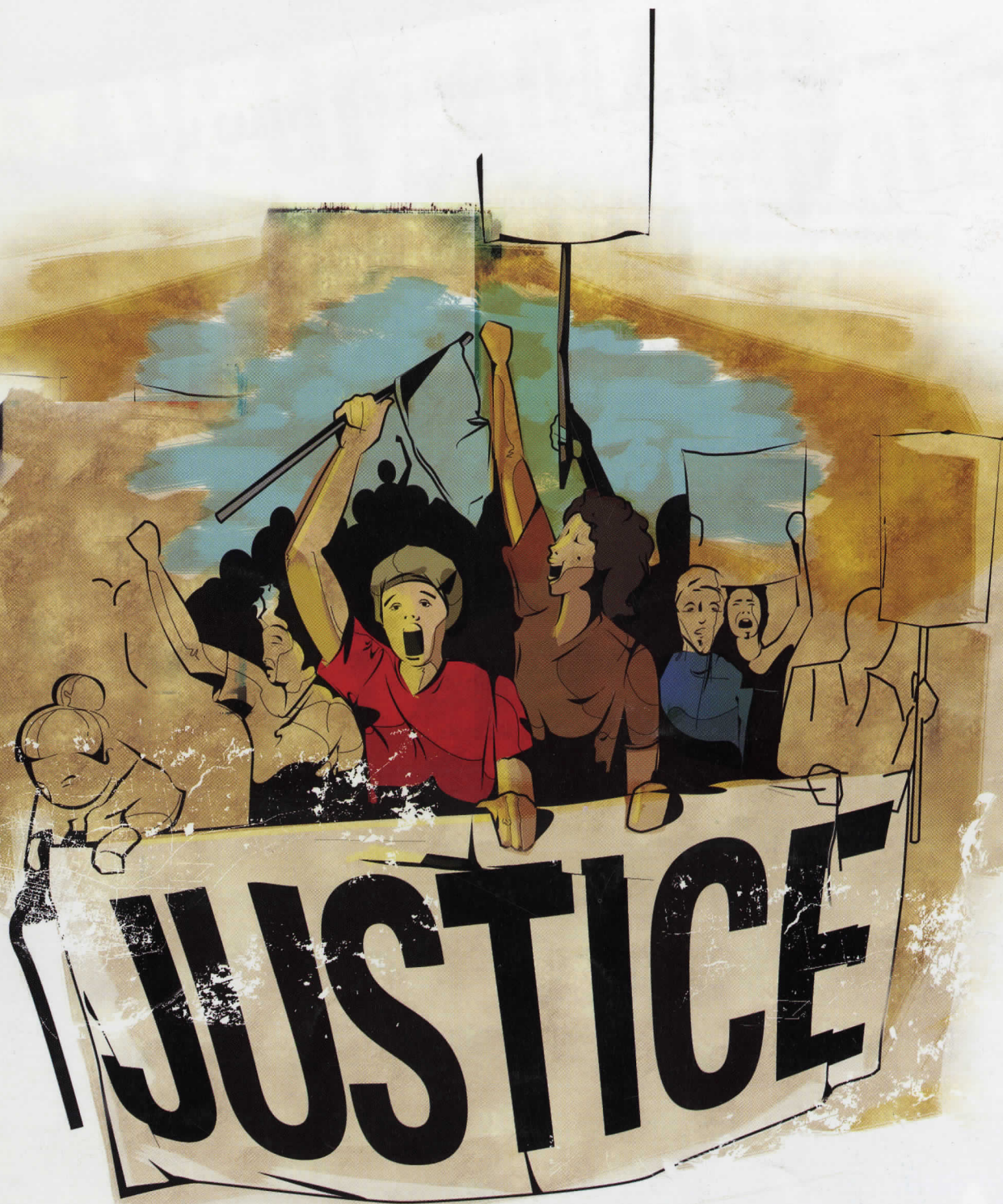


BRICK BY BRICK

CELEBRATING 15 YEARS OF BREAKING DOWN WALLS AND BUILDING MOVEMENT

CAA AV'S 15TH ANNIVERSARY CELEBRATION AND FUNDRAISER



15TH ANNIVERSARY CELEBRATION & FUNDRAISER

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CAAHV's Brick by Brick 15TH ANNIVERSARY CELEBRATION

FRIDAY SEPTEMBER 28, 2001
6:30-10:30 PM

LIGHTHOUSE INTERNATIONAL
111 East 59th Street at Lexington Avenue
Manhattan

1 Welcome

2 Program

3 Honorees

Speakers
& Performers

8 CAAHV Programs

15 Sponsors

21 About CAAHV

CAAHV

2473



On the Occasion of CAAHV's 15th Anniversary...

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

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

As the 1980s and 1990s wore on, and as the nation slipped further into the grips of the new right, the leadership of CAAHV began to recognize the systemic and often state-sanctioned nature of anti-Asian violence. Moreover, it began to see the clear connections between violence against Asians and the economic trends of a shifting economy heavily reliant on immigrant labor. The new global city is dependent on the immigrant workforce; immigrants are in turn despised and punished for the dependency of the ruling elite. The violence experienced by Asian and other Third World immigrants arrives in the form of police brutality, environmental racism, labor exploitation compounded by physical and sexual abuse at the work site, and the deepening of poverty through a domestic legislative war against the urban poor. Before long, it was clear to CAAHV that anti-Asian violence was never perpetrated at "random" ("it can happen to any Asian at any time"), nor without specificity to class, ethnic, gender, and immigration status. Rather, it is a form of

racial violence that specifically targets poor Asian immigrants: the low-wage and no-wage worker, the migrant woman worker, the undocumented worker squatting a Chinatown flat, the young urban dweller attempting to survive the collapse of the welfare state. This is the new Asian immigrant working class.

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

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



CAAHV: Organizing Asian Communities

2473 Valentine Avenue
Bronx, NY 10458

Ph: (718) 220-7391
Fax: (718) 220-7398

Brick by Brick / CAAHV's 15th Anniversary Celebration & Fundraiser



CAAUV's **Brick by Brick** 15TH ANNIVERSARY CELEBRATION

PROGRAM

6:30 Seating

6:45 Program

FEATURED GUESTS

KEYNOTE ADDRESS:
Angela Davis

IMPACT Repertory
Theatre of Harlem

Dennis Kim

Miya Masaoka

Ishle Yi Park

Francis Wong

HOSTS

Chhaya Chhoum

Ishle Yi Park

CELEBRATION HONOREES

Miriam Ching Yoon Louie

Esperanza Martell

Richie Perez

Yuri Kochiyama

Celebration Honorees

Miriam Ching Yoon Louie

has dedicated over three decades to advancing the movements of women of color, immigrant women workers, grassroots Asian communities, and other kindred troublemakers. Her books, *Sweatshop Warriors: Immigrant Women Workers Take on the Global Factory* (South End Press, 2001) and *Women's Education in the Global Economy: A Workbook* (with Linda Burnham, WCRC, 2000) are dedicated to the women warriors who have trekked across mountains, rivers, oceans, and borders, cutting deep paths through the heart of this nation's industries and inner cities... These are the women who sew our clothes; grow,



cook, and serve our food; make our fancy little gadgets; care for us when we get sick; and clean up our messes. For those of us who come from communities of color and working-class families, these are the women without whose labor, love, sweat, and tears we would not

even exist on this planet... They serve as the tree shakers who knock down the fruit, the pinata busters who break open the goodies — of economic democracy, gender justice, and human rights — for all of us.

Louie works with the Women of Color Resource Center (WCRC) in Berkeley, California, which she helped co-found in 1990 with sisters from predecessor groups like the Third World Women's Alliance. She formerly served as national campaign media director of Asian Immigrant Women Advocates and Fuerza Unida. Of Korean and Chinese descent, this third generation kimchee- and stinky-tofu-eater also jams with Jamae Sori/Sister Sound, a drumming group of Korean American women community activists.

Esperanza Martell,

of Taino and African decent, was born in Bayamon, Puerto Rico in 1946. At the age of 4 she was uprooted from her homeland, joining the thousands of Puerto Ricans who have been forced to leave their island for economic and political reasons.

She has survived all the ills of growing-up Puerto Rican and part

of the working class of New York City. She has experienced physical abuse, rape, alcoholism and a racist, educational system. A system, that when she first told them her name, they said change it. When she spoke Spanish, they sent her to the principal's office, and when she said I want to be a nurse, they gave her cooking and drawing classes. When she graduated from High School in 1963 she was a functional illiterate, but with a determination to learn. After 24 years of independent studies in which she taught herself



how to read and write, learned herstory and healed from the damage caused by capitalism, she received a well-earned BA from City College / University in 1978 and a

Masters of Social Work from Hunter College in 1987. Since then she has continued to work with youth and women who, like herself, are told that they can not learn and are expendable.

Although she sees education as one of the key factors in gaining freedom, her education has not been only in the class room. Since the late 1960's she has worked actively for community empowerment in both social service agencies and progressive/political grassroots organizations. Esperanza Martell, CMSW is a Human Rights Activist, educator, community organizer, trainer, a life-skills counselor, mother, and poet/artist. She specializes in organizational development, team building, leadership skills, conflict resolution, diversity training and alternative healing. She facili-

tates healing circles and support groups using her own culturally based techniques for emotional self healing and empowerment. A multi-talented practitioner who practices, studies and teaches earth based self-healing skills to women. "La Madrina," as she is seen by many, has worked with people of all ages from different ethnic groups and founded several community organizations. She takes a cross cultural perspective in her life and work, as she deals with issues of class, race and gender actively.

Esperanza brings to all her work, whether it is advocating for Human Rights on an International level for Puerto Rico, Cuba, Palestine, or on a local level in New York for social

and economic justice, a love for her people and her commitment to the total re-structuring of this society to meet the needs of all the working poor "in her life time". She lives in Washington Heights with her son Amilcar Loi Alfaro-Martell. Currently she has a self-healing practice, is the Program Director of Casa Atabex Ache, a healing center for women of color and teaches Community Organizing at Hunter College and other CUNY colleges. She is a board member and teacher at the Brecht Forum and one of the coordinators of the ProLIBERTAD Campaign to Free Puerto Rican Political Prisoners/POW's and end US colonialism in Puerto Rico.

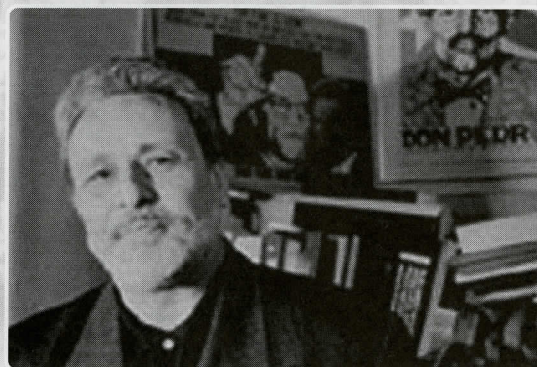
the restructuring of the U.S. economy, race relations, media stereotyping, electoral politics, community organizing, campus organizing, youth leadership development, and political empowerment. He has been interviewed on: 60 Minutes, NY 1's "Road to City Hall," Like It Is, Visiones, Positively Black, and Tiempo, as well as appearing in numerous news broadcasts.

A longtime community activist, Perez is a past member of the Young Lords Party, the Anti-Bakke Decision Coalition, the NY Committee to Free the Puerto Rican Nationalist Prisoners, and the Committee Against Fort Apache (the movie). He is a founding member and current co-chair of the Justice Committee -National Coordinator of the National Congress for Puerto Rican Rights.

For 15 years, he taught college courses on the Puerto Rican urban experience, the mass media, U.S. social policy, and the history of the labor and civil rights movements. He designed the course, "Urban Reality and the Mass Media" for prospective law students at CCNY's Urban Legal Studies Program. In the 90's, he taught "Conquered Peoples in America," at Hunter College using an interdisciplinary approach and drawing on the latest race relations research to compare the experiences of Puerto Ricans, African Americans, Native Americans, and Asians in the U.S. He has written and lectured extensively on: urban problems,

Richard Perez

was born and raised in the South Bronx. A graduate of the New York public school system and the City University of New York, he taught in a Bronx high school from 1965 to 1970. During that time, he became involved in the movement for community control of the schools.



In the latter capacity, he is responsible for organizing efforts against police misconduct and racially-motivated violence. He works closely with youth organizations and families of victims. He was a coordinator of the four-year community mobilization that resulted in the jailing of the police officer who killed Anthony Baez. He organized a contingent of 60 young people and parents of victims B-Latino, Black, and Asian — who were arrested during the One Police Plaza civil disobedience campaign demanding an indictment in the Amadou Diallo case. He was lead

plaintiff in the law suit aimed at abolishing the NYPD's Street Crimes Unit. In addition, he is a founder of People's Justice 2000, a coalition formed to mobilize support for the trials of the police officers who killed Amadou Diallo and tortured Abner Louima.

Perez is currently the Director of the Community Development Department of the Community Service Society, where he has worked since 1983. In this capacity, he shares responsibility for the development

of the agency's urban agenda and for a comprehensive community revitalization project in Bedford-Stuyvesant, Brooklyn. Over the last decade, grassroots projects he designed and ran registered more than 150,000 new voters. In addition to program development and organizational training for parents and youth, Perez helps local groups develop issue-based campaigns and provides training in community organizing strategy and tactics.

Yuri Kochiyama

is a political activist in social justice and human rights movements. She was born in 1921 and was raised through young adulthood in San Pedro, California. She spent two years in a concentration camp in Jerome, Arkansas during World War II. Following the war, she moved to New York City and married Bill Kochiyama, veteran of the all-Japanese American 442nd combat unit.

Yuri's activism started in Harlem (in New York City) in the early 1960s, where she participated in the Asian American, Black and Third World movements, including civil and human rights, ethnic studies, and those struggles against the war in Vietnam. During the early part of that period, she served as a member of Asian Americans for Action, the Harlem parents' Committee, the Organization of Afro-American Unity (an organiza-



tion led by Malcolm X), and the Republic of New Africa. Her liberation support has included anti-apartheid organizing, support of Puerto Rican independence, and solidarity with Cuba.

In the 1980s, Yuri worked in the redress and reparations movement for Japanese-Americans along with her husband Bill. Support for political prisoners — African American, Puerto Rican, Native American,

Asian American, and white — has been a consistent thread in her work. She was one of the founders of the David Wong Support Committee (in New York) and recently started a Bay Area chapter. She also has been actively involved with organizing support for Mumia Abu Jamal, a political prisoner serving on death row.

In a lifetime of community service, Yuri taught English to immigrant students and volunteered at soup kitchens and homeless shelters in New York City. In 1994, she received the Charles Bannerman Memorial Fellowship. She has also won numerous awards, spoken at schools and colleges throughout the country, and has been featured in several books and films (including Yuri Kochiyama: Passion for Justice and My America: Honk if You Love Buddha). She is the mother of six children and has nine grandchildren and two great-grandchildren. Yuri continues to be active in social justice issues from her current residence in Oakland, California.

Speakers & Performers

Angela Y. Davis



Angela Davis first came to national attention in 1969 when she was removed from her teaching position at UCLA because of her membership in the Communist Party. In 1970, she was placed on the FBI's Ten Most Wanted List and was the subject of an intense police search culminating in one of the most publicized trials in recent history. After a 16-month incarceration, Davis was acquitted. In 1998, she

helped to organize a national conference on prison issues at UC Berkeley, "Critical Resistance: Beyond the Prison Industrial Complex," which is the focus of her current scholarship and activism. Her most recent publications include The Angela Davis Reader and Blues Legacies and Black Feminism.

Dennis Kim

Denizen Kane aka Dennis Sangmin Kim is a founding member of spoken word unit 'I Was Born With Two Tongues' and hip hop crew 'Typical Cats.' He loves his people and is allergic to wackness. The only

thing that could make him more angry than George Bush's monkey ass speaking lies on camera would be George Bush's monkey ass wearing a powder blue jumpsuit speaking lies on camera. He hopes you enjoy the show.



Francis Wong

has been creating new works in the jazz and new music areas since 1985. He has written songs, extended suites, and scores for theater, dance, radio documentaries and performance art. Instrumentation for these works has ranged from small jazz ensembles, new music chamber ensembles and multidisciplinary ensembles. The

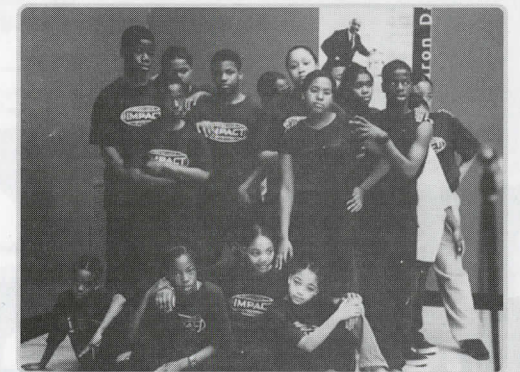


music making practices included in his works are improvisation, through composition and ritual theater. He is known for tackling themes of cultural collision and cultural collaboration represented by musics and narratives from the Asian American, African American and Euro-American traditions. A prolific recording artist, he is featured on over 30 creative music recordings. Phil Elwood of the San Francisco Examiner has named Wong, among the great saxophonists of his generation.

IMPACT Repertory Theatre

is a free not-for-profit program founded in 1997 by Jamal Joseph, Voza Rivers, Alice Arlen and Joyce Joseph with additional assistance from Courtney Bennett and Ray Johnson. Our primary mission is to use the performing arts and the dynamics of leadership training to

develop and empower youth. We believe theater arts and leadership training play a pivotal role in providing opportunities for the leaders of tomorrow. Impact is rooted in creative self-expression and is anchored by a commitment to Safe Space, Outstanding Effort and Service to the Community (S.O.S.).



Miya Masaoka

works simultaneously in the varied musical worlds of jazz, Western classical music, electronic music, traditional Japanese music and free improvisation, and is currently the director of an ensemble of traditional Japanese court music, the San Francisco Gagaku Society. She has studied Japanese music with court musician Suenobu Togi, and holds music degrees from San Francisco State University, a Masters Degree in Composition from Mills College and certificates from the Chikushi gakko school. Her debut recording for solo koto, Compositions/Improvisations received critical acclaim in Europe and the



United States, and made several "Top Ten" lists, including CODA, The Bay Guardian (from two different critics) and the East Bay Express. She has performed extensively in Japan and the US and also has toured in India and Canada; both

solo and with a wide variety of musicians and traditions, including Pharoah Sanders, L. Subramaniam, The Berlin Rias Dorchester Symphony and the Berlin Opera, Rova Saxophone Quartet, Steve Coleman, Mark Izu, Francis Wong, George Lewis, Henry Kaiser, Fred Frith, Wadada Leo Smith, Rohan de Saram (Arditti String Quartet), James Newton and many others. Her Eastern sense of time and space, multiplicities of aesthetics and improvisational skills have distinguished Masaoka as a new virtuoso and innovator on the contemporary landscape. She has a residency at STEIM in the Netherlands to build a midi interface for her koto.



Ishle Yi Park

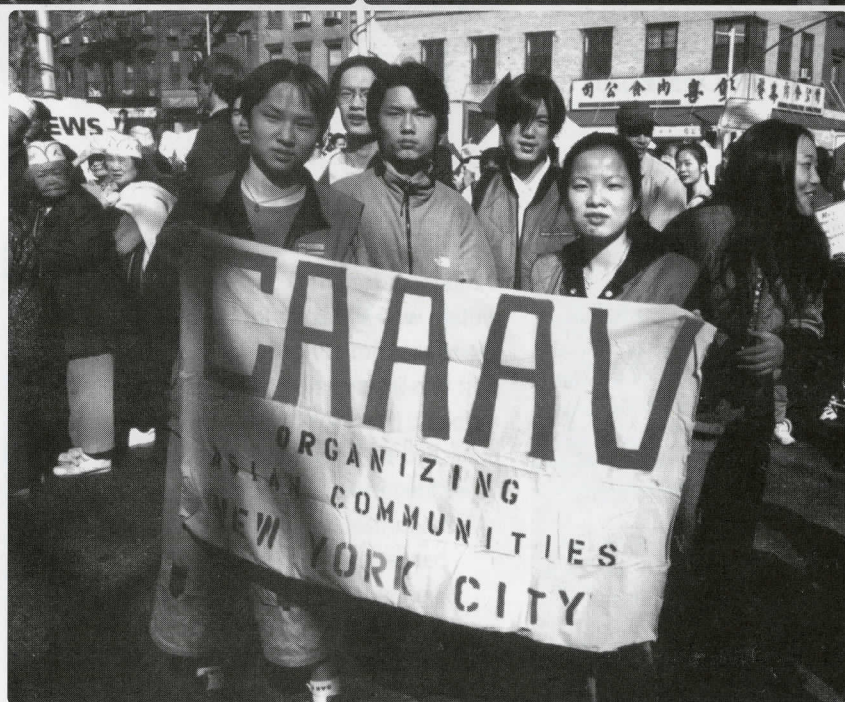
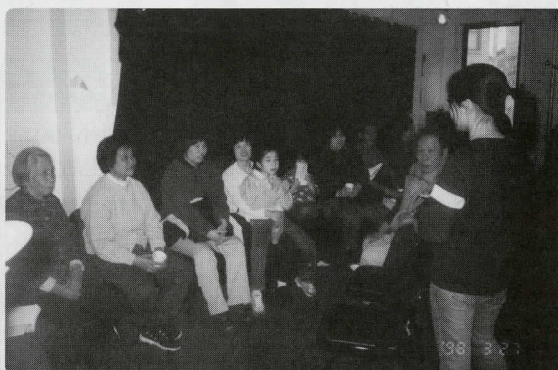
is a Korean American woman who teaches poetry to youth in prisons, high schools and community centers

throughout New York. She has led writing workshops for the Youth Leadership Project of CAAAV for the past two springs. A NYFA grant recipient, her first book will be published with Kaya Press next fall.

Chinatown Justice project

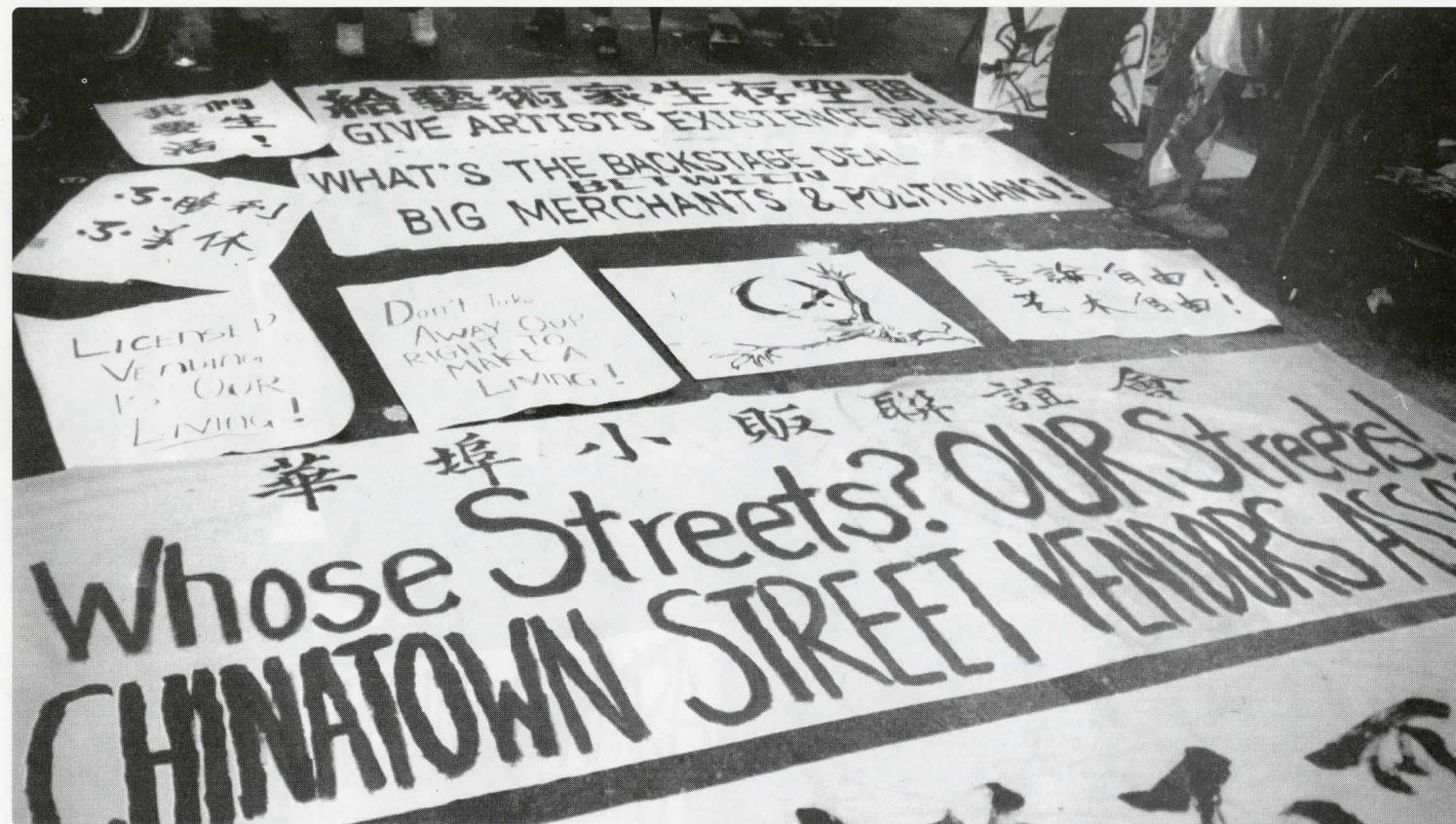
CAAAV Programs

At the dawn of the 21st-century, we witness how the globalization of capital has led to the restructuring and displacement of Third World communities throughout the world. Less attention has been given to the ways in which these global trends have also led to the displacement of Third World communities within the United States. Throughout New York City, residents of Third World communities such as Harlem, Chinatown, el Barrio, and downtown Brooklyn have been rapidly displaced to make room for large retail firms, dot-com businesses, a new range of service economies that cater to the corporate elite, and luxury housing for this elite. x



Commonly known as "gentrification," this process of displacement is nothing short of a highly organized campaign of racist urban removal. The bottom-line: large capital forces poor people of color out, wealthy whites move in. From the 1960s through the 1980s, wealthy whites fled for the suburbs to avoid the so-called urban crisis, leaving behind what they believed to be a rotting inner-city. At the beginning of the 21st century, the children of the white flight generation have returned to "reclaim" land. This has resulted in the deepening of racial segregation and environmental racism (people of color are invariably displaced to unhealthy areas). In an effort to defeat this ever-growing American apartheid, CAAAV focuses on gentrification as a key arena in the contemporary racial justice movement.

The Chinatown Justice Project (CJP) of CAAAV, organizes to defend Chinatown from gentrification, which threatens to bring about large-scale displacement of low-income residents and small ethnic businesses. CJP's long-term goal is to build the power of low-income residents in Chinatown to preserve and expand low-income housing stock, to assert community self-determination over the use of public space, and to ensure a clean and healthy environment where poor people live, work, and play.



Chinatown, New York City, the home and workplace of thousands of Asian immigrants, is a community with a long history of resistance against racist violence and economic injustice. Today this legacy of resistance is found among a young generation of immigrant activists who are daily engaged in battle with business interests from SoHo and the Financial District that seek to turn Chinatown into a trendy and upscale center of shopping and nightlife for the wealthy or a new corporate headquarters for high tech industries. Each day, these young activists organize Chinese and Latino immigrants against landlord harassment and illegal evictions. Their efforts have led to the establishment of the Manhattan Chinese Tenants Association (MCTA). These tenant organizing efforts also impact the broader economic and labor conditions in Chinatown. The garment industry, the largest employer of immigrant women in Chinatown, is increasingly being displaced by high-tech industries in search of downtown loft spaces. CJP seeks to prevent the mass exodus of garment shops, a shift that will not only endanger Chinatown's economy, but will have ripple effects in all aspects of community life.

CJP seeks to build multi-racial unity with other communities of color fighting gentrification, and contribute to a citywide movement to protect communities of color as healthy community spaces for low-income people. Currently, it is part of the Lower Manhattan Anti-Displacement Coalition, as well as the Citywide Tenants Coalition.



Youth Leadership project



Following the US invasion of Vietnam during the 1960s-1970s, and its subsequent "covert" bombing of Cambodia, millions of Southeast Asians were displaced from their homelands as refugees. Many of these refugees arrived to the United States, constituting the single largest refugee resettlement program in US history. After placing Southeast Asians in deteriorating low-income housing in the Bronx, refugee resettlement programs promised support and training for a smooth transition of refugees into American labor markets. Yet many of these programs were dismantled before they had even begun. X

Southeast Asian refugees were literally inserted into US urban poverty and then abandoned. Over the past twenty years, they have been left with two options for survival: a collapsing welfare system and sweatshop labor.

In 1996, after a pilot program, CAAAV launched an organizing

project in the Southeast Asian community of the Bronx, home to the largest concentration of Vietnamese and Cambodian refugees in New York City. The project works with community youth (who comprise over 60% of the Southeast Asian Bronx population) to develop an anti-poverty organizing strategy. Calling themselves the Youth Leadership Project (YLP),

these youth organizers have spent the past five years organizing tenants, defending the health-care rights of immigrant families, and fighting against racial and anti-immigrant discrimination in the public education system. But their biggest battle so far has been organizing against the violent and damaging impact of welfare "reform" laws of 1996.

Over 70% of the Southeast Asian population of the Bronx is receiving



some form of public assistance. Welfare "reform" has stripped immigrant families of vital programs such as food stamps while threatening to take away all cash assistance by 2002. Moreover, the new laws have mandated that all those receiving cash assistance — primarily single mothers — be placed in forced work programs (workfare) in exchange for the welfare check. Finally, the new laws have given local city governments greater control over the implementation of welfare reform provisions. Under the reactionary leadership of Mayor Rudolph Giuliani, this has led to a string of race, gender, and anti-immigrant civil rights violations against the refugee community. Each day, refugee families are cut off from welfare programs without cause or due process. Failure to provide interpreter services at welfare centers block these families from recouping their lost benefits through official channels. Meanwhile, workfare sites routinely violate the labor rights of women who are forced into the program.

The youth organizers have fought back against punitive welfare reform in New York City through a combination of direct action

takeovers of welfare centers, organizing and advocacy at workfare sites, community research and media exposes, and promoting alternative policy. These efforts led to the establishment of the Southeast Asian Welfare Rights Union which consists of both youth organizers and adult community members. In 2000, the youth organizers documented their community's struggle against welfare reform in the groundbreaking documentary, *Eating Welfare*. Finally, as an extension of their welfare rights organizing, YLP has recently launched the Southeast Asian Women's Food Cooperative. The cooperative is a first step towards a community campaign for guaranteed income.

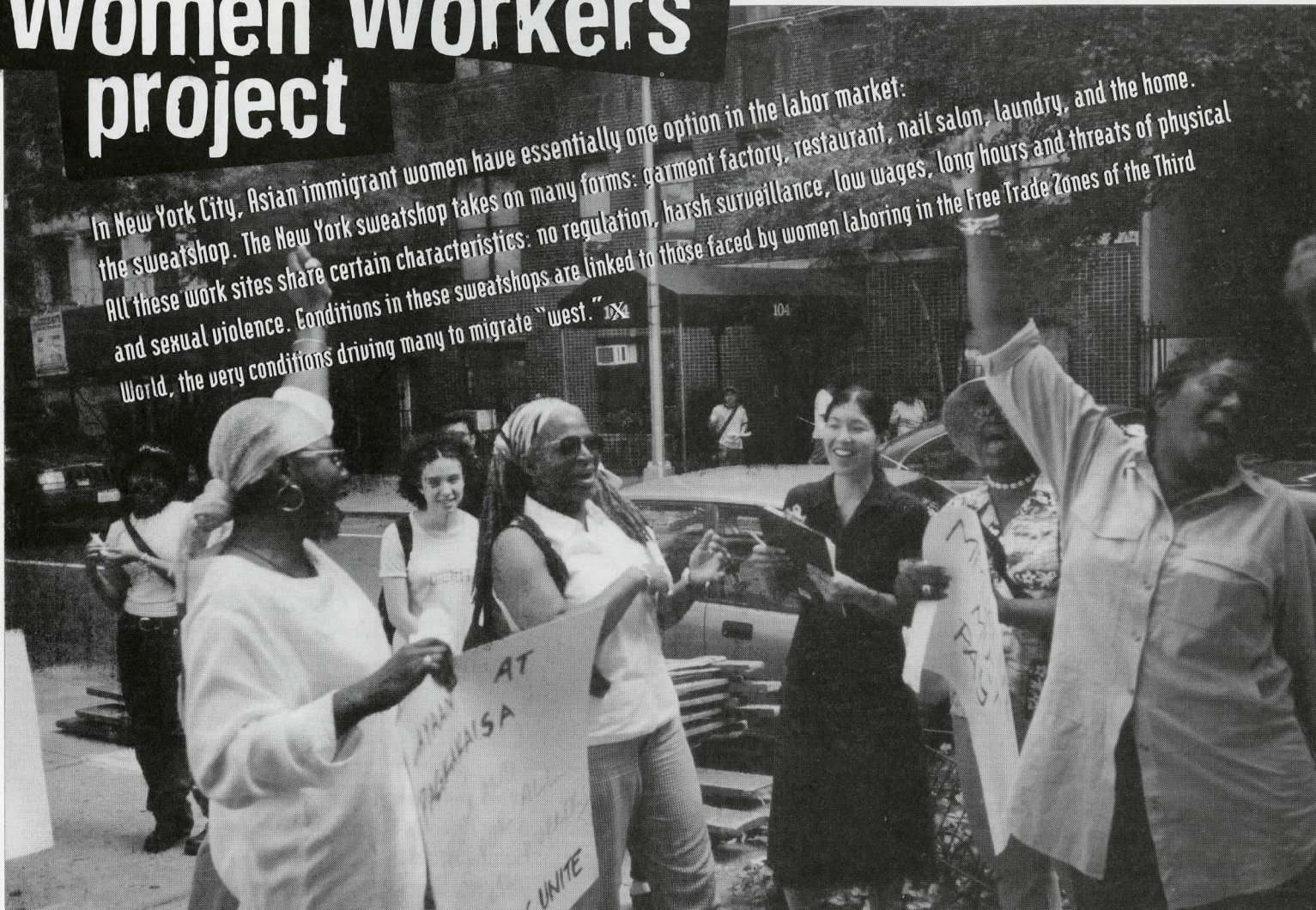
The foundation of YLP's organizing is a strong commitment to political education and training. YLP has developed a curriculum for youth organizers that has served as a model for all CAAAV members and



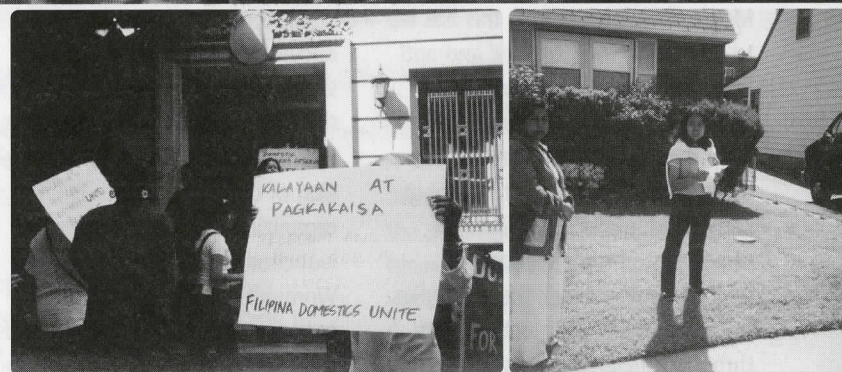
other community organizations. Most recently, YLP has initiated the Southeast Asian Community Freedom Training, a training institute for Southeast Asian organizers from the around the country, geared particularly for those interested in working on the issues of welfare reform and anti-immigrant incarceration.

Women Workers project

In New York City, Asian immigrant women have essentially one option in the labor market: the sweatshop. The New York sweatshop takes on many forms: garment factory, restaurant, nail salon, laundry, and the home. All these work sites share certain characteristics: no regulation, harsh surveillance, low wages, long hours and threats of physical and sexual violence. Conditions in these sweatshops are linked to those faced by women laboring in the Free Trade Zones of the Third World, the very conditions driving many to migrate "west."



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like rooms — house women from countries such as Ecuador, Trinidad, and the Philippines. These women clean and care for the children of the wealthy families that live above.

The Women Workers Project (WWP) seeks to organize the thousands of Asian immigrant women who are locked in the "informal" service industries that comprise

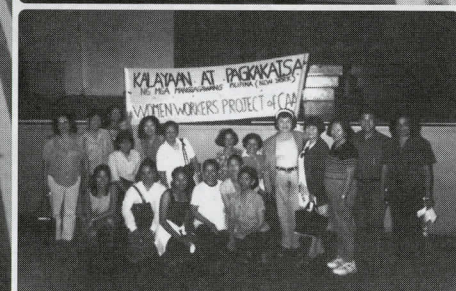
the New York City sweatshop economy. Currently, it focuses on organizing the very large segment of undocumented migrant Filipina women who labor in the domestic sweatshop, as servants, care workers, housekeepers, and educators to the wealthy elite of the global city. The labor of these domestic workers allows the corporate elite to play and consume freely in the global city, thus subsidizing the economic boom of the current period. These women care for the most valuable aspects of their employer's lives: their property and their children. Nevertheless, they are still paid less than their employers pay for a pair of shoes.

Migrant domestic workers are excluded from protections granted by the National Labor Relations Act and other core labor laws. They are not granted the legal right to organize into unions. These exclusions reflect a system that explicitly disregards and renders invisible what is seen as "women's labor." The absence of labor protections is only further compounded by anti-immigration laws that allow employers to abuse workers with impunity; if the worker dare complains or resists, she is threatened with INS incarceration or deportation.

WWP seeks to organize against the triple jeopardy of gender discrimination, labor exploitation and exclusion, and anti-immigrant policy and practices that compel and coerce Asian immigrant women in the domestic sweatshop. WWP fights for a standard contract for all domestic worker's city-wide; it has developed an Asian

Women's Leadership Institute to train workers to assert their individual and collective rights; and it fights for justice and dignity in all domestic workplaces through a combination of direct action campaigns and alternative policy creation.

Recognizing that New York City's domestic sweatshop is a pan-Third World women's industry, WWP has recently launched Domestic Workers United (DWU), an autonomous, city-wide domestic workers union that includes migrant women from all parts of Asia, the Caribbean, and Africa who work as domestics in the city. DWU is now forging ahead as the leadership vehicle for the campaign for a standard contract.



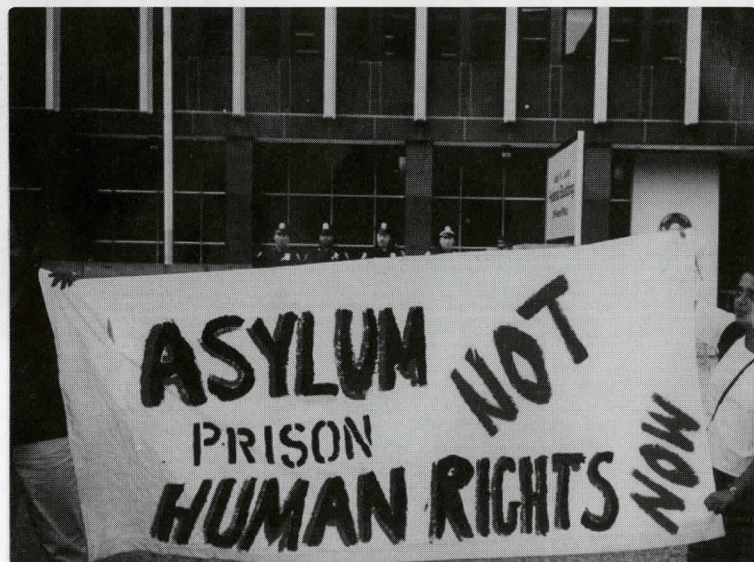
Racial Justice project

When CAAAV began documenting patterns of racially motivated attacks against Asians in New York City, it found that the single greatest perpetrator of anti-Asian violence were not white civilians, but New York City police officers. Indeed, the NYPD was perpetrator number-one when it came to frequency of harassment, threats, and physical attacks on Asian immigrants. X

Among those most commonly victimized by police harassment and brutality were South Asian cab drivers, Asian youth from various neighborhoods, and Chinese immigrants who were moving into traditionally white working class neighborhoods. Yet very few in the progressive movement, even those who worked on police accountability issues, understood the depths of police violence in Asian immigrant communities. The day-to-day harassment and social control of immigrants by the

police was very overlooked as the broader movement focused its efforts on justice for police murder and torture victims — endemic to the Giuliani years. But CAAAV continued to push the broader movement to recognize the reality of police violence against Asian New Yorkers. Over the years, CAAAV has organized numerous community actions aimed at highlighting state violence in Asian communities; and over the past five years it has played an active role in the NYC Coalition Against Police Brutality.

In an attempt to consolidate its anti-police brutality efforts and to further its analysis of police violence against Asian immigrants, CAAAV established the Racial Justice Project (RJP) in 1999. RJP seeks to document, analyze, and organize against patterns of police abuse in diverse Asian communities across the city. Moreover, RJP seeks to make the connections between the criminalization of immigrants, immigrant detention and incarceration, and police misconduct.



CAAAV: Organizing Asian Communities

wishes to thank the following

for their support of **BRICK BY BRICK**

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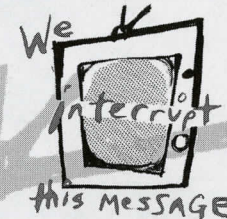
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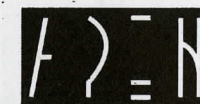
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**Congrats to CAAAV
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A SENSE OF COMMUNITY

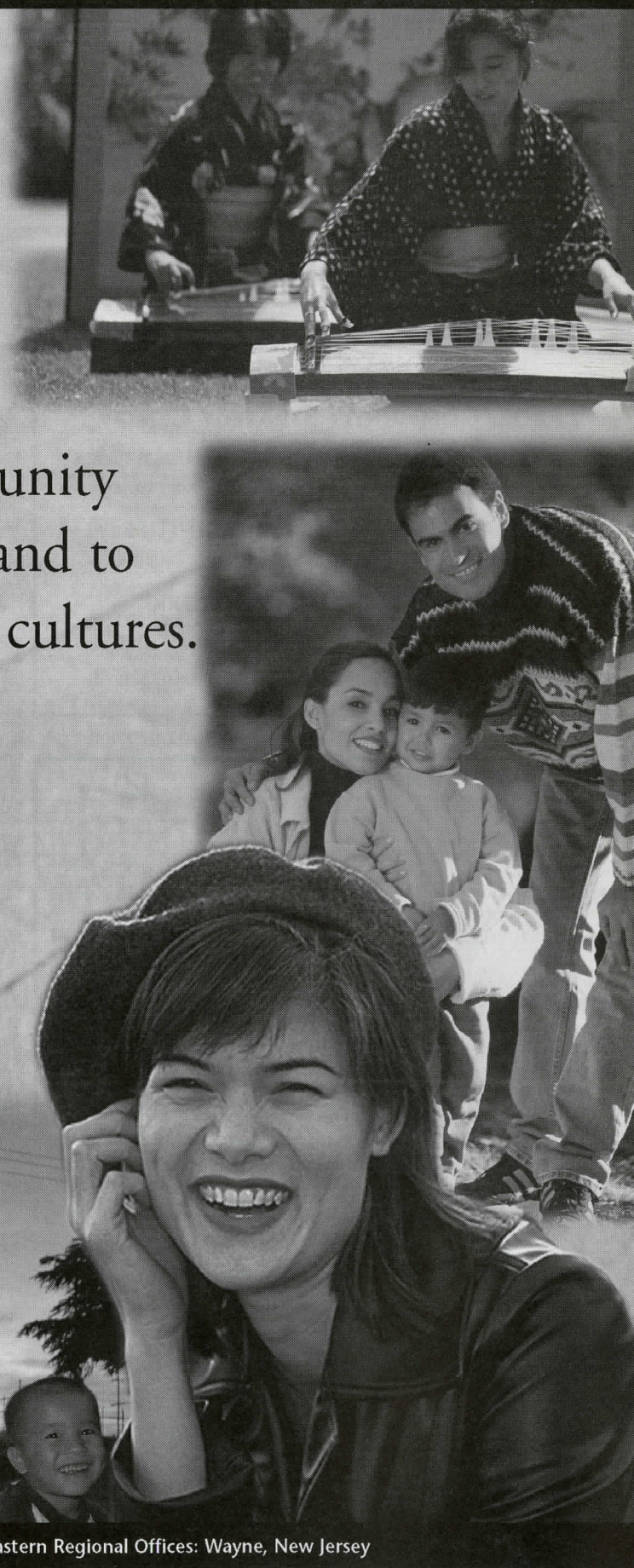
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NELP congratulates **CAAAV** on its 15 years of brick by brick movement building.

Check out the NELP Website at www.nelp.org. There you will find resources and papers, such as **Rights Begin at Home: Protecting Yourself as a Domestic Worker and Drafting Day Labor Legislation: A Guide for Organizers and Advocates.**

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People United for a Better Oakland Pueblo Unido por un Mejor Oakland

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on its 15th anniversary.

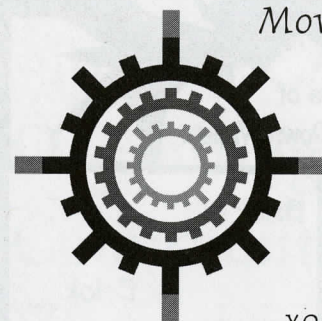
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The Malcolm X Grassroots Movement
congratulates

CAAAV: Organizing Asian Communities

on
15 years of
Breaking Down Walls & Building Movement
September 28, 2001

Congratulations to all of you at
CAA V
 on 15 years of Resistance, Struggle,
 Movement-Building
 & Vision!!!



with love,
 and in solidarity,
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The Audre Lorde Project is a Center for Lesbian, Gay, Bisexual,
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Congratulations, CAAAV
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On 15 Years Of

Fighting Injustice & Affirming Human Dignity

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Congratulations on your 15th anniversary!

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Fifteen Years, No Compromises:

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A Lifetime's Worth of Inspiration:

Thank you to Yuri, Richie, Esperanza and Miriam

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stay strong!

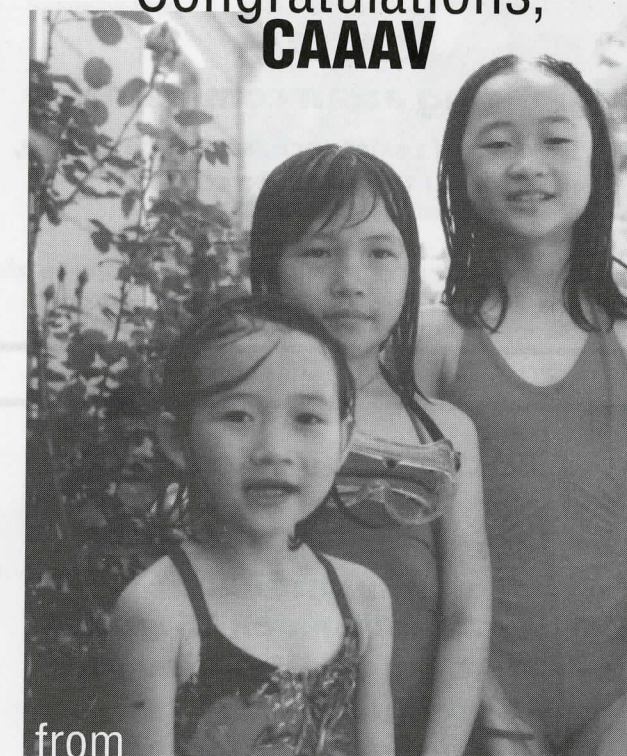


**The North Star Fund Congratulates
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 Communities on 15 Excellent Years!**

Thank you for your vision & commitment to building
 movements for social, political & economic justice in
 New York City.

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Congratulations,
CAA V



from
 Vy, Tram and Quynh Nguyen

National Network for Immigrant & Refugee Rights *Salutes* CAAHV: Organizing Asian Communities

The National Network celebrates the leadership of CAAHV: Organizing Asian Communities on its fifteenth anniversary in the struggle for justice and equality with dignity for all. We look forward to CAAHV's next fifteen years working together lifting the voices, dreams, and hearts of our communities for a just world.

Subscribe to *Network News*, NNIRR's newsletter (published three times a year). Yearly subscriptions: *Individuals* - \$25.00 regular income; \$15.00 low income; \$5.00 fixed income/unemployed. *Institutions* - \$35.00 (annual budget under \$50,000); \$50.00 (\$50,000-\$99,999); \$100.00 (\$100,000-\$199,999); \$150.00 (\$200,000-\$349,000); \$250.00 (over \$350,000).

Send for our latest publication *From the Borderline to the Colorline: A Report on Anti-Immigrant Racism in the United States*, \$15/community groups; \$35/libraries and institutions; add \$3.00 S&H first copy; \$1.00 S&H each additional copy. Make check or money order payable to "NNIRR" and mail to:

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Tel (510) 465-1984 Fax (510) 465-1885 www.nnirr.org

congratulations to our partners in the struggle,

CAAHV
organizing asian communities
for 15 years of resistance, strength & love,
for all the years to come

the new york city organizing support center
phone 212.627.9960 • email info@nycosc.org

**To Our Comrades at
CAAHV
Organizing Asian
Communities:**
**Congratulations on 15 years
of fighting for justice and
inspirational
movement building!**
Center for Immigrant Families

Congratulations for your many past accomplishments and continuing activism to achieve social justice.

IN SOLIDARITY, IRIS MORALES

Keep on, keepin on!
ROGER AND LANI SANJEK

COMMUNITY VOICES HEARD
Congratulates CAAHV on 15 years!

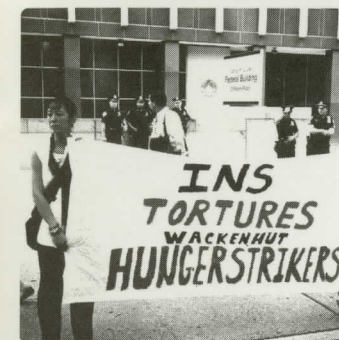
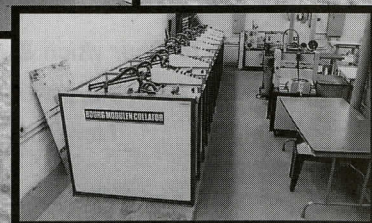
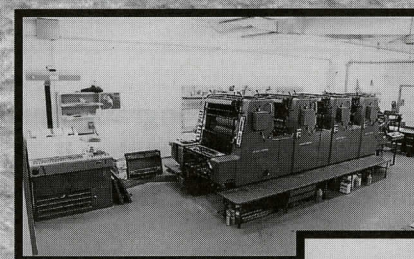
Congratulations and Best Wishes to CAAHV

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CAAHV: ORGANIZING ASIAN COMMUNITIES

MISSION STATEMENT

CAAHV: Organizing Asian Communities organizes poor and low-income Asian immigrant communities in New York City for racial and economic justice. CAAHV's work builds the capacity of Asian immigrant communities to struggle against racist violence in its many forms and for self-determination. The particular forms of violence faced by our communities include: environmental racism, gentrification and displacement, economic exploitation and the sweatshop economy, poverty and the welfare state, racism in the public education system, policy brutality and INS detention and deportation.

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SPECIAL THANKS

CAAHV would like to give special thanks to the following organizations and individuals:

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