, and to try to bring back those who have attended the course in the past but have not been attending meetings regularly. Over 100 workers have graduated from the Course to date.

[TOP] On May 14, 2003, The City Council of New York voted unanimously, 41-0, in favor of the Domestic Workers United legislation and resolution. At least a dozen council members stood up as they cast their vote, to take special note of the significance of the passage of this legislation—a testament to the efforts of workers in educating the legislators.

[FACING PAGE: TOP] Carolyn of WWP and Erlina Brewae of DWU stood behind Mayor Bloomberg as he signed local law 33 and Resolution 195 in support of rights and dignity for domestic workers on June 3, 2003.

[FACING PAGE: BOTTOM] In August of 2003, WWP & DWU protested 75 Main, a restaurant in Southampton owned by an abusive domestic employer who owes her injured housekeeper an apology, wages, lost income and the cost of medical treatment for her injuries.

STATE VIOLENCE AND IMMIGRATION

The fight against the racist targeting of immigrants through "Special Registrations" and other initiatives is far from over. Hidden within Bush's legalization proposal (and others that have emerged to convince Latino communities that the Republican Party is on their side) are deliberate attempts to bring undocumented immigrants into guest worker programs and ultimately deportation. Similar to programs for migrant workers in Taiwan and Korea, they propose a visa program and a set period under which workers can work legally with no option to legalize at the end. When the time is up, they become easily deportable. Added into the proposals is a biometric ID system where immigrants who participate in the program will have their fingerprints, possibly eye scans and DNA entered into a national database. These programs are yet more examples of the ways the government is working with business-owners and corporations to create cheap immigrant labor where its needed, while keeping full control over the lives of immigrants so that they remain in exploitable positions.

Last year, WWP made a commitment to provide information to the Indonesian community about "Special Registrations." This process is ongoing, where we will continue to do regular teach-ins and information sessions, through meetings and the Indonesian community monthly magazine. Before Homeland Security ended the "Registration" program, WWP, Andolan, DRUM and ROC-NY worked together to organize an interfaith event against the

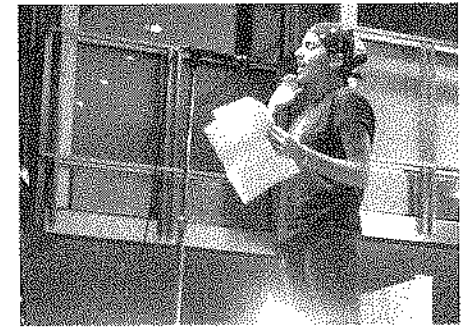
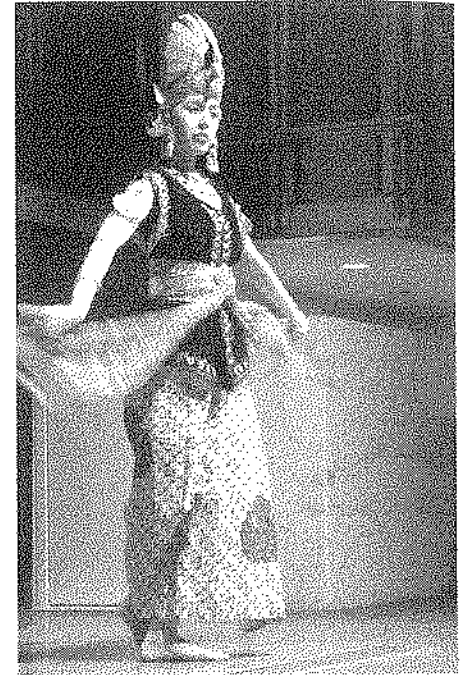
registrations and war in the heart of targeted Muslim communities in Astoria, Queens. It was an outdoor event where the members came together to take a stand, in a safe community space against the racist violence at home and the war abroad.

OTHER NEWS

WWP members did some research about the nail salon industry last year, with the assistance at CUNY Law School students from the Immigration Law Clinic. Working conditions for nail salon workers are similar to workers in other low-wage service sweatshops: long hours, low-wages, no job security, no access to health care, and no breaks. In addition, nail salons are notorious for poor health and safety due to the regular exposure to hazardous chemicals, sometimes leading to chronic lung and skin illnesses. After some study and discussion, WWP members decided that there is clearly a need for organizing and felt strongly that WWP should begin outreach to workers in the nail salon industry. This summer, WWP will explore partnerships with other organizations in outreach to nail salon workers, an important and growing workforce in New York City's service economy that is overwhelmingly dominated by Asian immigrant women workers.

WWP is also searching for an office in Queens, to base itself nearer to the communities where most Asian immigrant workers live.

SUMMER EVENTS



[TOP FOUR] WWP's "Celebration of Asian Women's Culture and Organizing" Festival

[RIGHT] SWM organized a party at Nightongle's in August 2003, to raise funds and build our base of individual donors. Iahle Yi Paik (Past Laureate of Paeano) performed, and Di Kaitin Kasoli and crew played music for a group of committed dancers.

[BELOW] On November 3, 2003 SWU organized the Having Your Say Domestic Workers United convention. Over 300 workers attended and developed a platform for the Statewide Campaign for a Domestic Workers Bill of Rights.



Queer Asian Pacific Legacy

A regional Queer pan-Asian Pacific American conference to network, organize, agitate, educate, and build capacity

March 5-7, 2004: Nearly 400 lesbian, gay, bisexual, and transgender Asian Pacific Americans (LGBT APAs) from across the nation gathered for the Queer Asian Pacific Legacy conference. It was a historic opportunity for many of us to network, organize, agitate, educate, and build capacity.

While the nation is abuzz with same-sex marriage, we stressed that LGBT APAs still struggle with racial, ethnic, language, gender, immigrant status, and class-based oppressions. We shared strategies and encouraged collaborations so that the needs and concerns of LGBT APAs would no longer be overlooked, either in mainstream APA or mostly-white lesbian and gay community.

There was strong representation and participation by South Asians, women, transgender, and youth people — groups who have been traditionally underrepresented. Similar conferences on the East Coast were held ten years ago, but the QAPL conference was a first-ever attempt at building multi-gender and pan-Asian space. And it was an enormous success!

Joo-Hyun Kang, former executive director of the Audre Lorde Project, an LGBTST people of color community organizing center, shared a plenary keynote with Urvashi Vaid and B.D. Wong. Kang spoke about globalization and the "reordering of world structures in power and control." She discussed the growing concentration of resources in the corporate sector and simultaneous reductions in funding for government and social services.

Kang remarked: "For all of us, not only queer Asians... who believe in a liberationist agenda, as opposed to an assimilationist agenda... our generation's central task is to dismantle what is the U.S. empire... to transform ourselves and our communities and our organizations to promote and ensure values which include self-determination, but also include freedom from hunger, the right to quality health care regardless of marital status, housing, education, and freedom from violence."

For more information, including audio recordings of keynote statements, visit www.queerasianpacificlegacy.org.



PLENARY KEYNOTE SPEAKERS: [CLOCKWISE FROM TOP-LEFT]
[1] URVASHI VAID, FORMER EXECUTIVE DIRECTOR OF THE NATIONAL GAY AND LESBIAN TASK FORCE. **[2]** JOO-HYUN KANG, FORMER EXECUTIVE DIRECTOR OF THE AUDRE LORDE PROJECT. **[3]** B.D. WONG, TRANSLATION AGENT. **[4]** EVELYN WONG, CO-CHAIR OF GAY ASIAN & PACIFIC ISLANDER MEN OF NEW YORK. STAFF ATTORNEY AT GAY AND LESBIAN LEGAL DEFENSE & EDUCATION FUND

[PHOTOS BY PEBI AMERSON, EXCEPT MARGHERITA BY JERRY LIFE]

QAAV VOICE
 BUILDING ALLIANCE & PROGRESSIVE GAINS
 IN THE BUSH ERA

this poem
 written across the broken
 backs
 of women

these words
 a gathering
 of grandmothers
 who riot
 for the bones
 of the country
 washer women
 cooks
 the morning milk girls
 the insect ants
 which run the colony
 child brides
 who clutch dolls
 to their chests
 whisper warrior
 to their babies
 the wife
 bloodied
 by her so called lover
 the mothers who build
 the shanty towns into homes
 the rape survivor
 who breathes

some of us did not die
 these words
 a lent city
 of the eternal
 refugees
 hungry for home
 the girl with the bloated
 stomach
 which echoes
 like a crater
 hear me
 hear me
 the female fetus daughter
 which the mother aborts
 to avoid
 the dowry
 the shame
 another female
 the young woman
 acid burn parling gits
 strewn
 across her face
 scars
 she names beautiful
 the rice planter
 who slings her baby
 on her waist
 as she bends

to plant the grain
 into the shit water
 the sex worker
 who walks
 the subway
 with breasts which hold
 the broken heart
 of the city
 the grandmothers
 who clean the diapers
 of the AIDS orphans
 the sister
 honor killing which lives
 as name
 etched under the family
 eyelids
 the daughters
 of the land
 who grow into women
 despite the landmines
 which cross their paths

this poem
 the writing
 on the wall
 which refuses
 to bury beneath
 another coat

Poem for International Women's Day

March 8, 2004
 w/respect to j.i.

of pain
 women
 the boat people
 rejected
 on every shore

this poem
 the mass grave
 which resurrects
 on every
 breath

4/13/04
 2:36 AM
 Preeti Kaur Rajpal

DONORS

INDIVIDUALS

- | | | | | |
|-------------------------|-------------------------------|--------------------------|---------------------------------|---------------------------------------|
| Gina Arias | Michael Hirshhorn | Becky Lee | Fen Zhen Nie | Gladyce Sumida |
| Sunny & Benny Bai | Beatrice Horowitz | Christine Lee | Gary Okihiro | Eric Tang |
| Harriet Borrack | Eirmah Howard | Chanwoo Lee | Ching-nan Ou | Tracy Tang |
| Naomi Brussel | Qing Lan Huang | Chiyun Lee (in memorium) | Elizabeth Ouyang | Harry Tran |
| Prof. Sucheng Chan | Elizabeth Hunter | Marjorie Lee | Jennifer Overman | Gloria Vickery |
| Hyonmi Chang | Hyun Jung Hwang | Hyun Lee | ShouQuan Pan | Shu-Ming Wang |
| Rex Chen | Wen-jen Hwu | Heo Peh Lee | Ishle Park | Maya Wiley |
| Amy L. Chen | Han-fan Hwu | Mrs. In O. Lee | Ching Chang Po
& Chen Lu Hui | Jim Williams |
| Edward & Sally Chiou | Kazu Iijima | Joe Lee | Mu-ming Poo | Nat Chioke Williams |
| Benny Chow | Yue-Sai Kan | Karen Levine | Ai-jen Poo | Joe Wilson |
| Patti Choy & Guy Kudo | Joo-Hyun Kang | Pauline Lin | Rachel Rosenblum | K. Scott Wong |
| Winnie Chu | Belty Kano | James & Mary Lin | Peggy Saika | Helena Wong |
| Tony Chuang | Esther Kaplan & Andy
Hsiao | George Lipsitz | Roger & Lani Sanjek | Rev. Wesley Woo |
| Que P. Dang | Jee Mee Kim & Pete Diaz | Miriam Ching Louie | Carolyn & Jerome
Sauvage-Mar | Dianne Yamashiro-Omi
& Michael Omi |
| Karen L. Davis | Euhnny Kim & Yong Un Yuk | Gloria & Wayne Lum | Savay IV Bakery | Tsuya Yee |
| Michael Fahey | Young Kim | Mong Thuy Luu | Michael Shen | Connie Yeung abd
Takeshi Shimtani |
| Luis Francia | William Knisley | Edward Ma | Sophia Silao | John Yong |
| Peter Goldman | Murray Kong | Shizu Matsuda | Carol Smith | Eunhee Yong Un |
| Sandra Gong | Charlotte Kroll | Rebecca Montesa | Isabel Soffer | Haeyoung Yoon |
| Ellen Xiao Feng Guidone | Scott Kurashige | Andres Mares Muro | Anne Strickland Squadron | Anonymous |
| William Hagel | June Kushino | Priscilla Murolo | Alexandra Suh | |
| Marika Hashimoto | | Tram Nguyen | | |

FOUNDATIONS

- | | | | |
|--------------------------|-------------------------|---------------------------|----------------------------|
| Laura Chasin Foundation | Daphne Foundation | Merck Family Fund | William Prusoff Foundation |
| Common Stream Foundation | Funding Exchange | Open Society Institute | Surdno Foundation |
| | Hill-Snowdon Foundation | Public Welfare Foundation | |



CAAUV : ORGANIZING ASIAN COMMUNITIES

Founded in 1986, CAAUV (also known as Committee Against Anti-Asian Violence) organizes across diverse poor and working-class Asian immigrant communities in New York City to build grassroots community power to exercise self-determination and participate in a broader movement of Third World people within the US and abroad, for racial and economic justice.

CAAUV'S PROGRAM AREAS INCLUDE:

CHINATOWN JUSTICE PROJECT

uniting low-income residents and vendors for decent and affordable housing and an end to displacement caused by gentrification.

WOMEN WORKERS PROJECT

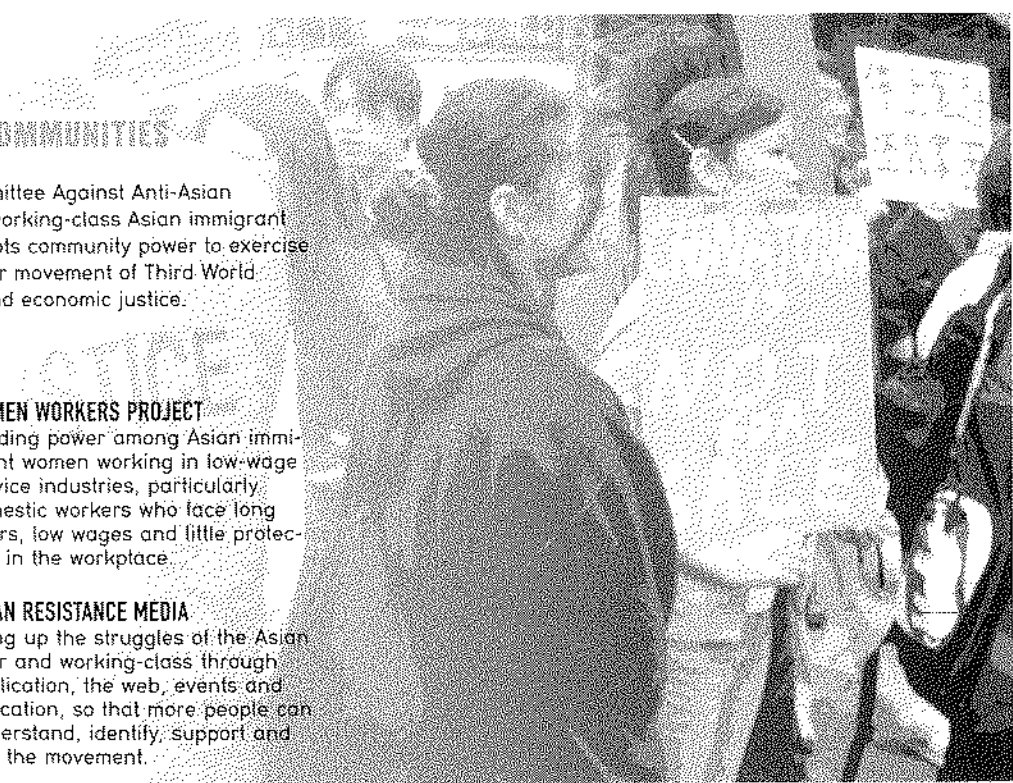
building power among Asian immigrant women working in low-wage service industries, particularly domestic workers who face long hours, low wages and little protection in the workplace.

SOUTHEAST ASIAN YOUTH LEADERSHIP PROJECT

organizes young people and adults in the Vietnamese and Cambodian refugee community of the Bronx for racial, economic and education justice.

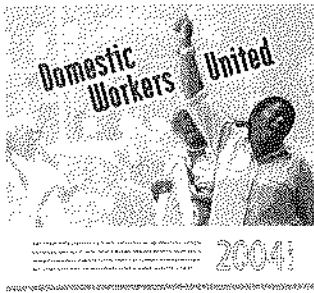
ASIAN RESISTANCE MEDIA

litigating up the struggles of the Asian poor and working-class through publication, the web, events and education, so that more people can understand, identify, support and join the movement.



CAAAY MEDIA

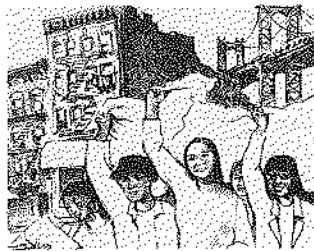
New CAAAV Media available NOW!



DOMESTIC WORKERS UNITED 2004 WALL CALENDAR

This 12-month calendar features images from DWU campaign for respect and dignity for domestic workers. Images for the calendar include photos taken from the October 5, 2002 New York City March to City Hall to demand fair labor practices and rights for domestic workers and the demonstration outside the Botswana Embassy where DWU protested the treatment of domestic workers working for diplomats. The calendar also contains DWU meeting reminders, a 2003 overview calendar (one page), and other important information. Photos are in sepia tone.

\$10



CHINATOWN IS NOT FOR SALE!

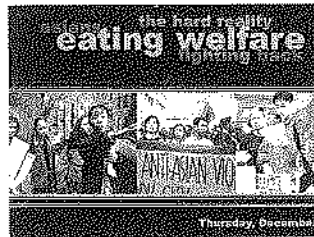
VIDEO

2002, 43 minutes

New documentary by the Chinatown Justice Project

A new video about Manhattan's Chinatown community struggle against gentrification and displacement. This video examines the impact of racist real estate practices in Chinatown and how low income Chinese tenants are displaced to "make room" for young white professionals. The film also includes footage of CJP's efforts to combat this displacement. Chinatown is Not For Sale!! was directed and produced by Youth Organizers of the Chinatown Justice Project of CAAAV Organizing Asian Communities.

\$150 Institutional
\$50 Low Income



EATING WELFARE

VIDEO

2000, 58 minutes

Documentary by the Youth Leadership Project

This film challenges the success of welfare programs by exposing the way in which more than 500,000 families in New York City were pushed off the welfare rolls in the 1990s. Eating Welfare traces the journey of Southeast Asian refugees from war-torn Vietnam and Cambodia to the Bronx and examines the impact of federal welfare reform measures on them after their arrival.

\$150 Institutional
\$50 Low Income

The film shows the creative approaches taken by the refugee community, particularly young people, to stop the most damaging reform measures. Eating Welfare makes visible to viewers what may be an unknown community and connects it to poverty and the impact of welfare policies on communities of color throughout the U.S.



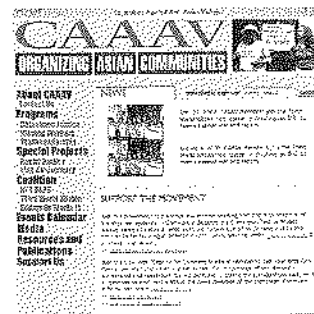
CAAAY 15TH ANNIVERSARY

T-SHIRT

S,M,L,XL, baby tees
Design shown left

100% white cotton T-shirts with black design feature the image used for CAAAV's 15th Anniversary celebration in 2001.

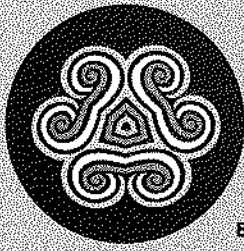
\$10 Regular
\$15 Baby Tee



CAAAY WEBSITE

www.caaav.org

Check our website for regular updates on our program areas and upcoming events



CAA AV's 18th Anniversary Celebration

Under Attack and Fighting Back:
Building Movement in the Bush Era

SAVE THE DATE:

Friday, September 24, 2004
6:30 pm - 10:30 pm

@ Old St. Patrick's
Cathedral Youth Center
263 Mulberry Street
Between Houston & Prince

CAA AV's 18th Anniversary
Celebration: Dinner, Freedom Songs, Speakers,
Tribute to Richie Perez

To place an ad in the program book,
call (718) 220-7391 x21 or email
cxfguidone@caav.org

FOR MORE INFO
e-mail the organizing collective:
roots@lists.riseup.net



2ND SATURDAYS

A Community Film
Series & Happy Hour

Every Second Saturday of the Month
Doors open 7pm, Program starts 7:30pm

brought to you by
CAA AV & Nodutdol

Donations to benefit grassroots organizing in Asian communities:
\$7 suggested, \$10 gets you a free drink
(All ages welcome, ID to drink)

@ Junno's - 64 Downing Street (at the corner of Varick)
1/8 Train to Houston Street

Updates
& Upcoming
Events



First course: June 28 to Aug. 16, 2004

Exploring histories of Asian immigrant struggles in relation to various social movement theories, this political education community course will provide a creative pedagogical setting that incorporates the work, models and social change theories of New York City community organizers with readings, videos, cultural analyses, other guest presenters, and the collective experiences of participants. Course fee: Sliding scale.

2ND SATURDAYS brings together film, politics & community to support and promote alternative media and grassroots organizing in NYC Asian communities. The monthly series will feature films and videos that tell the stories and struggles of the Asian diaspora from diverse perspectives.

Roots of Resistance

A Community Course on Asian Immigrant Struggles & Models of Social Change

CAA AV VOICE

NEWSLETTER OF CAA AV:
ORGANIZING ASIAN COMMUNITIES

CAA AV - 2473 VALENTINE AVE, BROMX, NY 10458
PH 718.220.7391 . FX 718.220.7395 . JUSTICE@CAA AV.ORG . WWW.CAA AV.ORG

NON-PROFIT
U.S. POSTAGE
PAID
NEW YORK, NY
Permit No. 5983



UNDER ATTACK SPRING 2004
& FIGHTING BACK BUILDING MOVEMENT
IN THE BUSH ERA