

Withdrawal/Redaction Sheet

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DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001. letter	To President Clinton from Ernesto Zedillo Ponce de Leon re: visit (5 pages)	11/14/1997	P1/b(1)
002. draft	Draft of letter to President Zedillo from President Clinton re: discussions (2 pages)	12/03/1997	P1/b(1)
003. report	Principals Committee Meeting on Mexico Discussion Paper (6 pages)	00/00/0000	P1/b(1)

COLLECTION:

Clinton Presidential Records
Domestic Policy Council
Irene Bueno
OA/Box Number: 17175

FOLDER TITLE:

Immigration: Immigration - Relations with Mexico

2017-1120-S

ry2201

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

P1 National Security Classified Information [(a)(1) of the PRA]
P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
P3 Release would violate a Federal statute [(a)(3) of the PRA]
P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
P5 Release would disclose confidential advice between the President and his advisors, or between such advisors [(a)(5) of the PRA]
P6 Release would constitute a clearly unwarranted invasion of personal privacy [(a)(6) of the PRA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C. 2201(3).

RR. Document will be reviewed upon request.

Freedom of Information Act - [5 U.S.C. 552(b)]

b(1) National security classified information [(b)(1) of the FOIA]
b(2) Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]
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b(7) Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
b(8) Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
b(9) Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

NATIONAL SECURITY COUNCIL

FAX COVER SHEET

**NATIONAL
SECURITY
COUNCIL**

17th & Penn, N.W.
Washington, D.C.
20504

Did you get a complete,
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please call:

(202) 456-9136

From: Karl Hofmann, Inter-American Affairs

To: Maria Echaveste, OPL, 66218

Julie Fernandes, DPC, 65581

Sky Gallegos, IGA, 62889

Date: Dec 3

No. of pages to follow: 7

Message:

Please look at the attached letter to POTUS from Zedillo, and our proposed response. The issues raised here touch on each of your offices, and we would welcome your comments. Please call me at 69136 or fax me at 69130. Thanks.

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JULIE,

THIS CAME TO ME
YESTERDAY FROM LARA
GUMMETT. I DON'T KNOW
QUITE WHAT TO MAKE OF IT
+ DOUBT IT'S PRESSING.
BUT, FYI...

Joe'

I think this
came from the
CoS office to
EK-fyi

MARGIL SANCHEZ, JR.
ATTORNEY AT LAW
P.O. BOX 297
200 SOUTH CLAY STREET
RIO GRANDE CITY, TEXAS 78582
TELEPHONE (956) 487-7575
FAX (956) 487-8491

FAX COVER PAGE

DATE: 2/28/98 FAX NO: 1 (202) 456 1121

SENT TO President Clinton

COMPANY NAME: President of the United States

SENT FROM: MARGIL SANCHEZ, JR., ATTORNEY AT LAW

SENT BY: Dario Omar Garza

TOTAL NO. OF PAGES 7 w/c M/CLIENT: _____

M/FILE NO. _____ RE: _____

MESSAGES:

<u>Urgent:</u>
<u>Very Important for people in</u>
<u>Rio Grande City, TEXAS</u>

PLEASE CONTACT OUR OFFICE IF YOU DON'T RECEIVE ALL OF THE PAGES.

Important: This message is intended only for the use of the individual or entity to which it is addressed and may contain information that is privileged, confidential and exempt from disclosure under applicable law. If the reader of this message is not the intended recipient, or the employee or agent responsible for delivering this message to the intended recipient, you are hereby notified that any dissemination, distribution or copying of this communication is strictly prohibited. If you receive the communication in error, please notify us immediately by telephone, and return the original message to us at the above address via the United States Postal Service. Thank You!

Dario Omar Garza
R.R. 05, Box 55
Rio Grande City, Texas 78582
Office Phone: 956/487-7576

Relocation of The Rio Grande City, Texas Border Patrol Station

I have been made aware that the Rio Grande City, Texas Border Patrol Station of the McAllen Sector will be relocating. The proposed site is in the extreme eastern sector of Starr County, adjacent to Alto Bonito, Texas.

The Rio Grande City Government has made every effort in an attempt to keep the Border Patrol Station within Rio Grande City. But because of our lack of resources, the City Government has not been able to satisfy the Border Patrol's logistical needs in order to prevent them from relocating.

It is because of this, that I have committed to donate a 15-acre tract of land in hopes of keeping the U.S. Border Patrol within the vicinity of Rio Grande City, Texas.

The following reasons will depict why it is so very important to maintain a **localized** Federal Law Enforcement Entity presence within our community:

- Rio Grande City is caught in a battle of poverty and economic growth.
- The **centralized** presence of the U.S. Border Patrol Station maintains a positive image, values and respect, to a county known for its drug and crime problems.
- Enhances the opportunities of attracting economic growth with the presence of a **centrally** located Federal Law Enforcement Agency.
- Logistically, the U.S. Border Patrol will be **centrally** located and would enhance its daily operations.
- The Patrol benefits economically from being **closer and centrally** located to three Ports of Entry consisting of: Rio Grande City, Roma, and Falcon Heights.
- The Patrol benefits **strategically**, from having an airport close to its station.
- The Patrol benefits **strategically**, from a Health Care Hospital that is **centrally** located.
- The Patrol will continue to maintain an excellent liaison with City, County, and State Agencies.

These are just a handful of reasons why it is important for the Border Patrol to reconsider from relocating outside of our community.

Enclose you will find the following information:

- Legal document of property transfer from Dario Omar Garza to the City of Rio Grande City, Texas for the proposed construction site of a new Border Patrol Station.
- Maps of Location Site

NOTE:

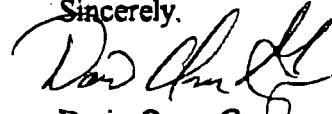
The map will depict the new proposed site consisting of 15 acres located on FM Road 755 and just 1 mile North of Rio Grande City.

The map will also depict the Border Patrol's new site located to the extreme eastern sector of Starr County or approximately 10 miles east of Rio Grande City, Texas.

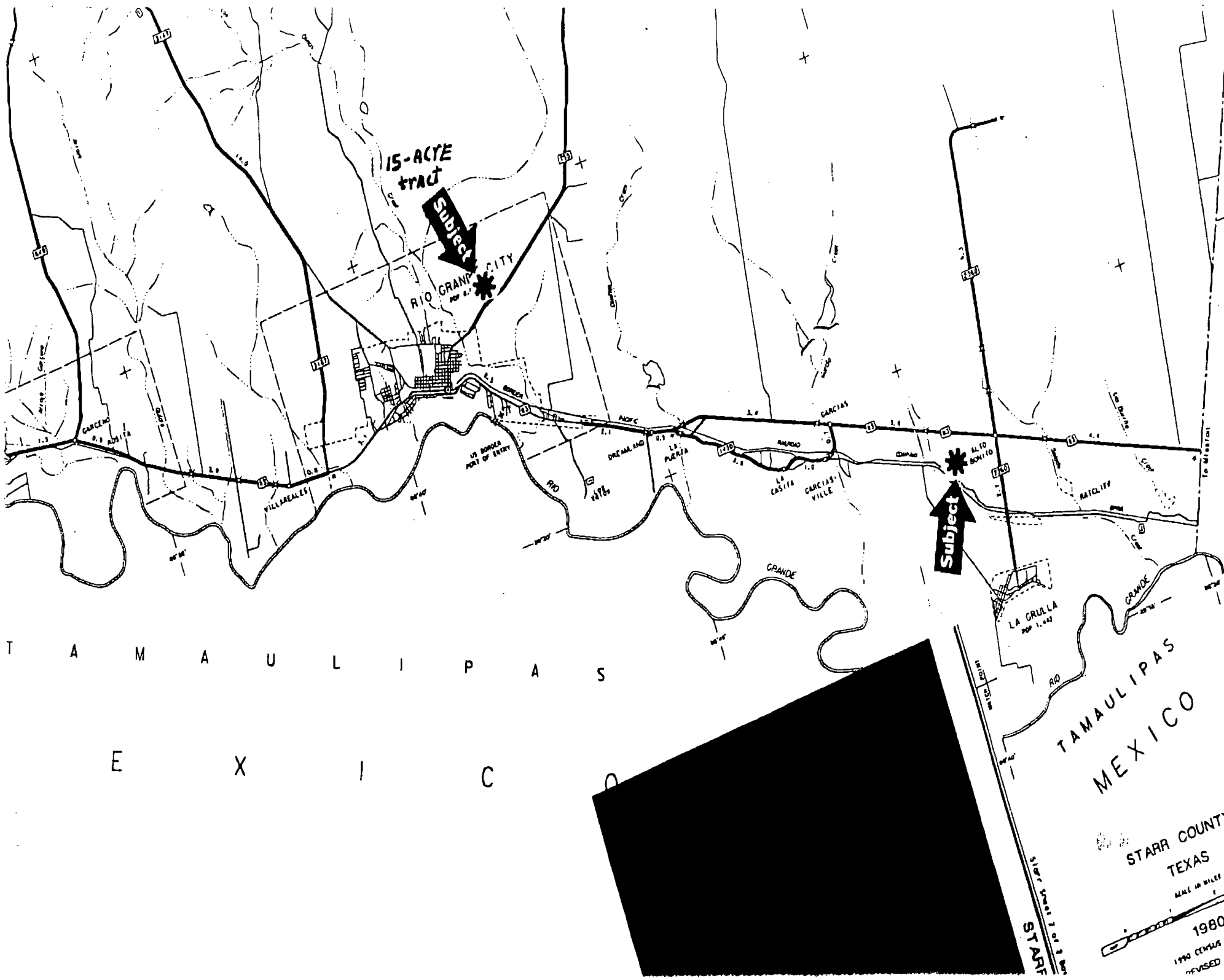
The Rio Grande City Station patrols approximately 80 to 90 miles of river in Starr County, from Falcon Lake in Western Starr County to near Sullivan City located just outside the Starr / Hidalgo County line. Rio Grande City is centrally located and serves as the best logistical site for Border Patrol Operations.

As a citizen of this community, I will always do whatever is necessary to enhance our community and provide a better place for our children.

Sincerely,



Dario Omar Garza



A 219.34 acre tract of land, more or less, situated in Starr County, Texas and being out of and forming a part or portion of Block No. 1 of Share No. 78, Porcion No. 81, Ancient Jurisdiction of Camargo, Mexico, now Starr County, Texas, recorded in Volume 315, Page 224, Deed Records, Starr County, Texas, and being more particularly described by metes and bounds as follows:

BEGINNING at a found 3/4 inch iron rod with flat cap at corner of fence, a point on the common boundary line between Porcion No. 81 and 82, Camargo Jurisdiction, the common East corner of Block Nos. 1 and 2 of Share No. 78 of Porcion No. 81, Camargo Jurisdiction, for Northeast corner hereof;

THENCE following fence and the common boundary line between Porcion Nos. 81 and 82, Camargo Jurisdiction, South 09 degrees 08 minutes 14 seconds West, 2332.4 feet to a found 1/2 inch iron rod at corner of fence, a point on the Northerly right-of-way of Farm to Market Road No. 755, for Southeast corner hereof;

THENCE following fence and the Northerly right-of-way of said Farm to Market Road No. 755, South 55 degrees 55 minutes 29 seconds West, 236.7 feet to a set 3/4 inch iron rod under fence, a point on the North boundary line of The Octavio W. Laurel 8.08 acre tract of land being recorded in Volume 333, Page 361, Deed Records, Starr County, Texas, for angle point in boundary line hereof;

THENCE North 80 degrees 45 minutes West, 1411.5 feet to a set 1 inch galvanized iron pipe, the Northwest corner of The Octavio W. Laurel 8.08 acre tract of land, for an inner corner hereof;

THENCE with the Westerly boundary of The Octavio W. Laurel 8.08 Acre tract and The Alfredo D. Laurel 8.08 Acre tract of land, South 09 degrees 08 minutes 14 seconds West, 484.0 feet to a set 1 inch galvanized iron pipe, the Southwest corner of The Alfredo D. Laurel 8.08 Acre tract of land being recorded in Volume 333, Page 359, Deed Records, Starr County, Texas, a point on the South boundary line of said Block No. 1 of Share No. 78, for a Southerly corner hereof;

THENCE North 80 degrees 53 minutes 41 seconds West, 1188.20 feet to a found 2 inch iron pipe at corner of fence, a point on the Easterly boundary of Share No. 37-A, the Southwest corner of Block No. 1 of Share No. 78, for Southwest corner hereof;

THENCE following fence and the common boundary line between Share Nos. 37-A and 14-C and Block No. 1 of Share No. 78, North 09 degrees 08 minutes 14 seconds East, 2976.5 feet to a found 2 inch iron pipe at corner of fence, the common West corner of Block No. 1 and 2 of said Share No. 78, a point on the Easterly boundary of Share No. 14-C, for Northwest corner hereof;

THENCE with the common boundary line between Block Nos. 1 and 2 of said Share No. 78, South 80 degrees 52 minutes East, 3472.2 feet to the PLACE OF BEGINNING and containing within these metes and bounds, 219.34 Acre of land, more or less.

STATE OF TEXAS *

COUNTY OF STARR *

I, Dario O. Garza, do hereby offer to donate to the City of Rio Grande City a 15 acre tract of land out of a 219.34 acre tract as shown in Exhibit A; said 15 acres to be accessed from and through the dedicated street named Country Estates Drive. This donation will be for the sole purpose of retaining the U.S. Border Patrol Station in the area of Rio Grande City, Texas.

This offer is effective for ninety (90) days from the date hereof; any request for extension must be submitted in writing to the owner.

Signed this the 6th day of February, 1998.



Dario O. Garza

R.R. 05, Box 533

Rio Grande City, Texas, 78582

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Immigration —
Americanized

May 25, 1998, Monday, Final Edition

SECTION: A SECTION; Pg. A01

LENGTH: 2677 words

HEADLINE: Immigrants Question Idea of Assimilation

SERIES: THE MYTH OF THE MELTING POT: AMERICA'S RACIAL AND ETHNIC DIVIDE; Pg. occ.

BYLINE: William Branigin, Washington Post Staff Writer

DATELINE: OMAHA

BODY:

Night is falling on South Omaha, and Maria Jacinto is patting tortillas for the evening meal in the kitchen of the small house she shares with her husband and five children. Like many others in her neighborhood, where most of the residents are Mexican immigrants, the Jacinto household mixes the old country with the new.

As Jacinto, who speaks only Spanish, stresses a need to maintain the family's Mexican heritage, her eldest son, a bilingual 11-year-old who wears a San Francisco 49ers jacket and has a paper route, comes in and joins his brothers and sisters in the living room to watch "The Simpsons."

Jacinto became a U.S. citizen last April, but she does not feel like an American. In fact, she seems resistant to the idea of assimilating into U.S. society.

"I think I'm still a Mexican," she says. "When my skin turns white and my hair turns blond, then I'll be an American."

In many ways, the experiences of the Jacinto family are typical of the gradual process of assimilation that has pulled generations of immigrants into the American mainstream. That process is nothing new to Omaha, which drew waves of Czech, German and Irish immigrants early this century.

But in the current immigration wave, something markedly different is happening here in the middle of the great American "melting pot."

Not only are the demographics of the United States changing in profound and unprecedented ways, but so too are the very notions of assimilation and the melting pot that have been articles of faith in the American self-image for generations.

E Pluribus Unum (From Many, One) remains the national motto, but there no longer seems to be a consensus about what that should mean.

There is a sense that, especially as immigrant populations reach a critical mass in many communities, it is no longer the melting pot that is transforming

The Washington Post, May 25, 1998

them, but they who are transforming American society.

American culture remains a powerful force -- for better or worse -- that influences people both here and around the world in countless ways. But several factors have combined in recent years to allow immigrants to resist, if they choose, the Americanization that had once been considered irresistible.

In fact, the very concept of assimilation is being called into question as never before. Some sociologists argue that the melting pot often means little more than "Anglo conformity" and that assimilation is not always a positive experience -- for either society or the immigrants themselves. And with today's emphasis on diversity and ethnicity, it has become easier than ever for immigrants to avoid the melting pot entirely. Even the metaphor itself is changing, having fallen out of fashion completely with many immigration advocacy and ethnic groups. They prefer such terms as the "salad bowl" and the "mosaic," metaphors that convey more of a sense of separateness in describing this nation of immigrants.

"It's difficult to adapt to the culture here," said Maria Jacinto, 32, who moved to the United States 10 years ago with her husband, Aristeo Jacinto, 36. "In the Hispanic tradition, the family comes first, not money. It's important for our children not to be influenced too much by the gueros," she said, using a term that means "blondies" but that she employs generally in reference to Americans. "I don't want my children to be influenced by immoral things."

Over the blare of the television in the next room, she asked, "Not all families here are like the Simpsons, are they?"

Among socially conservative families such as the Jacintos, who initially moved to California from their village in Mexico's Guanajuato state, then migrated here in 1988 to find jobs in the meatpacking industry, bad influences are a constant concern. They see their children assimilating, but often to the worst aspects of American culture.

Her concerns reflect some of the complexities and ambivalence that mark the assimilation process these days. Immigrants such as the Jacintos are here to stay but remain wary of their adoptive country. According to sociologists, they are right to be concerned.

"If assimilation is a learning process, it involves learning good things and bad things," said Ruben G. Rumbaut, a sociology professor at Michigan State University. "It doesn't always lead to something better."

At work, not only in Omaha but in immigrant communities across the country, is a process often referred to as "segmented" assimilation, in which immigrants follow different paths to incorporation in U.S. society. These range from the classic American ideal of blending into the vast middle class, to a "downward assimilation" into an adversarial underclass, to a buffered integration into "immigrant enclaves." Sometimes, members of the same family end up taking sharply divergent paths, especially children and their parents.

The ambivalence of assimilation can cut both ways. Many native-born Americans also seem to harbor mixed feelings about the process. As a nation, the United States increasingly promotes diversity, but there are underlying concerns that the more emphasis there is on the factors that set people apart, the more

The Washington Post, May 25, 1998

likely that society will end up divided.

With Hispanics, especially Mexicans, accounting for an increasing proportion of U.S. population growth, it is this group, more than any other, that is redefining the melting pot.

Hispanics now have overtaken blacks as the largest minority group in Nebraska and will become the biggest minority in the country within the next seven years, according to Census Bureau projections. The nation's 29 million Hispanics, the great majority of them from Mexico, have thus become the main focus for questions about how the United States today is assimilating immigrants, or how it is being transformed.

In many places, new Hispanic immigrants have tended to cluster in "niche" occupations, live in segregated neighborhoods and worship in separate churches. In this behavior they are much like previous groups of immigrants. But their heavy concentrations in certain parts of the country, their relatively close proximity to their native lands and their sheer numbers give this wave of immigrants an unprecedented potential to change the way the melting pot traditionally has worked.

Never before have so many immigrants come from a single country -- Mexico -- or from a single linguistic source -- Spanish-speaking Latin America. Since 1970, more than half of the estimated 20 million foreign-born people who have settled in the United States, legally and illegally, have been Spanish speakers.

Besides sheer numbers, several factors combine to make this influx unprecedented in the history of American immigration. This is the first time that such large numbers of people are immigrating from a contiguous country. And since most have flowed into relatively few states, congregating heavily in the American Southwest, Mexican Americans have the capacity to develop much greater cohesion than previous immigrant groups. Today Hispanics, mostly of Mexican origin, make up 31 percent of the population of California and 28 percent of the population of Texas.

In effect, that allows Mexican Americans to "perpetuate themselves as a separate community and even strengthen their sense of separateness if they chose to, or felt compelled to," said David M. Kennedy, a professor of American history at Stanford University.

To be sure, assimilation today often follows the same pattern that it has for generations. The children of immigrants, especially those who were born in the United States or come here at a young age, tend to learn English quickly and adopt American habits. Often they end up serving as translators for their parents. Schools exert an important assimilating influence, as does America's consumer society.

But there are important differences in the way immigrants adapt these days, and the influences on them can be double-edged. Gaps in income, education and poverty levels between new immigrants and the native-born are widening, and many of the newcomers are becoming stuck in dead-end jobs with little upward mobility.

Previous waves of immigrants also arrived unskilled and poorly educated. What has changed, however, is the nature of the U.S. economy, which increasingly

The Washington Post, May 25, 1998

requires education and skills to assure an upward path.

Although the children of these low-income, poorly educated immigrants may grow up fluent in English, acquire more education than their parents and assimilate in other ways, research shows that "they will lag well behind other students, particularly in college attendance," said Georges Vernez, director of the Center for Research on Immigration Policy at the RAND Corp.

"Today, for instance, native-born Hispanic youths are 30 percent less likely to go on to college after high school and three times less likely to graduate from college than non-Hispanic white students," he told a House hearing last month.

Nationally, Hispanic youths are the most likely to abandon the classroom. Their dropout rate of 29.4 percent is more than double the rate for black Americans and four times higher than the rate for non-Hispanic whites.

Yet the statistics also show that the dropout rate for second-generation Hispanic students is higher than that for first-generation youths, suggesting that assimilation does not always work as intended.

Sociologist Rumbaut said his research has shown that the most disciplined, hardest-working and respectful students "tend to be the most recently arrived." They are the ones "who have not been here long enough to be Americanized into bad habits, into a Beavis and Butt-head perspective of the world."

Since the children of immigrants tend to adapt much faster than their parents, the result is often tension and divisions within families. Immigrants who arrive as adults to escape poverty tend to view their lives here as an improvement over what they left behind, but their children often compare their circumstances to those of other Americans and find themselves lacking. Some gravitate toward a growing gang culture that offers them an identity and an outlet for their alienation, according to researchers.

In Omaha, police, teachers and social workers attribute rising youth gang activity in part to an influx of Hispanic families from California. Ironically, many left California precisely to escape a violent gang subculture there but ended up spreading the infection.

"A number of families who moved from L.A. brought children who were already involved with gangs," said the Rev. Damian Zuerlein, the parish priest of the nearby Roman Catholic church, Our Lady of Guadalupe, which caters to the community's growing Mexican population.

Omaha now has an estimated 1,800 "hard-core" gang members, police say. Two main competing Hispanic gangs are believed to have several hundred members each.

And, as it is across the nation, the high school dropout rate among Hispanics is a growing concern here. In the 1995-96 school year, the most recent for which statistics are available, 12 percent of Hispanic students dropped out of Omaha public secondary schools, double the rate for non-Hispanic whites. According to Mario Remijio, a teacher at South High School here, many Hispanic teenagers drop out to get jobs under pressure from their parents.

The Washington Post, May 25, 1998

In many cases, argues University of Nebraska sociologist Lourdes Gouveia, the problem is not a lack of assimilation to American culture, but too much of it.

"An attachment to one's home country, culture and language can be very positive" for immigrant children in U.S. schools, contends Gouveia. These attachments "help maintain a sense of identity and self-respect when the family drops in status," as often happens when foreigners immigrate. As a result, the Venezuelan-born Gouveia said, citing studies by Rumbaut and others, students who are the least "assimilated" often do better in school than other immigrants and sometimes top even the native born.

On the other hand, some critics contend, the United States should not be abandoning a concept -- the Melting Pot -- that has served the country well for generations, helping to maintain unity through two world wars. They worry that the traditional U.S. commitment to assimilation is breaking down from an incessant advance of "multiculturalism."

"On the whole, there is an American national identity that immigrants ought to be encouraged to assimilate into," said John J. Miller, author of a new book on the issue.

For all the concerns, the recent wave of immigration has brought some notable benefits to Omaha. The city is now home to about 20,000 Latinos, the vast majority of them concentrated in South Omaha. By all accounts, the influx has revived that part of the city. New businesses owned by Hispanics and other immigrants have sprouted up, lending an air of vibrancy to South Omaha's main street.

"Ten years ago, this area was dying," said the Rev. Zuerlein. "Stores were closing, and people were moving out."

The wave of immigration also has stirred new ethnic consciousness among longtime Latino residents, notably the assimilated descendants of Mexicans who came to Nebraska in the early part of this century to work on the railroad and harvest beets.

"When I was a kid, the Hispanics here all just about knew each other," said Virgil Armendariz, a Mexican American businessman who grew up in Omaha. "Now there are hundreds of families. . . . Until recently, we were pretty much invisible."

The influx has helped revive long-forgotten Mexican customs, he said, such as the special celebration of the quincean era, or 15th birthday. "People who were born here are starting to learn more about their culture," Armendariz said.

Next door to the Jacintos, Matt and Sharon Swanson are one of the few native-born families left in the neighborhood. They agree that the immigrant influx has "revitalized" the nearby main drag but say that gang activities, including drive-by shootings and occasional murders, have become a big problem.

"I see a lack of respect for other people's property," said Mickey Dalton, 50, a friend of the Swansons who lives nearby. The neighborhood is destined to turn even more Hispanic, with little prospect for assimilation, he said.

The Washington Post, May 25, 1998

"They're sticking to their own," Dalton said. "When the Czechs moved here, the big push was to learn English. You don't see that so much now. A lot of them don't want to learn English."

At the Guadalupe church recreation hall, several of the young Mexican immigrants who gather weekly say they want to learn the language but find it difficult because they came here in their teens or early twenties and immediately entered a Spanish-speaking milieu. Some say their biggest problems come from Mexican Americans, known as Chicanos, who mock their attempts to speak English.

"I want to join the U.S. Army or Air Force, but because of the language, I can't," said Jose Fernandez, a lean 22-year-old from Guadalajara who briefly attended high school here before dropping out.

"When I'm around Chicanos, I feel ashamed to speak English," said Margaro Ponce, 23, who came to Omaha two years ago to join relatives. "Instead of helping you, they make fun of you," he said in Spanish.

Guillermina Becerra, 22, arrived nearly seven years ago and spent three years at South High, where she took courses in English as a second language. But she made no American friends and never became fluent. "When I went to other classes, I never spoke with anyone," she said. "When I spoke English, I think some people were laughing."

Becerra has four brothers -- one of them a U.S. citizen -- and two sisters here but is not a legal resident herself. She first entered the country with her sister-in-law's green card. She plans to stay in the United States because of greater "opportunities" here and hopes eventually to legalize her status and become a citizen.

But even if she does, she says, "I think I will still feel like a Mexican."

GRAPHIC: Illustration, linda perlstein and laura stanton; Photo, william branigin for The Washington Post, America's Foreign-Born, Closer to Home 1920s Earlier this century, people came to the United States mostly from one continent -- Europe -- but they were by no means homogenous, ethnically or linguistically. In a time before people could easily phone, fly or fax home, it was not easy to retain ties to the motherland, and the need to assimilate into America was more compelling. Foreign-born Americans in 1920 by place of origin Europe 87% Canada 8% Asia 1% Latin America 4% Transplanted Europeans spoke at least 20 languages and came from as many countries. Germany 14% Italy 14% Russia 13% Great Britain 10% Poland 10% Ireland 9% Other 30% 1990s Now, half of the country's foreign-born are from Latin America, most of them from Mexico. With their home countries a flight away and many speaking the same language, keeping a firm hold on one's ethnicity -- and in turn, keeping from total "Americanization" -- is easier. Foreign-born Americans in 1996 by place of origin Canada 3% Asia 27% Europe 17% Latin America 50% More than half the transplanted Latin Americans come from Mexico. Most speak Spanish, with some Portugese, French and English. Mexico 55% El Salvador 6% Other Central America 8% Cuba 6% Dominican Republic 4% Jamaica 4% Other Caribbean 6% South America 11% Americans born in Asia come from several countries and speak several languages. Philippines 18% China 12% India 12% Vietnam 11% Korea 8% Other 39% SOURCE: Census Bureau Above, a mural behind

The Washington Post, May 25, 1998

Omaha's Our Lady of Guadalupe Church is marred by Hispanic gang graffiti. Maria and Aristeo Jacinto, left, moved with their five children to Omaha from California to escape such influences and find better jobs.

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