



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 vouth of Barrio towards self-determination, not se 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 Ksikano (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 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 Aztlán 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 and Chicana movement in El Plan Espiritual de Aztalan (EPEDA). El Plan's synopsis suggests: 1) We're Chicanos and Chicanas from Aztlana 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 Chicano 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 Chicano 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 Chicanas into a life of poverty. These factors, along with the country's growing right-wing trend, are combing to work more Chicanas 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 Aztlán 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 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 use of education, 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 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

and Chicano, which preserved their cultural identity. Another factor was the increase in the number of Chicano students who became aware of the extent to which colonial conditions characterized their communities. The result of this internal colonialism is that barrios and colonies are dependent communities without an institutional power base and significantly influence decision-making. Over the past decade, there has been a limited degree of progress in securing a power base in educational institutions. Other factors that influenced the political awareness of Chicano youth were: the legacy of chicano youth movements of the 1930s and 1940s; the legacy of the 1930s and 1940s. failure of chicano political efforts of the 1940s and 1950s; bankruptcy of Mexican-American pseudo-political associations; and disappointment chicano participants in kennedy campaigns. Among the strongest influences of Chicano youth today were the National Association of Farm Workers, the Crusades for Justice, and the Alianza Federal de Pueblos Libres, Civil Rights, Black Power, and antiwar movements were other influences. As political consciousness growed, cultural awareness was restored at the same time, which, along with social and economic factors, led to the proliferation of Chicano youth organizations. By the mid-1960s MASC, MAYA, UMAS, La Vida Nueva and M.E.Ch.A. appeared on campus, while brown berets, Black Berets, ALMA and la Junta organized barrios and colonies. These groups differed from each other depending on local conditions and their different state of political development. Despite differences in name and organizational experience, basic unity has evolved. These groups had a significant impact on the awareness of large numbers of people, both Chicano and non-Chicano. In communities, some government agencies were sensitized, while others were exposed. On campuses, articulation requirements and related political efforts dramatized NUESTRA CAUSA. Specific results are noticeable when creating appropriate support services. Institutionalization of Chicano Studies marks the modern stage of activity; the next stage will provide for the strategic application of the resources of universities and colleges to the community. One immediate result will be to eliminate the artificial distinction that exists between students and the community. Instead of being its victims, the community will benefit from the resources of higher education institutions. Political consciousness Devotion to the struggle for the liberation of the ideology used here. Chicanismo includes the difference in political consciousness between a Mexican American (or Hispanic) and a Chicano mentality. A Mexican American or Hispanic is a man who has no self-remorse and pride in an ethnic and cultural background. Thus, Chicano acts with confidence and with a number of alternatives in the political world. He is able to develop and effective ideology through action. Chicanismo is flexible enough to relate to different levels of consciousness in La Rasa. Regional variations should always be in mind, as well as different levels of consciousness in La Rasa. Regional variations should always be in mind, as well as different levels of consciousness in La Rasa. There are certain benefits to cultural nationalism, but no inherent limitations. Chicano's ideology, especially since it implies cultural nationalism, must be positively articulated in the form of the movement's proposals. Chicanismo is a concept that unites self-consciousness with cultural identity, a necessary step in the development of political consciousness. As such, it serves as the basis for political action, flexible enough to include the possibility of coalitions. La Raza's related concept provides chicanismo internationalist space, and La Raza Cosmica provides a philosophical precedent. As part of this, the Concept of the Third World deserves consideration. Political mobilization depends on political consciousness. As political consciousness develops, the potential for political action increases. Chicano student organization in higher education institutions is central to all effective political mobilizations. Effective mobilization involves accurate definition of political goals and tactical relationships of roles. Political objectives in all specific situations of roles required by a particular situation must be determined on the basis of mutual accountability and equal distribution of responsibility. In addition, mobilizing community support not only legitimizes the activities of Chicano's student solidarity in axiom in all aspects of political action. Because the movements are certainly of national importance and scope, all student organizations must adopt one same name across the state and ultimately a nation to characterize the common struggle of La Raza de Aztlan. The net increase is a step toward greater national unity that strengthens power in mobilizing local campus organizations. When profitable, political coalitions and alliances with nechikano groups can be considered. Careful analysis should be preceded by the decision to join the coalition. One of the significant factors is the attitude of the community to coalitions. the formulation of the power-sharing mechanism, which ensures maximum participation in decisionmaking: i.e. the wording of requirements and planning tactics. When no longer politically advantageous, Chicano's participation: Notes on M.E.Ch.A. The introduction of the M.E.C.A. is the first step to tying student groups across the Southwest to a vibrant and responsive network of activists who will respond as a unit to harassment and racism and will work in harmony when initiating and running liberation campaigns for our people. As of now, wherever travels throughout the Southwest, it can be found that there are different levels of awareness of different campuses. The student movement is largely a political movement and as such should not cause our people are a means of liberation. The political sophistication of our Raza must be raised so that they do not fall prey to apologists and vendidos whose entire interest is if their personal careers are fortune. In addition, the student movement, it is also cultural and social. The spirit of M.E.C.A. should be one of Hermandad and cultural awareness. The ethics of profit and competition, greed and intolerance offered by Anglo Society must be replaced by our generic communism and love of beauty and justice. The M.E.C.A. should lead to every young Chicano's claim that liberating this people from prejudice and harassment is in his hands, and that responsibility is greater than personal achievement and more meaningful that degrees, especially if they are earned at the expense of his identity and cultural integrity. M.E.Ch.A., then, is more than a name; it is a spirit of unity, brotherhood and determination to take on the struggle for liberation in a society where justice is only a word. M.E.C.A. is a means to an end. M.E.Ch.A. function for a student to socialize and politicize Chicano students of their particular campus is made to feel that he has a place on campus and that he/she has a sense of familia with his Chicano brothers, and sisters. Therefore, the organization in its flurry of activities and projects should not forget or ignore the human factor of friendship, understanding, trust, etc. As well as stimulating germanidad, this approach can also be viewed in a more pragmatic way. If enough trust, friendship and understanding is generated, then loyalty and support can be placed when a crisis is faced by a group or community. This attitude should not just provide a social club atmosphere, but the strengths, weaknesses and talents of each member should be known so that they can be exploited the biggest advantage. Know each other. Part of the reason students will come to the organization is in search of self-realification. Give this person the opportunity to show what he can do. While the Movement emphasizes collective behavior, it is important that a person is recognized and paid for their efforts. When people who work closely know each other well, it's more leading for self-criticism and re-evaluation, and that's every M.E.Ch.A. the person must be ready to obey. Periodic self-resistant often eliminates static cycles of unproductive behavior. This is an opportunity for fresh approaches to old problems to be surfaced and carried out into the air; this gives the new management a chance to appear; and should be recognized as a vital part of the M.E.C.A. can be considered a testing ground for leadership, and as such no member or group of members should dominate leadership positions for long periods of time. It tends to take care of itself, given the connection of the transitory nature of students. Recruitment and education of any type of demonstrations, marches, rallies or even symposia and speeches - new faces will often come to the surface, and this is where much of the recruitment should be done. New members should feel that they are part of the group immediately, not that they should go through a warm-up period to the old membership. Each new member should be held responsible as soon as possible and dressed in a scheme of things according to their talents and interests. Since a college student constantly faces responsibility for raising funds for movements, whether legal protection, grape boycott, or any reason, this is a great opportunity for internal education. Fundraising activities should always be educational. If an event is a symposium or speech or debate, it is usually a great opportunity to spread the philosophy of the Chicano liberation movement. If the event is pachanga or tardeada or bale, it provides a great opportunity to practice and teach culture in all its facets. In addition, every M.E.Ch.A. Chapter must create and maintain a large library of Chicano materials so that membership prepares access to material their problems. The General Meeting should be educational. The last piece of each regular meeting can be used to discuss ideological or philosophical differences, or some event in chicano history. It should be borne in mind that there will always be different levels of awareness within the group through a person's background or the impact of movement. This should be taken into account so as not to alienate members before they have had the opportunity to listen to the argument for The best educational device is in the barrio as often as possible. More often than M.E.Ch.A. members there will be barrio products; but many have lost touch with their former surroundings, and this tie must be re-established if M.E.Ch.A. is an organization and work for La Raza. Remember the following things to develop group cohesion: 1) to know the talents and abilities of each member; 2) every semester must be given responsibility, and recognition must be given for their efforts; 3) mistakes made, they should become a learning experience for the whole group, not just an excuse to ostracise individual members; 4) since many people come to the M.E.Ch.A. seeking self-realm, they must be captured to educate the student on Chicano's philosophy, culture and history; 6) it is of great importance that there is personal and human interaction between members of the organization, so that things like personality clashes, competition, ego trips, subversion, infiltration, provators, clerics and distrust do not hinder the cohesion and effectiveness of the group. Above all, the sense of germanidad must prevail so that the organization is more for members than just a club or cleric. M.E.C.A. should be a learning and full-fledged experience that develops dedication and dedication. A delicate but important for an organization like M.E.C.A. should be a learning and full-fledged experience that develops dedication. the general population's response to Chicano's demands, you can always expect some retribution or retaliation for the benefits chicano made, whether in the form of legal citations or just economic sanction on campus. Therefore, it becomes important that each member pulls his load and that no one is allowed to be a dead weight. Karga-floja is dangerous, and if it is not brought to the denomination, it must be cut freely. The best discipline comes from mutual respect, and hence group leaders should enjoy and pay that respect. However, the way to ensure discipline should be left to the group and a specific situation. The group's planning and action strategy should be coordinated in a way that everyone knows exactly what it should do. To do this, you need to teach at least rudimentary organizational methods and strategy to the group. Confusion avoids the different plans and strategies clearly stated for all. The goal should be clear to the group at all times, especially during confrontations and negotiations. There should be explained to the group so that it does not feel that a reversal of position or surrender has been carried out without their approval. Short as well as long range values and the consequences of all actions should be before action is taken. This assumes that there is plenty of time to plan and carefully plan actions that bring up another point: don't catch by surprise, don't force action out of a sway; Choose your own battle and your own time schedule whenever possible. Know your power base and develop it. A student group is more effective if it can claim community support and support on campus itself form sectors other than the student population. M.E.Ch.A. function - For the campus community, other students may be important to the M.E.Ch.A. in supporting roles; consequently, the guestion of coalitions. While it is understandable and guite obvious that the viability of the coalition varies the shape of campus on campus, some guidelines may be bearing in mind. These guestions should be asked before concluding any binding agreement. Is it beneficial to tie yourself to another group in a coalition that will carry one into conflicts for which is unprofessional? Is it possible to go to a coalition where one group is noticeably stronger than another? Is M.E.Ch.A. have an equal voice in leadership and planning in the coalition group? Perhaps it is better to conclude a free union for this guestion? How is membership going? Can the M.E.C.A. keep it the end of the bargain? Will M.E.Ch.A. carry dead weight in the coalition? All of these and many other guestions need to be asked and answered before we can safely say that he/she will win and contribute to strong coalition efforts. Supporting groups. When moving to campus it is often well recommended to have groups willing to perform in supporting roles. For example, there are usually any number of teachers who are sympathetic but limited to the number of activities they will engage in. These faculty members often serve on academic boards and Senates and can be instrumental in academic politics. They also provide a different channel to the academic power structure and can be used as leverage in negotiations. However, these groups are as responsive as the ties to them. That doesn't mean compromise the integrity of the M.E.Ch.A.; it just means laying a good foundation before the issue is brought up, touching bases with your allies in front of your hand. Sympathizing administrators. This is a delicate area because administrators are most interested in not jeopardizing their positions and will often try to act as buffers or communications between the administration and the student group. In the case of Chicano administrators, it should not be a priori to assume that he/she needs to be given the opportunity to prove his loyalty to La Causa. Thus, he/she should be Chicano's man in the power structure instead of the Mexican-American administration. It is from the administrator you can get about the actual feasibility of requirements or programs to go beyond the discs and pleas of unsubstantiation with which the administration usually responds to proposals and requirements. The student must make their own decisions at any time. It is very human for people to establish self-interest. Therefore, students should constantly remind Chicano administrators and teachers where their loyalty and dedication lies. It is very easy for administrators to start looking for promotions just as it is very natural for teachers to seek positions of academic popularity. In short, it is students who have to keep after Chicano and non-Chicano administrators and faculty to see that they are not teeing on the community. In addition, it is the student who must come to support these persons if they are threatened for the support of the student. Students should be careful not to become a political level for others. M.E.Ch.A. function - Education It is a fact that Chicano often wrote his own anthropology, his own sociology, his own literature. He/she must do so if he is to survive as a cultural entity in this melting pot society that seeks to dilute diverse cultures with gray on the grey pseudoculture of technology and materialism. Student Chicano does most of the work in creating curricula, centers, curriculum development, introductory programs to get more Chicano in college. This is good and should continue, but students need to be careful not to be a co-author in their fervor for establishing relevance on campus. Much of what is offered by college systems and administrators is too late. M.E.C.A. should not compromise programs and curricula that are essential for total Chicano education for the sak of expediency. Students should not be so interested in the programs and centers created together, sets academic guidelines that they forget the needs of the people to whom these institutions are designed to serve. To that end, barrio input should always be given full and open hearing when developing these applications, when creating them and in their launch. The jobs created by these projects must be filled by competent Chicanos, not only Chicano, which has the traditional authority required for office, but one who has Raza's authority. To often in the past dedicated pushed for the program only to have vendido sharp-talker come and take over and start working for your admin Anglo. Therefore, students should be required to say when selecting all directors of student programs. To further insure strong, if not complete control over and implementation of programs, all advisory and steering committees must have both student and community components, as well as sympathize with chicano faculty as a member. Tying the campus to a barrio. Colleges and universities in the past existed in the aura of omnipotence and infallibility. It is time that they are responsible and responsive to the communities they are in or whose member they serve. As mentioned, community members must serve under the entire program related to Chicano's interests. In addition to this, all attempts must be made to take college and university to barrios, whether in the form of classes providing college credit or community centers funded by the school to use community organizations and groups. In addition, the barrio must be taken to campus, whether for special programs or ongoing services that the school provides for people's barrios. The idea should be made clear to the people of the barrio that they own schools and schools, and all their resources are at their disposal. The student group should use resources open to the barrio at every opportunity. This can be done by hiring more Chicanos to work as an academic and non-academic staff on campus: it often requires exposing the racist hiring practices currently in operation at May colleges and universities. When functions, social or otherwise, are held in a barrio sponsored by a college and a university, the money should be spent in Barrio. This includes hiring Chicano contractors for construction on campus, etc. Many colleges and universities have publishing operations that may be forced to accept barrio artworks for publication. Many other things could be considered in using the school's resources in the barrio. There are opportunities to use physical factories and facilities not mentioned here, but this is an area that has great potential. M.E.C.A. at Barrio Bridge College in the southwest are located near or in the same city as the barrio. Thus, it is the responsibility of the M.E.C.A. establishing close working relationships with the organization in the barrio. M.E.C.A. be able to take a pulse barrio and be able to respond to it. However, M.E.Ch.A. should be careful not to surpass their powers or duplicate the efforts of another organization already in the barrio. M.E.C.A. should be able to relate to all segments of the barrio, from middle-class assimilationists to loco watos. Obviously, each barrio has its own special needs, and the M.E.Ch.A. people should identify with the help of those in the barrio where they can be most effective. There are, however, some common areas that M.E.Ch.A. may involve itself. Some of them: 1) improve social and public institutions to make them more responsive in humane the people of barrio was worthy: 2) conducting research on economic and credit policy of traders in barrios and exposing fraudulent and economicate with junior high school students, help in their projects, teach them organizational techniques, support their actions; 4) dissemination of the message about the movement by any available media - it means to speak, radio, television, local newspaper, underground paper, poster, art, theaters; in the frame, spreading the propaganda of the Movement; 5) exposing discrimination in the practice of hiring and renting and renting and many other areas that a student because of his mobility, his or her articulation and his cheerfulness should take on as hello/her responsibility. This may mean that at that time you have to work together with other organizations. If this is the case and the project started by another organization, consider M.E.Ch.A. is a supporter and should take the direction of the group involved. Don't let loyalty to the organization cloud responsibility to greater power - la Causa. Working in a barrio is an honor, but is also a right because we come to form these people, and how, mutual respect between the barrio and the college group should be the rule. Understand, at the same time, however, that there will initially be distrust and often envy on the part of some in the barrio for a college student. This distrust must be wracked by a demonstration of commitment to barrio and La Razo through hard work and dedication. If the approach is one of the dilettantes or volunteers of the Peace Corps, the people will know it and act accordingly. If it's just a Qatari experience to work among the unhappy in the barrio - stay that. Communities, for the community. 10 hotels with a location El Plan Espiritual de Aztlán In the spirit of the new people, who realize not only its proud historical heritage, but also the brutal gringo invasion of our territories, we, the inhabitants of Chicano and the civilizations of the northern land of Aztlan, from which our forers came, withdrawing the land of their birth and sanctifying the determination of our people of the sun, declare that the call of our blood is our strength, our responsibility and our inevitable destiny. We are free and sovereign to identify tasks that are in an ode to our home, our land, the sweat of our evebrows, and our hearts. Aztlan belongs to those who plant seeds, water the fields, and collect crops, not foreign Europeans. We do not recognize the whimsical frontiers on the bronze continent brotherhood unites us, and love for our brethren makes us a people whose time has come and who fight against the foreigner gabako. who exploits our wealth and destroys our culture. Heart in hand and hands in the soil, declare the independence of our mestizo nation. We are a Bronze People with a bronze culture. Before all of North America, before all our brethren on the bronze continent, we are a nation, we are an alliance of free pueblos, we are Aztlan. For La Raza to do. Fuera de la Razea nada. The El Plan Espiritual de Aztlán program sets the theme that Chicanos (La Raza de Bronze) should use its nationalism as a key or common denominator for mass mobilization and organization. Once we are committed to the idea and philosophy of the El Plan de Aztlan, we can only conclude that social, economic, cultural and political independence is the only way to complete relief from harassment, exploitation and racism. Our struggle then must be for control of our barrios, campos, pueblas, lands, our economy, our culture and our political lives. El Plan carries out all levels of Chicano society - barrio, campo, ranchero, writer, teacher, worker, professional - in La Cauca. Nationalism as the key to the organization goes beyond all religious, political, class, economic factions or borders. Nationalism is a common mender that all La Raza members can agree on. Organizational goals 1. UNITY in the thinking of our people about barrios, pueblo, campo, land, poor, middle class, professional-all devotees of the liberation of La Raza. 2. ECONOMY: Economic control over our lives and our communities can only come by driveing the exploiter out of our communities, our puevlos and our lands, and by controlling and developing our own talents, sweat and resources. Cultural backgrounds and values that ignore materialism and embrace humanism will contribute to the act of buying cooperatives and distributing resources and production to maintain an economic base for the healthy growth and development of the Earth rightfully ours will fight for and protect. Land and real estate property will be purchased by the community for the welfare of people. Economic responsibility ties must be secured by Chicano's nationalism and defense units. 3. EDUCATION should be relative to our people, i.e. history, culture, bilingual education, contributions, etc. Public control over our schools, our teachers, our administrators, our counselors and our programs. 4. INSTITUTIONS serve our people by providing the service necessary for a full life and their wellbeing on the basis of restitution, not handouts or crumbs of beggars. Restitution for past economic slavery, political exploitation, ethnic and cultural psychological destruction and denial of civil and human rights. Institutions in our community that do not serve people have no place in the community. Institutions belong to the people. 5. Self-defense of the community should rely on the combined power of the people. Front line defense come from barrios, campos, puevlos and ranchitos. Their participation as defenders of their people will be given respect and dignity. They, in turn, offer their responsibility and their lives for their people. Those who place themselves in the front rows for their people do so out of love and carnalyzmo. Those institutions that are fattened by our brethren to provide employment and political pork barrels for gringo will only do so as acts of liberation and for La Causa. For the very young, there will no longer be acts of juvenile crime, but revolutionary acts. 6. Cultural values of our people strengthen our identity and moral backbone of the movement. Our culture unites and educates the La Rasa family to liberation with one heart and one mind. We must insure that our writers, poets, musicians and artists produce literature and art that is attractive to our people and refers to our revolutionary culture. Our cultural values of life, family and home will serve as a powerful weapon to defeat the greengo dollar value system and encourage the process of love and fraternity. 7. POLITICAL LIBERATION can come only through independent actions on our part, because the bizosium system is the same trot. Where we are the majority, we will control; where we are a minority, we will represent a pressure group; nationally, we will present one party: La Familia de La Raza! Act 1: Awareness and dissemination of El Plan Espiritual de Aztlán. Presented at every meeting, demonstration, courthouse, institution, administration, church, school, tree, building, car, and in every place of human existence. 2. September 16, at the birthplace of Mexican independence, the national output of all Chicano all colleges and schools that will be supported until a full review of the educational system: its politicians, administration, its curriculum and its staff to meet the needs of our community. 3. Self-defense against the occupation forces of oppressors in every school, every existing man, woman and child. 4. Nationalization of the community and organization of all Chicanos: El Plan Esperitual de Aztlan. 5. Economic program to expel the operator from our community and weld the combined resources of our people to control their own production through joint efforts. 6. Creation of an independent local, regional and national-political party. The nation is autonomous and free - culturally, socially, economically and politically - will make its own decisions about the use of our lands, the taxation of our goods, the disposal of our bodies for war. the definition of justice (reward and punishment), and the profits of our sweat. El Plan de Aztlan is a plan for liberation! Chicano Michael Bravo Why I don't call myself a Man of Color, nor Hispanic * We should seize the initiative by taking the lead in our revitalization. fostering a general understanding that we make up peoples alive - the churchill ward(1) Many people often ask me why I call myself a nationalist because it is such a reactional and oppressive ideology (perhaps it is more appropriate to use the term nation). (2) First of all, those who love the nation shouldn't necessarily be a bad thing now? Socalled progressives often say how much they love America, or the American people, but they need to oppose government. You know peace is patriotic, or dissent is patriotic, or dissent is patriotic and it's all good. Another argument is that nationalism leads to fascism! It should be obvious that this is false logic. Resistance in many countries in Europe during World War II was apparently made in defense of One Nation as well as anti-fascist. In that sense, nationalism is good. Those who think the U.S. shouldn't be in Irag see resistance as good, but it is Iragi nationalism that Iragis are anti-imperialists. The Germans come from a Christian country, as far as we know, all the genocidal killers (from Hitler to those who actually administer gas) were Christians to some degree. Do we automatically assume that Christianity leads to fascism? (OK some people do maybe not the best example.) Let's try Gandhi. Hes is certainly a hero of progressives (from Cesar Chavez to Martin Luther King Jr.). Gandhi was a nationalist! He tried to get rid of a foreign colonizer without trying to assimulate or integrate into colonial society. I've never heard arguments that he tried to prove that Indians were a superior race of people over everyone else. So what kind of nationalist am I? Nationalist Chicano. Its simple. I also see myself as a new indiegenist and Ive has always been for the working class. (3) And of course I also identify mostly as a person. In this way, I call myself a revolutionary nationalist. I also see Chicana/Chicano as a way of identifying a large collective of indigenous peoples who have been separated from traditional indigenous communities. You may be wondering what any of this should do with calling yourself Hispanic or Person of Color? Often on college campuses Chicanas and Chicanos either discuss their identity and labels, or ask everyone to guit discussing it because it divides. But if we don't define ourselves, will we leave it to colonial society to define us? On Hispanics, I just don't see myself as a descendant from Spain. I don't take many trips to Spain or have relatives there I have more living relatives born on reservations than in Europe (its zero by the way). Its not very hard. I see myself as an indigenous person with heritage on this continent from 11,000 to 50,000 years on this earth. I speak English, so that means Let's take Spanish (or Hispanic/Hispanic) arguments and place them over another grouping. Let's say African Americans: In the U.S., African Americans are recognized as oppressed by their enslavement within society. Indigenous people were enslaved, and Mexicans were subjected to a retreating easement (kinder, gentler slavery). Yet African Americans do not identify as slave masters (or even part slave master). They speak English and practice Christianity. Yet African Americans do not identify as British. In the process of enriching American society for free labor, whites mingled with blacks. And yet, they don't waste tons of energy proving their amount of English blood or developing schools of thought about their mulat-nes. As far as I know, African Americans are not celebrating the day their first slave ship arrived on their continent, or the first explorers to lead to the arrival of the first slave ship. So, instead of celebrating genocide, I choose to clearly place myself on the side of the survival of genocide. Does this mean that I hate Spaniards, Catholics, white people or any derivatives from such? No. Of course not, only crimes of genocide and colonization. (Yes, genetically, I probably have some European legacies.) If we look at the demographics, I could be genetically Spanish, Moorish, African, Jewish (I don't understand how religion is genetic, but it seems) or even Asian. But who is obsessed with genetics, but Nazis, or other kinds of racists, anyway? Which leads directly to the next problem. If I define myself as a person of color, Im allowing myself to be defined by my genetics. This, to me, makes me a supporter of the notion of race. As far as I understand, the concept of race is the basis of racism, and that I wish I had nothing to do with. But it exists because people still support the notion of race, and more people than we would like to admit still hold the notion of race and/or racial superiority. Aware of or unaware, people still seem to delay this notion. It will take a lot of work to eliminate this and we all need to engage in the elimination of racism. Does this mean that I don't see a common struggle around the harassment of people with Asian or African heritage? Obviously not! But it still doesn't make it necessary for me to identify myself primarily by skin color. It's much different from accepting the reality that people are trying to oppress me based on my skin color. For me, Chicana/Chicano means being part of the people of the nation. For me to call myself something else like Hispanics, Hispanics or Person of Color naughts my nationality. Calling yourself these terms overestimating me and my people into an ethnic subgroup of colonial people began to deliberately develop as a people in the 60's and was, and continues, a deliberate attempt to disrupt this identity. (4) Some may say what constitutes genocide (elimination by the people, not always physically but culturally as well). It will take a deeper study of the original significance of genocide and the history of Chican/Chicano from a period when we deliberately began to call ourselves that way. Looking at us as indigenous people, there is sheer genocide and I would like to do my part by preserving my identity as part of countering the Holocaust here. So why are people so upset that I choose not to call myself a person of color? Because it flies in the face of a civil rights point. The points of various civil rights movements were to gain equal access and a good subject of empire to calling for an end to the empire. He went from fighting for equal access and the development of the Indian proficiency class, to fighting for true home rule, hoping to eliminate the worst aspects of European and Indian culture. (5) Some Chicanas and Chicanos are upset because we don't trust each other enough with this type of leadership. Wed would rather play it safe and try to get a piece of pie. People would rather settle for a chance to get a good job than be in the control of our communities. With all the pressure to do so, get out of the barrio, and become a credit to our race, it's no surprise that many of us see that as the ultimate goal. We are more afraid of some of us oppressing us than what we have now. We have the right as a people, as a nationality, to decide our destiny collectively. His is one of the few rights for the right to live in the suburbs and completely westernize our children! With all of the above, many people will believe that this has nothing to do with improving the lives of peoples in the context of the US. People will argue that self-noticing is only a minor benefit. Personally, lve never chased anyone screaming, you damn Chicano, but I was persecuted as a wet, dirty Mexican, squeaky and fatter. (6) If it were really inconsequentent, would the U.S. government waste any time and energy ensuring that indigenous peoples? Now think about developing the term Hispanics, as came from the government. (7) Ask feminists, there is something important between descriptions superimposed or accepted by the group and how that group treats them. And it follows that there is a link between the label groups that take for themselves and what they are willing to accept, or demand from society. Hispanic (and Latin/o) and Person of Color implies a person whose needs will be subordinated in the interest well (in this case, the adoption of the colonial order). Nations or nations, on the other hand, are recognized to position the rights of self-determination. This becomes a human rights issue, as opposed to a civil rights issue. What does selfdetermination mean? It means the right to freely determine political status, to achieve economic, social and cultural development. This can range from full national independence, either alone or as part of some entirely new amalge (confederation, say, or some other kind of synthesis) of nations. Ward Churchill sites of the Indian Centre for Resources Law, History suggests that those who support and assert their self-government, their freedom from external domination, and their own economic, social and cultural development are more likely to end up gaining [or restoring] international recognition as nations entitled to self-determination, regardless of the formal rules that have been bespoined by colonization force. (8) His truth is the first step. It cracks the false reality placed in front of us. As a woman in an abusive relationship who guits believing a false image of herself presented by her abuser, abandoning the false images of ourselves we presented can move us out of our abusive relationships. Just because it's a good home doesn't mean we have to keep accepting our abuse. Once we start acting as a people, as a nation, we will meet resistance. Most unpleasant would be that of our own people, the second most confused would be from people of color who would call us divide, and even our white, liberal allies would be concerned about our separatism. Our existence as a people is at stake, and well needs to overcome this disbelief as part of our liberation. Weren't going to necessarily get our release, just supporting anyone who is formally educated either. (9) It must come from all of us. The language of liberation must be developed and practiced by all of us collectively. It can't just be the Hispanic middle class defining the community for the bigger world. Because unfortunately the interest of too many people is to keep their part looted, obtained through the exploitation of others. The Churchill ward sums it up in a way, essentially calling ourselves, we call our destiny. The choice is simple enough: we either internationalize once and for all the language or our oppression, accepting both our heritage and our future, the dominant society of self-serving inventions, or we can pursue the language of liberation (10) I think if we change tribes for ethnic groups it's good to be on the right track. Track.

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