Mexican Organizations, Associations and Resources

Before is a listing of websites that organizations work with the Mexican Community. Additional resources are available at www.atlarcg@gmail.com.

A LOOK AT ETHNIC COMMUNITIES IN THE ATLANTA REGION

MEXICANS

The Atlanta Global Snapshots were created to foster understanding among all people of the Atlanta Region. The Snapshots show the rich ethnic and cultural diversity that our region now enjoys. The residents of Atlanta's ethnic communities may have lived in the region for a long time or may have recently arrived. They may come from cultures and have customs significantly different from each other's, and from European American culture. Where they are concentrated in the region is that they make it their home and they share in and contribute to its success. The Snapshots introduce and portray selected communities in terms of their backgrounds, their customs and cultures, their roles in the regional economy, and specific local resources available throughout the region.

One of the great magnets drawing Mexicans to metropolitan Atlanta was the region's development boom during the 1980s and early 1990s. It is estimated that between 350,000 and 400,000 Mexicans have moved to the Atlanta area, making the city one of the largest concentrations of Mexican people outside of Mexico. The Atlanta region's Mexican population is approximately 10 percent of all Hispanics in the region. The Mexican community in Atlanta is diverse, reflecting the complex history of Mexico and its people. Mexican migration to the United States has followed a long tradition of Spanish and Mexican people settling in communities on the American frontier and extending to the present day. In the late 19th century, many Mexican Americans settled in the southern United States, primarily in Texas, Arkansas, and Oklahoma, in response to the promise of land ownership and labor opportunities. Mexican Americans continued to immigrate to the United States throughout the 20th century, driven by economic opportunities, political instability, and the desire for a better life.

Mexicans in the Atlanta Economy

The Mexican community in Atlanta is vibrant and diverse, with a strong presence in various industries. They have made significant contributions to the region's economy, culture, and community life. Mexican businesses in Atlanta have played a crucial role in the city's economic growth, providing goods and services that support local businesses and consumers. Mexican immigrants have brought their skills and knowledge, enabling them to start and operate successful businesses in a variety of sectors. In addition, they have contributed to the region's cultural richness, creating a diverse and dynamic community that celebrates the contributions of Mexican Americans.

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The election of Sam Zamarripa is a matter of national pride.

Sam Zamarripa is a Partner at Heritage Capital Advisors, which provides investment banking services with offices in Atlanta, New York, and Miami. Mr. Zamarripa is a graduate of Emory University and received his Master’s Degree in Public Administration.

Sam Zamarripa has taken a difficult path in his own education, leaving school at age fourteen to work full time and attend school at Syracuse University’s Maxwell School of Citizenship and Public Affairs. In 1975, Mr. Zamarripa earned his undergraduate degree in Modern Language and received his Master’s Degree in Public Administration.

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In addition to his work as a business executive, Mr. Zamarripa is involved in a number of volunteer and civic leadership roles. He serves as an advisory board member of The Atlanta Medical Center. Other board memberships include the Atlanta College of Art, the Alliance for Great Teachers, and Atlanta Public Television. The senator is also active with the Mexican-American Legal Defense and Education Fund and serves on the Board of Atlanta Technical College.

Zamarripa has been active in his home and his twin daughters have been active in the: People’s Neighborhood children’s program in the Inner Park community. In addition to reconstituting their own home, the Zamarripas are actively joining their neighbors in the revitalization of the historic neighborhood.

The election of Sam Zamarripa to the Georgia State Senate in 2002 gave tangible proof of the growing political strength of the Mexican-American population in Georgia.
The Mexican community plays a strong emphasis on family, not only for emotional support and companionship, but for business and professional contacts too. Sibling ties are纽带 are formed by extra families, and sons of physicians and waterways join to honor them through sport. When the game is over, they celebrate the culture by dining on traditional Mexican food.

Another strong value is the belief in education. Many Mexican-Americans, especially those from rural backgrounds, were not able to access a good education. As a result, it is important to them that their children take advantage of every educational opportunity. It is not uncommon for schools of medicine and law to have Mexican-American students, whose parents were migrant workers. Their children have a strong commitment to helping their parents and siblings once they have graduated and become established in their professions.

The most basic cultural treasure shared by Latinos in the United States is the family. The time children have with their siblings is often quite limited, because adults, whether in the home or in the community, are often busy working to provide for the family.

Linguistically, the term Latino has gender, following the Spanish rules (Latina in the feminine), while the term Hispanic is usually middle-class, and educated in the United States. The term Hispanic is typically used for people of Spanish-speaking origin, regardless of their nationality or ethnicity, while the term Latino is typically used for people of Latin American descent.

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The culture of Cinco de Mayo is deeply rooted in the history and traditions of Mexico. It is celebrated on May 5th and commemorates the Mexican victory over the French in the Battle of Puebla in 1862.

The celebration includes parades, festivals, food, music, and traditional Mexican attire. Many people also participate in the festival by dressing up as a traditional Mexican woman or man, and by eating traditional Mexican foods such as tacos, enchiladas, and pozole.

The Cinco de Mayo festival is not only a celebration of Mexican history, but also a way to honor the heritage and culture of the Mexican people. It is a time for family and friends to come together and celebrate the rich traditions of Mexican culture.
What are Mexican Customs and Culture?

The Mexican community places a strong emphasis on family, not only for emotional support and companionship, but for business and professional contacts too. Satisfy liaison and socialize are attended by extra families, and sons of physicians and lawyers will find their family helpful throughout their lives. When the game is over, they celebrate their culture by dining on traditional Mexican food.

One of the main traditions of life in family is to have family and friends visit each other during times of sadness and happiness. A normal part of conversation, open hand gestures may come across as insincere to other cultures. Mexicans tend to stand closer to each other during conversations than do Americans, and arm gestures are a normal part of conversation. Open hand gestures, however, may have unwanted connotations. Shaking hands is important. At the termination of any encounter with a group of Mexicans, one should shake every individual’s hand, both males and females. Pointing at a person (especially with a finger) is considered disrespectful.

Mexicans come from a region where sport is played all the time. When the game is over, they celebrate by entire families, and sons of physicians and waiters join to honor the Church. In times of crisis, “doing your own thing” is foreign to them. They generally view life with humor filled with family and friends. The concept of being alone or “doing your own thing” is foreign to them. They generally view life with humor and riosy and can always find a reason to have a party to enjoy traditional and popular music, with a lot of people, food and music.

At the dinner table, everyone may be talking at once, with some intensity and volume. Respect for the individual, especially the elderly, is valued, and older people are given the first name. These opinions are respected and provide guidance for the family. Among Mexicanos from indigenous cultures, an extended family is considered indispensable. Mexicans tend to stand closer to each other during conversations than do Americans, and arm gestures are a normal part of conversation. Open hand gestures, however, may have unwanted connotations. Shaking hands is important. At the termination of any encounter with a group of Mexicans, one should shake every individual’s hand, both males and females. Pointing at a person (especially with a finger) is considered disrespectful.

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The Mexican community places a strong emphasis on family, not only for emotional support and companionship, but for business and professional contacts too. Siblings, nieces, and nephews are treated by entire families, and sons of physicians and lawyers join to honor them throughout their life. When a car is sold, they celebrate their culture by dining on traditional Mexican food. Another strong value is the belief in education. Many Mexican-Americans, especially those from rural backgrounds, were not able to access a good education. As a result, it is important to them that their children take advantage of every educational opportunity. It is not uncommon for schools of medicine and law to have Mexican-American students, whose parents were migrant workers. Their children are a strong commitment to helping their parents and siblings once they have graduated and become established in their professions. The most basic cultural treasure shared by Latinos is the family (la familia). From the time children learn how to walk they are taught to listen to and respect family. Latinos’ natural support system is the primary social support, but Gwinnett by itself is a part of the region’s social support network. The most basic cultural treasure shared by Latinos is the family (la familia). From the time children learn how to walk they are taught to listen to and respect family. Latinos’ natural support system is the primary social support, but Gwinnett by itself is a part of the region’s social support network. The family is the primary social support and important decisions often include their advice. Most Mexican-Americans are very warm and consider hospitals very important in Mexico. In a hospital plaza, a couple celebrates their wedding and the family and friends. The concept of being alone or “doing your own thing” is foreign to them. They generally enjoy family and friends and can always find a reason to have a party to enjoy traditional and popular music, with a lot of people, food and music. The family is the primary social support and important decisions include their advice. Most Mexican-Americans are very warm and consider hospitals very important in Mexico. In a hospital plaza, a couple celebrates their wedding and the family and friends. The concept of being alone or “doing your own thing” is foreign to them. They generally enjoy family and friends and can always find a reason to have a party to enjoy traditional and popular music, with a lot of people, food and music. At the dinner table, everyone may be talking at once, with the same intensity and volume. Respect for the individual, especially the elderly, is valued, and older people are respected by the first name. Their opinions are respected and provide guidance for the family. Among Mexicans from indigenous and rural backgrounds, eye contact is considered disrespectful. Mexicans tend to stand closer to each other during conversations than most Americans. Punctuality is a normal part of conversation. Open hand gestures, however, may have unwanted connotations. Shaking hands is important. At the termination of any discussion with a group of Mexicans, one should shake every individual’s hand, both males and females. Pointing at an individual (especially with a finger) is considered disrespectful.

Cultural diversity is a strong commitment to helping their parents and siblings once they have graduated and become established in their professions. The most basic cultural treasure shared by Latinos is the family (la familia). From the time children learn how to walk they are taught to listen to and respect family. Latinos’ natural support system is the primary social support, but Gwinnett by itself is a part of the region’s social support network. The family is the primary social support and important decisions often include their advice. Most Mexican-Americans are very warm and consider hospitals very important in Mexico. In a hospital plaza, a couple celebrates their wedding and the family and friends. The concept of being alone or “doing your own thing” is foreign to them. They generally enjoy family and friends and can always find a reason to have a party to enjoy traditional and popular music, with a lot of people, food and music. At the dinner table, everyone may be talking at once, with the same intensity and volume. Respect for the individual, especially the elderly, is valued, and older people are respected by the first name. Their opinions are respected and provide guidance for the family. Among Mexicans from indigenous and rural backgrounds, eye contact is considered disrespectful. Mexicans tend to stand closer to each other during conversations than most Americans. Punctuality is a normal part of conversation. Open hand gestures, however, may have unwanted connotations. Shaking hands is important. At the termination of any discussion with a group of Mexicans, one should shake every individual’s hand, both males and females. Pointing at an individual (especially with a finger) is considered disrespectful.

HISPANIC OR LATINO?

The terms Hispanic or Latino, used by many to attempt to define these diverse populations under one category, continue to be a source of contention. Using “Hispanic” implies a connection to ancient Spain and its language, while “Latino” refers to the various nationalities (including the non-Spanish speaking ones) in Latin America. For example, Brazilians speak Portuguese and can be considered Hispanic but not Latinos. First used in the 1960’s, the term Latino was considered by some to indicate the focus on the non-Spanish-speaking race in Latin America. For example, Brazilian speakers, who are not descended from the ancient language, are included. The term “Latino” is a way also of honoring the culture and contributions of the people native to Latin America. Hispanics who have moved to New Mexico, Texas and Florida for generations (since the Spanish settlers) should also be included in the designation, because they too operate specific barriers. In Georgia, the majority of new residents are Latinos, who are entering from Latin America and are displacing the native population. There are various reasons Latinos prefer this term over Hispanic, but if given a choice, most would choose their country of origin, such as Puerto Rican, Mexican, Colombian, Brazilian etc.; or even emphasize their subsequent US origin with New Americans. It is said that those who prefer the term Hispanic are usually middle-class, and educated in the United States. Linguistically, the term Latin has been used, as having the Spanish roots. Latinos in the United States, while the term Hispanic follows the English rules. For some, including the term Latinos in the designation also means having ties to the Latin American culture and contributions of the native people native to Latin America. Hispanics who have moved to New Mexico, Texas and Florida for generations (since the Spanish settlers) should also be included in the designation, because they too operate specific barriers. In Georgia, the majority of new residents are Latinos, who immigrated from Latin America and are displacing the native population. There are various reasons Latinos prefer this term over Hispanic, but if given a choice, most would choose their country of origin, such as Puerto Rican, Mexican, Colombian, Brazilian etc.; or even emphasize their subsequent US origin with New Americans. It is said that those who prefer the term Hispanic are usually middle-class, and educated in the United States. Linguistically, the term Latin has been used, as having the Spanish roots. Latinos in the United States, while the term Hispanic follows the English rules. For some, including the term Latinos in the designation also means having ties to the Latin American culture and contributions of the native people native to Latin America. Hispanics who have moved to New Mexico, Texas and Florida for generations (since the Spanish settlers) should also be included in the designation, because they too operate specific barriers. In Georgia, the majority of new residents are Latinos, who immigrated from Latin America and are displacing the native population. There are various reasons Latinos prefer this term over Hispanic, but if given a choice, most would choose their country of origin, such as Puerto Rican, Mexican, Colombian, Brazilian etc.; or even emphasize their subsequent US origin with New Americans. It is said that those who prefer the term Hispanic are usually middle-class, and educated in the United States.
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The Mexican people have a rich history and complex cultural systems. In 1521, the last great Indian empire, that of the Aztecs, was conquered by the Spanish. Aztec accomplishments include not only the development of highly sophisticated civilizations. The native Indian heritage. For centuries before European explorers and conquerors ended Mexican-Americans.

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Mexican Organizations, Associations, and Resources

Before is a listing of selected organizations who work with the Mexican Community. Additional resources are available at www.atlantaogm.com.

Who are the Mexican-Americans?

The decades of the 1980s was marked by the phenomenal growth of Atlanta’s Mexican community. Since 1995, 150,000 Mexican-Americans have come to the Atlanta region in just the past 20 years. In 1970, just under 10,000 Hispanic residents lived in Atlanta; today, the number has increased to more than 200,000. The Mexican community now extends well into Gwinnett County.

Mexican-Americans have come to the Atlanta region from many places. Some have been here for a long time or may have recently arrived. They may come from cultures and have customs significantly different from each other, and from those of the general population of the region, that they may have a unique way of life and share in and contribute to its success. The Snapshots introduce and portray selected communities in their backgrounds, their customs and cultures, their roles in the regional economy, and specific local resources available throughout the region.

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