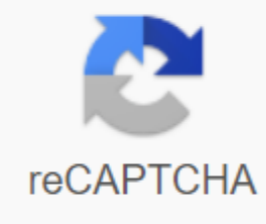




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Mecha meaning chicano club

El Espiritu de Zapata Vive en Nosotros MESA DIRECTIVA Alejandro Serrato - President/WebMaster Rich Hetler - Vice President Marisol Placencia - Secretary Maria Vengas-Treasurer Martha Hernandez- Inner/Outer Republic. Enrique Martinez-historian Dr. Sandra Orellana - Faculty Counsel dr. Abel Abaia - SecondaryAdvisor Although MEChA is a student movement, there are many other brave Chicans and Chicanos who have united in order to protect the rights and interests of our people. We are zapatists who are enthusiasts of Raza's demerminism supporters (so that our people can be independent, successful and autonomous). There are many other MEChA sister organizations. We're just a student organization. An active member of MECHA can finish and become part of other civil and professional political movements of Chicana / o. We encourage all guests to contact local organizations and actively! A good way to start this is by checking our related links. We all have the opportunity to become part of something powerful and simple; because if we don't protect our people, our culture and our voice ... Who will? Mobilize Rasa? Chicana Vlada Si se Puede! MEChA is a nationwide organization. The head of California State University, Dominguez Hills, is just one of many that dot the state of California. We believe that we have the right to determine or possess the course of action under the general objectives and objectives of the liberation of La Rasa (Chicanos/Mexicanos/Latinos). MEChA is decrypted as Movimiento Estudiantil Chicana/o de Aztlan. Our goal is to promote, educuc the people and act on issues that affect La Rasa. We are also working to encourage Chican students(o)/Mexican/Latino to stay and finish high school where we recruit them and help them graduate from college, thereby giving them to the allites that will allow them to help our community. We also strive to achieve social justice, equal educational opportunities, and economic and political rights for la raza. We build alliances and cooperate with other local and national organizations (e.g. for the Raza Rights Coalition, Union del barrio, Partido Nacional La Raza Unida, National Chicano Demo, United Farm Workers, American Friends Service, Committee Chicano Press Association. There's a strength in unity.M.E.Ch.A. goal: Every word in M.E.Ch.A. symbolizes something. Movimiento, means that the organization is dedicated to the movement to gain self-determination for its people. Estudiantil, defines the organization as a student group because we are part of our Raza's future. At the heart of the name is one Chicano. Originally seen as negative, it is now being accepted as a sign of pride. In accepting their new identity, the students have committed to returning to barrios, colonies or campos and fighting together against the forces that keep our people Finally, students confirmed that they are from Aztlan, the legendary birthplace of the Aztecs, which is believed to be today's Southwest. The M.E.C.A. originated in the southwest, but spread rapidly throughout the United States. The main role of the M.E.C.A. in the Chicano movement is: 1. Increase the number of Chicano students in higher education and ensure that all necessary assistance is offered for successful completion. 2. Take part in the direction of movement to self-determination chicano or control over destiny. 3. Socialize and politicize Chicano students on their particular campus, to the ideals of movement. 4. Establish a close working relationship in the barrios, helping in everything that needs to be done to achieve justice and equality for our people. 5. Educate and mobilize the youth of Barrio towards self-determination, not self-destruction. We are a community and a community. What is Aztlan? Who is Chicana/o? What it means to be Chicano/Chicana. Chicano/not ethnic term. This is not a national term. Chicano/a is a political term and the most important state of mind. Chicano/a is a term that applies to a diverse group of people. Who are we? We are descendants of Indian peoples who were suppressed and colonized by European forces (Spain). While these invaders became interested in hindering and destroying some parts of our culture and religion, they could not have predicted what the results would be. Mestizo was born. Meztiso embraced a religion that was forced errant toward him and made it his own. He kept the tulebations of his ancestors, but replaced european idols who were forced on him. After hundreds of years of social strife and revolutions, the mestizo peoples were born, only to be stolen later by descendants of other European invaders, Stephen Austin and the United States, who were mad at the ideals of the Destiny Manifesto. Moves to destroy all people on their way to reach a nation that will reach from coast to coast. We, the Ksikan (Chicano) nation, have been inhabited in the southwestern region of the United States since 1598, nearly 200 years before new English settlements became a separate sovereign nation. We became a foreigner on our own land. Much of our line-ups have been stolen by force, cunning or the legal system. Our culture has also been stolen from us and made into what is now considered truly American. The treaty that was supposed to surrender these lands (the Guadalupe Hidalgo Treaty) has been violated countless times and continues to break down every day that our nations are treated as foreigners on their own soil. Many of us did not cross the border... the border crossed us! Millions of our people have embarked on a perilous journey to seek a better life because Mexico and all its South American still ruled by the descendants of the same people who tried to overwhelm us. And now we're here. Indeed, we are taking a heavy weight on our hearts and many sad stories to remember, but we continue to celebrate our culture, our triumphs and our tragedies. We are klebrat and welcome the indigenous people of America, whose beautiful and unique culture has experienced colonization, industrialization and globalization. We are the celebrat culture of our homeland, wether it's Mexico, Guatemala, Chile, ect. And we celebrate our Chicano culture, which has adapted and evolved here in the United States. We, chicano/Estudiantil nation, devote ourselves to this task by helping our people/culture survive because we know that we already have the tools to unite, nurture and mobilize ourselves. Hasta La Victoria, Simpre! Brown Berets M.E.Ch.A. Philosophy of the historical foundation Movimiento Estudiantil Chicano de Aztlan Fundamental principles that led to the founding of Movimiento Estudiantil Chicano de Aztlan are in El Plan de Santa Barbara (EPDSB). The EPDSB manifesto sees self-determination for the Chicana and Chicano community as the only acceptable way to gain socioeconomic justice. El Plan argues that a strong nationalist identity is a necessary step in building a program of self-determination. Self-determination, in this regard, challenges those involved in the principle of fighting for respect for the rights of all Chicana and Chicano. EPDSB emphasizes that when organizing M.E.Ch.A., every opportunity must be taken to train Raza. Also, El Plan entucating M.E.Chistas to preserve the culture of Chicana and Chicano in this culturally diverse society while resisting European colonialism through strategic use of education, both in the community and on campus. Thus, the nation of Chicana and Chicano is a necessity defined as educational, socioeconomic, and endowed with the powers of the Chicana and Chicano community of the Southwest. The EPDSB manifesto warns us in part: We recognize that without a strategic use of education that places value on what we value, we will not realize our destiny. Chicanas and Chicanos recognize the central importance of higher education institutions to model progress, in this case for the development of our community. But, we go further: we believe that higher education should contribute to the formation of a full man and woman who truly value life and freedom. The continuation of the Santa Barbara Conference in 1969, in Denver, Colorado, was the National Conference of Chicano Youth, which developed the main premises for the Chicano and Chicana movement in El Plan Espiritual de Aztalan (EPEDA). El Plan's synopsis suggests: 1) We're Chicanos and Chicanas from Aztlan revoking the land outside of birth (Chicano and Chicana Nation); 2) Aztlan belongs to an indigenous people who are sovereign and does not subordinate to foreign culture; 3) We are combining free formation of a bronze nation; 4) Chicano and Chicana nationalism, as the key to mobilization and organization, is a common benoder to bring consensus to the Chicano and Chicana movement. 5) Cultural values strengthen our identity as La Familia de La Raza; and 6) EPEDA, as a major plan to liberate Chicano and Chicana, sought the formation of an independent national political party that would represent the sentiments of the Chicano and Chicana community. Both EPDSB and EPEDA have served as a historical foundation for creating viable Chicano and Chicana Movimiento, and are therefore fundamental to M.E.Ch.A. Philosophy. The philosophy of the M.E.C.A. Student Movement of Chicano and Chicana boarded opportunists who sought to honor the energies of our people and turn us away from our struggle for self-determination. The educational plight of the Students of Chicana and Chicano continues to be ignored by insensitive administrators. Overall, Chicano and Chicana junior high, high school and college push-out rates have risen since 1969, forcing many Chicanos and Chicanas into a life of poverty. These factors, along with the country's growing right-wing trend, are combing to work more Chicanos and Chicanas. The new repressive and racist immigration laws are constantly targeting our Gente. The federal government campaigns to pacify and assimilate our Gente by tagging us Hispanics. The term Hispanic seeks to de-delineate and deny our indigenous heritage by ignoring our unique socioeconomic and historical aspect of our Gente. These factors made it necessary for Movimiento Estudiantil Chicano de Aztlan to reaffirm our philosophy of liberation (i.e. educational, socioeconomic and political empowerment) for our nation of Chicano and Chicana. Teaming up with other NGOs Chicano and Chicana, M.E.Ch.A. seeks to end the cultural tyranny suffered at the hands of institutional and systematic discrimination that keeps our Gente captive. We are committed to ending the harassment and exploitation of the Chicano and Chicana community. El Plan de Santa Barbara Manifesto For all nations, as with individual, there comes a time when they have to reckon with their history. For Chicano, the present is a time of renaissance, renasimiento. Our people and our community, el Barrio and la colony, express new consciousness and new determination. Recognizing the historical challenges facing our people and fully aware of the cost of human progress, we are committed to moving. We will move forward to our destiny as a people. We will move against those forces that have denied us freedom of expression and human dignity. Throughout history, the pursuit of cultural expression and freedom took the form of struggle. Our struggle, tempered by the lessons of the American past, is a historical reality. For The Mexican people in the United States are trying to fulfill the American dream. But the cost, the ultimate cost of assimilation, required averting el barrio and la colony. At the same time, thanks to the racist structure of this society, our essentially different lifestyle, and the socioeconomic functions vested in our community by Anglo-American society - as providers of cheap labor and dumping for a small capitalist entrepreneur - the barrio and colony remained exploited, impoverished and marginal. As a result, the self-determination of our community is now the only acceptable mandate for social and political action; that's the essence of Chicano's commitment. Culturally, the word Chicano, in the past a peyorative and class adjective, has now become the primary cause of a new cultural identity for our people. It also shows the growing solidarity and development of common social practices. The widespread use of chicano's term today signals a resurgence of pride and confidence. Chicanismo simply embodies the ancient truth: that a person never comes close to his true self, as when he is close to his community. Chicanismo draws its faith and strength from two main sources: from the simple struggle of our people and from the objective analysis of the strategic needs of our community. We recognize that without the strategic use of education, education that places value on what we value, we will not realize our destiny. Chicanos recognizes the central importance of higher education institutions to modern progress, in this case, to the development of our community. But we go further: we believe that higher education should promote the information of a full person who truly values life and freedom. The fate of our people will be fulfilled. To that end, we promise our efforts and accept as our credo what Jose Vasconcelos once said during a crisis and hope: At this point, we are not coming to work at university, but to demand that the university work for our people. Introduction of political action For the movement, political action essentially means influencing the decision-making process of those institutions that affect Chicano, the university, NGOs and non-ngos. Political action covers elements that function in progression: political consciousness, political mobilization and tactics. Each part is broken down into further units. Before continuing with specific discussions of these three categories, a brief historical analysis must be formulated. The historical perspective of the Chicano movement's political activities in colleges and universities to date has been specifically aimed at creating Chicano student organizations (UMAS, MAYA, MASC, M.E.Ch.A., and the institutionalization of Chicano Studies programs. forms and tactics are characterized by these student organizations. One of the main factors that led to political awareness in the 60s was the clash between Anglo-American educational institutions

