

The background features a stylized map of Utah in shades of blue and green. Overlaid on the right side of the map is a green silhouette of the Statue of Liberty. The title text is centered over the map.

Immigration in Context:

A Resource Guide for Utah

The University of Utah
Honors Think Tank
On Immigration

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FOREWORD

The Honors Think Tank met face-to-face for the first time on August 23, 2006. However, the process began in May of 2006 with the application and letters of recommendation. There were fourteen of us that first day, plus our two expert coaches. What began was a semester of information gathering with the goal of proposing and completing a project that would somehow make a meaningful contribution to the debate on immigration. We had a long list of guest speakers who generously donated their time, expertise, and impetus to help us understand the issues at stake and guide us in the direction of a project. We looked at studies, read articles, and prepared for our 11 day fact-finding trip to Mexico in December 2006 and January 2007 over the University's winter break.

The trip was designed to give us a perspective of immigration from the other side of the border. We spent several days in homes with Mexican families in Morelia, the capitol city of Michoacán. We traveled to a more rural community in San Juan Nuevo, spending several nights at an Ecotourism resort, living without electricity, before finishing the trip in Mexico City. We spoke with Mexicans from a variety of socioeconomic backgrounds, and viewed first hand the steps the Mexican government is taking to try to stem the tide of emigrants.

Upon returning to the United States, in the Phoenix airport in fact, we began the process of discussing project options and narrowing them down. We recognized that we would be able to encompass our five main project ideas within a "resource guide." Together we embarked on making what would be a tool that would change the way legislators think about immigration, the way educators teach it in classes, and the way the community at large views it. Additional research was necessary, so teams were formed and the folder on the class website was filled to bursting. A hundred plus pages later, we have a dynamic and detailed contribution to the immigration debate, complimented with personal stories from individuals affected by immigration who added human depth to our project.

First thanks must go to Kenneth Jameson and Colleen Casto who, as tireless coaches and mentors, offered advice when needed, admonishments when they had to, and perhaps most difficult of all, sat back and let us make our own plans and mistakes.

Second thanks belong to the Honors Program, especially to Dr. Martha Bradley, Nancy Brown, Gretchen Wilson, and Mary Watkins, for funding our Mexico trip and this manual. Raul Lopez-Vargas was an integral part of the Mexico trip planning process, and a great deal of the credit for our dynamic and valuable experience is due to him. We offer a grateful acknowledgment to those who took the time out of their busy lives and schedules to read our guide in its initial stages and offer advice and critiques, including Dee Rowland, Spencer Siady, Boyer Jarvis, Mark Alvarez, and Luz Robles. We would also like to thank Lula Fernandez from the travel agency in Mexico for opening our eyes to all of Mexico City's treasures, and Amelia Ocaña for serving as our guide to the 3-for-1 community projects in Michoacán. Thanks to everyone who aided in the printing and formatting process, and a final thanks to everyone else who helped us. We have greatly appreciated the support we have received from the University and the community at large. We have done our best to create a product that will have a positive impact on the on-going immigration debate.



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INTRODUCTION

Our country is an immigrant nation. The stories of those individuals who came to this land from every far-flung corner of the world, from Mexico to China, Japan to Germany, are the stories of us. The true history of the United States of America is the story of the immigrant. The history of immigration is not simply a chapter in history books, it is ingrained in the life of every man, woman, child, or family that made the journey to our shores.

“You can go to live in France, but you cannot become a Frenchman; you can live in Germany, but you cannot become a German, or a Turk, or a Greek, or whatever. But anyone, from any corner of the world, can come to live in America and become an American.”
-President Reagan

These travelers would cross land and sea by ship, plane, car, or foot. They would sacrifice their world and everything familiar and comfortable they had, for a new and strange one, all for just one shot at the famous American dream. That chance was a dot on the horizon of the imagination where the promise of the new world blotted out the suffering of the old, lifted burdens off backs, put food in mouths and rescued them from poverty, famine, pestilence, and war. They were pulled by want and hope and bore the anxious passage of an eternity spent crossing a dark and mute ocean or a pitiless desert. They fixed their eyes unblinkingly on the horizon, awaiting that first glimpse of their promised land.

Of course, Americans Indians of this land left their indelible mark on our nation’s history. The truth is that their story is interwoven in the tapestry brought on by generation after generation of newcomers and immigrants. In fact, their ancestors came to this new land as explorers. Like the elements that sculpted the land itself, the character of this land has been molded by each successive wave of humanity that breathes life and vitality into this country. Yet a strange and curious thing followed these waves of the hopeful and the hopeless alike: resentment, misunderstanding, and often times, persecution.

Contempt and all-out fear grew from this seed of hate. This contempt flourished wherever those who had come before felt entitled to a bigger piece of the dream than those who had come after and those yet to come. Threatened by the newcomer, groups entrenched themselves in positions of power and legitimized the oppression and discrimination of the new immigrant. In doing so, they severed themselves from their own immigrant history, doing irreparable damage to the social fabric of not just their, but our collective history and future.

The undertaking of this resource guide is not only meant to reconcile the reality of our nation’s history as that of the immigrant, the pilgrim, the pioneer, and the visionary, but to also come to terms with where that history has brought us today. In this effort, the guide will first lay down a historical foundation, examining the ways in which immigrant groups have struggled with integration into the ever-dynamic American society. While this historical background will sketch out the general landmarks of immigration law and events on a grand scale, it will also focus in on a few critical chapters of our history: the Chinese Exclusion Act of 1882, the Bracero Program, the 1954 Operation Wetback, and the North American Free Trade Agreement of 1992.

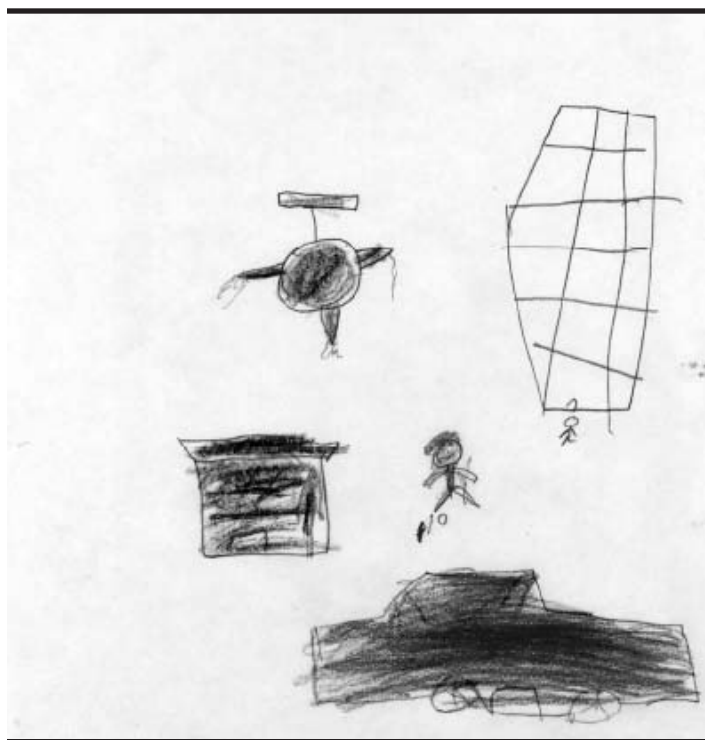
“When talking about immigration reform the very first point I always make is that our country is great because of immigration, not in spite of it.”
-Sam Graves

To better explore how dominant groups in society have dealt with immigrants, we will examine the history of immigration legislation. The chapter exhausts the different trends in immigration legislation, here in Utah and on the federal level. Meanwhile details on the measures other states have taken can be found in the Appendix.

The next chapter delves into a major point of controversy that surrounds the debate concerning undocumented immigration: the economic impact. This section compares and contrasts the arguments on both sides of the debate. It is our hope that this

chapter will allow the reader to impartially evaluate the arguments on their own using the information from both sides of the issue. The conflicting arguments presented in chapter two should be enough to convince anyone that immigration is a controversial and divisive issue. Consequently, we must ask: how does society form its opinion of the issue? In chapter three the complex relationship between the media and immigration is examined. This chapter shows how easily public opinion on the issue can change and how simple it is for bias to influence portrayals of immigrants, be it in articles, polls, or even editorial cartoons. This chapter draws a crucial connection between not just media methods, but also between media coverage and the way that these issues are treated in public discourse.

The second half of the resource guide aims to provide practical resources concerning the immigration issue. Chapter four will guide the reader through the difficult legal process required for an immigrant, both documented and undocumented, to attain residency. Chapter five provides a list of terms



associated with immigration rhetoric, including controversial racial labels. This chapter traces the origins and uses of these politically incorrect slurs. Chapter six provides discussion scenarios for educators wishing to engage students on the issue. Finally, the appendices provide resources for immigrants and those who may find themselves aiding the immigrant

community. This list provides information about groups that can help.

Ultimately, the scope of this project may be large, but not unrealistic. We who have worked on this project have come to realize the depth and complexity of the issue. Although we are not experts, we are students of the University of Utah, and this is an issue that we have studied extensively and care passionately about.

That being said, we dove into a rigorous year of studying the many facets of the issue, and have had the chance to work with various professionals, including attorneys, documentary filmmakers, the leader of the Utah Minuteman Project, and Congressman Chris Cannon. Our research has been extensive in the classroom and in the field, where we had the opportunity to visit rural communities in Mexico and see how immigration affected life there as well. From this experience, we gained valuable insight into the way the issue looks from another perspective, and we even learned about how Mexico is trying to solve the immigration problem.

From that research, a unique supplement was added to the end of the economic impact section that explores the Mexican 3-for-1 program. This program uses remittances to build up community infrastructures so that Mexican citizens are less likely to emigrate to the States.

From our experience talking with community leaders and seeing firsthand how immigration affects those in Mexico we hope to convey the humanity of immigrants and immigration. We would remind the reader that this affects real people, and thus we have interspersed throughout the book personal stories, accounts of immigration, and children's drawings depicting what they imagine life in America is like.

Finally, we hope it will be understood that our intentions and our credentials to write this guide are based in our dynamic studies and interaction with community leaders on both sides of the border. We hope to impart to you, the reader, that because this is an issue affecting communities, families, and individuals, it is critical that we, as a society, are informed and educated on the issue. We must focus our efforts on a compromise. Perhaps then divisions between so many communities might be eliminated and the walls dividing the human community torn down.

HISTORY AND NATIONAL LEGISLATION

The history of immigration is a starting point. It is where the foundation will be laid to appreciate the context of today's immigrant in relation to the heritage of those who peopled this land, of those who made a nation and society in the new world, and most importantly, of those who made this place a home. To achieve an understanding of this history, we have broken down this section in a way that will give the reader a

The first 99 years of United States history was a period of unrestricted entry for immigrants, reflecting George Washington's proclamation that the "bosom of America is open to receive not only the opulent and respectable stranger, but the repressed and persecuted of all nations and religions, whom we shall welcome to a participation of all our rights and privilege." Levine, Hill, & Warren (1985), p. 13

general framework of the immigrant history, focusing in on specific episodes of historical significance that provide good examples of the roadblocks immigrants have faced on their path to the American Dream. We begin by situating the story of the immigrant from colonial times to today. Accompanying this is a timeline of major historical moments, and we conclude the section by highlighting a few

critical chapters in our history including the Chinese Exclusion Act of 1882, to the Bracero Program, the mass deportations of Operation Wetback in 1954, and the affects of the North American Free Trade Agreement in 1992.

"Remember, remember always that all of us, and you and I especially, are descended from immigrants and revolutionists."
Franklin D. Roosevelt

HISTORY OF IMMIGRATION AND THE UNITED STATES

Immigration began some 13,000 years ago, when a handful of intrepid pioneers crossed the Bering Strait and settled into North, and later, South America. ³ By the time the first European colonizers arrived to the Americas the native population numbered between 60 and 110 million inhabitants. ⁴

In 1492, Christopher Columbus landed on the island of Hispaniola, known today as Haiti and the Dominican Republic, and officially began the influx of European immigration to the Americas. The indigenous people already present on the island quickly became laborers in the Spaniard's attempt to mine gold. Reports of wealth traveled back to

Spain, and soon additional expeditions were launched from several other countries eager to explore west of the Caribbean.

In the early 1500s, Spanish conquistadores conquered the Aztec empire in Mexico and the Incan empire in South America, where they found that inequality in weaponry, tribal differences, and disease gave the Europeans the military advantage. Following their example, the Dutch, English, French, and Portuguese all conquered regions of the Americas. When all was said and done, the Spanish colonial land stretched from Argentina and Chile to the southwest region of the

The first population census in United States history, taken in 1790, recorded 3.25 million citizens, all of whom "were either immigrants themselves or descendants of relatively recent immigrants" (since Native Americans were not included)¹

United States. The English captured the east coast of the United States and parts of Canada, and the French, the middle region of the United States.

The Spanish were soon firmly entrenched in their territory in the southern United States. Priests often accompanied the conquerors on their forays, to teach the indigenous to "embrace the Catholic faith and be trained in good morals."⁵ Missions were built with farms and schools to

assimilate the indigenous people to Spanish and Catholic practices and many of their teachings continue to this day. In contrast, the English operated under the

“Immigration has exerted an enormous influence on the development of the United States. From the colonial period to about 1800, immigrants came primarily from Northern and Western Europe, especially England, France, Germany, Scotland, Ireland, and Africa. The wave of migration that extended from 1880 to 1920 was much larger in scope and originated largely in Eastern and Southern Europe. By 1910, the foreign born population of 13.5 million was 14.7 % of the U.S. Population. Immigration was virtually unregulated until the passage of quotas in 1921” (Perlich (2004), p. 167.)

ideology of “conquer, occupy, and possess.”⁶ Rather than colonize land using a military backed assimilation program, English companies sent families to inhabit the Americas. These families had little interaction with the indigenous peoples that they displaced.

Colonization, to the surprise of no one except perhaps the natives themselves, had adverse effects on the indigenous population. ***By the late 1500s, only two million of its natives were left in the Americas from the 60-110 million inhabitants present when Columbus arrived.***⁷

Slavery and other abuses were rampant in the Americas and natives were dying by the thousands. There were few voices that cried out against the massive numbers of the dead. Fray

Bartolomé de las Casas, a Franciscan missionary, was a strong advocate against Indian enslavement. Eventually, his efforts resulted in the passage in the Spanish “New Laws” of 1542, which recognized Indians as “free and equal subjects of the Spanish crown.” Ultimately, however, the laws failed to curb treatment and exploitation of the indigenous population. The practices of exploitation had become so intense and so accepted that Spanish conquerors, including the governor of Cuba, ordered massacres of the indigenous population on more than one occasion.⁸ They were not alone. In North America, 300-700 women and children in a Pequot village were killed or burned at the stake in an English attack.⁹ These attacks and the revenge killings carried out by the victimized indigenous nations would serve as an indication of future patterns, and a particularly bloody baptism for our continent, the seeds of which were just beginning to be planted.

The French and Indian War prevented other countries from challenging English rule in their section of North America. The English set up colonies and governments that reported back to England, and as is often the case, abuse began. The English government’s regulations on trade and taxes prompted an insurgency that eventually ended British rule in North America, and the immigrants present in English North America banded together to create a new government. In 1790, the new government declared a citizen must be white, free, male,

have resided in the United States for two years, and spent at least one year in one state continuously.

During the 1800s, immigrants began arriving from countries that had traditionally not been sources of immigration. These new groups, including the Irish and the Chinese, faced hostility when they arrived and began working in the United States. The Irish arrived in large numbers during the early 1800s, often because of economic reasons. Many were poor and unskilled. They were generally forced to live in the

“The American people are not anti-immigrant. We are concerned about the lack of coherence in our immigration policy and enforcement.”
Chris Cannon

slums of America’s bigger cities and primarily labored in factories or on farms. They eventually gained power, mainly because they quickly organized into political parties and began pushing for better conditions in factories and in other work places.¹⁰ Chinese immigrants, and the immigrants that followed from other Asian countries, came in response to the California Gold Rush. They eventually labored in other areas including mining and railroad building.¹¹ However, they were later excluded from migrating to the United States by the Chinese Exclusion Act that was signed in 1882, and was not repealed until 1943.

As immigrants continued to flow into the United States from many outlets, the country itself did not remain stationary. The new Americans pushed past the

border boundaries originally dictated by the British.

Operating under the belief of Manifest Destiny, the United States expanded westward, seizing lands from indigenous groups and eventually acquired land belonging to Mexico. Manifest Destiny was coined as a term in 1845 by John O'Sullivan and stated that those outside of the European race were inferior and that the United States had a duty to spread democracy and morals to other nations. ¹²

On the other side of the ever-fluctuating border, Mexico declared independence from Spain in 1810, but the Mexican Revolutionary War that lasted until 1821 left Mexico a struggling new state. It was low on resources, economically unstable, and that instability was matched in its government. Texas declared independence from Mexico in 1840, and the United States responded by annexing Texas in 1845. Because both Mexico and the U.S. were focused on gaining (or, in Mexico's case retaining), Texas, the Mexican-American War was declared in 1846. On September 14, 1847 the Mexican capital was occupied by the North American army.

Texas, Arizona, California, Nevada, New Mexico, Utah, and half of Colorado became part of the United States for \$15 million. The Treaty of Guadalupe Hidalgo was signed on February 2, 1848 and later ratified on May 21, 1848. The treaty, among other things, gave the nearly 80,000 Mexicans living in the new U.S. territory U.S. citizenship, which granted them the ability to worship freely, hold property, and to exercise their civil

and political rights. Mexicans living in the new U.S. territory had a year to decide whether to stay and gain citizenship or move south past the new Mexican border and retain the citizenship of their birth. In response, racism in America increased during the 1830s and 1840s, and the treaty was violated resulting in many Mexican-Americans losing their constitutional rights.

Immigrant labor was welcomed in the United States, as long as things were going well economically. During the late 1920s and early 1930s, immigrant labor fell out of favor as the United States suffered economically. European Americans resented that money, such as unemployment benefits, was being spent on immigrants and their children.

Between 1931 and 1934, 300,000 to 500,000 Mexicans and Mexican-Americans were sent back to Mexico. ¹³ Anti-immigrant sentiment was high, as evidenced by federal and local government actions. The Secretary of Labor, William Doak, received money from Congress and raided private and public places in search of "illegal aliens", sending both legal and "illegal" immigrants home.

Anti-immigrant sentiment continued to build and in 1943, two hundred navy men attacked random bystanders who appeared to be Mexican to them due to the 'zoot suits' they were wearing. The police arrested few perpetrators of the violence, instead spending their time arresting many of the victims.

As the pendulum swung the other way and the United States found itself in times of economic prosperity, it began recruiting temporary immigrants to serve as

laborers. In the early 1940s, the United States and Mexico agreed on the Bracero program, which brought Mexican laborers to the United States to help with agriculture and railroad construction. It lasted on and off for 21 years, and is covered in depth later in the chapter. Additionally, following World War II, immigrants from Europe began coming to the United States in higher numbers.

Since 2000, over 700,000 immigrants legally come to the United States each year. ¹⁴

The Department of Homeland Security estimated that over 400,000 unauthorized immigrants come to this country annually. ¹⁵ In the year 2005, they apprehended more than 1,291,000 foreign nationals and removed 208,521 nationals from the United States. ¹⁶

"U.S. immigrants are making the transition to speaking English much more quickly than did past immigrants. Historically, this transition took three generations, with adult immigrants who often did not learn English, children who were bilingual in English and their parents' language, and a third generation that spoke English almost exclusively. Today, however, more first- and second-generation Americans are becoming fluent in English. In a study that followed more than 5,200 second-generation immigrant children in Miami and San Diego School Systems, Rumbaut and Princeton University professor of sociology Alejandro Portes found that 99 percent spoke fluent English and less than one-third maintained fluency in their parents tongue." ²

A TIMELINE

Since the very first days of the United States of America, the rule of law has always dealt with issues of immigration into the country. The following is a brief timeline of the treatment of immigration in law throughout the history of the U.S.

1788

In accordance with the U.S. Constitution, only native-born citizens of the U.S. can become president.¹⁷

1790

The naturalization process can begin after two years of residency.

1795

Congress raises the residency requirement for naturalization from two years to five years, and requires potential citizens to declare their intent to obtain citizenship three years before naturalization.

1798

Residency requirement increases to fourteen years. Alien Act – The President can arrest or deport any individual he deems dangerous to the U.S. For the first time, ship captains have to report the arrival of any “illegal aliens” as well. This act is repealed later in 1801.

1802

The residence period for naturalization is reduced from fourteen years to five years. Naturalization requirements include good moral character and allegiance to the Constitution.

1819

Steerage Act – Ship captains must report all passenger lists and manifests to Customs officers, which in turn are reviewed by Congress. The numbers of passengers a ship may carry is also restricted.

1870

Naturalization laws are extended to include those of African birth or descent.

1875

Congress prohibits entry to undesirable immigrants, including criminals and prostitutes. All immigrants are examined upon entrance at ports. Additionally, an “oriental” person cannot be brought to the U.S. without his or her expressed consent. This is a response to the many people of Asian descent who had been brought to the U.S. for agricultural labor either without his or her consent, or under coercion.

1882

Chinese Exclusion Act – Immigration of Chinese laborers to the U.S. is suspended for ten years. Current Chinese residents of the U.S. can be deported at any time, and no one of Chinese origin or descent can undergo naturalization. Chinese students, teachers, or merchants are still allowed to enter the U.S. legally. It was repealed in 1943. People considered to be lunatics, convicts, or those who might become public charges of the state cannot enter the U.S.

1887

Only American citizens or those who have lawfully declared their intentions to become citizens can own real estate.

1892

Ellis Island and other immigration stations are set up around the country. Such places include Boston, Philadelphia, San Francisco, and along the Canadian and Mexican borders. These stations have the power to delay or refuse entry of any passenger to the United States.

1903

Anarchists and people who advocate for the defeat of law by force or violence are not allowed to enter the U.S.

1906

Knowledge of the English language is now a requirement for naturalization.

1907

People with physical and mental defects, tuberculosis, prostitutes, women coming for immoral purposes, and children without at least one parent cannot enter the U.S.

1917

Illiterate people are prohibited from entering the U.S. All people of Asian descent are banned from entering the U.S.

1921

A quota that allows for approximately 350,000 immigrants to enter the U.S. each year is introduced. Actors, artists, lecturers, singers, nurses, ministers, professors, people belonging to any recognized learned profession, and people employed as domestic servants are excluded from the quota.

1924

National Origins Immigration Act – The idea of implementing a quota of people who can enter the U.S. becomes permanent. There are lighter quotas for people who come from the Western Hemisphere. Preference is given to unmarried children under the age of 21, spouses of U.S. citizens, and immigrants over the age of 21 who are skilled in agriculture. The National Border Patrol is established.

1929

Immigrants convicted of carrying a weapon or a bomb, or of violating the prohibition law can be deported. The re-entry of a previously deported alien becomes a punishable felony. Later anyone caught violating the U.S. law could be deported.

1939

Congress rejects a refugee bill that would allow 20,000 people from Nazi Germany to enter the U.S.

1940

Alien Registration Act mandates that all immigrants over the age of 14 must register and be fingerprinted upon entrance to the U.S.

1941

During a time of national emergency or war, the President can prohibit the entry or exit of anyone from the country.

1943

The Bracero Program begins, providing for the importation of temporary agricultural workers from North,

1946

War Brides Act – Foreigners who married or became fiancées of a member of the U.S. Armed forces during war can enter the country without a visa.

Chinese wives of American citizens are not counted in the quota of Chinese immigrants allowed to enter the country, and they too can enter without a visa.

1948

Displaced Persons Act – 205,000 displaced persons from Germany, Austria, and Italy can legally enter the U.S. In 1950, this number increased to 400,000, and included war orphans or German expellees. The latter was in response to the mandated migration forced on citizens of German descent by many countries following World War II.

An individual undergoing deportation can stay if the person displayed good moral character for the previous five years or if their deportation would have serious consequences for the U.S. economy.

1950

Internal Security Act - Any current or past member of the Communist Party can be denied entry to the U.S. This act was repealed in 1990.

1952

Immigration and Nationality Act – all races and sexes are now equally eligible for naturalization. A central index of all immigrants is established and is accessible by security and enforcement agencies.

Immigrants with a skill needed in the U.S. are not counted in the quotas.

1957

Refugee-Escapée Act – Orphans under 14 can be adopted and will not count in the quota system.

1960

Fair Share Refugee Act – Up to 500 refugee-escapees can enter the U.S. per year and receive immediate permanent resident status.

1965

National origin, race, or ancestry is no longer a basis for acceptance into the U.S. A quota remains, however, for the number of people who can enter the U.S. Western Hemisphere immigration has a quota (120,000) for the first time.

Immigrant visas are now given on a first come, first served basis. Preference is given to relatives or spouses of U.S. citizens and those with skills or training that are needed in the U.S.

1966

Cuban refugees can become permanent residents upon entrance into the U.S.

1968

Non-citizens who have performed honorable services in the U.S. Armed Forces during times of war or military hostilities are granted automatic permanent residency.

1972

Any immigrant entering the U.S. legally will now receive a social security number.

1975

The government pledges to help resettle refugees from Cambodia, Laos, and Vietnam. In 1977, they are given permanent residence status.

The U.S. Border Patrol is increased.

1978

A quota of 290,000 is created for the total number of people who can enter the U.S. per year.

Immigrants who persecute others based on race, religion, national origin, or political opinion can be deported.

1980

Refugee Act – creates the Federal Refugee Resettlement Program to help refugees settle and become self-sufficient once they enter the U.S. It allows for 270,000 refugees to enter the U.S per year.

1982

Plyler v. Doe – The Supreme Court mandates that undocumented children receive the benefits of public education.

1986

Immigration Reform and Control Act – all immigrants who entered the country illegally before 1982 can automatically start the naturalization process and work toward U.S. citizenship.

Sanctions are enacted against employers who knowingly hire people lacking proper authorization to work in the U.S.

The U.S. Border Patrol is further increased.

1992

NAFTA is created as the world's largest free trade system between the United States, Mexico, and Canada.¹⁸ In order to eliminate barriers in trading, most tariffs are eliminated, allowing equal trading to occur.¹⁹

1994

Cuban refugees must make it to U.S. soil in order to be considered a refugee.

1996

Illegal Immigration Reform and Immigrant Responsibility Act (IIRIRA) – 5,000 new agents are added to protect the U.S./Mexico border. A 14 mile triple fence is built east of San Diego. In order to investigate and prosecute human smugglers and people who overstay their visas, 300 additional personnel are to be hired over the next three years. People residing in the country unlawfully also face longer waiting periods to file for residency as a sanction.

1997

The denial of public services such as law enforcement, social services, health care, and education to an undocumented immigrant is declared unconstitutional.

2001

Immigrants must be given their Due Process rights before deportation. It is determined that the Due Process Clause applies to both citizens and non-citizens.

2002

Homeland Security Act – the primary purpose of this Act is to prevent and act in response to terrorist attacks made towards the United States. The Department’s primary responsibilities correspond to five major functions of the Department: information analysis and infrastructure protection; chemical, biological, radiological, nuclear, and related countermeasures; border and transportation security; emergency preparedness and response; and coordination with other parts of the federal government, state and local governments, and the private sector. ²⁰ HB 144, Utah – Undocumented students are exempt from paying nonresident tuition if the student has attended a high school in the state of Utah for three years or more, graduated from a Utah high school, or received the equivalent of a high school diploma in the state of Utah. In 2005, 2006, and 2007, representatives in the Utah State legislature attempted to repeal this law, and failed.

2005

HR 4437, or the Border Protection, Antiterrorism, and Illegal Immigration Control Act of 2005 – enforces the US-Mexico border with a wall along the border and creates stricter punishments for employers hiring undocumented workers.²¹ It is controversial because it charges undocumented immigrants with a felony for staying in the United States illegally and penalizes humanitarian groups for helping undocumented immigrants in any manner.²² The bill sparks protests and rallies across the country both in favor of and in opposition to the bill, including massive demonstrations in the state of Utah. The Act passed the House of Representatives, but failed in the Senate.

HB 227, Utah – requires the Drivers License Division to issue a driving privilege card, which is a card that grants the privilege to operate a motor vehicle; the card can be acquired without a social security number. The Drivers License Division must also provide identification cards for residents of the state of Utah.

2006

SB 2611, or the Comprehensive Immigration Reform Act of 2006– created as an alternative to HR 4437, which focused on strengthening border patrol and regulation.²³ Provides a path to citizenship for undocumented immigrants who meet certain requirements, creates additional guest worker positions, and reenacts the DREAM act.²⁴ It has not yet passed.

2007

HR 1275 – American Dream Act, proposed. This bill plans to amend the IIRIRA of 1996 in order to give states the ability to determine state residency for higher education purposes. It will authorize the Secretary of Homeland Security to cancel the removal or the adjustment of the status of undocumented students who have been in the United States long-term and entered as children. Students may qualify if they are physically in the United States for a continuous five year minimum after the bill is signed and if they are not older than 16 upon entry to the United States. These students must be admitted into an institution of higher education in the United States or have received a high school diploma or the equivalent. Once a student is admitted under the bill, the student will receive permanent residency. ²⁵

AN IN-DEPTH VIEW

We have provided an overview of immigration in the Americas, and a timeline of significant legislative movements in the history of the United States. We would like to focus on four moments that have proved to be among the most significant in the history of immigration to our country and whose effects we continue to feel today: The Chinese Exclusion Act, the Bracero program, Operation Wetback, and the North American Free Trade Agreement. These are names that often arise in debates and conversations on the topic of immigration, and there are many misconceptions associated with them.

The Chinese Exclusion Act

“We have this day to choose whether we will have the Pacific coast the civilization of Christ or the civilization of Confucius.”
—Hon. James G. Blaine, Feb. 14 1879

Our general overview of American immigration shows that the U.S. accepted most ethnic groups that have chosen to make the United States home, albeit on occasion grudgingly. However, the ability of the immigrant to integrate is based on how well they are accepted into American culture, which is in turn often related to the economic benefit they offer. Chinese labor in the mid-nineteenth century was utilized heavily in settling the west, specifically in the building of the Union Pacific Railroad. As critical as Chinese labor became in

American history, their settlement irked many white citizens who soon saw Chinese labor as taking jobs formerly held by whites. It is a familiar refrain, and one you will hear again in this guide as you continue to read.

In the mid-nineteenth century, the importation of Chinese contract labor reached its peak, and that labor force proved itself in 1869, when on May 10, the golden spike was hammered down in northern Utah, and the two ends of the transcontinental railroad were joined. This was an engineering feat that could not have been accomplished without Chinese “coolie” labor.²⁶ That year, merchants and businessman held the first ever Chinese Labor Convention in Memphis. Delegates largely representing the Southern states and California met to discuss the boon in Chinese contract labor.²⁷ These delegates were optimistic about the potential profit Chinese labor offered. It played a part in almost every industry including railroads, plantations, and infant industries. These businessmen lauded the Chinese for their servility, obedience, and industry.²⁸ Probably the most famous champion of Chinese contract labor, a Dutch trader named Cornelius Koopmanschap, offered to “import thousands of laborers direct from China for one hundred dollars a head” in return for contracts that he promised the Chinese would sign for “two years, five years, even eight years for a monthly wage of eight to twelve dollars—roughly thirty-five cents a day.”²⁹

Koopmanschap was said to have been personally responsible for the importation of over thirty

thousand Chinese workers to California. However, he was not alone. Traders imported the Chinese in droves to work all over the country, and while the delegates of Memphis were excited by the potential profit of such an influx, other business leaders and politicians were terrified by what they saw as an Asiatic invasion. ***Their criticism of the Chinese labor force quickly took on a racial tone that created fear-filled and ludicrous caricatures of the Chinese people as a race of heathen sub-humans.***

In the summer of 1870, the Congress wrestled with controversy over the Asian labor and put forth bills that would limit the terms of Chinese employment in America.³⁰ Aaron Sargent (R-Calif.) proposed one bill with a harsh and racially charged attack on the Chinese. It claimed that “Chinamen, as a race, are addicted to all the nameless vices characteristic of the Asiatics...Here are swarming millions of men, alien not alone to our blood and our language, but to our faith. They are idol worshippers...liv[ing] upon a lower plane...in the filthiest, meanest hovels, in unutterable stench.”³¹ That particular bill failed, but many of its brethren did not.

Anti-Chinese rhetoric remained constant throughout following years. It reached its crescendo in 1882 when, under political pressure to placate Western voters, President Chester A. Arthur signed the Chinese Exclusion Act on May 6. It prohibited all Chinese immigration to the United States for the following ten years. This act was a dark beginning for American legal history.

It marked the first law ever passed by the U.S. that barred a specific group of people from our country based on race or nationality.

It established a precedent that allowed the government to restrict Chinese immigration even further in 1892, 1902, and 1904, and set the stage for a nearly complete ban of all Asian immigrants in 1917, 1921, and 1924.³²

The racialization of Asian immigrants became part of these legislative actions. It led to an unsettling level of racially charged and misguided rhetoric in the highest levels of Government and civil society, which in turn led to the formation of the Asiatic Exclusion League of 1911. This league issued the following panicked and hate-soaked plea: “We must, as a nation, take immediate and vigorous measures to stop further Asiatic immigration, for what will be the fate of the nation when the white race is outnumbered by the negroes in the South and has to contend with the yellow men for supremacy in the North?”³³

When looking at this history from the comfortable distance of our own time, we can see the abuse, exploitation, and denial of the Asian person in U.S. history. Much of the “Manifest Destiny” of America was built by the sweat of an Asian brow.

The railroad that tied this nation together was built largely by the Chinese presence, and yet they remain conspicuously absent from the photos of the Golden Spike ceremonies at Promontory point.

The United States was quick to capitalize on their labor when it was useful, and to demonize and dehumanize the Asian community

when their presence was felt to be a threat. They calculatingly pushed the Chinese quite literally out of the American picture, at Promontory Point and many other places across the nation.

The Bracero Program

“Labor leaders had long fought this system inasmuch as they cannot collect dues from these Mexicans. They were joined by a lot of ‘do-gooders’ under the category of social welfare groups, with the result that Congress voted to abandon the plan.... California growers, seeking to work out a solution without Mexican nationals this current season spent thousands of dollars bringing in unemployed workers from Mississippi, Texas and other states. But the experience has been that some 70 percent are either incapable of performing the tasks, or quit.”
-C. Wilson Harder, “*The Venal Express*”³⁴

The Bracero Program was a guest worker program initiated between Mexico and the United States in 1942. World War II created a labor shortage in the U.S., and politicians developed this temporary contract labor program to provide California with experienced Mexican agricultural workers for a harvest that would otherwise go uncollected. During this time, United States citizens from all areas of industry either were fighting overseas or were siphoned off to work on behalf of the war effort. The program spread from California to the rest of the country, and lasted far beyond the war period.³⁵ Soon, these farm workers covered most of the much

needed labor in the U.S. agricultural market. Similarly, a railroad Bracero program began to provide skilled and unskilled workers for track maintenance and other empty jobs.³⁶ ***By 1945, at any given time, more than 50,000 Mexicans worked in agriculture and 75,000 in railroad maintenance under the Bracero Program.***³⁷

With the end of World War II, the Bracero Program stopped providing workers for the railroad, but its agricultural auxiliaries survived until 1964. Servicemen returning from war, however, ousted many of the Mexican laborers from their jobs. By 1947 an Emergency Farm Labor Service began to work on decreasing the number of Mexicans employed in the U.S. agricultural fields.³⁹ Both the Mexican and United States governments decided to end the program. The introduction of mechanized farming techniques reduced its practicality, and its workers had suffered from harassment and oppression. Some described it as a system of “legalized slavery.”⁴⁰ Indeed, the contracts that they signed were usually written in English, and many Braceros would sign them without knowing what rights they were giving up, or even the terms of their employment. Many humanitarian groups, such as the Fund of the Republic, became concerned over the treatment of the Braceros and worked to repeal the program out of concern for the injustices taking place.⁴¹ In 1964, the program ended and people living in the U.S. as Braceros were required to leave the country.⁴²

The program, however, had contributed greatly to the United States economy. During the twenty years that the program was in practice, more than 4 million Mexican farm workers came to work in the U.S. agricultural fields. Many were impoverished and had fled their homes and rural communities for work in the U.S.

They were experienced workers chasing rumors of an economic boom in the U.S. Indeed, it was mainly by the Mexican hand that America became one of the leading agricultural centers in the world.⁴³ Overall, although the Bracero program shaped what agriculture in the U.S. is today, it has been marred by its own unique controversies. On the one hand, it provided a much needed economic relief to the U.S. at a time that could have easily become desperate. On the other hand, it has been criticized for creating the migrant economy which is still bolstered today by undocumented labor.⁴⁴ These criticisms raged most heavily during the height of the Bracero program and actually helped to initiate one of the most divisive and controversial deportation operations in American history – Operation Wetback of 1954.

Operation Wetback

“Thus ‘illegal aliens’ became the pawns of men who purposely cultivated an environment hostile to them in an effort to their own personal ends. The image of the mysterious, sneaky, faceless ‘illegal’ was once again stamped into the minds of many. Once this was accomplished, ‘illegals’

became something less than human, with their arbitrary removal being that much easier to justify and accomplish.”
From Operation Wetback, by Juan Ramon Garcia

The 1954 reinstatement of the Bracero program, while providing a boon to many businesses and companies desirous of labor, was for others a point of contention. The controversy spurred the publishing of a study by the President’s Commission on Migratory Labor, which declared that with the importation of Bracero contract workers, also came “illegals.”⁴⁵ Critics found the commission’s report sympathetic to their cause, in part because the report argued that the presence of undocumented Mexican labor -- so prominent due to the lax borders -- had “lowered wages and increased unemployment.” This report proved a damning argument against the Mexican in America, as well as the Mexican-American community as a whole. The community had already suffered in the early fifties from a torrent of negative depictions in the media, which had regularly painted the community of Mexican laborers, both documented and undocumented, with terms “such as ‘horde,’ ‘tide,’ ‘invasion,’ and ‘illegals.’”⁴⁶

A tide of resentment in society was growing quickly against the Mexican community, which provided the resources that had been very dearly needed to fill in post-war labor shortages. Yet as this resentment grew, the public clamored for the government to take action to stem the tide of this sinister “invasion.”

“Operation Wetback,” as it would come to be known, was the government’s response. It was a coordinated mass deportation effort, coupled with a strict border patrol security reform. On June 10 of 1954, the deportations started with the first of twenty-eight Greyhound buses leaving El Centro, California for Nogales, Mexico.⁴⁷ This initial wave of buses moved over 1,008 “illegal aliens” from 216 detention centers on the first day alone.⁴⁸

While this program had made efforts to coordinate the receipt of those deported with the Mexican government, large numbers of the deported people were simply left at the border towns. When combined with those “voluntarily” leaving (or in most cases fleeing the deportations), the resulting strain on the border towns, such as San Luis and Mexicali, left thousands without food or shelter, and little or no help from governments on either side of the border.⁴⁹

Problems with the deportations appeared at every turn. While the deportations were targeting undocumented immigrants, the scope of the operation specifically targeted Mexicans, leaving every Mexican-American citizen to bear the burden of defending their citizenship to immigration officials. ***Those Mexican-Americans who failed to provide the necessary proof of their citizenship were simply deported, including many long time and legal residents of this country.***⁵⁰ People were outraged in all communities. Members of the Placer County, California American Legion complained that the harassment suffered by not only

Americans of Mexican descent but even in some situations those of Japanese descent, was more than any man should bear.⁵¹

The roundups were also notable for their civil rights grievances. Many in Texas complained that border patrol officers, in their military-like zeal, had gotten out of hand and were even witnessed taking money from those that they were deporting. Harlan Carter, who headed some of the operations in Texas, had told his men to take at least ten dollars from every man apprehended if they had at least thirteen dollars on them, to help defray the costs of deportation.⁵² The only problem was that, in all reality, they had no authority to do such a thing and it amounted to stealing from men who already had little or nothing. It was a move rationalized as forcing the men to pay for a ticket to a destination they had no desire to travel to.

One of the great and often overlooked tragedies of the operation was the manner in which it left the legal contract workers from Mexico in ripe position to exploitation. Because the crackdowns were so harsh and with the recourse for Braceros contract workers to find a better job outside of their contract now shut down, their bargaining position for equitable wages in the U.S. was essentially crushed.

As one U.S. grower summarized the plight of the contract worker, "We used to buy slaves in this country and now we rent them from the government."

In total, the INS boasted to have deported 1,300,000 undocumented immigrants that year, though historians figure that

number to be severely inflated.⁵³ However, several hundred thousand were estimated to actually have been deported, an effort that in the end accomplished only the mass disruption of families and lives across the borders. It did placate political elements that valued the symbolic gesture and show of force of striking at a problem- though they never did bother to sit down and think out a comprehensive solution in conjunction with the temporary fix of mass deportation. Such aggressive maneuvers across states like California, Texas, and Arizona drove a deep rift between Mexican American communities and the white community, deepening a sense of alienation and discord that, in many ways, has yet to be repaired today.

North American Free Trade Agreement (NAFTA)

In June of 1990, U.S. President George H.W. Bush and the Mexican President Carlos Salinas de Gortari signed an agreement authorizing free trade between the two countries. Soon after, Canadian Prime Minister Brian Mulroney joined the trade alliance, and in 1992 the North American Free Trade Agreement (NAFTA) was finalized. This agreement called for the immediate elimination of most tariffs imposed on products such as motor vehicles and automotive parts, computers, textiles, and agriculture traded between Mexico, Canada, and the United States, allowing mostly unlimited access to trade between the three partners.⁵⁴

The creation of the world's largest free trading bloc presented strong competition to the

growing strength of the Japanese and European economies, something extremely attractive to the U.S. It promised to be the trade package that would stimulate the American economy by creating jobs for American workers, and improving conditions for investment in Mexico.

Additionally, Mexico hoped it would increase and intensify its modernization and industrialization.⁵⁵ In general, all three entities saw the agreement as a tool for addressing such broader issues as environmental concerns, immigration, and drug trafficking. They hoped it would become the cornerstone for a dominant and united North American economy.

Clocking in at over 1,000 pages long, the NAFTA text contains exceedingly complex provisions for North American trade. The following are some of its main features and objectives:⁵⁶

- To eliminate trade barriers. Goods and services may move freely across the borders between Mexico, the United States, and Canada.
- To promote fair competition in the free trade area.
- To substantially increase the investment opportunities in the three continental neighbors. Primarily, this allows for one of the respective countries to legally enter another one of the treaty countries and set up its own factories or places of business in a practice known as foreign direct investment.
- To provide protection and enforcement of the intellectual property rights in each country, namely patents, copyrights, and trademarks.
- To create a procedure for the implementation of the agreement and for the settling of disputes.

In the beginning, NAFTA seemed as though it would solve the economic problems of North

America, and especially those in Mexico. Indeed the prediction was made that, “NAFTA will enhance North American specialization, using the combination of U.S. and Canadian capital and technology and inexpensive Mexican labor. This would lead to a shift in production facilities to Mexico and an increase of foreign investment flows to Mexico.”⁵⁷ However, it has proved to be simply a band-aid placed on the large wound of Mexico’s economic struggles. Most experts agree that what it has accomplished, it has not done fast enough or in sufficient quantity.

Both Canada and America receive trade benefits, but many of Mexico’s indigenous citizens and workers actually discovered their situation has worsened. Since its rapid population growth in the 1950s, the Mexican workforce continues to grow at an astonishing rate as the younger population, which includes more females, enters the workforce. If the Mexican labor force continues to grow at a constant rate of 3 percent, Mexico would have to create about one million jobs each year for the new workers.⁵⁸

As a result of the free trade allowed by NAFTA, many U.S. and Canadian organizations choose to locate their workplaces and factories throughout Mexico because of the low cost of Mexican labor, and thanks to peso devaluation, the minimum wage of Mexican workers has decreased even further in recent years. At the end of the twentieth century, most were making less than US \$5.00 per hour. The average hourly rate for unskilled and semi-skilled workers was US\$2.15, while in the United States a similar worker would

receive US \$15.45 per hour.⁵⁹ Moreover, studies have shown that the productivity of Mexican laborers is slightly higher than in the U.S.⁶⁰ Therefore, business owners in the U.S. and Canada are drawn to Mexico, and they can freely cross the borders and establish shops and factories there. For example, a Toronto company located a plant in Mexico, “where they pay US \$1.05 an hour, getting the same productivity on this product as they do in their Toronto plant that pays US \$14 an hour.”⁶¹ Additionally, Mexico has more lax regulations on environmental protection than the U.S. or Canada, making it attractive to relocate to Mexico if a company requires a plant with high rates of pollution, creating even more problems for Mexico down the road, as it cleans up its neighbor’s messes.⁶²

This relocation does create new jobs for Mexicans, but at the same time Mexican workers filling those jobs receive wages on which they cannot thrive. Some cannot even survive on what they are paid. Also, as a result of NAFTA, Mexico receives imports of foodstuffs like grain and corn at a price less than what it would pay for its own indigenous agricultural products, a catastrophic development for rural towns and citizens. “Free trade between Mexico and its NAFTA partners would have had a devastating impact on the majority of Mexico’s peasants...Due to cheaper grain imports from the United States, there will be extensive dislocations of small corn producers.”⁶³ The indigenous farmers no longer have anyone to sell their produce to, since Mexico buys much of

what it needs at a cheap price from the U.S. The U.S. can afford this because it can manufacture goods cheaply in Mexico. Mexican workers are ill-suited to compete on an international level, and therefore cannot transition out of agriculture into something more in-demand. Thus they have lost much of their income.

NAFTA originally promised to be the savior of North American economy and to create an economic power that the entire world might look to. Indeed, it does promote the economy, and has helped to develop and modernize North America, specifically Mexico. However, “NAFTA will generate conditions beneficial for a limited group of large Mexican industries” that are capable of competing on an international level.⁶⁴ There is pressure now on indigenous Mexican workers who can no longer support themselves or their families as they have historically done, and thus this pressure turns into a shove to migrate illegally to the United States, where prospects seem more promising. Indeed, throughout the 1990s and the implementation of NAFTA, undocumented immigration to the United States increased dramatically as conditions on Mexico’s farms and in her rural areas continue to worsen.

CONCLUSION

There are perhaps three significant ideas that should be retained from all the historical background above.

The first is that America is a land of immigrants, and there has never been a period in the entire history of our country in which that has not proved true. Second, since the very beginning, each successive wave of immigration has caused fear, which has always been accompanied by rhetoric and often is addressed with legislation. What is happening today in the media, in Congress, in blogs, and around dinner tables in response to the undocumented immigration of mainly Mexican nationals is nothing new. We have been here before, and the only unknown is how we decide to resolve the unquestionable problems that result from undocumented immigration and the marginalized societies it creates.

The third idea we would like everyone who reads this to consider is the amount of responsibility America bears for the current problems in the Mexican economy relating to NAFTA and American direct foreign investments. The impact of immigration on our economy will be examined in the section that follows.

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Hannah in Mexico

I now realize [after the Mexico trip] that whatever compassion I believed that I had in me was fundamentally stunted. I believed that I loved humanity in general, but I could not stand to love one person in particular. What I had believed to be compassion was a mere occasional pang of sympathy and arrogance, not empathy. Of course I believed myself to be generous, but it was only because I had the luxury to be generous. After meeting so many people and seeing and experiencing their genuine hospitality, I could not help but recall how I had looked down upon them with arrogance in different settings. I had looked down upon and had even scorned these people when they were visitors on my doorstep but they still offered what little they had to give and went out of their way to be as accommodating and hospitable as they could when I was left under their care.

I still feel very helpless compared to the enormity and complexity of the entire immigration debate, but I hope that our project can help people realize that families and individuals are involved in the issue – not just a group of “others” and “nobodies.” It is so easy to get lost in all the microscopic technicalities and political correctness and forget that we are dealing with real human beings, but that is the only message I wish to be able to convey with our project. Not charity, not amnesty, and not even hospitality, but the realization that we, as humans, are facing very human issues.

-Hannah Nam (Honors Think Tank)

An Immigration Experience

Often people ask me if I like America. It is a complicated question because many things I like about America but there are also some things that are hard for me to get used to. We are all looking for stability in our life, that is why America seemed so attractive to so many immigrants. However, to live in America was a challenging experience to me especially at the beginning. No family or friends and the language barrier often made me feel lonely and lost. Before I started to speak English well enough I felt that people didn't think I was smart, which was very hard because I was used to being one of the best in school and was considered pretty smart back home. Here I had to start from the beginning many things and learn them over again. Everything that I have now I received in a hard way. But I am not complaining because it was my choice. I still think it is more than I probably could get living in my country but it is still was very hard for me to get things. It is very stable country and I like it. Of course before I came here I had a different view of this country, my views changed when I got here. I saw that people also struggle and have problems just like everybody else, and not everybody is rich and has a big house like I thought before. However, I think they still have many opportunities that they do not use and take for granted.

Nevertheless there are some things that I think should be changed or at least to be improved. Immigration laws seem to get harder and harder every year and it is especially hard for legal immigrants. I want to mention that I don't have anything against illegal immigrants because I kind of understand their reasons for doing that. However, sometimes it seems that is almost easier to live here illegally than legally. When illegal people can work, legal people have to go through a very expensive process and to pay lots of money just to stay in status. It should not be like that. Legal immigrants should have some benefits too and be given more opportunities.

-Anya Baryshock

ECONOMIC AND FISCAL IMPACT OF IMMIGRATION

INTRODUCTION

The fiscal impact section of this guide is intended to give an understanding of issues surrounding immigration regarding the U.S. and local state economies. Critics, as well as proponents, of immigration often put forth economic arguments to bolster support for their positions. Our methodology, therefore, was to establish categories of economic relevance and summarize empirical studies in an attempt to provide a fair and unbiased analysis of each category. The issues we take on in this section are: taxes, law enforcement, healthcare, education, jobs, and remittances.

A brief description of the methods of each study we cite is given in the footnotes. We present information without conclusions, instead choosing to leave it to the reader to look at these studies and form his or her own opinion. While it is beyond the spectrum of this guide to give an extensive analysis of the effect of immigration on the economy as a whole, we hope to give a base understanding of the common economic arguments that typically come up in discussions about immigration. We have tried to keep our analysis clear and concise, so that it is accessible to readers with no background in economics or fiscal policy, while at the same time identifying resources they may pursue for more information.

*“Most immigrants are young and in their working and taxpaying years. They generally do not draw social security or health benefits. Furthermore, although immigrants are taxed like U.S. citizens, they are not eligible for all publicly provided services. Illegal immigrants, who also pay taxes are excluded from all welfare benefits, as well as unemployment insurance and non-emergency health care services. Children living in the United States illegally, however, may attend public schools on the same basis as any citizen or legal resident...”*¹

FISCAL IMPACT

In general, the fiscal impact of immigration can be considered in terms of the balance of taxes paid by immigrants weighed against the government services they receive. Exhibit 1 lists some of the services which are and are not available to undocumented immigrants. While this may initially seem fairly straightforward, as is often the case with statistics, there are actually a number of ways in which this evaluation can be manipulated.

The data collected from the mid-1990s suggest that the average immigrant household imposed a net financial burden of around \$1,600-\$2,200. Spread over all U.S. households, this represents a cost of 0.4 to 0.5 percent of average household income.⁶ The 1997 Huddle Study estimated a net cost of \$24.44 billion to the United States.⁷ However, Huddle’s methodology and conclusions have recently come into question and has been labeled as “anti-immigration.”⁸

Another prominent study on the subject was a 1997 National Research Council study by Smith and Edmonston.⁹ The study found that the key elements to determining the net fiscal impact of immigration are age and education level of the immigrants upon arrival. A significant portion of the costs born by the state is incurred from educating immigrant children. The Smith and Edmonston study includes the projected long-term benefits of educating undocumented children, such as the reduction in government services used and increased tax revenue which immigrants will contribute as they

EXHIBIT 1⁵

Major Government-Sponsored Programs and their Availability to Undocumented Immigrants

Unavailable	Available
Medicare	K-12 Education
Medicaid	Emergency Medical Care
Cash Assistance (TANF-Welfare)	Children with Special Health Care Needs
Children’s Health Insurance Program (CHIP)	Substance Abuse Services
Food Stamps	Mental Health Services
Supplemental Security Income (SSI)	Immunizations
Public Housing Assistance	Women and Children’s Health Services
Job Opportunities for Low Income Individuals	Public Health
Child Care and Development	EMS

enter the workforce with higher levels of education. This study estimates that the average immigrant generates a long-term positive impact of about \$80,000.¹⁰

Although a comprehensive study of the impact on Utah's fiscal budget has not been performed, State Senators McCoy and Dayton have requested a comprehensive study of the impact on Utah.¹¹ The first comprehensive study of the impact on a state fiscal budget was completed and published in Texas by the Office of the Comptroller in December 2006. The study reports that if the 1.4 million immigrants in Texas were to simply disappear, it would cause a \$17.7 billion loss to Texas' gross state product. This finding contradicts a recent report,

Family Reunification: More than 70 percent of immigrants each year come to be reunited with their family members who are U.S. citizens or permanent residents of this country.

by the Federation for American Immigration Reform (FAIR) which estimates a \$3.73 billion net cost in Texas.¹² Another study done by the Bell Policy Center, in Colorado, estimates that undocumented immigrants' tax payments in Colorado are equal to 70 to 86 percent of the state and local governments' cost for providing federally mandated services such as K-12 education, emergency medical, and incarceration.¹³

Further consideration includes the different levels of government impacted. Much of the financial burden caused by immigrants is put on the state and local governments which spend more on education, where the

federal government spends more on the elderly. Long term positive impact of immigration is experienced primarily at the federal level as the immigrant children will pay increased federal taxes. Consequently the benefits of immigration are spread across the entire country, while the detrimental impacts are primarily felt on state and local levels especially in the gateway cities and states that must bear the burden of costs of education and healthcare. However, a survey of prominent economists found that 85 percent polled said that illegal immigration didn't have a negative impact. 74 percent said that the immigration had positive economic impact and 11 percent said it had neutral impact.¹⁴

Taxes

A common criticism leveled against undocumented immigrants is that they do not pay taxes. While some undocumented immigrants are employed in "under the table" work, it would be impossible to live in this country without contributing to the tax revenue. The tax revenue consists primarily of sales taxes and various fees and user taxes on items including gasoline and motor vehicle registration. Additionally, undocumented immigrants are required to pay property taxes, regardless of whether they own their home or pay rent. This is significant because the majority of state and local costs of schooling and other services impacted by undocumented immigration are funded using these taxes. The Texas Comptroller study previously references estimates that undocumented

immigrants generated more than \$1.58 billion in taxes in 2005.¹⁵

Researchers generally agree that 50 to 60 percent of undocumented workers work for employers who withhold income taxes and Social Security and Medicare payments from their regular paychecks.¹⁶ Many advocates of immigrant rights cite the long standing American belief in no taxation without representation and point out that undocumented immigrants are adding billions of dollars to tax revenues each year, but are not able to vote on any local, state, or federal tax or collect benefits from the federal programs like Social Security that they are paying into.

Work: 16.3 percent of immigrants in 1998 came to take highly skilled jobs for which employers were unable to find U.S. workers to fill those positions.

Social Security

Undocumented immigrants often use fake identification to find work since the Immigration Reform and Control Act of 1986 established penalties for those who knowingly hire undocumented immigrants. As a result of using fake identification, immigrants have been contributing about \$7 billion into the social security system each year that they will never take out.¹⁷ Since 1984, when the Social Security card employment verification requirement kicked in, nearly \$500 billion in wages have ended up in the Earnings Suspense File.¹⁸

While undocumented immigrants may make use of false social security numbers, there is a clear

distinction to be made between their use and the identity theft rings that steal numbers with fraudulent intent. Undocumented immigrants generally use the numbers strictly to find employment and draw wages. However, there have been cases of unintended harm to U.S. citizens from undocumented immigrant use of these numbers. Because the Social Security agency does not inform a citizen if their Social Security number is being used by another person, victims often don't know that they're sharing their identity. They can unpleasantly discover the theft if the other user fails to pay taxes or bills under that number, or when they are denied unemployment benefits because the state has records of them being currently employed. These concerns were the reason for the Immigration and Customs Enforcement (ICE) raids that were carried out at the Swift & Co. plants in Utah and five other states, where 1,282 workers were arrested, 145 in Utah. 65 of these arrests were charged with criminal activity mainly pertaining to identity theft, 31 of which were in Utah. ¹⁹

Freedom: In 1996, 11% of immigrants were refugees, fleeing wars or other disasters in their home countries. ²

Law Enforcement

Local governments are responsible for the incarceration of criminals within their boundaries and therefore bear the cost of incarcerating illegal immigrants for crimes they may commit. It is hard to estimate a total national cost. One of the few studies to have ad-

ressed this issue thus far has been the Texas study. The Texas comptroller estimates that the cost to the state and local governments in Texas of incarcerating undocumented immigrants in the state for the year 2006 was \$152.7 million. ²⁰ Some have argued that instances of crime such as those involving immigrants, like others in marginalized portions of society, are higher because of inaccessibility of social services.

Healthcare

Some policymakers argue that providing healthcare for undocumented immigrants creates a public burden and has caused the closure of several hospitals. In an article published in the Journal of American Physicians and Surgeons, Dr. Madeleine Cosman says that undocumented immigrants impose "serious hidden medical consequences." The Emergency Medical Treatment and Active Labor Act of 1985 (EMTALA) obligates

hospitals to treat the uninsured. Any patient that comes to an emergency room must be screened and treated until ready for discharge or stabilized for transfer, whether or not he or she is insured, documented, or able to pay. Cosman claims that this caused 60 California hospitals to close between 1993 and 2003, ostensibly because half of their services became unpaid. She also says that another 24 California hospitals are on the verge of closure. ²¹

The Texas study estimated the cost of public health services spent on undocumented immigrants living in Texas. Although state and federal-funded health benefits for undocumented immigrants are limited, the study placed state healthcare costs associated with undocumented immigrants in 2005 at about \$58 million, more than 10 percent of the total amount spent on healthcare (see exhibit 2). In addition to this cost borne by the state, Texas hospitals estimated uncompensated healthcare costs

Exhibit 2 ²³
State Healthcare Costs Associated with Undocumented Immigrants
Fiscal 2005

Service Area	General Revenue	Percent of Expenditures on Undocumented	Undocumented Immigrant Costs
Emergency Medicaid*	\$129,153,257	30.0 percent	\$38,745,977
Children with Special Health Care Needs	\$9,111,352	78.9 percent	\$7,189,280
Substance Abuse	\$17,305,929	1.7 percent	\$287,651
Mental Health	\$225,650,365	1.7 percent	\$3,750,650
Immunizations	\$26,906,780	0.1 percent	\$33,143
Women/School	\$21,901,933	3.1 percent	\$674,463
Public Health	\$64,300,000	6.1 percent	\$3,937,888
EMS	\$55,156,810	6.1 percent	\$3,377,937
Total	\$549,486,426	10.6 percent	\$57,996,990

* Program Type 30 (Foreign-Born: 30 percent undocumented)

Sources: Texas Health and Human Services Commission and Carole Keeton Strayhorn, Texas Comptroller of Public Accounts

attributable to undocumented immigrants to be \$58 million in 2004.²²

A RAND study²⁴ found that of the \$430 billion in national medical spending in 2000, undocumented immigrants, who account for 3.2 percent of the population, accounted for only about 1.5 percent of medical costs. It also found that they use public funds less than native-born residents because they appear to be healthier than native-born residents. Also, because 68 percent of undocumented immigrants are not insured, their out-of-pocket shares are relatively high (36 percent). Total national medical costs of undocumented immigrants are about \$65 billion, with the publicly financed component being slightly more than \$1 billion or \$11 per household as compared to the \$843 per household spent on all non-elderly adults.²⁵

Because the study found that the public healthcare costs of undocumented immigrants are not significant, it concluded that the debate over immigration should not focus on healthcare costs but on other public benefits such as education, which is expected to have a much larger impact. It should also be noted that high costs relating to undocumented immigrants could be connected to the lack of preventative health care available to the immigrants in places such as clinics or outpatient treatment programs. Consequently, health problems that may have been simple to treat in the beginning become serious complications necessitating a trip to the emergency room. Many pro-immigrant groups have complained that immigrants are

also often left with little or no other options for alternative treatment of medical problems not normally handled in an emergency room setting. Conditions such as ear infections or treatment of childhood illnesses can cause immigrants to find themselves in the ER as a last recourse, they allege.

FIGURE 2 CITATION: Federation for American Immigration Reform (2005a).

Education System

K-12

The Federation for American Immigration Reform (FAIR) reports that K-12 school expenditures for undocumented immigrants and children born to undocumented immigrants cost the states \$28.6 billion, and estimates that Utah spends \$184.4 million annually.²⁶ (See Figure 2) FAIR also reports that other special programs represent a fiscal burden not included in those estimates. These programs include dual language programs which cost an additional \$290 to \$879 per pupil and supplemental feeding programs in the schools, necessary because these children tend to come from families living at or below the poverty line.²⁷

The estimates from the Texas study are consistent with FAIR's estimated cost of educating undocumented immigrants in Texas.²⁸ However, the Texas study did not calculate the cost of educating children born to undocumented immigrants while in the country, who are consequently U.S. citizens.

A legislative audit is currently underway which is looking at the costs of educating

undocumented children in Utah's schools.²⁹ However, while this audit is only looking at the costs to the state, it is also neglecting the benefits. The high cost of educating undocumented immigrants is widely acknowledged by critics and proponents to be a short-term loss to state budgets. The studies that show a significant net drain on society include only the costs of educating undocumented immigrants whereas those that imply a net gain from immigrants include projections of the return on the investment in educating the children once they leave the educational system and enter the workforce.

Higher Education

Currently, only about 5 to 10 percent of undocumented young people who graduate from high school go on to college, compared with about 75 percent of their classmates.³⁰ This is most likely driven by the fact that most undocumented immigrants and their families cannot afford to attend college.

Similar to nine other states, Utah's House Bill 144 allows anyone who has attended for at least three years and graduated from a Utah state high school to receive in-state tuition. In 2006, there were only 182 undocumented immigrants enrolled in Utah colleges and universities taking advantage of the benefits offered by House Bill 144. The full cost of education per student per year, not counting what the student pays in tuition, is around \$3,400 per year. Therefore it is estimated that about \$620,000 of state funding (less than 0.1 percent of the total) went to

educating undocumented immigrants.³¹

Critics of immigration argue that the tuition waiver shows a loss of revenue to the state. Some claim that California taxpayers pay more than \$50 million annually to “subsidize the college education of thousands of illegal aliens.”³² In his veto message, Gray Davis, the governor of California in 2000, stated that “based on Fall 1998 enrollment figures at the University of California and the California State University alone, this legislation could result in a revenue loss of over \$63.7 million to the State.”³³

In contrast, a study by the Boston Redevelopment Authority determined that providing in-state tuition to undocumented immigrants would be an “economic boon” to Massachusetts because immigrants with college degrees would earn more than twice the wages of those with a high school degree alone. This margin would translate into millions of dollars in additional income and other taxes for Massachusetts. Along with state revenue increases, Massachusetts state colleges and universities would benefit since most undocumented immigrants cannot afford out-of-state tuition of \$18,000 per year. If the state charged in-state tuition, colleges would receive an extra \$1,200 per student each year and universities would receive an extra \$9,000 per student annually from those who attended. This study estimates that net revenues for state higher education institutions would be considerable with roughly 400 undocumented immigrants expected to take advantage of the

tuition break each year.³⁴

Two months later, the Massachusetts Taxpayers Foundation³⁵ released an analysis reiterating that the state’s public colleges would gain millions of dollars in new revenue if undocumented immigrants were allowed

to attend these schools at in-state tuition rates. The tuition and fees would represent net new revenues to the state because public colleges would incur little or no added costs in accommodating the small numbers of additional students, a minute fraction of the 160,000 public col-

Estimated Costs of Educating Illegal Alien Students and U.S.-Born Children of Illegal Aliens in 2004
(in \$ millions)

State	Illegal Alien Students	U.S.-Born Children of Illegal Aliens	Total
California	3,220.2	4,508.3	7,728.5
Texas	1,645.4	2,303.6	3,949.0
New York	1,306.3	1,828.9	3,135.2
Illinois	834.0	1,167.6	2,001.7
New Jersey	620.2	868.2	1,488.4
Florida	518.1	725.3	1,243.4
Georgia	396.7	555.3	952.0
North Carolina	321.3	449.8	771.1
Arizona	311.8	436.5	748.3
Colorado	235.0	329.1	564.1
Washington	228.9	320.5	549.4
Massachusetts	206.0	288.5	494.5
Virginia	188.7	264.2	452.9
Oregon	167.4	234.4	401.8
Michigan	135.4	189.5	324.9
Nevada	133.8	187.3	321.1
Maryland	117.0	163.8	280.8
Minnesota	115.2	161.3	276.6
Pennsylvania	99.9	139.9	239.9
Connecticut	95.2	133.3	228.5
Indiana	85.9	120.3	206.2
Wisconsin	83.9	117.5	201.4
Kansas	80.2	112.3	192.5
Utah	76.8	107.6	184.4
Ohio	76.3	106.9	183.2
Oklahoma	67.1	94.0	161.1
Tennessee	65.0	91.0	156.0
New Mexico	63.8	89.3	153.2
South Carolina	59.8	83.7	143.5
Nebraska	43.4	60.7	104.1
Iowa	41.3	57.8	99.1
Arkansas	37.3	52.2	89.5
Missouri	36.8	51.5	88.3
Rhode Island	36.4	51.0	87.4
Alabama	34.4	48.1	82.5
Idaho	27.3	38.2	65.5
Delaware	22.4	31.4	53.8
Kentucky	21.5	30.1	51.7
DC	19.6	27.5	47.1
Other States *	12.4	17.4	29.8
Alaska	11.3	15.8	27.0
Mississippi	9.9	13.8	23.7
Louisiana	7.3	10.2	17.5
Hawaii	3.0	4.2	7.2
	\$11,919.9	\$16,687.9	\$28,607.8

**(Maine, Montana, New Hampshire, North Dakota, South Dakota, Vermont, West Virginia, and Wyoming)*

lege students in Massachusetts.³⁶

However, one problem with both of these reports is that it overlooks the fact that it is against the law for companies to hire undocumented immigrants. If they cannot work legally, they cannot contribute more tax revenue to the government.³⁷ Utah's in-state tuition law does require students to sign a pledge that they will seek citizenship in order to qualify for state funds in an attempt to circumvent this problem.

However, much of the economic debate hinges on the long-term return on investment of education. The National Immigration Law Center argues that "each person who attends college and obtains a professional job means one less drain on the social service (and possibly criminal justice) budgets of the state and an asset in terms of payment of taxes and the attraction to the state of high-wage employers seeking well-educated workers."³⁸

A recent report by the Migration Policy Institute, "Debunking the Myth of Immigrant Criminality: Imprisonment Among First- and Second-Generation Young Men," uses 2000 census data to show that the rate of incarceration of foreign-born individuals is well below that of native-born ones (0.68 percent vs. 3.51 percent).³

ECONOMIC IMPACT

Jobs

Labor Market

Despite the popular conception, an article at the University of Colorado at Denver³⁹ suggests that the effect of immigration on the labor market is negligible.⁴⁰ The Vitter and

Galloway study⁴¹ found that higher rates of foreign-born population historically have corresponded to lower unemployment rates. It also found that states with the highest rates of immigration also had the highest rates of economic growth and the lowest unemployment.⁴² President Bush's 2005 Economic Report of the President said that between 1996 and 2003, when unemployment levels reached historic lows in the U.S. total employment grew by 11 million jobs and 58 percent of the net increase was among foreign-born workers. The U.S. economy has created a strong demand for low-skilled workers that cannot be filled by the native labor force.⁴³

Wages

The impact of immigration on the wages of the non-immigrant population is a primary concern in the discussion of the economic impact of immigration.

Immigrants tend to be polarized around the high skill and low skill level jobs, with few in between. The University of Colorado at Denver article also suggests that immigrant labor may lower the wages of certain non-immigrant labors they come into direct competition with, especially amongst unskilled workers, though the current research is inconclusive. George Borjas, a Harvard economist, found that between 1980 and 1995, workers with fewer than 12 years education had increased 21 percent due to immigration. During that time period, wages of low skilled worker decreased by 11 percent, 5 percent of which is attributable to immigration.⁴⁴ Research by Giovanni Peri found that immigrant

labor increases productivity and would thus increase the wages of non-immigrant laborers by between 0.7 to 3.4 percent for those with a high school education.⁴⁵

"Mr. Speaker, our Nation depends on immigrants' labor, and I hope we can create an immigration system as dependable as they are."

Luis Gutierrez

REMITTANCES

The Inter-American Development Bank reports that in 2006, 12.6 million immigrants in the U.S. sent home around \$45 billion in remittances to Latin America, up significantly from the \$30 billion (\$1,804 per immigrant) sent in 2004. About \$164 million (\$1,785 per immigrant) was sent from Utah alone in 2004. With a total estimated income of around \$500 billion, about 10 percent of Latin American immigrants' earnings are sent home regularly while the remaining 90 percent remains in the U.S. contributing to local economies through purchases and other taxes. The large increases in remittances from certain states underscore the fact that young immigrants are ready to move where the jobs are available. This practice is giving the U.S. economy an edge of flexibility that no other industrialized nation enjoys.⁴⁶

Mexico's 3-For-1 Program

Remittances have been critical in aiding families and communities in Mexico who depend on the financial support of migrants for their survival. In 2002, Mexican president Vincente

Fox's administration recognized the potential for remittances to be invested back into those communities hit hardest with poverty, and developed a program that would allow these remittances to go into developing local economies in addition to individuals and families.⁴⁷

In the U.S., many migrants from Mexico have organized themselves into groups. These groups send money back to their hometowns in Mexico, where the 3-for-1 program takes place. Each dollar donated by the migrants is matched by a dollar from the federal government, a dollar from the state government, and a dollar from the county government; hence, the name 3-for-1. In order to qualify for this program the groups must send a letter of intention to the Mexican federal government,

stating which specific project they would like funded. If the government approves the project, it will start supporting the program through the matching donations.

These endeavors are completely crafted and operated by community members. Their only connection with the government is the matching funds. This allows these communities to develop their own programs that will address their needs. This Think Tank was fortunate enough to encounter many such programs during our travels in the country.

Our group was fortunate enough to tour a number of these 3-for-1 community projects in the state of Michoacan, Mexico, to see how they operated first hand. Among many operations we visited, we were able to tour a hydroponic tomato greenhouse

outside of the city of Morelia in Michoacan. The operation, totally funded by remittances and their matching funds, had established a hectare large greenhouse that anticipated producing a 120 ton harvest for the winter cycle of 2006. The greenhouse produces tomatoes to be sold in the United States during the winter months. This enables their produce to compete in the market when American growers cannot produce tomatoes.

The greenhouse is an efficient operation that harvests quality tomatoes that will be marketable enough to compete against subsidized agricultural products in the U.S. The greenhouse prides itself on being a modern operation mindful of old traditions such as trimming the leaves of the tomato vines in strict accordance with the lunar cycles.



The hydroponic tomato greenhouse outside of the city of Morelia in Michoacan.

They have thus combined the growing practices of their heritage with the agricultural practices of today.

The greenhouse makes 90 cents per pound of the tomatoes that sell in the U.S. for \$2.50 a pound. This makes the greenhouse profitable and able to employ local farm laborers who, without the greenhouse, would have likely emigrated to the U.S. in order to support their families.

Similar programs dot the Mexican landscape where rural communities have capitalized on the 3-for-1 program to better their surroundings and keep their youth at home. In the community of Cuitzillo for example, remittances are now funding the addition of new computers for town use, the construction of a senior care facility for the elderly (able to accommodate 24 people) and services to provide the elderly community with personal therapy.

Another striking community initiative funded by remittances and the 3-for-1 program was the one started six years ago by town leaders in the community of Indaparapeo, Michoacan. Benefiting from a strong connection with community members now settled in Chicago, they have been able to fund a number of programs including a scholarship program. Developed three years ago, they have since been able to give 400,000 pesos (\$40,000) in scholarships. They have done this with the hope that the youth of their community will be able to get a better education in Mexico, and thus better jobs. With better jobs they will be less likely to migrate to the U.S. However, the goal of the “group” is not only

to help the youth have better opportunities in their own hometowns but also to change their mentality by requiring community service of the youth who receive the scholarships. All of the students are required to do seven hours of community service per week. A few examples of community service projects are cleaning, teaching other students how to use computers, and teaching adults from their community basic reading and writing (there are currently six students working on this project, teaching about 40 adults).

It is also important to reiterate that the Mexican government does not run the programs and that the cities have to come up with the initial matching monies before the government will help them. It is virtually run by the groups of migrants in the U.S. and physically administered by those trusted in the community to allocate the funds and run the programs.

These community efforts, while a new phenomenon in Mexico and limited in scope, have proved to be an incredible tool in helping fight poverty in Mexico and providing opportunities for those there. They allow Mexicans to live and survive without want in their home communities, rather than immigrating to the United States.

Of 125 million immigrants who immigrate worldwide, annually, less than 1% come to the United States. ⁴

ENDNOTES

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- ⁸Cato (2007) discusses problems in Huddles's methods of determining immigration's effect on the U.S. labor force.
- ⁹The study looks carefully at all layers of government (federal, state, and local), all programs (benefits), and all types of taxes. The net fiscal burden was projected and discounted to the present value. The benefits (cash or in kind) received by migrants over their own lifetimes and the lifetimes of their first-generation descendants were projected and taxes paid directly by migrants and the incidence on migrants of other taxes (such as corporate taxes) were also projected for the lifetimes of the migrants and their first-generation descendants.
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- ¹⁵Strayhorn (2006), *Undocumented immigrant in Texas: A financial analysis of the impact to the state budget and economy* (Texas Office of the Comptroller), p.1.
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- ¹⁸Sullivan (2006), *Hidden cost of illegal immigration: ID theft*, *The Red Tape Chronicles*, par. 4.
- ¹⁹Struglinski (2006), *ID theft suspicions led to raid*, *Deseret Morning News* (December 14).
- ²⁰Strayhorn (2006). \$152.7 million figure is derived by combining the estimated \$103.6 million cost to the state and \$49.1 million cost to local governments.
- ²¹Cosman (2005), *Illegal aliens and American medicine*, *Journal of American Physicians and Surgeons*: 10(1), p. 6.
- ²²Strayhorn (2006), p. 9.
- ²³Strayhorn (2006), p. 10.
- ²⁴The RAND study analyzed information from the Los Angeles Family Neighborhood Survey which interviewed families in 65 county neighborhoods in 2000 and 2001. It focused on undocumented immigrants from 18-64 (97 percent of all undocumented immigrants). Because Los Angeles County is known as an immigrant-friendly location for services, the national estimate for undocumented immigrant service use and medical costs may be lower.
- ²⁵Goldman, Smith, & Sood (2006), *Immigrants and the cost of medical care*, *Health Affairs*: 25(6), pp. 1700-1711.
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- ²⁸Strayhorn (2006), p. 4.
- ²⁹Bulkeley (2007), p. 3.
- ³⁰National Immigration Law Center (2006), *Basic facts about in-state tuition for undocumented immigrant students*, p. 2.
- ³¹HB 224 House Education committee hearing.
- ³²Kobach (2006), *The Senate immigration bill rewards lawbreaking: Why the DREAM Act is a nightmare* (The Heritage Foundation), par. 17.
- ³³California State Senate (2000), *Bill analysis: AB 540*, p. 5.

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³⁵The foundation analyzed Texas' enrollment experience during the first four years of a similar tuition policy and projects that the Commonwealth would receive several hundred thousand dollars in tuition and fees in 2006 and increase to \$2.5 million by 2009. It also projects that undocumented student enrollment will grow from nearly 100 in 2006 to 600 in 2009.

³⁶Massachusetts Taxpayers Foundation (2006), Massachusetts public colleges would gain millions of dollars from undocumented immigrants, p. 1.

³⁷Lewis (2005), par. 11.

³⁸National Immigration Law Center (2006), p. 2.

³⁹This article examines the impact of immigrants on large U.S. cities and is primarily on a review of existing research.

⁴⁰James, Romine, & Zwanzig (1998), The effects of immigration on urban communities, *Cityscape: A Journal of Policy Development and Research*: 3(3), p. 178.

⁴¹A study by Richard Vitter and Lowell Galloway of Ohio University (Vitter & Galloway [1990]) which spanned 100 years (from 1891 to 1991).

⁴²James, Romine, & Zwanzig (1998), p. 178.

⁴³Economic Report of the President (2005), p. 94.

⁴⁴Borjas (1999), *Heaven's door* (Princeton, NJ: Princeton University Press), pp. 10-11.

⁴⁵Peri (2006), Rethinking the effects of immigration on wages: New data analyses from 1990-2004, *Immigration Policy in Focus*: 5(3), p. 6. This analysis is based in the idea that native workers and immigrant workers may not be in direct competition with one another. Instead of immigrants being substitutes, the study suggests that the two groups may have complementary roles allowing native workers to be more productive and ultimately increasing their wages.

⁴⁶Inter-American Development Bank (2007), *Remittances from the U.S. to Latin America, 2004*.

⁴⁷Bautista et al. (2006), *Guía IME* (Instituto de los Mexicanos en el Exterior), p. 39.

Eric in Mexico

The [San Juan Nuevo] community members had strong civic associations and were united as comuneros, struggling themselves to provide jobs at home to keep their young and restless from making the perilous journey to the states. Such a trip is an act of survival and yet also one of disconnect-from family, friends, and home. We spoke with families affected and got their opinions and perspectives. We talked to a barber in San Juan Nuevo who was probably more well-read on international politics than any of us there. We spoke with other families who lamented the need to make that journey to the states, and who were still set apart from family they had not seen in many years.

On our way to visit one family, we found they were out and so we had some time to do a little shopping in town. I noticed that one of our guides in town had one hell of a belt buckle. It was a steel buckle with a cowboy spur set into it. The spur spiraled if you spun it. I had someone ask where they got their belt buckles in town, and where that particular one had come from. The man, without much thought, removed the belt buckle and gave it to me.

I was literally stunned, by the generosity of the act. I later had someone pass onto him a favorite wallet of mine I had bought in Alaska, it was worn and maybe not that great, but I hoped and still do even now that he would appreciate what it meant.

-Eric Peterson (Honors Think Tank)

An Immigration Experience

Guadalupe Susana, a woman, an example

My mother, whose name is Guadalupe Susana, was born in Mexico City. She was the second youngest daughter of my grandmother, who had 10 kids. My mother grew up in a humble family where my grandmother, who was a single woman after two unsuccessful marriages, was the breadwinner and head of the home. Poverty, as well as my mother's eagerness to look for liberty and personal development, made her leave home. Guadalupe Susana left Mexico City at the age of 18, traveling first to Vera Cruz Port in order to work as a waitress in restaurants. After that, she left with another girlfriend to try out her luck at the United States border. While on her way she arrived at the city of San Luis Colorado, in the state of Sonora. There working in the same type of job as a waitress, she met my father Miguel, who was a young musician of her same age.

My father had worked as a musician since the age of 14 in the same philharmonic orchestra (together with musicians who played percussion, winds, and strings) in which it was my paternal grandfather's turn to liven up the family parties and dances in the nightclubs with.

My parents Guadalupe Susana and Miguel had four children. The youngest of my siblings, was born early (premature) in Yuma, Arizona, while my mother was visiting one of my aunts that lived there. This situation allowed my mother to realize one more of her dreams; continuing in the "la ruta del camino," which due to her overwhelming desire to accomplish, she should follow in order to find a better personal and family life by succeeding in immigrating everyone in her family to the USA legally.

Two years after she obtained our Legal Resident of the USA papers, during which time we lived on the Mexican side of the border and worked in the USA, my mother and father separated. One afternoon, after I had returned home from one more day of attending High School in the morning and from my night job at a grocery store in Arizona, my mother Guadalupe Susana already had suitcases packed. Upon asking her what had happened, she, with out letting herself show the hurtful and profound pain of the situation, but with all of the courage that characterizes a strong, fighting woman, she said to me; son, I've separated from your father! I have packed all of your brother's belongings and my own, because we are going to California! I haven't packed yours because you should make the decision if you are going to come with us or if you are going to stay!

Our way to California was not very comfortable, all 5 of us traveled in my VW truck, my mother, three younger siblings, and myself. We stopped off three times in order to work for various days in different fields, cultivating and harvesting tomatoes and strawberries. While my mother and I worked, my three little brothers had to accompany us in the fields that were burning hot from the sun. My mother continued giving me quiet lesson from her great human strength, meanwhile I suffered as much from the intense work as an agricultural laborer, as well as for my brothers and the difficulties that they had to deal with, as from seeing her work so hard for us.

We finally arrived at the little city of Merced, California. That is where my mother decided we would stay. She has lived there for the last 25 years, watching her children and grandchildren grow. Her life is the life of an elderly woman, with modest commodities and the satisfaction of having made possible the best opportunities for her family.

My mother Guadalupe Susana is, simply put, another example of the virtuous strength that accompanies and characterizes the women and men that leave many things behind, never wavering, in order to obtain what they set out to accomplish: a better life for them and their children.

-Raul Lopez-Vargas

IMMIGRATION AND THE MEDIA

INTRODUCTION

The media has a tremendous influence in both expressing and defining the public sentiment. This section begins by observing the way in which mass media plays a role in molding public opinion by transferring the salience of news items on the news agenda to the public agenda. We find that public faith in the truthfulness of the mass media is distressingly high, yet the media provides information from highly subjective frames and perspectives which can consequently lead its audience to erroneous conclusions. The subjectivity of the mass media with an issue as controversial as that of immigration can be observed by sampling newspaper articles, political cartoons, movie stereotypes, magazine covers, and learning about the portrayal of immigrants on television. The goal of this section is to provide the reader with insight into how transitory and inconsistent the media can be when dealing with controversial issues such as immigration.

THE ROLE OF THE MEDIA

The role the media plays in both shaping and reflecting public opinion can hardly be understated. Media scholars, Ono and Sloop, observe that “contemporary mainstream media produce information, but they also provide a specific locale, a space, where social issues collide, where political issues are struggled over and subject positions are constituted. . . what is at stake is the power to control what is represented publicly as dominant truths.”² Nowhere is this battle more apparent than in the current debate on immigration.

*Mexico sends more immigrants to the U.S. than any other country. Next in line is the Philippines, followed by Vietnam. The order following that is El Salvador, China, India, Korea, the Dominican Republic, Jamaica, and Haiti making up the tenth country.*¹

How the media reflects public opinion on important issues

The media allows individuals the opportunity to communicate their personal opinions on such divided issues as immigration.

Society communicates their opinions directly through interviews, letters to the editor, calling in on talk shows, or, in a more recent development, blogging on the Internet. A summary of gathered public opinion is expressed through polls and statistics.

Poll results in the media demonstrate what the majority or minority of the public believe is important. The difficulty, however, of pinning down any sort of common consensus on an issue such as immigration in America today is heightened by the fact that even those associated with the different perspectives are not as consistent in their beliefs as one would expect. Table one shows a comparative analysis of two similar polls demonstrating such complications.

Both of the polls ask a similar question and were taken in a span of within four to five months of one another, yet the results are drastically different depending on the wording of the question. Almost 25 percent of the responders to the Time Poll/SRBI Public Affairs believe that “illegal” immigrants hurt the U.S. economy, but according to the Fox News/Opinion Dynamics Poll slightly less than half of the people surveyed believe that immigrants help the U.S. and make it a better place to live. Although undocumented immigrants are included under the category of immigrants, the difference that the word “illegal” makes in polling is drastic.

Jones attributes these disparities to the fact that most citizens are not as informed on the immigration issue as they would like to think themselves to be.³ Consequently, their answers depend considerably on how the survey frames the question. The values invoked and the suggestive adjectives employed create an inconsistent divide in the public opinion expressed in polls:

The ABC News/Washington Post poll asks “Do you think the United States is or is not doing enough to keep illegal immigrants from coming into this country?” (ABC News/Washington Post). John and Jane Q. Public believe that the federal government rarely works at optimum level (think Katrina) so 75 percent reply

Table 1**Fox News/Opinion Dynamics Poll.** N=900 registered voters nationwide

In general, do you think immigrants who come to the U.S. today help the country and make it a better place to live or hurt the country and make it a worse place to live?

	Help (%)	Hurt (%)	Depends (%)	Unsure (%)
4/4 – 5/2006	42	30	20	8

Time Poll/SRBI Public Affairs. N=900 registers voters nationwide

Overall, do you think illegal immigrants hurt or help the U.S. economy?

	Help (%)	Hurt (%)	Depends (%)	Unsure (%)
11/29 – 12/1/2005	26	64	5	5

Table 2**Pew Research Center for the People & the Press/Project for Excellence in Journalism.**

“How have you been getting most of your news about national and international issues – from television, from newspapers, from radio, from magazines, or from the Internet?” (Up to 2)

	Television (%)	Newspaper (%)	Radio (%)	Magazines (%)	Internet (%)
6/8-12/05	74	44	22	5	24
12/04	74	46	21	4	24
8/03	79	46	15	3	18
1/02	82	42	21	3	14
2/01	76	40	16	4	10
1/99	82	42	18	4	6

that not enough is being done.

The CBS News Poll asks, “Would you favor or oppose allowing illegal immigrants who have done the following to stay and work in the United States: paid a fine, been in the United States for at least five years, paid any back taxes they owe, can speak English and have no criminal record?” Americans believe in redemption and Horatio Alger, so 74 percent favor allowing such individuals to remain.

Confront a sample with competing statements appealing to different values as a late April Greenberg Quinlan Rosner poll did and they split down the middle: 52 percent opted for “immigration has gone too far and many of today’s immigrants are not learning the language or assimilating into American culture” while 44 percent chose “our country was founded by immigrants and we benefit from the diversity of immigration.”⁴

If we accept Jones’ argument that *the public opinion is highly volatile because the public is under-informed on the issues regarding immigration*, we must in turn determine where the public is getting its information.

Media Influence on Forming Public Opinions

Researchers suggest that the ordinary American is capable of forming sound political opinions if he or she receives adequate information about public

policies.⁵ Yet scholars doubt the availability of good political information, noting that, *“the information presented to the public through mass media has certain persistent biases, slants, or value tendencies that may distort the public’s picture of the world and lead its policy preferences astray.”⁶*

Page and Shapiro, among many other scholars, have found that the average American depends on the mass media for information when he or she forms opinions about politics. Therefore, the assumption is that the media plays a crucial role in not only reflecting but also in molding public opinion. There is strong evidence to suggest that the public picks up a great deal of information about politics through the media.⁷ In fact, one poll conducted by the BBC, Reuters, and the American Press Institute’s Media Center surveyed more than 10,000 people in 10 countries and found 61 percent of respondents said they trusted media coverage of news over explanations from their own governments. Table 2 below attempts to identify which area of mass media is the preferred source for information.

Most of the current information about political events is obtained from newspapers, television and radio programs, and news magazines. Polls show that

television reaches the largest audience; daily newspapers are the next (Table 2). Though newspapers are used much less widely than television, they are considered important because they offer the largest amount of news. Another interesting fact is the way in which the usage of the Internet as a news source has steadily grown.

In their groundbreaking agenda-setting theory, McCombs and Shaw presented the idea that *the media does not tell us what to think, but tells us what to think about*.

They believed that the media had the ability to transfer the importance of the items on their news agenda to the public agenda.⁸ Although the cause-and-effect part of this theory could not be proven at the time, further research done by Iyengar, Peters, and Kinder strongly supported the hypothesis that television news programs profoundly affect which problems viewers consider to be most important.⁹

News stories are presented almost exclusively from a mainstream perspective. Perhaps this is because there are only a few people with control of the information flow who agree on the issues that head the political agenda and the context into which these issues should be embedded. The technical term for placing news into particular perspectives is framing. Political scientist Lance Bennett refers to the heavy reliance on information framed by official sources as “indexing” news to the behavior of political elites.¹⁰ Critics complain of the narrow range of political topics that are covered extensively by the news media; many important political events and issues get no coverage. Furthermore, even relatively extensive media coverage is not thorough enough to allow the public to evaluate and understand the complexity of policy options.¹¹

Scholar, Banet-Weiser also observed how the media attempts to frame certain issues by using the Elián González case that occurred in 2000 as an example. González was a six-year-old Cuban boy who was rescued on Thanksgiving Day, 1999, having been discovered three miles off the coast of Ft. Lauderdale, Florida clinging to an inner tube. The boy was found after the makeshift boat carrying his mother, stepfather, and eleven others sank in a failed effort to defect to the United States from Cuba. This story was highly publicized after being tailored and edited into an epic story complete with heroes, villains, and complicated plot twists that held mainstream America in its grasp. Banet-Weiser argues that media portrayals

of the Gonzalez struggle constructed the child as “an innocent symbol of America as the ‘promised land.’”¹² A valuable contribution of this article is its defining media “frames” and their role in shaping public thought: “As many media scholars have noted, there are many possible ‘frames’ to every news story, and factors such as cultural climate, economic interests, and political contestation among others help determine which frame becomes dominant.”¹³

In addition to the agenda-setting function, there is evidence that mass media can affect public opinion regarding heavily covered issues to some degree. As mentioned above, opinion polls are, by definition, the reflection of public opinion and thus have become a common feature of political coverage of the news media. The widespread public ambivalence to the increasing use of polls has been evident in news coverage of politics.

*An individual’s opinion can even be influenced by the results of public opinion polls.*¹⁴

Suro, to illustrate further the role the media plays in influencing public opinion, has conducted a survey to show that a growing number of Hispanics switch between English and Spanish to get the news. More than half of Latino voters (53 percent) get all their news in English. The survey also indicated that exposure to English language news media influences the view of Latinos on a wide range of topics. These Latinos, when compared with immigrants who get their news in Spanish, have less favorable views of undocumented immigrants, are more skeptical of Bush Administration policies in Iraq, and are less trusting of news organizations.¹⁵

“My fellow Americans, this is an amazing moment for me. To think that a once scrawny boy from Austria could grow up to become Governor of California and stand in Madison Square Gardens to speak on behalf of the President of the United States. That is an immigrant’s dream. It is the American dream.”
Arnold Schwarzenegger

MEDIA PORTRAYAL

In this section, we specifically observe how the immigration issue is being portrayed in the media. This will include television news portrayals, political cartoons, newspaper articles, and movie stereotypes. We will be able to observe that when compared with

the puzzling polling results mentioned earlier, the media is just as divided, if not more so than the general public on the immigration issue.

Prime-time Television and Television News

As shown by Table 2, television reaches the largest audience, and therefore has a special significance in shaping attitudes and behavior of the viewers.¹⁶ According to the census bureau, in the year 2000, the majority of immigrants were from Latin America, Asia, India, or Europe.¹⁷ Yet most of these groups remain underrepresented on television – whether it be sitcoms, primetime news, or even advertisements.¹⁸ Research on race and television has also been quite limited, as it focuses primarily on shows (rather than on advertisements), and on African Americans (rather than all people of color). According to Henderson and Baldasty, this represents two key trends. First, there are limited roles for people of color on television. Thus, the world of primetime broadcast television fails to reflect the diversity that is apparent in the world outside the screen. Second, when people of color have appeared, they have usually done so in a way that does not challenge the dominant White culture. As such, they either were presented as stereotypes (i.e., lazy or criminal), as peripheral characters, or as people who have assimilated into the larger White culture.¹⁹

Latin Americans

Seshans, a media scholar, observes that *since the dominant culture and ethnic group in American society is not Latino, all perceptions of Latinos are filtered through the dominant culture's lens.*²⁰ Among the many misleading and destructive images of immigration and the immigrant that emerge from this cultural lens, two stand out as perhaps the most detrimental to the immigrant cause: the dichotomizing of immigration practices as “good” and “evil” (corresponding to “legal” and “illegal,” or “American” and “alien”), and the reducing of a global immigration community to one particular region (the Southwest border) and one particular nationality (Mexican).

A study by Mastro and Behm-Morawitz finds that while advances have been made in terms of the quality of depictions of Latinos, many of these images remain tied to a few longstanding media stereotypes. Constant analysis has shown that when Latinos are

depicted on television, they have been confined to a narrow set of stereotypical – often times negative – characterizations. These characterizations include the criminal, the law enforcer, the Latin lover, the Harlot, and the comic/buffoon. The criminal is typically a male identified by his youthful appearance, aggressive nature, dishonesty, and unkempt appearances. The law enforcer is articulate, well-groomed, and respected. The Latin lover is also well groomed and professionally attired, but is defined by his heavy accent, hot-temper, and sexual aggression. The female harlot, on the other hand, while hot-tempered and sexually aggressive, is provocatively and unprofessionally dressed. Finally, the comic or buffoon is characterized by a heavy accent, laziness, secondary status, and lack of intelligence. This depiction can be seen in a character such as Rosario on NBC's *Will & Grace* – notable for her clear embodiment of these stereotypical attributes or Fez on FOX's *That 70's Show*.²¹

In addition, it has been found that the rate at which Latinos are portrayed on television remains drastically below that of the real world population. At an estimated 12.5% of the population, Latinos constitute the largest minority group in the United States. Yet research suggests that Latinos remain dramatically underrepresented on television compared with real-world figures – typically comprising 1 to 3 percent of the primetime television population.²²

Nonwhite racial groups remain underrepresented in the media – both in terms of employment and portrayals – but they have also been equated with violent crime across the programming spectrum. The media sometimes even portrays immigrants as being terrorists, murderers, or at the least, negative influences on our society. For example, on the September 25, 2006 CNN Headline News with Glenn Beck program, during a discussion on Juan Leonardo Quintero, an undocumented immigrant who had been accused of killing a police officer in Houston, Glenn Beck replied, “Are you kidding me? We're taking rapists out of your country, and you've got a problem with that, and you're shipping killers to us? Please.” Later in the same discussion, Pat Gray stated that “the United States is at war with Mexico right now.” And that “[we better wake up soon, or] we're going to wake up dead.”²³

Asian Americans

Asian Americans are a unique minority group in that they have a positive stereotype: the “model minority” image. Asians are perceived to be intellectually gifted, mathematically skilled, technically competent, hard-working, serious, and well assimilated.²⁴ This is a stereotype which has been perpetuated due to their affluence, high education, and work ethic.^{25,26} Some scholars argue, however, that such ostensibly positive stereotypes can also be harmful in its own way.^{27,28} First of all, the minority stereotype is an overgeneralization of an extremely diverse population. The term “Asians” encompasses a very wide array of different cultures, including peoples of the Far East, Southeast Asia, or the Indian subcontinent including Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam.²⁹ Asians do not share nearly as much ethnic homogeneity as, for example, Latinos do. They all have quite different languages, religions, and even cultures; whereas Latinos share a language and a large majority are found to be Catholic. Thus, the model minority concept and the success story attached to it is hardly a story that can be generalized to Asian-Americans as an entire group.³⁰

In fact, the Asian-American group is highly polarized, and in recent years, such polarization has increased. Census reports reveal that there is a huge median-income gap among different Asian American groups. According to the 2000 U.S. Census Bureau, among Southeast Asian Americans, 49% live in poverty, compared to less than 10% of Japanese and Chinese Americans. By labeling the entire Asian American group as the model minority, the problems and economic hardships that some of the Asian Americans face are ignored.³¹ In fact, most visible U.S. ads are limited to Asian Americans who appear to be of East Asian ancestry. South Asians and Southeast Asians are less visible in the ads, whereas many other nationalities often included in the Asian American category – such as Afghanis, Bangladeshis, Pakistanis, Sri Lankans, Malaysians, and Indonesians – are invisible.³²

A much larger problem that the term “model minority” brings is that by using such imagery – that Asians can excel in schoolwork and succeed in society even though they are a minority group – is used to dominate or displace other social facts such as structural obstacles to African American and Latino

social and economic mobility. The theory is that since some children are willing to take advantage of the opportunities offered to them and succeed, there must be something inherently wrong with those who are not succeeding. However, this theory fails to explain educational inequalities prevailing in the school system and the social and structural problems.³³

Studies of Asian American representations on television show that Asian Americans are, in fact, over-represented in television ads according to the proportionality criterion. This criterion is a measurement of how often Asian Americans are featured in ads when compared to the percentage of Asians in the population. But how they are portrayed raise a number of questions on stereotyping, tokenism, and gender asymmetry. Most of the portrayals of Asian Americans include workplace settings, reinforcing the stereotype that Asian Americans are “all work and no play.”^{34,35} Yet only a very small number of ads feature Asian Americans in leading, major roles when compared to whites, and they appear even more frequently than other minority groups in background roles.³⁶ This is another face of the model minority stereotype, as it implies that Asians are more submissive than assertive.³⁷

European Americans

Very few studies have been conducted exclusively on the images of European immigration and their stereotypes in the United States, especially on television. This may be due to the fact that most of the stereotypes attributed to European Americans are positive. They are seen as inventive, educated, smart, and rich. Some of the few negative stereotypes that are attributed to European Americans are that they are corrupt and prejudiced,³⁸ characteristics that only a group higher in the hierarchy can usually afford to have, and thus also indicates that they are perceived as one of the more dominant groups in society. Most of primetime television and advertisements feature either white Americans or European Americans. And not only are Whites portrayed more frequently than non-Whites in the commercials, but they also tend to be featured more prominently and are more likely shown exercising authority.³⁹ Compared to their either Latino or Black counterparts, they are more commonly depicted as law defenders than law breakers.⁴⁰ This does not mean that their image is not distorted like other racial groups. Most television

shows show only the middle upper class and leave out the working class.⁴¹ Characters in television commercials enjoy more prominence and exercise more authority if they are White or men. In the 1990s, television commercials tended to portray White men as powerful, knowledgeable, independent, powerful, successful and tough, while White women are portrayed as young, thin, sexy, smiling, provocative, and available.⁴²

Political Cartoons

A political cartoon, or editorial cartoon, is an illustration or comic strip containing a political or social message that usually relates to current events or personalities. They are particularly effective in conveying and communicating a message with ease, and sometimes even beauty.⁴³ The following are some examples of some of the more aggressive political cartoons regarding the immigration issue.

Pro-Immigration:



Figure 1⁴⁴



Figure 2⁴⁵

Anti-Immigration:



Figure 3⁴⁶



Figure 4⁴⁷

On of the principal dangers of political cartoons is their brief, emotionally charged nature. *Cartoons rarely if ever accurately summarize or relate the facts of a debate to their audience. Rather they are humorous vignettes of current politics either*

to enrage or excite the viewer to draw hasty and often ill-informed conclusions.

Newspaper Articles

The following are examples of the rhetoric that sneaks into articles on the topic of immigration. We showcase it on both sides of the issue, in a New York Times article that could reasonably be considered “pro” immigrant, and a Washington Times (DC) article that is more negative. The subject of both articles is the immigration marches taking place in the spring of

2006, however as the reader may note, the slant on the same facts and the tone of the articles are very different, even down to the way in which immigrants are categorized; in the New York Times, they are a group of people in the same vein as African Americans in the 1960s, in the Washington Times article they are a group of subversives, bent on invading the United States and reclaiming old Mexico.

**The New York Times
March 27th, 2006**

**In the Streets, Suddenly, An Immigrant Groundswell
By Nina Bernstein; John M. Border and Rachel L. Swarns**

When members of the Senate Judiciary Committee meet today to wrestle with the fate of more than 11 million illegal immigrants living in the United States, they can expect to do so against a backdrop of thousands of demonstrators, including clergy members wearing handcuffs and immigrant leaders in T-shirts that declare, “We Are America.”

But if events of recent days hold true, they will be facing much more than that.

Rallies in support of immigrants around the country have attracted crowds that have astonished even their organizers. More than a half-million demonstrators marched in Los Angeles on Saturday, as many as 300,000 in Chicago on March 10, and -- in between -- tens of thousands in Denver, Phoenix, Milwaukee and elsewhere.

[.....]

The demonstrations embody a surging constituency demanding that illegal immigrants be given a path to citizenship rather than be punished with prison terms. It is being pressed as never before by immigrants who were long thought too fearful of deportation to risk so public a display.

“It’s unbelievable,” said Partha Banerjee, director of the New Jersey Immigration Policy Network, who was in Washington yesterday to help plan more nationwide protests on April 10. “People are joining in so spontaneously, it’s almost like the immigrants have risen. I would call it a civil rights movement reborn in this country.”

What has galvanized demonstrators, especially Mexicans and other Latin Americans who predominate among illegal immigrants, is proposed legislation -- already passed by the House of Representatives -- that would make it a felony to be in the United States without proper papers, and a federal crime to aid illegal immigrants.

But the proposed measure also shows the clout of another growing force that elected officials have to reckon with: a groundswell of anger against illegal immigration that is especially potent in border states and swing-voting suburbs where the numbers and social costs of illegal immigrants are most acutely felt.

“It’s an entirely predictable example of the law of unintended consequences,” said Joshua Hoyt, executive director of the Illinois Coalition for Immigrant and Refugee Rights, who helped organize the Chicago rally and who said he was shocked by the size of the turnout. “The Republican party made a decision to use illegal immigration as the wedge issue of 2006, and the Mexican community was profoundly offended.”

Until the wave of immigration rallies, the campaign by groups demanding stringent enforcement legislation seemed to have the upper hand in Washington. The Judiciary Committee was deluged by faxes and e-mail messages from organizations like NumbersUSA, which calls for a reduction in immigration, and claims 237,000 activists nationwide, and the Federation for American Immigration Reform, which has long opposed any form of amnesty, including a guest-worker program advocated by President Bush. Dan Stein, president of the federation, acknowledged the unexpected outpouring of protesters, but tried to play down its political significance. “These are a lot of people who don’t vote, can’t vote and certainly aren’t voting Republican if they do vote,” he said.

[.....]

“Imagine turning more than 11 million people into criminals, and anyone who helps them,” said Angela Sanbrano, executive director of the Central American Resource Center of Los Angeles, one of the organizers of Saturday’s rally there. “It’s outrageous. We needed to send a strong and clear message to Congress and to President Bush that the immigrant community will not allow the criminalization of our people -- and it needed to be very strong because of the anti-immigrant environment that we are experiencing in Congress.”

Like many advocates for immigrants, Ms. Sanbrano said the protesters would prefer that Congress passed no immigration legislation rather than criminalizing those who are here without documents or creating a guest-worker program that would require millions to go home.

In a telephone briefing sponsored last week by the National Immigration Forum, the Rev. Samuel Rodriguez Jr., president of

the National Hispanic Association of Evangelicals, warned that elected officials would pay a price for being on the wrong side of the legislative battle.

“We are talking to the politicians telling them that the Hispanic community will not forget,” he said. “I know there are pure hearts that want to protect our border and protect our country, but at the same time the Hispanic community cannot deny the fact that many have taken advantage of an important and legitimate issue in order to manifest their racist and discriminatory spirit against the Hispanic community.”

Seventy of the nation’s 197 Catholic dioceses have formally committed to the immigration campaign since the United States Catholic Conference of Bishops began the effort last year, and church officials are recruiting the rest.

Meanwhile, priests and deacons have been working side by side with immigrant communities and local immigrant activist groups.

Leo Anchondo, who directs the immigrant campaign for the bishops’ conference, said that he was not surprised by the size of the protests because immigration advocacy groups had been working hard to build a powerful campaign. “We hadn’t seen efforts to organize these communities before,” Mr. Anchondo said. “It’s certainly a testament to the fact that people are very scared of what seems to be driving this anti-immigrant legislation, to the point that they are coming out to make sure they speak and are heard.”

Last night in downtown Los Angeles, Fabricio Fierros, 18, the American-born son of mushroom-pickers who came to the United States illegally from Mexico, joined about 5,000 Mexican farmworkers gathered for a Mass celebrating the birthday of Cesar Chavez.

“It’s not fair to workers here to just kick them out without giving them a legal way to be here,” Mr. Fierros said, “To be treated as criminals after all the work they did isn’t fair.”

But clearly not everyone shared Bernstein’s positive point of view regarding the immigration marches. The following is an article from the Washington Times (DC) published at approximately the same time as the former. It also deals with the immigration marches,

but comes from an entirely different perspective. The repeated usage of the words “aliens” and “reconquer” work to enforce the negative image of the Latino immigrants.

The Washington Times (DC)

April 16, 2006

Mexican aliens seek to retake ‘stolen’ land Immigration-reform protesters urged by radicals to “reconquer” America’s Southwest. By Valerie Richardson

La reconquista, a radical movement calling for Mexico to “reconquer” America’s Southwest, has stepped out of the shadows at recent immigration-reform protests nationwide as marchers held signs saying, “Uncle Sam Stole Our Land!” and waved Mexico’s flag.

Even as organizers urged marchers to display U.S. flags, the theme of reclaiming “stolen” land remained strong. One popular banner read: “If you think I’m illegal because I’m a Mexican, learn the true history because I’m in my homeland.”

“We need to change direction,” said Jose Lugo, an instructor in Ethnic Studies at the University of Colorado at Boulder at a campus march last week. “And by allowing these 50,000, 50 million [immigrants] to come in here, we can do that.”

The revolutionary tone has surprised even longtime immigration watchers such as Ira Mehlman, the Los Angeles-based spokesman for the Federation for American Immigration Reform.

“I’ve always been skeptical myself about this [reconquista], but what I’ve seen over the last few weeks leads me to believe that there’s more there than I thought,” Mr. Mehlman said.

“You’re seeing people marching with Mexican flags chanting, ‘This is our country.’ I don’t think that we can dismiss this as youthful exuberance or a bunch of hotheads,” he said.

Hispanic rights leaders insist there’s nothing to the so-called reconquista, sometimes referred to as Aztlán, the mythical ancestral homeland of the Aztecs that reportedly stretches from the border to southern Oregon and Colorado.

Nativo Lopez, president of the Mexican American Political Association in Los Angeles, one of the march organizers, was infuriated when a reporter asked him about the reconquista.

“I can’t believe you’re bothering me with questions about this. You’re not serious,” Mr. Lopez said. “I can’t believe you’re bothering with such a minuscule, fringe element that has no resonance with this populous.”

At the same time, some analysts say the seismic demographic shifts brought on by unchecked border crossings and birth rates are resulting in a de facto reconquista.

“Demographically, socially and culturally, the reconquista of the Southwest United States by Mexico is well under way,” Harvard University professor Samuel P. Huntington said in 2004.

“No other immigrant group in U.S. history has asserted or could assert a historical claim to U.S. territory. Mexicans and Mexican-Americans can and do make that claim,” he said.

A three-minute videotape made by the Immigration Watchdog Web site plays speeches by Hispanic professors and elected officials making references to Aztlan and the idea of a demographic takeover.

“We are millions. We just have to survive. We have an aging white America. They are not making babies. They are dying. It’s a matter of time. The explosion is in our population,” Jose Angel Gutierrez, political science professor at the University of Texas at Arlington, said on the videotape.

In an interview, Mr. Gutierrez said there was “no viable” reconquista movement. He blamed interest in the issue on closed-border groups and “right-wing blogs” such as American Patrol and L.A. Watchdog, but those Web sites are getting plenty of ammunition from groups like La Voz de Aztlan, a Whittier, Calif.-based news service that advocates a separatist state while criticizing Jews and “gringos.”

Then there’s the Mexica Movement, which wants to “reconstruct” the United States as an “indigenous” nation called Anahuac. Professor Charles Truxillo of the University of New Mexico envisions a sovereign Hispanic nation called the Republica del Norte that would encompass Northern Mexico, Baja California, California, Arizona, New Mexico and Texas.

MEChA, an acronym for the Chicano Student Movement of Aztlan, has come under fire for revolutionary language in its “El Plan de Aztlan,” a founding document that declares “the independence of our mestizo nation,” decries the “brutal gringo invasion,” and says that land “rightfully ours will be fought for and defended.”

What’s notable about MEChA is its otherwise mainstream image. Most Hispanic leaders, including Los Angeles Mayor Antonio Villaraigosa, belonged to MEChA in high school or college. Former Lt. Gov. Cruz Bustamante came under fire from conservatives for refusing to renounce his membership during the 2003 gubernatorial race.

Federico Rangel, a University of Colorado graduate student and MEChA officer, said most students view Aztlan as part of their history, not as a rallying cry for revolution.

“Aztlan isn’t what people say it is, like the reconquista,” said Mr. Rangel, who carried a MEChA sign at Monday’s rally. “It’s a spiritual homeland to Chicanos.”

But this stark contrast among values does not exist only in different newspapers. In *Shifting Borders: Rhetoric, immigration, and California’s Proposition 187*, Ono and Sloop tracked the Los Angeles Times coverage of the Proposition 187 issue which was almost exclusively opposed to the bill.⁴⁸ However, Ono argues, this does not necessarily mean that the Times was pro-immigrant. The Times, while openly against the bill, simultaneously would provide images of immigrants that were not always positive, creating an ambivalence that heavily affected the way the public viewed the issue:

Whereas California nativism grounded opponents’ claims on [Proposition 187], a deep ambivalence appears in opponents’ claims...due in part to the positions the Los Angeles Times took with regard to what it means to be a Californian... The Los Angeles Times commentary by proponents of the measure that was at times hostile and racist, even while the newspaper took a position against Proposition 187.⁴⁹

This demonstrates a direct link between media coverage and not only public sentiment, but also discussions around the debate by interested people.

“The more you can increase fear of drugs and crime, welfare mothers, immigrants and aliens, the more you control all the people.”

Avram Noam Chomsky (American Linguist and Activist. b.1928)

Movie Stereotypes

How movies portray immigrants seems to depend a great deal on where the movie was made.

There have been an abundance of American films to contribute to public misperceptions of the immigrant, such as *Border Patrol* (1943), *Illegal Entry* (1949), and *Wetback* (1956). These films were usually released in response to an economic downturn, and can be said to transcend their time and change the way in which the public discusses, explores, and engages with these issues today. The principal problem with perpetuating the image of the “bad immigrant,” as many of these films do, is the potential it has to permeate the lives of Latinos who may or may not be immigrants in the first place, let alone “bad” ones. Rodriguez observes that “the preoccupation with immigration has contributed to the misperception that most – or at least many – Latinos are unauthorized immigrants.”⁵⁰

On the other hand, various media outlets representing minority segments of American society seem to be challenging the hegemony imposed by the established media voice of the majority. A large series of Mexi-

can-made films have engaged with the immigration issue from a divergent perspective from that of the American filmmakers, and the trend seems to be in focus on the narrative of the immigrant rather than the border patrol or the American farmer. However, the pull factors in Mexican emigration tend to receive a disproportionately large amount of coverage in these films, often ignoring push factors altogether. However, as might be expected, the hardships and struggles the emigrants endure at the hands of the border patrol, coyotes, or hostile communities north of the border receive the majority of the attention. Some of those films include Raices de Sangre, Alambrista, Mi Familia,⁵¹ and the more recent Babel (2006), the latter of which was heavily considered during the motion picture awards season the year of its release and, in a departure from the other films mentioned, had a well-known cast including Cate Blanchett and Brad Pitt.

“But then I came to the conclusion that no, while there may be an immigration problem, it isn’t really a serious problem. The really serious problem is assimilation.”

Samuel P. Huntington (sociologist)

Magazine Covers

Anthropologist Leo Chavez, in an analysis of magazine covers from 1965 to 1999, breaks immigration media portrayal into three categories: affirmative, alarmist, and neutral.⁵² Affirmative covers “use images and text in a way that celebrates immigrants,” whereas alarmist covers “use images and text to suggest problems, fears, or dangers raised by immigration.” Chavez demonstrates that alarmist covers are not “evenly distributed through time,” but rather seem to make appearances during periods in which national security seems to be threatened. Interestingly, Chavez points out that “the month of July is the favored occasion for affirming the nation’s immigrant roots as well as reaffirming civic patriotism more generally. Of the 19 affirmative covers published between 1965 and 1999, 13 were July issues.”⁵³

Internet Resources

What follows is the first six websites listed when one enters “immigration” into the search engine

Google as of March 15, 2007. Of the links listed, the only sites that are stationary (unlike the link to the search page for the New York Times) and consistently updated, and therefore may be considered quality educational sources for the issue, are the two government websites. Neither of them are particularly accessible to readers with less than college-level English, and the government websites could be confusing to a reader unfamiliar with the naturalization process for the United States.

Information on Google’s ranking procedure for websites can be found here:

<http://www.google.com/technology/index.html>

Immigration and Naturalization service:

www.ucis.gov

US Immigration Law Office, Law Offices of Rajiv S. Khanna

www.immigration.com

Site poses as informational, but is geared towards recruiting and retaining clients.

American Immigration

www.bergen.org/AAST/projects/immigration

A website set up as a tenth grade history project, no longer being updated.

New York Times: Search for Immigration

query.nytimes.com/search/query?se&query=immigration

Immigration: Stories of Yesterday and Today

<http://teacher.scholastic.com/activities/immigration/index.htm>

Sponsored by Scholastic for use in teaching, the site showcases real immigration stories from around the world; however it does not include a story from Mexico. “Today’s” three immigrants are from Kenya, Vietnam and India.

Comprehensive Immigration Reform

<http://www.whitehouse.gov/infocus/immigration/>

A White House page on “policies in focus” dealing with immigration, as well as the appointed officials behind them.

“We watched the U.S. citizenship immigration services web site in March. They had six million, two hundred thousand hits, and two million people downloaded applications for citizenship. So what we’re doing is attempting to help people in that process.”

Luis Gutierrez

CONCLUSION

There is no denying the tremendous influence media plays in both expressing public sentiment and defining it. Many studies have shown that public faith in the reliability of media reporting is distressingly high. Unfortunately, as we have also seen, **the media is always going to provide information from highly subjective frames and perspectives, which can con-**

sequently provide its audience with dubious material in the guise of truth. In issues such as immigration, in which the political, ideological, and emotional investments of those involved are high, information from the media ought to be approached with a special caution.

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Liz in Mexico

We walked slowly down the newly paved street, watching as we passed the various houses that were pointed out to us. Occasionally we'd see groups of people or individuals who would momentarily pause to watch our progress, but then most would return to their day. At one point a group of children stopped their play and met our party with shrill yells and "hola!" They ran around in the street, dogs barking around them, as they performed for attention. A few words back and emphatic waves from us triggered huge smiles on their faces, and they continued their play in the shadow of a house. At one point we passed a store. It drew most of us in with promises of tantalizingly cool beverages and salty snacks. Never mind the fact that the townspeople gave us their dusty products and asked for nothing in return.

Farther down the street was a faded blue house with no shade to cover its entrance. Its paint suggested a past attempt at happiness, as if it would bring with it better days. Most of the windows of this one-story building allowed bright sunlight into its dark insides through broken or hanging panes, and flower boxes promised the idea of flowers. A whisper began to drift through our group. "The owners left just last week for America," someone translated from the Spanish of our guide. They had simply packed their things and carried away their family and the hopes that this house had once held for a future. We moved on and left it behind as well.

Who knows what kind of future this family would now encounter? Possibly long and slow dehydration in the desert, a new house in a small suburb of Middle America, the last sight of family members, or a journey back to their home country under the strict supervision of a law enforcement officer. Our feet trod on the exact road that had carried their flight, a road pitted and uneven with not a tree in sight, but which also carried all the pride of the town's citizens. Sacrifice had gone into each and every foot of concrete, every piece of glass in the windows. These people had bright hopes for the future of their town. But alas, the very people who expressed such hopes to us now might leave tomorrow. They find happiness in the present, in what they can find. Who knows, when I return home I might see these very people at my own neighborhood gathering.

-Elizabeth Clark (Honors Think Tank)

An Immigration Experience

American Dream

The American Dream is different for each of us. This story is mine. I grew up on an island in the Philippines to a well-to-do family. I always had what I needed and some of my wants. I wouldn't say I had everything, but I can say that my life was far more comfortable than that of the majority of my countrymen. Everyone had a dream and mine was to follow in my parents footsteps and be comfortable and successful in life. This story, as it starts, may not be too strange to a lot of people from the United States. But as I grew up, the realities of life in a third world country came at me way too fast.

As a boy of ten, I once saw a man shot in the head right in front of me by a hired assassin. I could still remember the fear in the eyes of the man as he got ready to die. Life was just that, we all knew that a person's life is priced at US \$20 or maybe even less. Never cross anyone and if you did, you had better know how to protect yourself or have enough money to get that protection. At the age of 16, I experienced the fear involved with the kidnapping of my cousin. He was held for a few months. My uncle decided that working with the police would only lead to the death of his son and in most cases he was right. In most kidnapping cases, the

police would either be involved or be incompetent enough to cause the death of the victim. My uncle paid for the release of my cousin and we got him back. After that incident, my cousin went around the city with bodyguards at his side. The fear of harm was constantly in my mind as I grew up. I remember the prayers I have said to help keep my family away from harm because I know that harm was just around the corner.

The dreams of a Filipino child are often limited by what is practical. Everywhere you turn in the United States, you will see a lot of Filipino people in the health care field or in fields that can easily accommodate for the sponsorship of an American work visa. You may want to go and ask them what they really want to do in life and in most cases; they will say their dreams involved being in the music business or something other than health care. The health care business was our ticket out and in many schools in the Philippines they start our healthcare training in high school. I didn't want that life but I took that path to get away from living in constant fear. Many Filipinos leave their dreams in their childhood and follow the practical path. Many dreams aren't practical and weren't needed anymore. If you want to eat and be relatively safe, give up the stupid dreams of being a chef, or a singer, or a profession that doesn't pay well. This was engrained in me ever since I was a child.

In my childhood, I was blessed with many opportunities to visit an uncle in Kentucky. He was one that got the chance to leave the Philippines as he was a medical doctor. We visited him in the summer months and I always remembered the smell of the United States of America. The smell of freedom, cleanliness, and opportunity for a better life, that was my first taste of what America was like. I loved it so much that I decided to go to school in the US. This was my way out. I applied, got a scholarship through my church, and I was in the U.S. I took Pre-professional Biology/Biochemistry. What a surprise... I was in health and science.

Lining up for my student visa was a chore. We had to be there at 3 AM to get in line. When we got to the American embassy, there was already a line that stretched out as far as the eye could see. Oddly enough, the line was made by people who were selling the spot. If we wanted to get in, we needed to pay to be in line and they would hold it for us until the embassy opens. We paid so we got in. I got my visa. I was lucky; most people had to get interviewed many times before they got approved. I did it my very first try.

College seemed like a dream. I felt like I was American. There were many uncomfortable adjustments but that was a small price to pay for the American Experience. As I was finishing school, I knew I had to apply for my OPT (Optional Practical Training). This afforded me one more year in America. I was determined to find an employer willing to hire me and sponsor me with an American working visa. I found the job... in the health and science field. Was it luck? No, the price I paid in exchange for my dreams was beginning to pay off. As a worker for a state owned institution, I was able to get my visa fast and without problems. The majority of my Filipino friends didn't have the same luck. Many went home and others remained hidden in the United States of America. Some of them would call me once in a while but would be hiding. They would always use a phone card to call and would not divulge their address. Sad to say, most Filipinos will get turned over to the INS by their own countrymen.

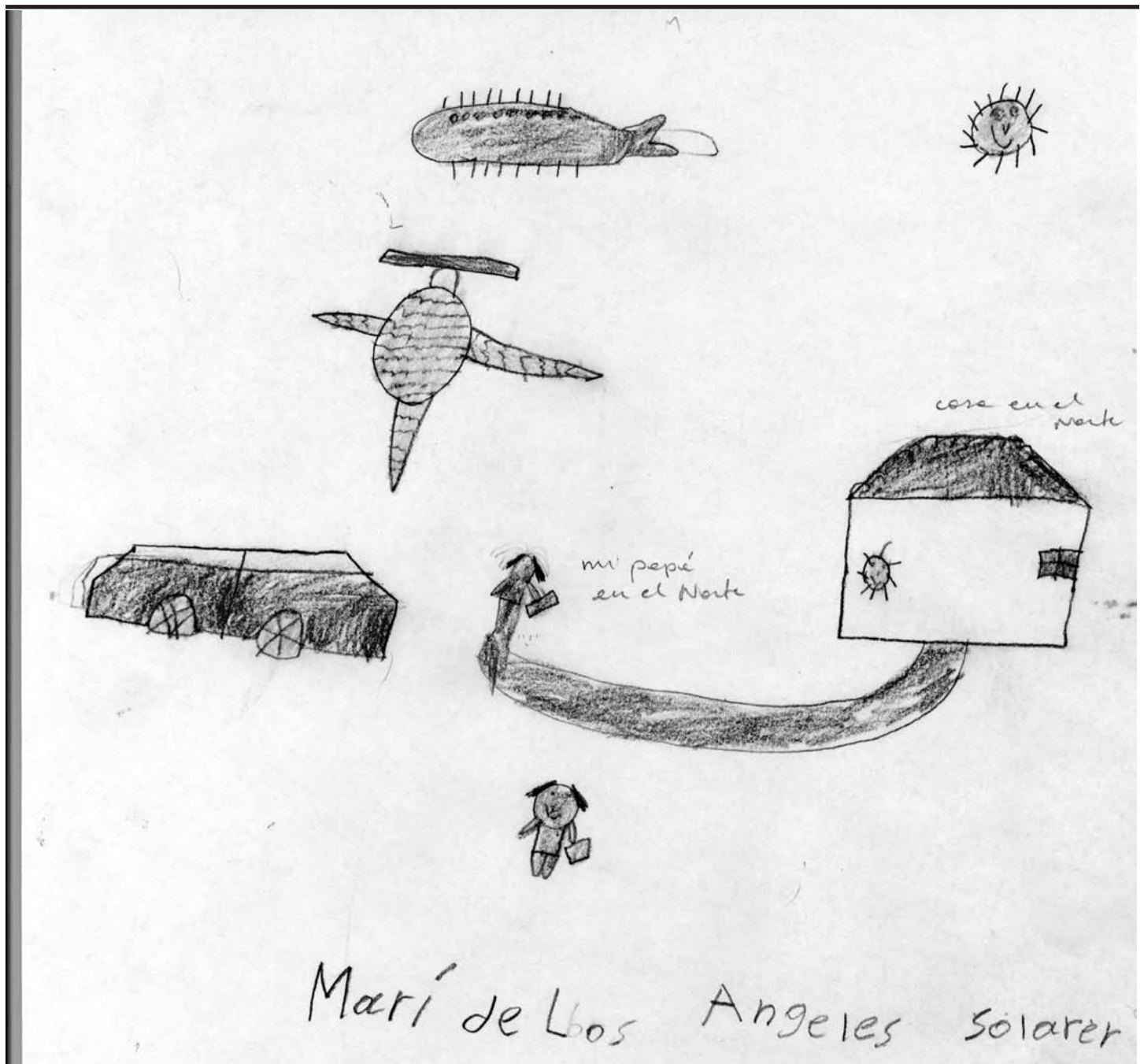
I am working in the United States of America. I am close to fulfilling my dreams of being an American citizen so I can bring my family to the United States and quit my job in health care and go after my dreams. Was I happy? Sometimes, but most of the time I was afraid to be less than perfect in work so they would continue helping me get my permanent residency. I knew the law protected me in some cases, but I also knew that there are always ways to screw me up. I decided to play safe. Be good at what I do and do whatever the boss asks me. I will work whenever and wherever. If he asked me to clean his car, I would do it. If human resources ask me to work without pay, I would do it. I wanted to be American.

The road to citizenship is long and expensive. Most people do not understand what it entails. I was told

once to just walk in an INS office and ask for it. I was asked by a high school teacher. I was surprised at the sheer ignorance they had about the process of immigration. This wasn't Ellis Island anymore... America's border is like a club with a big burly dude in front making sure you're cool enough to be let in. It's still a long road for me but I hope I'll make it.

The story I am telling you isn't the worst of experiences. I actually think that I am blessed beyond my understanding. I know that other immigrants have paid much more to be here but I offer you this story to help you realize the blessings you have to live in a place where the sky is the limit. I sometimes hear U.S. citizens complain about this country and how much they hate its politics, or foreign policy, or whatever it is that bothers them about this place, I want them to know that unless they have lived a life where practicality takes over their dreams and where the mere survival means leaving all you love and know, then please... by all means, take my spot in the Philippines.

-Anonymous



ESTABLISHING RESIDENCY

Gaining permanent residency is a dream and a goal for many undocumented immigrants who come to the United States. This process, however, is one that is very difficult to navigate, especially without adequate counsel, and the requirements that would force them to return to their country of origin to file for residency is often unrealistic given their economic situation and the disruption it would cause in their lives and the lives of their dependents. The terminology that laws use and the many different types of visas available make the process extremely daunting and expensive, and generally require a lawyer for success.

We feel this section is an important component of the guide because many people who are a part of the immigration debate were born as citizens of the United States. Therefore, many do not completely understand the difficulty of gaining residency or citizenship, or the path to citizenship for undocumented workers.

On one hand, some argue that to offer immigrants legal status after they entered the country illegally is rewarding criminal behavior. On the other hand, from the very first day they arrive in the United States undocumented immigrants start contributing to their communities, and as we have seen in the fiscal impact and history sections, many sectors of the United States economy would struggle should the entire undocumented population return home and await a visa. With that in mind, we have attempted to lay out the path for those seeking legal entry into the United States must follow.

THE PROCESS

Attaining a green card is not an easy. In most cases, you must have a sponsor in the United States. Generally, he or she must be a U.S. relative or employer who is willing to help. You must also convince the U.S. government that you are eligible under one of the ten categories granting permanent residence (listed below). After your sponsor begins the application process, you must apply for an immigrant visa (a green card) at the embassy or consulate in the country in which you reside. If you are already in the United States, you may be allowed to stay and apply directly for a green card, but that exception is generally only made if you entered legally, and that visa remains valid and unexpired. The embassy or consulate will review your green card application, making sure you do not fall into a category of people who are excluded from entering the United States, a state which is called “inadmissible.” What is “inadmissible” has changed throughout history depending upon the politics of the day. For example at one time in our history every person of Asian descent was considered inadmissible to the country.

If your application is approved, you will then be granted an immigrant visa stamped into your passport. You must enter the United States within six months of receiving your green card.

The government has strict categories of immigrants eligible for permanent residence. You must fit into one of these categories in order to be eligible for a green card. Certain categories are given higher preference than others, and often categories have been given quotas. This leads to long waits for certain people not favored with an American military service background or an American spouse, because the demand for green cards is always higher than the annual limits.³

In March 2003, the civilian noninstitutionalized population in the United States included 33.5 million foreign born, representing 11.7 percent of the U.S. population. Among the foreign born, 53.3 percent were born in Latin America, 25.0 percent were born in Asia, 13.7 percent were born in Europe, and the remaining 8.0 percent were born in other regions of the world. The foreign-born population from Central America (including Mexico) accounted for more than two-thirds of the foreign born from Latin America and more than one-third of the total foreign born.²

CATEGORIES OF VISA APPLICATION

The following are some of the most common categories through which immigrants can apply to get a visa for permanent residence.⁴

1. Immediate Relatives of US Citizens – They receive green card as soon as the paperwork is processed.⁵
2. Non-immediate Family Members of US Citizens – They must wait for green cards anywhere from 3 to 23 years.
3. Desired and Needed Employees and Workers – Only 140,000 green cards are available under this option. They are given on a first come first serve basis. The wait is usually several years.
4. Green Card Lotteries – People can be chosen for this by being considered “ethnically diverse.” Right now there are 50,000 green cards offered under this category, and the selection is random.
5. Special Immigrants – Occasionally, laws are passed making green cards available to people in special situations as the government sees fit, usually connected to a political cause or war in which America is involved with.
6. Refuge and Political Asylum – In order for a person to receive this, the persecution must be based on the person’s race, religion, nationality, political opinion, or membership in a particular social group. Poverty or random acts of violence are not considered criteria for asylum. The limit to the number of green cards issued is established by the president as he or she sees fit.
7. Amnesty – In some instances people already residing in the US illegally for many years may receive green cards. For example, the Immigration Reform and Control Act of 1986 (IRCA) gave amnesty to undocumented immigrants who had been living in the United States since January 1, 1982, making green cards available to them. Congress added an amnesty clause for Nicaraguan and Cuban nationals in a 1997 bill called the Nicaraguan Adjustment and Central American Relief Act (NACARA).
8. Special Agricultural Workers – When needed, the government may authorize people to come in and work in the agriculture industry, such as with the Bracero Program in the 1940s.
9. Long-Term Residents – The law allows certain people who have lived illegally in the United States for more than ten years to request permanent legal residence, usually as a defense against deportation. These people must show that their spouses or children, who must be U.S. citizens, would be hurt if they left the US.
10. Special Cases – Are just that, special cases, are therefore cannot be generally defined.

“Immigration should be enforced in a proportional and humane manner.”
Roger Cardinal Mahony, of the Los Angeles Catholic Diocese

*Approximately 25 to 40 percent of all undocumented immigrants who are living in the U.S. originally entered the country on a non-immigrant visa. These immigrants have become “illegal” by overstaying their visas.*¹

TYPES OF VISAS

Visas are an important document in regards to entrance to the United States. There are a number of types of visas, and the following visas are some of the most common. As with the green card, immigrants can receive one if they meet the specific criteria.⁹

- B visas include two types of visas. A B-1 visa is provided for visitors traveling for business; they can change to a B-2 visitor visa without filing out an application. A B-2 visa is for visitors who are in the U.S. for purposes such as vacations and trips. These visas are usually issued together so that a person can be in the U.S. for both business and pleasure.

- F visas¹⁰ are primarily for students and their families. M visas can also be used as student visas. In order to qualify for a student visa, the program that the student is participating in must typically be longer than 18 weeks. F-1 visas are for students who are coming to the United States for academic reasons. F-2 visas are provided for the spouses and children of students who come to the U.S. for academic reasons. An M-1 visa is for a vocational or other type of student who is not enrolled in academic type classes. For first time, applicants of M-1 visas are usually required to attend an interview in order to attain one.
- H¹¹ visas are issued for temporary workers who come to work in the United States. ***These are job and site specific, meaning that the temporary worker may only work in the job and for the company that helped them acquire the visa.*** H-1B visas are provided for specialty workers, which applies to those working in accounting, law, business, modeling, etc. H-1C¹² visas are for nurses who fill need-based positions. H-2A visas are for temporary agricultural workers in the United States. H-2B visas are for temporary skilled or unskilled workers. The H-3 visa is provided for people who are sent to the U.S. to train for specific jobs. All these visas typically have a minimum three year period of validity and can be renewed, meaning that a worker may stay up to six years total.
- J¹³ visas are for exchange visitors in specific positions. A J-1 visa is for exchange visitors such as university students, professors, camp counselors, or nannies. A J-2 visa is reserved for spouses and children of the exchange visitors who hold J-1 visas.
- If you are an American citizen and have a foreign-born fiancée, there are two ways to bring him or her to the United States – K visas or M visas. A K-1¹⁴ visa is for a fiancée of a United States citizen. A K-2 visa is reserved for a minor who is considered a child of someone in the United States on a K-1 visa. An M-2 visa¹⁵ is quite similar to an F-1 visa. It is for spouses of students coming to the United States for vocational or other non-academic courses.
- An O-1 visa¹⁶ is provided for people with extraordinary talents or abilities in science, art, athletics, or education. These visas can also be used for entertainment personnel and do not require a specific wage amount in order for the person to qualify for the visa.
- S visas are specifically for people who help the United States by providing information on crimes or terrorist acts. An S-5 visa is provided for someone who is an informant of criminal organization information. An S-6 visa is given to informants of terrorism information.
- Both T and U¹⁷ visas¹⁸ were created with the Human Trafficking and Violence Prevention Act. A T-1 visa is for a victim of human trafficking, and there are other visas relating to the families of the victims of human trafficking. A U-1 visa is for victims of crimes such as rape, domestic abuse, and assault. They are intended to remove the fear of deportation as a deterrent to reporting crime.
- There are also special non immigrant types of visas that originated with various trade and other agreements with foreign countries. Both TN and TD visas are a result of the North American Free Trade Act (NAFTA),¹⁹ explained in the history section of this guide. A TN visa is for Canadians or Mexicans who are coming to the United States to work as professionals under NAFTA. A TD visa is for a spouse or the children of a person who holds a TN visa, and they can be from any country, not just Mexico or Canada.

Understanding the difficulty of gaining a visa or permanent residence status helps explain part of the immigration debate. ***The long and extensive process people must undergo in order to even court the possibility of receiving a United States visa makes it difficult for foreign-born people to come to the U.S. to work, travel, visit family members, or receive an education.*** The legal process of visas and permanent residency also has many complications. For example, it takes 5 years or more for anyone to gain a visa. Visas and permanent residency are additionally very hard for undocumented immigrants to attain because there is no direct path to citizenship outlined for them, and many times in order to start a process to citizenship, they must return to their home countries, places that many of these people may not have considered as home for a very long time. This entire process is very long, complicated, expensive, and difficult to navigate.

Passel (2006), The size and characteristics of the unauthorized migrant population in the U.S. estimates based on the March 2005 current population survey (Washington, D.C.: Pew Hispanic Center), p. 17.

*More than 32,000,000 temporary non-immigrant visas were given out in the year 2005.*⁶

*“About 95,000 foreigners a day arrive in the United States, but most do not intend to stay long. More than 90,000 are nonimmigrant tourist, business people, students, and workers who are welcomed at airports and border crossings. About 3,000 are immigrants or refugees who have been invited to become permanent residents of the United States, and more than 1,000 are unauthorized foreigners...”*⁷

*Of 11.7 million refugees worldwide in 1999, only 85, 010 came to the United States.*⁸

ENDNOTES

¹Passel (2006), The size and characteristics of the unauthorized migrant population in the U.S. estimates based on the March 2005 current population survey (Washington, D.C.: Pew Hispanic Center), p. 17.

²U.S. Census Bureau (2007), People: Origins and language, par. 1.

³Nolo Legal Information (2007b), U.S. immigration basics, p.1

⁴Nolo Legal Information (2007c), Who qualifies for a green card (permanent residence), p. 2.

⁵Nolo Legal Information (2007a), U.S. citizenship by birth through parents, p. 1.

⁶U.S. Department of Homeland Security (2006c), Yearbook of immigration statistics: 2005 (Washington, D.C.: Office of Immigration Statistics), p. 77.

⁷Martin & Midgley (2003), Immigration: Shaping and reshaping America on U.S. population, Population Bulletin: 58(2), p. 3.

⁸American Immigration Law Foundation (2007), Facts on immigration.

⁹U.S. Department of State (2007d), Visas.

¹⁰U.S. Department of State (2007b), F Visas and M Visas.

¹¹University of Maryland, Baltimore, Office of International Students (2006), H visas: Temporary worker visas.

¹²Messersmith Law Firm (2007), H1 C Visa.

¹³U.S. Department of State (2007a), Exchange visitor (J) Visa.

¹⁴U.S. Department of State (2007c), Spouse and fiancé(e) of an American citizen.

¹⁵U.S. Department of State (2007b).

¹⁶Siskind Susser Bland Immigration Lawyers (2007), Visa spotlight: O Visas for individuals of extraordinary ability or achievement, par. 1.

¹⁷Heller Immigration Law Group (2006), Immigration definitions: U to V.

¹⁸National Immigration Law Center (2000), Congress creates new “T” and “U” visas for victims of exploitation, Immigrants’ Rights Update: 14(6), par. 1-2.

¹⁹U.S. Department of State (2005), Mexican and Canadian NAFTA professional worker.

Sara in Mexico

Going to Mexico for the purposes of the University of Utah Honors Think Tank was much different than any other trip to Mexico I had previously been on, including my study abroad in the country. One of the things that made it different was getting to meet with citizens of the region, talking to them about their families and experiences in the United States. One family we interviewed had all of their children in the United States. Three of the children were there without papers so they were unable to come back home to visit their parents. Their children had been in the United States for many years and had children of their own, meaning these grandparents have grandchildren they had never met. Most of the families we interviewed, in fact, talked about their divided families. Many of the families wanted to have an opportunity for a guest worker program, or a border with more flexibility so that their family members could come back for birthdays, holidays and even funerals.

-Sara Johnson (Honors Think Tank)

B. Jay in Mexico

One of the most powerful experiences I had was talking to a cab driver on the way back from church. During our 45 minute ride, he opened up to us and shared his immigration experience to the United States. He told of his crossing the border and paying a coyote \$1,100 to help his wife through the sewers and \$600 to push his baby across in a stroller. He was not forced to do this in order to survive. He did it because he could earn wages much higher than he could ever dream of in Mexico, and to improve the quality of life for his family. Although this man lives a lifestyle much different than my own, I could understand his desire to improve his current situation.

Another powerful experience that hit home to me happened in Mexico City, where I connected with my cousin whom I had not seen for many years. She married a Mexican living in the U.S. on an expired student visa. Upon returning from a visit to Mexico after their wedding, he was treated inhumanely as the officials detained and deported him without concern for his rights or his pregnant wife. He and my cousin told me of some of the inequitable realities of obtaining visas and citizenship, and the struggles of every-day life in Mexico. In talking to this family in Mexico City, I heard different reasons for immigrating than we had heard in the small towns of Michoacán.

B. Jay Flynn (Honors Think Tank)

An Immigration Experience

July 27, 2006. It was around 7 in the morning when I heard someone banging on our apartment door. My roommate was the first one to get out of his room to open the door. I didn't come out of my room until I heard two men asking my roommate, as if they're harassing him, if I lived there. When they saw me walking towards the door, they asked for my name and forced themselves in. They were Immigration and Customs Enforcement (I.C.E.) Officers.

Preparing to come to America was one of the most stressful things I've ever done in my life. I came here

as a student so I had to first fulfill all the requirements to study here before I could get an interview at the embassy. One of the most difficult tasks I had to go through was to find someone to sign my affidavit of support, to prove that I could afford to go to school in the U.S. Luckily, my relatives here supported me in that endeavor.

A month after I was admitted at a University in the United States, I went to the United States Embassy in my home country for my visa interview. I remember getting up at around 4 a.m. to be there ahead of everyone else since it's first come first serve. To my disappointment, the line was already very long when I got there around 5. I later found out that most of them camped outside the gates all night.

The anticipation builds up as I waited in line. I didn't notice the time go by until my stomach started to growl. I didn't eat breakfast before we left so when I checked the time it was almost 12 noon. I finally heard my number being called. Finally it is my turn.

April 16, 2001, my family and friends were all at the airport to send me off. Most of us were in tears knowing it would be a really long time before we could see each other again. While I was checking in, the airline representative asked me for my I-20. I didn't have it. I told him that the person who interviewed me at the embassy took it and told me he will send it back with my visa. I never got my I-20 back. They wouldn't let me board the plane explaining to me that I need my I-20 to enter the United States. Back then, I didn't know a whole lot about traveling abroad, so I insisted that my visa should be fine. They still wouldn't agree, until my dad came and talked to them. The chat ended when they learned that my dad was a politician. They called the embassy and confirmed that I do have an I-20. Then I said goodbye.

The INS held me at the airport for an hour. The issue of not having an I-20 came up again. I had to explain to them that the embassy never returned it and the airline representative was suppose to communicate with them that they have confirmed this with the embassy officials in my country. So they called my school to confirm, and finally I was allowed to enter with certain conditions.

Several months after I arrived in the United States, my dad was offered a job in the east coast. It was a dream come true for all of us to live in a country far better than our own. I had no intentions of staying here for good, but my family's move changed the whole situation.

I graduated in June 2003. I then applied for an Optional Practical Training available for international students when they graduate to help them get an American experience before they go back to their home country or give them an opportunity to obtain work visas. I worked as a personal banker and excelled in every aspect of my job. My Regional Manager offered me a promotion to become a branch manager but was hesitant because of my work status. She suggested for me to see an immigration lawyer to see what needs to be done to sponsor me. So I went to see my parents' lawyer and paid \$250 to talk to him for 15 minutes. On top of that, I was told that it's almost impossible for me to get a work sponsorship from a banking institution since my degree is biology. But he said that he might be able to find a way if the company will cooperate and provide a ton of information and spend thousands of dollars for my sponsorship. After our meeting I talked to my boss and to my dismay, she said that the company is not able to provide so much information and money for my sponsorship.

To maintain my legal status, I had to go back to school. Nursing was the best program to go for since the nation is in such a high demand for nurses. However, since I was banking on my work sponsorship, I didn't apply nor get any information about the nursing program ahead of time. I was admitted to the university for a second bachelor's but with an undecided major.

Obstacles almost hindered me from going back to school. First, it costs a fortune for international students to attend school here in the U.S. My Dad, being the sole breadwinner of the family could not support me at all nor could he co-sign for a student loan for me since he's not a permanent resident yet or a citizen of this country. We asked so many people to do it including my dad's family which even caused indifferences between us because of their refusal to help me with my undertaking. Finally, we found someone who is from our home country but is not even elated to us, willing to guarantee my student loan. The loan was not approved until after the first semester ended.

Then another complication regarding my I-20 once again came through. My new school informed me while I was attending my first semester that my old school can not transfer my I-20 because they had closed it

before I even ended my OPT which they were not suppose to do. So they have to request the INS to reopen it so that they may be able to transfer it. The INS opened a ticket for their request and my new school asked me to wait. While waiting, I was prohibited to work since the I-20 document makes it legal for me to work 20 hours per week on campus.

After the semester, the school suggested that they will just issue me a new I-20 but it requires me to leave the country and come back so that the INS can stamp it at the port of entry. Technically, at this point, I was out of status but at the same time in status. I was caught in a very unusual situation. I've heard stories before of international students who crossed the Canadian border for the same reason but were stopped the border and were deported for technicalities only they could explain. With this fear in mind, I refused their suggestion and agreed to wait.

After the first semester, I finished all the pre-requisites for the nursing program but found out the waiting list is at least a year. But being an international student, I have to be in school while waiting to be in status. I wanted to transfer to different school but I couldn't because my I-20 isn't available. But because I wanted to stay here legally, I took out more loan, and attended for another semester. The second semester ended, and INS still hasn't reopened it and nobody can tell me when it's going to come. I went for another semester and still I wasn't allowed to work.

At this point, my student loan has reached \$24,000, and my mom's illness had caused their medical bills to go up making them in a lot of debt. With these extenuating circumstances, I decided to quit school and start working.

I was working illegally as an investments broker for an investment company and was earning more than enough to support myself. During this time, I started paying for the student loan that my friend took out for me, helped my family pay their debts, and was in the 35% tax bracket. All these didn't last very long.

A day before my arrest, a person identified himself to be a university official called up my parents' home phone to inquire about me. My mom said that he wanted to know if I was still in school or if not, I will be coming back soon. He said he was making a report to the INS and that he really wants to help me with my status. When I spoke with my parents about it that same day, I was already suspicious about the call. But my dad insisted that I call him back in good faith so that the school will know that I am still here and trying to make an honest, clean living.

I came out of my room my ripped up boxers. The two officers introduced themselves as I.C.E. agents and interrogated me. They came to pick me up but since my roommate was also a person of color, they presumed that he is here illegally. Although their presumption was correct, I know they only came up with it because of his color. We were both taken that same day.

I was detained for a month. My first week was at a county jail. Having always obeyed the law, I never dreamed of being treated as a criminal. I've never even had a traffic ticket before. My only mistake was I wasn't born here.

We were to see an immigration judge in Seattle, Washington. After a week of being in jail, they transported us to Washington via Florence, Arizona. In the course of my journey, I witnessed the many inhumane treatment that immigrant's experience, especially those who don't speak English. I am out on bail, trying to live a normal life. But how could it be normal, when I live a life full of anxiety, uncertainty and fear? I am awaiting trial. The comprehensive immigration reform bill, is a hope for individuals hiding in the shadows and living in fear, and for families that are broken by the current complex, inefficient, broken immigration system. This is my hope.

-Anonymous

IMMIGRATION TERMINOLOGY

In an issue like immigration in which the lives, emotions, and identities of those involved are on the table for discussion, it is particularly important to understand and acknowledge that the terms used may be provocative, loaded, and heavily nuanced. *Terms used in certain circumstances may assume slightly different meanings in the context of immigration in the United States, and terms some might consider innocuous may be offensive to others involved.* While many times offensive terms are used deliberately for specific rhetorical effect, offensive terms are often employed simply out of the speaker's unfamiliarity with the term's full significance. Below are listed some important terms related to immigration. In understanding and comprehending the importance and baggage each term carries, we hope that discussions on this important issue will be able to progress more smoothly.

Asian

Strongly preferred in place of Oriental for persons native to Asia or descended from an Asian people. *Both the terms Asian and Oriental are rooted in geography rather than ethnicity, but whereas Asian is a neutral term, Oriental sounds outdated and to many people it is offensive.*¹ See entry for "Oriental" for more.

Border Crosser

A foreign resident who reenters the United States after an absence of fewer than six months in Canada or Mexico. Refers specifically to the frequency of the act. It also refers to a nonresident alien who reenters the United States via the Canadian border and stays fewer than six months or across the Mexican border and stays fewer than 72 hours.²

Chicano/a

A designation for persons who live in the United States and have a strong sense of Mexican-American ethnic identity and an accompanying political consciousness. The term's meaning has changed over time and varies regionally. During the 1960s and 1970s the term changed from a derogatory term and became a badge of pride in one's heritage and culture rejecting U.S. acculturation. It is worth noting that not all Mexican-Americans who are proud of their heritage use the term Chicano.³

FOB (Fresh off the Boat)

Usually used by a former immigrant group or a second generation immigrant group to distinguish themselves from a more recent immigrant group.⁴

Greaser

The Greaser Act (1855) defined vagrants as "'Greasers' or the issue of Spanish or Indian blood...and who went armed and were not peaceable and quiet persons." It is still used in reference to persons of Spanish or Indian descent but carries with it what many deem an offensive connotation.⁵

Green Card

A document officially known as a Permanent Resident Card (Form I-151 or Form I-551) that serves as evidence of lawful permanent resident status in the United States. It allows a foreign national to live, work legally, travel abroad, and freely return to the United States. Green Card holders may also apply for U.S. citizenship after a certain amount of time.⁶

Hispanic

An umbrella term for a person of Cuban, Mexican, Puerto Rican, South or Central American, or other Latin American culture or origin, regardless of race. The origin of the word comes from Hispania, which refers to anything related to the Spanish. ⁷

Illegal Alien

The official term used in legislation and by the border patrol for a person who has entered the country illegally, or is residing in the United States illegally after entering legally, (on an expired visa, for example) but many consider it offensive. This term has been used to describe the immigration status of people who do not have the federal documentation to show they are legally entitled to work, visit, or live in the United States. *Many feel that the term criminalizes the person rather than the actual act of illegally entering and residing in the U.S. without documents, and it is strongly disputed that a person in and of him/herself can be illegal.* Preferred terms are “undocumented immigrant” or “undocumented worker.”⁸ See “Undocumented Immigrant.”

Latino/a

Any person with Latin American background. The term is often taken to be a synonym with “Hispanic;” *however, while official use of the term Hispanic has its origins in the Census Bureau in the 1970s, activist groups* such as MEChA, Crusade for Justice, Brown Berets, Black Berets, and the Young Lords often *preferred the term Latino because they felt it is more inclusive of the broad range of peoples in Latin America.*⁹

Oriental

Referring to those of the Asian continent, though it is offensive to many. The usual objection to Oriental—meaning “of or situated in the East”—is that it identifies Asian countries and peoples in terms of their location relative to Europe; that is, it sharply defines people in a racial opposition to Westerners, or often to whiteness. An additional problem with Oriental, however, is that it comes with connotations from an earlier era when Europeans viewed the regions east of the Mediterranean as exotic lands full of romance and intrigue and as the home of despotic empires, magnificent cities, and mysterious customs. ¹⁰

Undocumented Immigrant

A person who comes to a country for residence without the required documentation. Preferred term to “illegal immigrant,” “illegal(s),” or “illegal alien.” This term describes the immigration status of people who do not have the federal documentation to prove that they are legally entitled to work, visit, or live in the United States. Many Latinos argue that this term more accurately describes people who are in the United States illegally because while the word points out that they are undocumented, it does not dehumanize them in the manner that the terms “aliens” and “illegals” do.

U.S. Citizen

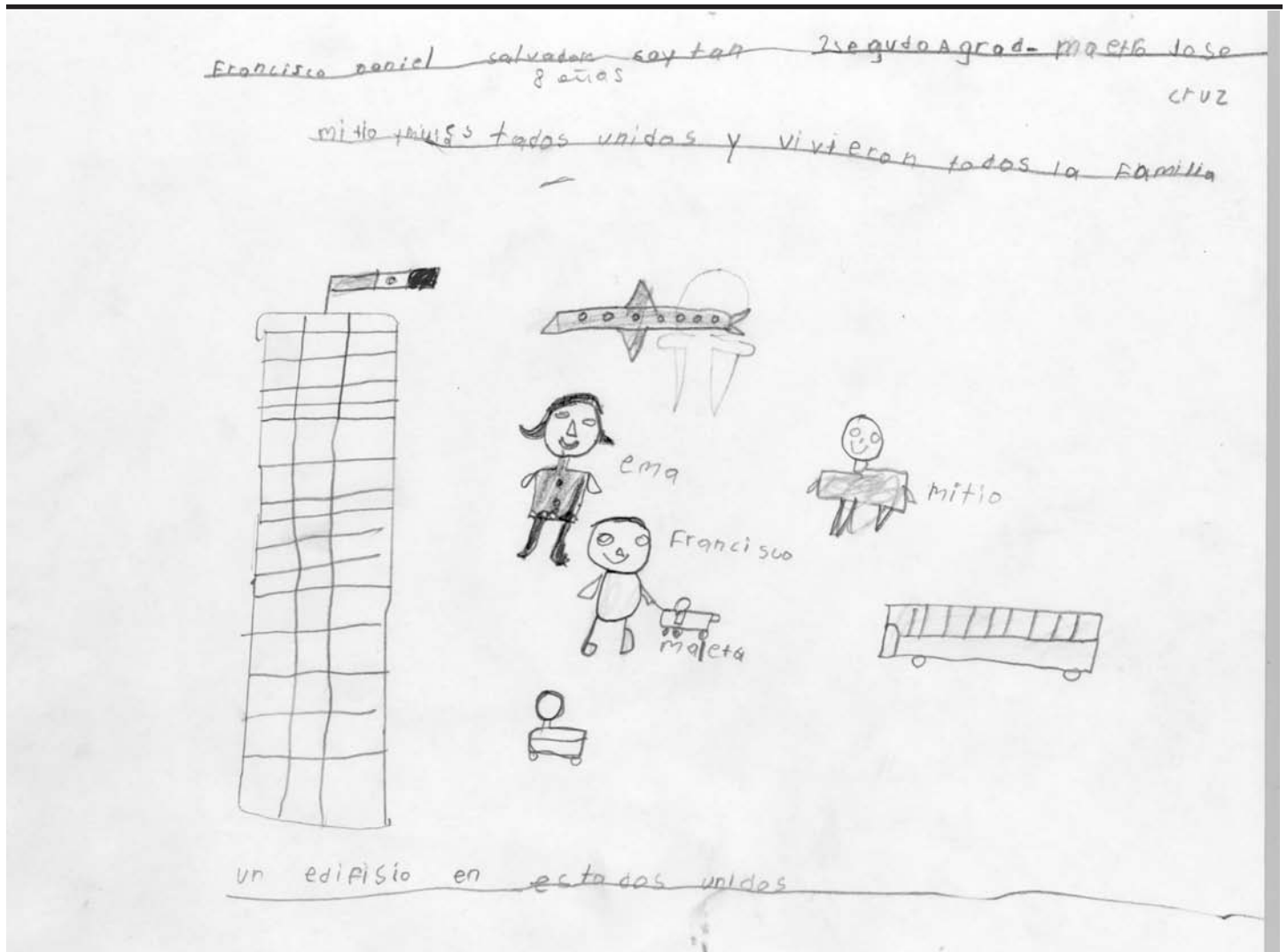
An individual born in the United States, an individual who has a parent who is a U.S. citizen, a former alien who has been naturalized as a U.S. citizen, or an individual born in Puerto Rico, Guam, or the U.S. Virgin Island. ¹¹

Wetback

A slur used for immigrants in the United States, primarily applied to undocumented Mexican immigrants. It is rooted in the Operation Wetback campaign of 1954 (See History and National Legislation Chapter for more information) and originally refers to a person crossing the U.S.-Mexico border by swimming across the Rio Grande. ¹²

ENDNOTES

- ¹Lee (1999), *Oriental: Asian Americans in popular culture* (Philadelphia: Temple University Press), pp. ix-xii.
- ²U.S. Immigration Support (2007), *Glossary of immigration terms*.
- ³Martinez (1998), *De colores means all of us: Latina views for a multi-colored century* (Cambridge, MA: South End Press), pp. 1-2.
- ⁴Jeon (2001), *Avoiding FOBs: An account of a journey*, *Working Papers in Educational Linguistics*: 17(1), pp. 1-2.
- ⁵Bender (2003), *Greasers and Gringos: Latinos, law, and the American imagination* (New York: New York University Press), p. xiii.
- ⁶U.S. Immigration Support (2007).
- ⁷Bender (2003), p. xiii; Oboler (1998), *The Latino/a condition: A critical reader* (New York: New York University Press), pp. 3-5.
- ⁸Barry (1988), *Illegal immigration and immigration control*, *Journal of Economic Perspectives*: 2(3), p. 102.
- ⁹Hurtado & Gurin (2004), *Chicano/a identity in a changing U.S. society* (Tucson: University of Arizona Press), pp. 92-93.
- ¹⁰Lee (1999), p. 2.
- ¹¹Internal Revenue Service (2007), *Immigration terms and definitions involving aliens*.
- ¹²Meier & Ribera (2000), *Mexican Americans, American Mexicans: From conquistadors to Chicanos* (New York: Farrar, Straus, and Giroux), pp. 189-190.



Anna in Mexico

I had been exposed to Central and Latin America through the pages of Marquez, Allende, and Neruda, and I will always remember the words as the color of adobe and the pages thick and soft as tortillas. But for me, Mexico was the place my friends jetted off to on Spring Break, returning relaxed, tanned, and full up with memories of linguistic faux pas and tequila-soaked laughter. The Mexico I read about during the first semester of the think tank seemed a mirage, a ghostly country composed of numbers, pie-charts, graphs and studies that I didn't understand, but knew they all pointed to desperation and a mad trek through the desert. It wasn't until I arrived there that I could finally reconcile those two images, so different from everything I had studied previously. We saw people achingly proud of what they were willing to achieve through a work ethic that spans from one country to another and one category to another: tomato farms, tortilla factories, paved roads, and scholarship programs. I felt the human aspect of immigration for the first time as I met people who hadn't seen mothers, daughters, father, sons, siblings for years. One of the people in Morelos who fed us lunch that day, worked construction in Oregon. He said, "We suffer." And I will never forget it. He haunts me, but I know that change will come. I trust in my country, and in my people.

I cried, I laughed, I was tired, I danced, I got cranky, I survived multiple days without electricity and wandered around one of the world's biggest cities with eyes the size of saucers. I returned with a better grasp on the issue at hand, many new friendships, a new kind of peace learned at the crater of a volcano and the top of a pyramid, and a bootlegged copy of "Casino Royale" that I didn't declare to Customs and that no one should tell them about.

-Anna Thompson (Honors Think Tank)

Julia in Mexico

Dec. 28, 2006

We just got back from Joy, restaurant/club. We had tons of fun, but I didn't like the smoke, but we had lots of fun dancing and playing pool and dancing to a live band. They were really good. The place was in one of the historic buildings and had ivy on the inside etc. It was super cool. I also got to play... in the anual Día de Fiesta por Los Inmigrantes. They actually got me cleats, socks, a shirt, and shorts. It was so cool! I got to play and I was the only girl. They passed it to me, and everything, and then they gave me a trophy. It was magical! I think that they were really trying to make sure that we had a good time... These people are amazing and have a great sense of identity. I like it a lot [Mexico]!

The previous excerpt from my journal from our trip to Mexico is [among] what stands out most in my mind. It conveys two main points; first that the United States has major ties with Mexico and major economic influence; and second, the Mexican people have an amazing sense of identity.

Throughout the trip I had opportunities to talk to many people, taxi drivers, people walking in the streets, and anyone else I could meet. One thing that really stood out to me, second only to their friendliness and willingness to talk, was the amazing sense of identity that people had. I guess in my ignorant world people want to be like Americans, but in Mexico the people were so proud to be Mexican and they had such a strong sense of identity. I think that people come here (to the U.S.) because they feel like they need to in order to have better opportunities. But they still leave family, home, and an amazingly united community behind. Why would anyone ever want to forget that? Why would I, if I moved to France, ever forget to tell my children that I was American, and teach them my American traditions, cultures, and my native tongue.

-Julia Valenzuela (Honors Think Tank)

An Immigration Experience

The whole thing was planned; I would finish secondary school and move with my mom to the prominent city of Acapulco. All these plans were banished after my mom arrived from “el Norte” three days before my elementary graduation. I did not obtain the opportunity to go to middle school in Mexico. Two days after my graduation day, my mom, my sister, a cousin, and I were in our way to the kingdom of opportunities.

First we took a taxi from my modest municipality, Maldonado, to Acapulco. The day after, we took a plane to Aguaprieta, Tijuana. This place was in a disorder; mysterious people walking in the polluted streets, dogs running around, “Coyotes” offering their assistance, and robbers looking for prey. Fortunately, we arrived to a luxurious and malodorous house. A tall, dark, creepy looking guy asked my mother for money. After receiving his money, he sent us to a very bad house. Here we had no running water, no kitchen, and surely no electrical equipment. We spent the nighttime sleeping with ticks all over the carpet!

Two days passed, without eating, and the bizarre man did not arrive. Dreadfully, my mother escaped from a window and brought back some tortillas to consume. She had assemble with a proprietor of a near by store. That same evening, a good looking female came to us with a gigantic serving dish occupied by scraps and said “my husband sent you this.” Furthermore, she warned us never to get out of the house. The subsequent day, an elegant woman came to take my sister and me to the U.S.A with fake documents. She was incapable of taking me because I was too old and was not black/white enough to pass as a white person or an African American.

The awful conditions and situations did not change. Every evening, clandestinely, we all went to the store to eat. In this place I met a beautiful girl, to which I felt in love immediately. Twelve days passed and we were still in the same place. Very furiously, my mom asked the coyote to move us up to the front of the line. The next day, in the afternoon, he took us through the desert and victoriously made it to other side. Afterward, the following morning, he was driving us to Phoenix. Unexpectedly, “la Migra” stopped him and consequently every one ended up in border patrol building. After giving all our personal information, they sent us and other illegal people, back to Tijuana.

Two days later, we tried once more and effectively crossed the line. At this time, we stayed in a miniature residence and yet again left to Phoenix. Black smog coming out of the car got the attention of a police man and as a result he stopped us. The similar story repeated and we all went back to Aguaprieta. We stayed two weeks without attempting to cross the border. This time, the pretty schoolgirl and I spent moments happily walking through the neighborhood each day. On the other hand, my mom was trying to get money to purchase foodstuff. My stepfather was not currently working and he sent limited amounts. Concerned for us, she gave all her jewelry, valued in about 1,000, to the mother of my dear lover.

After waiting for two weeks, the coyote was prepared to attempt all over again. This instance the whole thing was special. We got grouped with fifteen other “mojados” and put inside a van. The van drove us to a deserted wild place. The coyote told us that we were going to walk through all the mountains in order to cross the boundary safely, “it’s long but secure” he said. Everybody was carrying two or three gallons of water. We walked with this water the entire night and only rested when a helicopter was flying close to us.

We could not see anything, the pitch black night only gave us an obscure shadow to follow. The night was extremely cold; I was so tired and chilly that when we stopped walking, I always felt a sleep and at all times dreamed of a warm immense house. The first day passed and everybody looked feeble by now. The only cookies that we had were now gone. With one gallon of water in each hand, we began to walk once more. By the end of the day, I only had one gallon of water. In the afternoon a boy went to the bathroom, I discovered that he was a girl, probably 11 like me. Wanted to be noticed, I walked in the front of the group to make myself look manlier. Abruptly, a huge snake appeared in front of me and it almost bit me, but my mom pulled me over and saved my life.

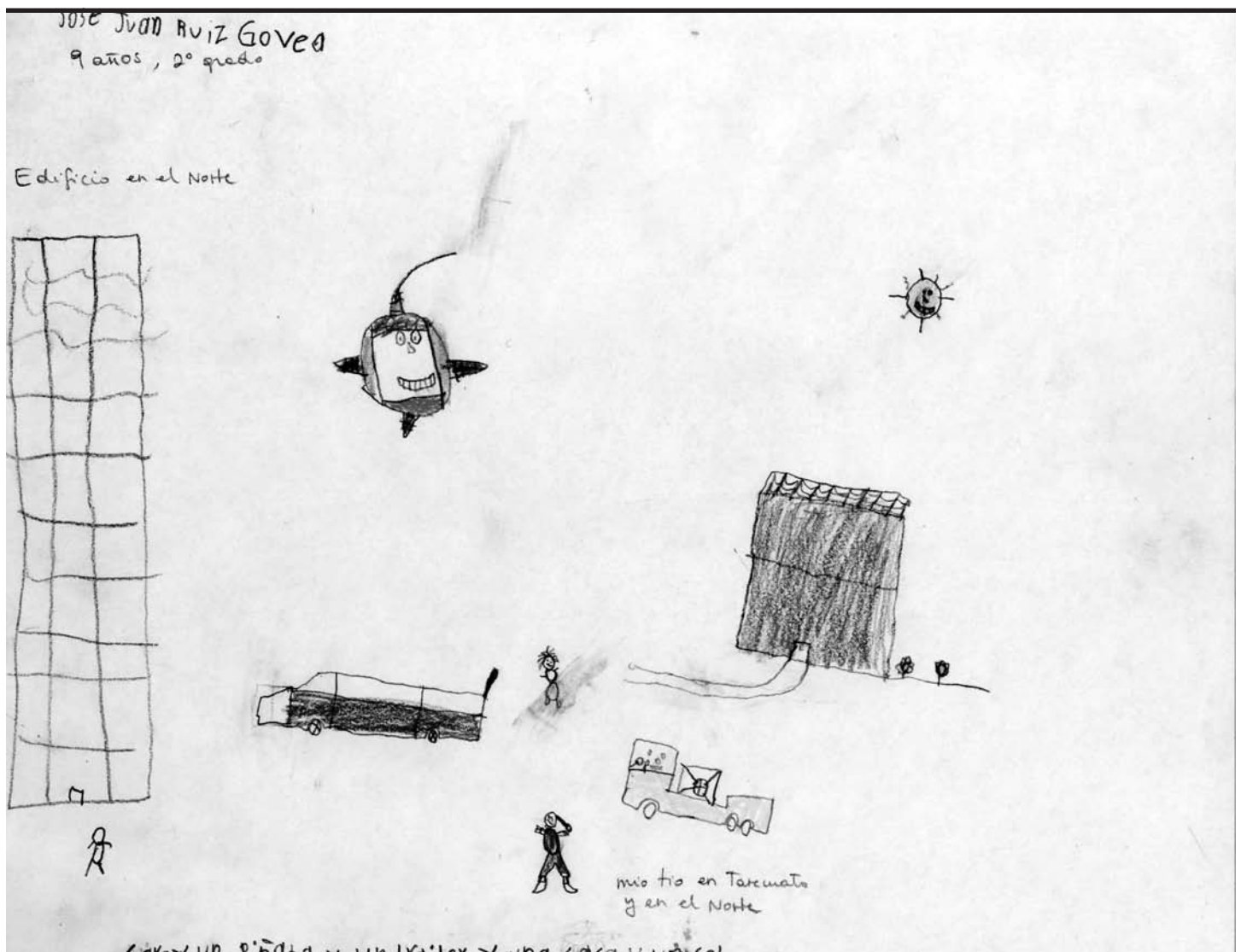
The next day was a nightmare, everybody had drunk all their water and only few had some left. By 3:00 pm, we stopped walking and began to make holes on the ground to find some water, it was useless. Two days without eating and more than 20 hours without tasting water put us in mortal jeopardy. No one had energy to

walk; still, we kept forcing our fragile muscles to stir. When I looked how much my mother was suffering, it made me cry with desperation. By 7:00 pm a miracle happened, we found a pipeline and made an undersized hole to acquire some water.

In the night we finally got to our intended place and met two other coyotes waiting for us with provisions. While sleeping, one of the new coyotes wanted to sleep with my cousin. We all stepped up and inform him not to take advantage of her. In this dark we ate, rested, and slept all night.

The following morning we were put in another newer van and hit road. Because of the extreme weight, one tire exploded and we were asked to hide in the surrounding trees. After ½ an hour fixing it, we were again on the road. Many uncomfortable hours after, we arrived to Phoenix. There, we stayed for two days and after that left to Salt Lake City. My American dream was complete but not as I previously predicted.

ERC



SCENARIOS

The struggles involved with living as an immigrant, documented or undocumented, are unique and challenging. Because they are perhaps unusual to most of us, we've created the following hypothetical scenarios that we hope will help the average person place themselves in the shoes of the immigrant, come to understand the challenges they face, and appreciate the difficulty of integration into a new culture. Attached to each scenario are a few discussion questions to encourage dialogue regarding these situations.

Edwin entered the U.S. illegally about 5 years ago and has been sending money back annually. He's been saving up to hopefully bring his wife and children back with him to the United States on his next trip. However, immigration has become a big topic in American politics, and new security measures and fence construction have made the trip a lot harder and more dangerous. Coyotes have gone from charging \$1,500 a head to \$5,000. It has also become much more perilous to come to the U.S. illegally. Coyotes battle it out with each other in the badland deserts of the border country, stealing each other's cargo, and if the border patrol gets too close, they've been known to abandon the innocent in the desert to fend for themselves. He doesn't have enough money to have his whole family join him, he fears the risks involved, and doesn't know what to do.

Discussion questions:

1. Imagine you are in Edwin's place. If it was up to you to take care of your family, would you bring some across now or wait until you have the money to bring your entire family to the U.S? Or would you risk bringing your family across at all?
2. Would you try and just get back yourself, though it would mean losing your job and your ability to take care of your family? Or would you stay in the U.S. even though it would mean not knowing when you would see your family again?

Antonio arrived in the U.S. last year on a tourist visa that he has overstayed, and he has found a job working at a ski resort in Park City. The work is good and he hopes to save up enough money to send back to his family in Chile and to be able to pay for his education when he returns. During the summer time he gets to work construction at the resort. The work was also good, but he soon realized that he was getting paid half as much as some of his coworkers. He and the other workers who didn't have papers also have to work longer hours with fewer breaks. When he complained to the foreman, he was told that if he didn't like it, it wouldn't be difficult to have him shipped back to South America and that he would be easily replaced. Antonio needs the job, but is scared of the control his boss has over him.

Discussion Questions:

1. If you were in Antonio's situation what would you do? Would you go and try and get another job?
2. If you wanted to complain about your exploitation, who would you go to? Would you dare try and talk to someone even though it would mean jeopardizing your ability to stay in the country?

Jota, a non-native English speaker, notices that on a recent essay he received corrective marks for the same grammatical error his buddy Ken, a native speaker, made. Jota asked Ken about it, and Ken confessed he didn't receive the same marks. When Jota asked his teacher about the marks, she replied, "I felt you needed to learn how to use the language properly."

Discussion Questions

1. How would you feel if you received lower marks than your peers for the same mistakes?
2. Do you feel teachers are justified in evaluating more severely the work of students who are less experienced with the language? Why or why not?

Lee Chin, a child of undocumented Chinese immigrants, was born in China, and moved to Montana with his parents when he was 2. Now in his senior year of high school in Montana, as he is applying to college, he learns that he will be paying nearly three times more for tuition than his friends to attend the same in-state schools. He is discouraged, but he wants to go to college.

Discussion Questions

1. How would you feel if you had to pay more for college because of your parents' legal status?
2. Do you think students who finish high school in one state should be able to pay lower tuition rates for college in that state? Do you think this should apply to all students, regardless of their parents' status?

Jose was born in the U.S. to undocumented immigrants, and is a U.S. citizen. He comes home from school one day to find that his father was deported back to Mexico. His mother gives him a choice: does he want to wait indefinitely for his father to be able to come back to the U.S., or does he want to pack up and move to a country he'd never been before?

Discussion Questions

1. If you were Jose, would you be willing to move to a foreign culture to be with your father? What challenges might you face?
2. Do you feel the government is justified in splitting up families who immigrate to the United States without documentation?

Christina Vega is the undocumented mother of a ten-year-old daughter, Julia. Julia is also undocumented, Christina crossed the border with her when she was 4 months old. Christina comes back from work one day to find that Julia is unconscious and breathing rapidly. Christina rushes her to the emergency room where she is diagnosed with Type I Diabetes, but learns that Emergency Medicaid does not cover medication for chronic diseases such as diabetes and that she is not eligible for any other health insurance.

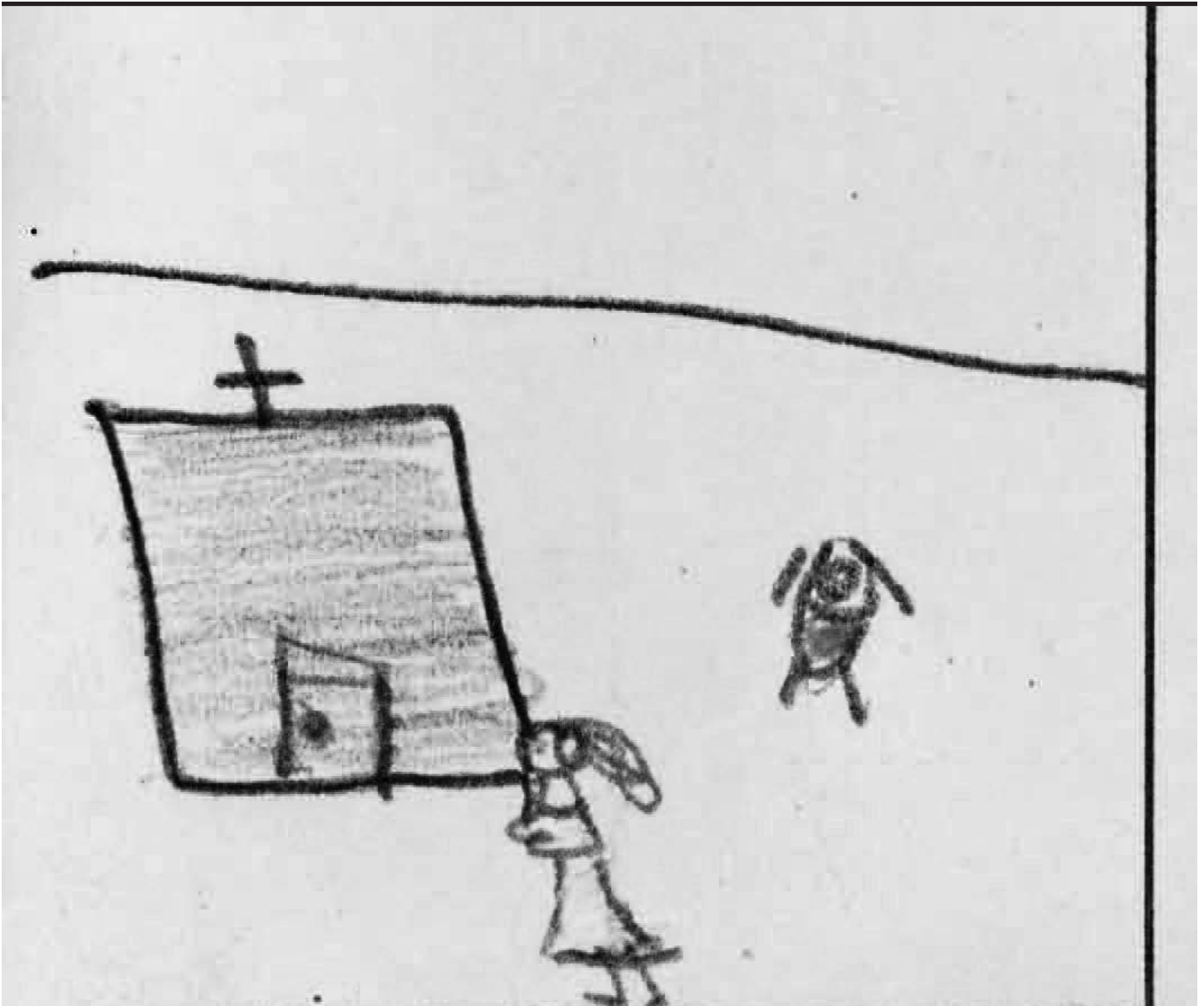
Discussion Questions

1. What would you do if you were in Christina's situation? How would you help your daughter?
2. Do you think that the government needs to provide necessary social services for the undocumented population too? Or would that be unfair to legal citizens? Why or why not?

Anh Nguyen is the three-year-old child of Vietnamese parents, who are both undocumented immigrants. She was born in the United States and is therefore a U.S. Citizen. Anh's father worked in a chicken packing company and was recently deported following an Immigrations and Custom Enforcement raid at his work. ICE released a press release explaining that many of the workers had received their papers from an organized identity theft operation, and that breaking up this racket was a big part of their operation. Anh's mother in the meantime is now worried that she may also be deported but she must work to support the family in the absence of her husband. She is very worried that if she is deported, her daughter will be left behind with nobody to care for her, and she does not have enough money to go back to Vietnam to rejoin her husband.

Discussion Questions

1. What would you do if you were in Anh's mother's situation? Would you work anyway in order to support your family, or would you find other means? If so, what other means would you use?
2. Do you feel that given the serious nature of identity theft, that the U.S. government would be justified in deporting Anh's father? Why or why not?



Denise in Mexico

This trip allowed me to realize my privilege as a United States citizen. The many benefits that many of us who live in the United States take for granted are the same ones that many undocumented people would risk their lives for the opportunity to achieve. I am aware that as a country we are responsible for much of what has happened to Mexico and its people.

I would only hope that people in the United States could see immigration as a human issue rather than a legal issue. Hope that as the “Land of the Free”, we can see immigration from all perspectives, and realize that building walls does not solve the problem but rather distances us from communicating and solving the immigration issue effectively. The people who come to the United States from all over the world only wish to obtain the American Dream, and while this term may have a lot of different definitions for many people, in the end, people seek happiness.

-Denise Castaneda (Honors Think Tank)

Spencer in Mexico

My favorite thing about the trip was that it was effectively organized to expose us to various subcultures within Mexico. Due to the trip layout we were able to experience both the rural and urban aspects of Mexican culture. We visited various places with different populations, customs, levels of development, and perspectives. Despite their differences, a common image began to arise that left a clear impression of how prominent immigration is in Mexican society. I was able to see both how ingrained immigration is in all levels of Mexican culture, and also how the government is working at all levels to obviate the need to immigrate.

The overall experience helped to emphasize the human element of immigration. I was able to more clearly understand the foundational roots of immigration, who is immigrating, and the extent to which immigration affects Mexico’s society, in addition to ours. Many of the consequences of immigration for Mexico’s society were apparent, such as the separation from family that results from our immigration policies. It was positive to see the infrastructure, job creation, and youth programs sponsored by the Mexican government to try to decrease immigration. However, the trip showed me concretely why both Mexico and the U.S. must work together to reform our immigration relationship and policies successfully.

Spencer Day (Honors Think Tank)

An Immigration Experience

My story about how I came to United States was half painful and half fortunate.

The painful part was I lost tons of money for mistrusting someone who I once considered as my best friend. I remembered that day while I was waiting at the bank for my money being transferred, it was a bad day. I never see that money again along with my best friend. I choose to leave the entire nightmare behind me by coming to the United States.

The fortunate part was really worth to talk about it. I got my US visa when I was only 18 years old. But after over 10 years, it was the first time I tried to use it. The custom officer at the San Francisco Airport told me my visa was expired. And I said nothing but prayed very hard inside for a miracle. Then the officer looked around, stamped on my visa. That was it.

Now, it has been 5 years.

One day, I was asked to write my story about what my life was like in those five years. But when I looked back, I felt I didn't have much to say. The only thing I would like to mention is that struggling to find a decent place to live, and a job to pay the rent was easy. The difficult part was to earn the pride, and the dignity back!

I am leaving here soon. I like to back where my heart really belongs to: my country and my family.

-Anonymous

“The divide of race has been America’s constant curse. Each new wave of immigrants gives new targets to old prejudices. Prejudice and contempt, cloaked in the pretense of religious or political conviction, are no different. They have nearly destroyed us in the past. They plague us still. They fuel the fanaticism of terror. They torment the lives of millions in fractured nations around the world. These obsessions cripple both those who are hated and, of course, those who hate, robbing both of what they might become.”

Bill Clinton

“Latinos come to the US to seek the same dreams that have inspired millions of others: they want a better life for their children. Family values do not stop at the Rio Grande. Latinos enrich our country with faith in God, a strong ethic of work, community & responsibility. We can all learn from the strength, solidarity, & values of Latinos. Immigration is not a problem to be solved; it is the sign of a successful nation. New Americans are to be welcomed as neighbors and not to be feared as strangers.”

President Bush

Speech in Washington, D.C. Jun 26, 2000

<http://www.rnha.org/ImmigrationReformNow/Quotes.htm>

CONCLUSION

In concluding this guide, we hope that the information brings new insight into a complex problem, and above all, that it helps to provide an understanding of the bigger picture. We would like to acknowledge that whenever a subject so controversial and polarizing as immigration is approached there are bound to be questions of bias. In examining our work at large, we have hoped that our position has been clear. While always striving towards impartiality in our research, we also feel that it's important to recognize that we are not trying to advocate an ideological position for or against immigration. We are realistic in the approach that immigration is a part of our lives right now. It is not a ballot measure or referendum, it is a part of our country that needs to be addressed.

It was never our intention to come out in favor or against, but rather to educate those concerned about the issue. With that in mind, if we have had an agenda it has been that we are pro-immigrant. Immigration made this country into what it is and will continue to revitalize this nation for as long as it is the United States of America. We feel strongly that reform is needed and that the United States' immigration system is outdated and is silent regarding many crucial current issues, such as a guest worker program.

Hopefully, no matter the background or political persuasion, we can all agree that we cannot afford to ignore the immigration problem in this country. This problem affects the lives of real people, who may find themselves living alienated in the margins of society. That is not the American Dream. For those of us who have benefited from this great dream, we are compelled by great responsibility not to repeat the mistakes of the past and to strive to make the American Dream a reality for all.

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APPENDIX A: STATE LEGISLATION

Arizona: In 2004, 56 percent of Arizonians passed Proposition 200.¹ It restricts all state public benefits to citizens and requires proof of citizenship before obtaining these services. Public officials have to report individuals who try to obtain services without proof of citizenship.² Some have challenged that the bill is unconstitutional and the legal standing is still being determined. In 2006, Proposition 300 appeared on the ballot and passed with 71 percent voter approval.³ This proposition restricted adult education classes, state resident status, state financial aid, and child care assistance to citizens of the United States.⁴ An additional proposition, Proposition 103, with 74 percent of the votes, declared English as the official language of the state.⁵

California: In 1994, Proposition 187 would have prevented undocumented immigrants from receiving public social services, publicly funded healthcare, and prohibited undocumented children from attending elementary, secondary, or postsecondary schools.⁶ Although it passed with 59 percent of the vote, days later, various organizations filed suits against it challenging its constitutionality.⁷ In 1998, the new governor dropped the case and effectively killed the bill.⁸ Since then, California passed A.B. 540 in 2001 which allowed undocumented students to receive in-state tuition.

Colorado: In 2006, over 20 bills were proposed in a special session to address the immigration problem in Colorado. Currently, there is an estimated 275,000 undocumented immigrants living in Colorado, out of 4,301,261 Colorado residents.⁹ Nine laws were passed with bipartisan support. These laws addressed both employers and undocumented immigrants. Laws that passed included creating an incentive program for businesses that employ only those who are lawfully eligible to work; giving professional or commercial license only to those legally present in the United States; creating a database to determine if a tax identification number is valid and if a number is found invalid, would withhold state income tax; removing state income tax benefit from employers who knowingly hire undocumented immigrants; and making it a felony to vote in an election if you do not have the right to vote.¹⁰ Also, the public passed a referendum on November 7, 2006 that supports Colorado filing a lawsuit against the United States Attorney General if they fail to enforce the federal immigration laws.¹¹ Since the passage of these bills, Colorado has lost labor, prompting the state to create a program where inmates would help fill migrant labor jobs.¹² Colorado has also lost more than 2 million dollars in implementing these various bills.¹³

Georgia: Georgia was the first state to enact strict laws concerning immigration. In March 2006, Georgia passed the Security and Immigration Compliance Act. This bill required that employers must register in the federal work authorization program, limited immigration assistance services, withheld state income tax if an individual didn't have a tax identification number, and limited the benefits an undocumented immigrant was previously eligible for.¹⁴

ENDNOTES

¹Arizona Secretary of State (2004b), 2004 general elections: Proposition 200.

²Arizona Secretary of State (2004a), 2004 ballot propositions: Proposition 200.

³Arizona Secretary of State (2006c), 2006 general elections: Proposition 300.

⁴Arizona Secretary of State (2006a), 2006 ballot propositions: Proposition 300.

⁵Arizona Secretary of State (2006b), 2006 general elections: Proposition 103.

⁶California Secretary of State (1994a), California ballot pamphlet (Secretary of the State of California), pp. 50-55.

⁷California Secretary of State (1994b), Statement of vote: November 8, 1994 general elections (Secretary of the State of California), p. 11.

⁸Nieves (1999), California calls off effort to carry out immigrant measure, *The New York Times* (July 30), p. A1.

⁹Pew Hispanic Center (2006), Estimates of the unauthorized migrant population for states based on the March 2005 CPS (Washington, D.C.: Pew Hispanic Center), p. 1.

¹⁰Colorado General Assembly (2007), Bill folders.

¹¹Colorado General Assembly (2006), Analysis of the 2006 ballot proposals (Legislative Council of the Colorado General Assembly), p. 26, 51.

¹²Frosch (2007), Inmates will replace migrant workers in Colorado fields, *The New York Times* (March 4), p. 25.

¹³Couch (2007), Colo. Immigration law falls short of goal, *The Denver Post* (January 25), par. 1.

¹⁴Georgia General Assembly (2006), Senate Bill 529.

APPENDIX B: A RESOURCE GUIDE FOR IMMIGRANTS

INTRODUCTION

This section is intended to serve various communities, first and foremost being immigrants themselves who perhaps have need of the services these agencies provide. An additional community that is just as important is those people who might find themselves in a position to refer a person to one of these organizations. Finally, the institutions themselves should be made stronger through the publicity gained by their inclusion in the guide. You might note in reading this section that some of the entries differ from one another especially in regard to length. This is because we allowed each of the agencies the opportunity to write a paragraph outlining the services they provide and what their donation needs might be, among other things. Many of the agencies preferred to simply have their information listed, and others referred us to their 211 Information Guide listing. Whatever the nature of their response, we urge you to support the work these organizations are doing, either with positive word of mouth, financial support, or even perhaps a donation of your time.

As you are probably aware by now, many immigrants, whether they are documented or not, do not have access to the social services available to citizens of this country. Many receive only the benefits of education and emergency medical care and, as the fiscal impact section notes, this places strain on both the educational and healthcare systems in this country. If programs are available to help with learning English as a second language, or to provide basic and preventative health care, this can help alleviate some of that burden. English as a Second Language (ESL) programs, in fact, are one of the few points in the immigration debate that both sides agree on, it is also one of the few things that are purely positive. If immigrants learn English, even if they plan on returning to their country of origin, a strong base in English is beneficial in the global business world. As was also noted in the fiscal impact section, many undocumented immigrants have taxes automatically withheld from their paychecks, therefore paying into welfare and social security programs, for example, that they will never collect benefits from.

Our social services exist to avoid marginalizing portions of our society that require more assistance than others. Societies that live in the shadow of our own dominant culture are often plagued with crime and other human rights violations, as victims have nowhere to turn to report abuses and little recourse to seek punishment for the offenders. Empowerment through knowledge, care, and integration into the greater society can help to resolve these issues and improve our country as a whole. This section seeks to compile a consolidated reference where those without any other form of recourse can easily find the resources and services they need. The organizations and the information referenced in this section, were principally found in a University of Utah Psychology Study called, "Utah Health and Human Rights: Asylum Seekers Project," for Psychology 4951-002. The project was done by Maria Cueva, Trevor Jensen, Jennifer Nichols, Lane Shepard and Mckensey Wilson. It was compiled April 20, 2006 for Dr. David Dodd. Our contribution was updating the information, and allowing the institutions to advertise their services directly. We hope that this section will raise awareness about community programs, services, and institutions that offer assistance as well as be a quick source for those in need of assistance, or who know somebody in need.

Caring Foundation for Children

A program of Regence Blue Cross Blue Shield of Utah

P.O. Box 25185

Salt Lake City, Utah 84125

Phone: 972-KIDS (5437)

Fax: (801) 333-5850

Website: www.caringfoundationforchildren.org

Description of Services: Provides dental benefits for uninsured children at no cost to their families. The program generally includes one-year coverage up to \$1,000 for dental work including: exams, x-rays, cleanings, fluoride, sealants, resins, extractions, crowns, space maintainers, fillings, and root canals.

Admission criteria: Open to all children (no documentation required) ages 0-18, who are not eligible for Medicaid or CHIP (if CHIP enrollment is closed the children are eligible), and whose family income is at or below 200% of the federal poverty line.

Fees: none

Age groups: 18 and under

Exclusions: uninsured only

Community Health Centers, Inc. Dental

1798 S. West Temple

Salt Lake City, Utah 84115

Phone: (801) 412-6920

Fax: (801) 412-6950

Website: www.chc-ut.org

Description of Services: Provides basic dental care for low-income and uninsured clients on a sliding fee scale.

Admission criteria: Must be a CHC patient (CHC is currently only accepting pregnant patients).

Fees: sliding

Age groups: All

Languages: Vary according to center and staff

Exclusions: Patients only accepted when there is room

Good Neighbor Children's Dental Charity

2839 Cherry Blossom Lane

Salt Lake City, Utah 84117

(801) 278-9192, Walt Root

Description of Services: Operates a free children's dental program in which teeth cleaning, x-rays, sealants, and cavity fillings are provided to qualifying children. Children are referred to participating dentists and the Salt Lake Community College of Dental Hygienists Program

Admission criteria: Children who are in grades 1-6 in the Salt Lake City School District and who have no dental insurance.

Fees: none

Age groups: children grades 1-6

Languages: English; access to Spanish translators

Exclusions: none

Hours: Vary-Only open during school year

Clinic Locations: 3150 S. 4450 W.

450 S 800 E

Salt Lake City, Utah

Salt Lake City, Utah

Phone: (801) 646-4918

Phone: (801) 578-8108

Primary Children's Medical Center – Dental Clinic

100 N. Medical Drive Ste. 3350

Salt Lake City, Utah 84113

Phone: (801) 588-3614

Fax: (801) 588-3633

Website: www.ihc.com/xp/ihc/primary/services/dental.xml

Services offered: Provides basic dental care for low-income clients with Medicaid or without insurance coverage.

Admission criteria: Limited to children under 14 years of age in need of extensive dental treatment or with disabilities.

Age Group: Children under 14

Languages: English, Spanish

Exclusions: Must meet admission criteria

Hours: M-F 8:00 a.m. - 4:30 p.m.

Salt Lake Community College Dental Hygiene

3491 W. Wights Fort Rd., Room 133

West Jordan, Utah 84088

Phone: (801) 957-2710

Fax: (801) 957-2819

Services offered: Provides dental preventive services for adults and children free or on a reduced fee schedule. Call for appointment. Does not provide restorative dental procedures such as fillings or root canals. Closed when college is not in session.

Admission criteria: Ages 5 years and older, must be available for possibly lengthy appointments.

Fees: Screenings are free, \$5 for treatment plan

Age groups: 5 and up

Exclusions: none

Hours: M-Th 8:00 a.m. – 4:30 p.m.

Self Description:

The nature of our dental hygiene clinic is first and foremost, the clinical learning environment for the students attending the program here at Salt Lake Community College.

We accept the general public; five years of age and up.

Prospective patients go through a short thirty minute screening appointment where the student goes over the health history and risk assessment forms, takes diagnostic x-rays and together with the instructor decide if the patient is a candidate to be seen in our clinic. Conditions like high blood pressure, diabetes, heart conditions, joint replacements and certain allergies need to be addressed before the patient can be cleared for treatment. Often times the patient can be started the same day as the screening appointment, however if there are concerns that need to be cleared first, or the patient needs several appointments because of an advanced periodontal condition the student

will reschedule accordingly.

The clinic operates Monday through Thursday 8:00 am to 4:30 pm.

The contact number is; (801) 957-2710

The address is; 3491 West 9000 south (Wight's Fort Road) West Jordan, Utah 84088

We are located in the HTC building room 133

The primary language is English but we do have a receptionist that speaks Spanish.

Adults/Children are \$5.00 and a family of four or more pay \$15.00.

The services we provide are as follows; Dental Examination, Radiographs (x-rays), Oral Cancer Screening, Periodontal charting, Treatment of advanced periodontal disease to include scaling and root planning, Antimicrobial treatment; Arestin and Atridox, Treatment of moderate, mild and general prophylaxis cases, Sealants, Fluoride Treatments, Nutritional Counseling, Tobacco Cessation Counseling, Sports guards, Night Guards, Whitening Trays, Amalgam polishing, Desensitizing treatment (for tooth abrasion).

We refer patients in need of general dentistry i.e. fillings extractions etc. to the Community Health Centers; Donated Dental, Northwest Community Health etc. The best thing to do is contact the Salt Lake County Health Department for an updated list of clinics that accept new patients.

Salt Lake Donated Dental Services

415 West 400 South

Salt Lake City, Utah 84101

(801) 983-0345

Fax: (801) 983-0353

Email: info@donateddental.org

Website: www.donateddental.org/

Services offered: Provides free dental services to those at or below 100% of poverty.

The purpose is to relieve pain and suffering and preserve the oral health of patients who are homeless or indigent and who have no other access to dental care and treatment. This includes short-term and emergency treatment. Walk-ins welcome.

Admission criteria: Must be at or below 100% poverty.

Fees: None

Age groups: All

Languages: English, Spanish

Hours: M-Th 8:30 a.m. – 12:00 p.m. & 1:00 a.m. – 4:00 p.m.

Self Description:

Salt Lake Donated Dental Services (SLDDS) is a privately-funded nonprofit dental clinic that

provides services to the homeless and low-income. We provide preventive and restorative procedure as well as extractions. Our goal is always to save a tooth rather than extract it, but this is not always possible. SLDDS relies on volunteer dentists and therefore our schedule changes each week. We have a patient information line with a recording in English and Spanish that gives information about our clinic as well as the current schedule for the week. Patients are seen on a first-come first-served basis, and due to high demand for our services, we recommend that patients arrive early to increase the likelihood of being seen by a dentist. All patients are required to provide proof that they are eligible for services on each visit. This means they must verify what the household income is (2 pay stubs from all working adults, SSI, a general assistance printout, proof of child support, etc) or prove their homeless-status with a bed card from a local shelter. The clinic's front office is open regardless of whether or not a dentist is volunteering that day. Our office hours are: Monday, Tuesday, Wednesday 8:15am-4:30pm (staff breaks for lunch from 12noon-1:15pm). Thursday 8:00am-12noon (staff meeting in afternoon), and Friday 8:15am-12noon. We have a staff member who speaks both English and Spanish. Contact information for SLDDS follows:
415 West 400 South
Salt Lake City, Utah 84101
Patient Information Line: (801) 983-0345

DOMESTIC VIOLENCE

South Valley Sanctuary

855 West 77305 South West Valley
Phone: (801) 255-1095
Website: www.southvalleysanctuary.com
Admission criteria: Will help any women that are in immediate danger
Fees: None
Age groups: Infants, Children, and Women
Intake Hours: 24 hours a day/ 7 days a week, even holidays

YWCA

322 East 300 South
Salt Lake City, Utah 84111
Phone: (801) 537-8600
Fax: 355-2826
Website: www.ywca.com
Hotline: 1-800-897-link (5465)
Admission criteria: Will help any women that are in immediate danger
Fees: None
Age groups: Infants, Children, and Women
Intake Hours: 24 hours a day/7 days a week, even holidays
Services: School, after school and daycare programs, workforce services, and more
*trying to help women become independent

The following agencies will help individuals concerning referrals to counseling, shelters, etc., as long as the domestic violence crime has been reported to the police.

Victim Advocate Program:

Salt Lake City: 797-3756
Midvale: 256-2505
Murray: 284-4203
Salt Lake County: 743-5860, 743-5861 (Spanish)
Taylorsville: 955-2067
West Valley City: 963-3223, 231-8185 (crisis line)

Victim Assistance Program:

Sandy City: 568-7283, 568-6082
South Salt Lake: 412-3660
West Jordan: 566-6511

Victim Resource Center: 799-3756

Victim Services Program, South Jordan City: 254-4708
Victim Services, Utah Attorney General's Office: 281-1206
Victim Services, Office of Utah State Department of Corrections: 545-5899

Salt Lake Prosecutor's office, victims/witness program: 535-7785

EMPLOYMENT SERVICES

Asian Association of Utah

1588 South Major Street (50 east)
Salt Lake City, Utah 84115
Admission criteria: None
Fees: None
Hours: M-F 10-5 p.m.

Catholic Community Services

250 East 300 South Ste. 380
Salt Lake City, Utah 84111
Phone: 977-9119
Website: www.ccsutah.org
Admission Criteria: Set up appointment
Fees: None
Hours: M-F 9-5 p.m.

International Rescue Committee

1800 South, West Temple Ste. 421
Salt Lake City, Utah 84115
Phone: 328-1091
Fees: None
Hours: M-F 9-4 p.m.

Jewish Family Services

#2 North Medical Drive
Salt Lake City, Utah 84113
Phone: 526-WORK (9675)
Fax: 526-9211
Admission criteria: None
Fees: None
Hours: M-F 9-4 p.m.

LDS Employment Services

Welfare Square, Salt Lake City
Admission criteria: None
Service offered: Job Training, Resumes, and Cover Letters etc...
Fees: None
Referral Procedures: Bishop Referral
Hours: M-F 9-5 p.m.

Utah's Job Connection

P.O. Box 45249
Salt Lake City, Utah 84145
Admission criteria: None
Fees: None
Age groups: adults, young adults
Hours: 9-5 p.m.

ENGLISH AS A SECOND LANGUAGE

Asian Association

1588 South Major Street (50 east)
Salt Lake City, Utah 84115
Phone: 647-6060
Admission criteria: None
Fees: not working- no charge or less than 5 years in the country- no charge
Additional Service: There is a torture victim program available with counseling
Self Description:
As far as my ESL program is concerned, the classes are held M-F 9:00-3:00 P.M., open entry and open-exit. Evening classes are also held in the summer, MW from 5:30 to 7:30 p.m. The cost is either free or on a sliding scale (\$25 per month). Volunteers are appreciated but do only pull-out tutoring practice planned by the certified instructor; they are not put in charge of a whole group of students. All adults of any nationality, including undocumented immigrants, are accepted in our program. It includes computer literacy also. I have attached a flyer for you.

The county's Utah Refugee Employment and Community Center, housed in our AAU building, also accepts some volunteer or mentor help to assist the full-time refugee staff. See their entry in the Resource Directory for details, or come pick up a detailed flyer on their many services for families. (Our address is 1588 S. Major St., SLC 84115, phone 467-6060.)

See Appendix for flyer about program

English Skills Learning Center

631 W. North Temple, Suite 70
Salt Lake City, UT 84116
Phone: (801) 328-5608
Website: www.eslcenter.org
Admission criteria: None
Fees: None

Self Description:

English Skills Learning Center (ESLC) is a non-profit 501(c) 3, educational organization that provides individualized English instruction to adult refugees and immigrants throughout Salt Lake County. Most of our clients have very limited language and literacy skills. We train and supervise volunteer tutors who teach twice a week at times and locations that fit the students' needs. Clients are referred to our program by the refugee resettlement agencies, DWS, or other clients.

We are the only organization in Salt Lake County that offers an individualized tutoring program. We fill a large gap for those who are unable to attend classes offered by the school districts because of work schedules, childcare or transportation problems. These are common problems for our clients, a large number of whom work in the service industry that frequently means evening shifts or varying shifts.

We recruit, train and supervise tutors who are matched with an individual, small group or family. Our professionally qualified ESL staff provides tutors with initial 15-hour training and thereafter quarterly in-service workshops. Equally important, staff contacts tutors monthly through site visits, telephone or email and provide curriculum and materials based on each student's need and personal goals. Tutors provide individualized instruction at least twice each week at times and locations convenient to the student, either at our office, at libraries, community centers or in homes.

English Language Center of Cache Valley, Inc.

106 East 1120 North, Suite A,
Logan, UT 84341 (directly south of The Home Depot)
Phone: (435) 750-6534
Fax: (435) 750-6853
Email: elc@elc-cv.com
Website: http://elc-cv.com
Hours: M-F 8:00 A.M.-9:30 P.M.
Self Description:

About the English Language Center (ELC)
ELC is a non-profit organization that offers adult education classes to speakers of other languages. The core program includes six levels of English, pre-literate through advanced. Instruction includes pre-assessment to determine appropriate level of study; training in conversation, grammar, reading, and writing skills; and post-assessment to measure student gains. Each curriculum also includes units on basic

life skills, such as finding/applying for/keeping employment, shopping, banking, finding/using healthcare, and participating in community life. ELC also offers courses in U.S. Citizenship.

General Information:

To be eligible, students must be at least 18 years old and have a language other than English as their first language. Courses are conducted solely in English; however, all nationalities are welcome. (In the past, ELC's target demographic has included low-income individuals [93% of the student population], although this is not a requirement.) Tuition is free, although students are required to pay \$25 per class per quarter for textbooks. Classes are held during four quarters each year, and ELC is open M-F, 8:00 a.m. through 9:30 p.m.

Volunteers & Donations:

Volunteers are a huge factor in the success of ELC's program, and we are constantly looking for enthusiastic volunteers to serve as one-on-one tutors, teacher aides, and/or technical support staff. In fact, ELC is currently developing and implementing a pilot Volunteer Action Plan (with ProLiteracy America), which will be shared for national replication after the 18-month pilot project ends.

In addition, because tuition is free for the students, ELC's operations are based largely on philanthropic funding. Therefore, our fund-seeking efforts are regular and ongoing, and we gratefully accept any and all donations from federal, state, local, foundation, and other sources. All contributions made to ELC are used to directly benefit students.

Last year, we served 948 adult students at our center. We have also started a new program under the Federal Migrant Even Start grant. Through this grant, we are providing wonderful literacy services to parents AND their children. All services under our MEES (Migrant Even Start) are offered free of charge. For our adult ESL classes (for those not being served under MEES) there is a small charge of \$25 per quarter for books. The classes (levels 1-4) are free. If students can't afford the book fee, we wave it. I will send you more info in a few days. Take care. Katie (Oh, and we DO love volunteers and we DO need donations!)

Copperview Community Southpoint

8446 South Harrison (300West)
Phone: (801) 256-5746
Admission criteria: None
Fees: prices vary; \$10/semester (books \$10)
Age group: adults
Hours: M-Th 9 a.m.-11a.m. and 1 p.m.-3 p.m.

Franklin Elementary

1115 West 300 South
Phone: (801) 578-8158 ext. 115
Admission criteria: None
Fees: prices vary
Hours: Tuesday-Thursday 2:30 p.m.-4:30 p.m.

Granite Peaks: Foxhills Campus

3775 West 6020 South
Salt Lake City, Utah
Phone: 964-7978
Admission criteria: None
Fees: \$25 (8 week session)
Age group: Child, Adult
Hours: M-Th 8:30 a.m.-2p.m. and Friday 8:30 a.m.-11:30 a.m.

Self Description:

Granite Peaks Adult High School offers a multi level program for adult non-native English learners to learn English and complete high school. Students must be 18 years of age or older. Centrally located in Salt Lake County, Granite Peaks has six locations offering ESL classes;

1. Granite Education Center at 2500 South State Street 646-4363 Hours from 8:00 am to 9:00 pm. Mon-Thurs, 8:00-12 N Friday; 6 ESL levels, lunch available, volunteer opportunities, collaboration with Even Start Preschool.
2. Fox Hills North at 3770 West 6020 South 964-7978. Hours are from 8:30 am to 1:30 pm Monday-Thursday. Preschool for children 2yrs+; 3 ESL levels, lunch available.
3. Kearns High School at 5525 South 4800 West 646-5385. Hours are 1-9 pm Mon-Thu. 6 ESL levels.
4. Granger High School at 3690 South 3600 West 646-5325. Hours are 1-9 pm Mon-Thu. 6 ESL levels; child care available.
5. Hunter High School at 4200 South 5600 West 646-5366. Hours are 11 am-9 pm Mon-Thu. 3 ESL levels beginning 6/07
6. Taylorsville High School at 5225 Redwood Road 646-5461. Hours are 12N-9 pm Mon-Thu. 6 ESL levels beginning 6/07

To begin adult ESL or high school completion classes, students must test to determine level placement. Open enrollment allows students to enter during any of the 5 terms offered during the year. Class fees vary, from \$10-\$30, based on the number of hours the class is held. Refugees are free with proof of I-94. Selected advanced level classes also offer high school credit.

Go to our website at www.granitepeaks.org or call any of our offices for more information or to register

Guadalupe Schools

340 South Goshen Street (1040 West)
Phone: (801) 531-6100 ext. 1105 or 1107
Website: www.guadalupeschools.org
Admission criteria: must intend to remain in country long term
Fees: None/ donation of \$5 if possible
Hours: M-Th 7 p.m.-9p.m.
Self Description:
Guadalupe Schools' Voluntary Improvement Program (VIP) was established in 1966 to teach non-English speaking adults the language skills necessary to provide for their families and participate in their communities. With assistance from over 150 volunteer tutors, who provide small group instruction and individualized attention, adults learn survival English, so that they may participate as active citizens within the community and in their workplaces. Citizenship classes are also available to VIP students.
VIP meets in the evening four times a week, from 7:00-9:00 PM. Students attend classes at Guadalupe Schools on either Monday and Wednesday, or Tuesday and Thursday nights. Lessons are planned, and classes are taught under the supervision of VIP's professional teaching staff. The skills of these teachers are leveraged by the volunteer tutors, who deliver direct instruction to highly motivated adult students. In addition, we are currently piloting a new daytime class. This class meets on Tuesday and Thursday mornings from 9:00-11:00 AM.
Requirements for Services: Age 17 and up. Priority given to low-income, head-of-household, basic-level immigrants and refugees.
Cost of Participation: None. One-time \$25 textbook fee for Mon./Wed. evening class and T./Th. morning class.
Applications: Any Tuesday or Thursday evening at 7:00 PM.
Target Demographic: Adult. Limited English Proficient.
Exclusionary Rules: We do not accept visitors staying in the country for short term. Also cannot serve students on I-20 visas.
Languages: All languages welcome. Currently serving speakers of Spanish, Korean, Vietnamese, Tibetan, Portuguese.
Volunteer Information: <http://www.guadalupeschools.org/Volunteer/VolunteerVIP.htm>
To Donate: <http://www.guadalupe-schools.org/Donate.htm>
Contact information:
Guadalupe Schools Director of Adult Education: Kate Diggins
VIP Program (810) 531-6100 (ext. 1107)
340 S. Goshen St. (1040 West) kate.diggins@slc.k12.ut.us
Salt Lake City, UT 84104 www.guadalupe-schools.org

Horizonte Instructional Center

80

1234 South Main Street
Phone: (801) 578-8574
Admission criteria: None
Fees: prices vary
Hours: M-F 8:30a.m.-3p.m. and Tuesday-Thursday 6p.m.-9p.m.
Self Description:
Horizonte Instruction and Training Center is a non-traditional school in the Salt Lake City School District serving nearly 10,000 students a year including inner city high school youth, teen parents, adults completing high school, refugees, immigrants and new Americans learning English as a second language. Students range in age from 14 to 85, come from more than 88 countries and speak 82 languages. Ninety percent of our student population lives at or below the poverty level. Horizonte students face enormous challenges while completing their high school education. They deal with survival issues daily. The majority are employed and many are single parents struggling to raise and support their families. Our mission is to give all students an opportunity to succeed by providing a rigorous foundation of knowledge so they are ready to work, continue their education, and engage in the practice of freedom.
Classes are held Monday through Friday from 8:30 a.m. to 2:55 p.m. ESL and high school completion classes are held Tuesday, Wednesday and Thursday evenings from 6:00 p.m. to 9:00 p.m. High School Students must live within the Salt Lake City School District boundaries, and/or be referred to attend Horizonte. There are no residential restrictions for adults attending Horizonte, but registration enrollment is \$35 per six-week session for day classes, and \$20 for evening classes.
Horizonte's main campus is located at: 1234 South Main Street, Salt Lake City. Phone number is (801) 578-8574 ext. 254 for Adults Registration and ext. 252 for evening classes. Our website is www.slc.k12.ut.us/site/horizonte
Horizonte is pleased to utilize numerous community volunteers in its programs. Please contact me for more information.
Sincerely,
Joanne R. Milner, Community Relations (801) 578-8574 ext. 413

Ingles Para Latinos

615 South 300 East (Central City Recreation Center)
Phone: (801) 556-1763
Website: www.inglesparalatinos.org
Admission criteria: None
Fees: \$5.00 dollars/ week for 1,2,3,4, or 5 classes

Jordan District Technical Center Sandy/

Southpoint

825 East 9085 South
Phone: (801) 256-5746
Admission criteria: None
Fees: prices vary; \$10/semester (books \$10)
Hours: call to register 10a.m.-9p.m. M-Th
Classe hours: M-Th 7p.m.-9p.m.
Self Description:
See Appendix
Jordan District Technical Center West Jordan
See Appendix
Mount Jordan Middle School
See Appendix

Northwest Middle School

1730 West 1700 North
Phone: (801) 578-8550
Admission criteria: None
Fees: \$15/3 month session
Class Hours: Tuesday-Thursday 2:30p.m.-4:30p.m.
Additional service: Literacy classes also available in Spanish

Operation English

Various locations throughout the Valley
Phone: (801) 523-8398
Admission criteria: None
Fees: None
Hours: Monday-Saturday 8a.m.-6p.m.

West Valley Community Center

3818 West 4700 South
Phone: (801) 968-3715
Fax: 968-5808
Website: www.westvalleycommunitycenter.com
Admission criteria: None
Fees: None
Hours: Monday-Friday 8:30a.m.-4:30p.m.

FOOD BANKS

211 Information and Referral Center

See Appendix

Baptist Concern Center

235 West California Ave. (1330 South)
Salt Lake City, Utah 84104
Phone: (801) 972-5708
Fax: (801) 972-4901
Services offered: Food pantry, infant and family support services (diapers, baby products, and hygiene items), referrals and workshops on family-related issues and by promoting family issues
Admission criteria: Photo I.D. (for applicant only)
Fees: None
Languages: English, Spanish
Hours: Monday, Wednesday, and Thursday 1:00p.m.-4:00p.m.

Crossroads Urban Center

347 South 400 East
Salt Lake City, Utah 84111
Phone: (801) 364-7765
Fax: (801) 364-7228
Email: glenn@crossroads-u-c.org
Services: Emergency food, clothing, and essentials, community organization, thrift store, community food Co-op of Utah
Admission criteria: Photo I.D. for adults over 18
Fees: None
Language: English, German, Spanish
Hours: 8:00a.m.-5:00p.m. Mon-Fri. (direct services)
Emergency Food Pantry and the Community Food Co-op of Utah
347 South 400 East
Salt Lake City, UT 84111
(801) 364-7765
(888) 747-8482 - toll free
(801) 364-7228 - fax
www.crossroads-u-c.org
Self Description:

Crossroads Urban Center (347 S. 400 East) operates the busiest emergency food pantry in Utah, offering a three day supply of groceries to people in need up to six times a year. The pantry specializes in baby food, formula, and diapers, and also provides bus tokens, gasoline, prescriptions vouchers, basic hygiene kits and special food orders for the homeless. Assistance with the application process for food stamp benefits is available as well. At Thanksgiving and Christmas we organize large food distributions that feed thousands more people in need. The pantry is open Monday through Friday, 9 AM to 5 PM. I.D. is required for all household members in order to verify family size. This is a walk-in service and there are no fees. There are no citizenship or residency requirements. English, Spanish, and German speakers are all available on site. We accept donations of non-perishable food, baby items, and money and utilize dozens of volunteers each week.

Finally, we run the Community Food Co-op of Utah, which is a monthly food purchasing co-operative offering food packages at up to 50% below grocery store prices. The Co-op is open to anyone who wishes to participate, and food stamps are accepted. The Co-op is heavily dependent on volunteers for a wide variety of tasks throughout the month, and especially on and around our food distribution date.

The Crossroads Thrift Store

1385 W. Indiana Ave. (850 S.)
(801) 359-8837
(801) 359-8554 - fax
Our Thrift Store at 1385 W. Indiana Ave. (850 S.) provides free clothing, blankets, dishes, and other household items. We also sell things at low cost. The Thrift Store is open Tuesday through Friday, 10 AM to 6:30 PM, and Satur-

days, 10 AM to 5 PM. A referral is necessary to receive free items, which can be obtained at our food pantry among many other locations. I.D. is required for all household members -- picture I.D. for adults and something with a birth date on it for children. There are no citizenship or residency requirements. English and some limited Spanish are the language capabilities at the Store. We accept donations of used clothing, household goods, and money and utilize dozens of volunteers each week.

Indian Walk-in Center

120 West 1300 South
Salt Lake City, Utah
Phone: (801) 486-4877
Fax: (801) 486-9943
Services: Food
Admission Criteria: Photo I.D. (Serves 900 South-3900 South, 500 West—Foothill Dr.)
Fees: None
Population: Homeless, Undocumented
Exclusions: None
Language: English
Hours: Tue., Wed., Fri. 8:30a.m.-4:30p.m. Thu. 8:30-3:00p.m. (closed daily, 12p.m.-1p.m.)

LDS Church Welfare

751 West 700 South
Salt Lake City, Utah 84104
Phone: (801) 240-7340
Fax: (801) 240-7277
Services: Food
Admission criteria: Homeless
Fees: None
Population: Transients, Homeless People, Undocumented
Exclusions: None
Languages: English, Spanish
Hours: 8:00 a.m.- 3:30p.m., Mon.-Fri.

St. Vincent de Paul/Wegend Homeless Day Center (CCS)

250 East 300 South Ste. 380
Salt Lake City, Utah 84111
Phone: (801) 363-7710
Fax: (801) 596-8532
Website: <http://www.ccsutah.org/stVincents.html>
Services: Meal program, clothing, day shelter, legal assistance, special assistance and outreach, showers, laundry, phone, bag storage, temporary job placement, case management
Admission criteria: None
Fees: None
Population: Homeless People, Undocumented
Exclusions: None
Language: English, Spanish
Hours: Meal program: Mon-Sat, 11:30a.m.-12:30p.m.
Salvation Army provides dinner: Mon.-Sat. 5:30p.m.-6:00p.m.
Clothing Distribution: Mon., Tues., Th., and Fri. 8:00a.m.-10:30a.m.

Salvation Army

252 South 500 East
Salt Lake City, Utah 84102
Phone: (801) 322-1253
Website: <http://www.srbug.com/utah/salvation.htm>
Service: Food pantry, clothing, small household items, emergency welfare services, congregate meal program, ESL, computer training lab, disaster services, case management, inpatient residential drug and alcohol treatments program, men's transitional housing program, thrift store
Admission criteria: None
Fees: None
Population: Low income, transients, homeless people, undocumented
Exclusions: None
Language: English, Spanish
Hours: Tues.-Fri. 9:00a.m.-11:30a.m. & 12:30p.m.-4:00p.m.

St. Paul Episcopal

261 South 900 East
Salt Lake City, Utah
Phone: (801) 322-5869
Services: food
Admission criteria: Photo I.D.
Fees: None
Population: Homeless, undocumented
Exclusions: None
Hours: Mon.-Thu. 8:00a.m.-1:00p.m.

IMMIGRATION & CITIZENSHIP

Aging Services – Salt Lake County (Healthy Aging Program)

2001 South State, Ste. 1500
Salt Lake City, Utah 84190
Phone: (801) 468-2857
Fax: (801) 468-2838
Website: www.slcoagingservices.org/html/volesl.html
Services offered: Provides free citizenship classes to seniors. Admission criteria: Fees: Must be 60 years of age or older.
Population: All
Languages: English, limited Spanish, and Russian, translation services available for many other languages
Hours: M-F 8:00a.m.-5:00p.m.

Asian Association of Utah,

Utah Refugee Employment and Community Center
1588 South Major Street
Salt Lake City, Utah 84115
Phone: (801) 412-0577 or (801) 467-6060
Fax: (801) 412-9925 or (801) 486-3007
Email: linas@aau0slc.org
Website: www.aau-slc.org
Services offered: provides immigration including assistance with green cards, citizenship, travel documents, affidavits of support, and

refugee relative petitions.
Languages: Arabic, Bosnian, Chad, Farsi, French, Macedonian, Russian, Samoan, Serbo-Croatian, Somali, Spanish, Sudanese dialects, Swahili
Hours: Tuesday and Thursday evening from 5:30p.m.-9:30p.m.

Catholic Community Services of Utah

250 East 300 South Ste. 380
Salt Lake City, Utah 84111
Phone: 977-9119, Immigration attorney: (801) 428-1255
Email: awilliams@ccsutah.org
Website: www.ccsutah.org
Admission Criteria: None
Fees: None
Hours: M-F 8:30-5:00 p.m.

Self description:

The refugee resettlement program has translation services available in house for these languages: Somali, Nuer, Dinka, Farsi, Arabic, Spanish, French, Togolese, Bosnian, Serbo-Croatian, Vietnamese, Russian, Armenian. We also have a list of medical interpreters who can help translate documents in a wider array of languages.

Our website is ccsutah.org

Our general number is 977-9119, I am the immigration attorney and my direct line is 428-1255. The immigration department consists of one full time attorney, two full time BIA accredited representatives and one part time BIA rep. The director of refugee resettlement is also a BIA accredited representative. Other service providers include: Holy Cross Ministries, Multi Cultural Legal Center and the International Rescue Committee. The short description of our program is as follows: Recognized and accredited by the United States Department of Justice, Board of Immigration Appeals, Catholic Community Services' Immigration Program serves a wide variety of individuals in a comprehensive scope of immigration matters. As one of only two such accredited agencies in the State of Utah (the other being International Rescue Committee), CCS provides affordable and competent immigration counseling and assistance.

Many of CCS' clients have limited education and significant limitations in the English language. The complexity of the bureaucratic process can often make a basic immigration matter seem daunting, while the expense of private counsel can put professional immigration assistance out of reach. It is for this reason that CCS' Immigration Program was established and continues to carry out its mission to provide affordable, quality immigration legal service.

Immigration services that CCS offers include refugee family reunification, alien relative visa petitions, applications for non-immigrant and immigrant visas, adjustment of status to lawful permanent resident, employment authorization,

naturalization, asylum consultation, and immigration court representation. In addition to these core services, CCS provides other related, peripheral legal assistance as required. Also, through outreach activities that occur in cooperation with its charitable community counterparts, CCS works to promote knowledge and awareness of basic immigration principles and to dispel the harmful misinformation circulating among migrant groups.

Holy Cross Ministries

860 E. 4500 South Ste. 204
Salt Lake City, UT 84107
Phone: (801)261-3440 Ex. 24
Fax: (801) 261-3390
Website: www.holycrossministries.org
Services offered: Assists immigrant and refugees with issues concerning visas, political or religious asylum, naturalization, and filing documents. Also assists refugees with family reunification issues, petitions, work permits, adjustment of status, immigration court assistance, and translation and interpretation services. Generally 1st Monday of the Month
Admission criteria: None
Fees: vary
Languages: English, Spanish
Hours: M-F 8:30a.m.-4:30p.m.

International Rescue Committee

530 East 500 South, ste.207
Salt Lake City, Utah 84102
Phone: (801) 328-1091
Fax: (801) 328-1094
Email tatjana@slc.intrescom.org
Website: www.theIRC.org
Services provided: Provides assistance with travel documents, permanent resident applications, citizenship applications, completion of affidavit of relationship, and other immigration assistance.
Admission criteria: None
Fees: None
Languages: Arabic, English, French, Pashto, Serbo-Croatian, Spanish, Swahili, Urdu
Exclusions: Some services require documents
Hours: M-F 9:00a.m.-5:00p.m.

INTERPRETERS

Asian Association of Utah Utah Refugee Employment and Community Center

1588 South Major Street
Salt Lake City, Utah 84115
Phone: (801) 412-0577 or (801) 467-6060
Fax: (801) 412-9925 or (801) 486-3007
Email: linas@aau-slc.org
Website: www.aau-slc.org
Languages: Arabic, Bosnian, Chad, Farsi (Persian), French, Macedonian, Russian, Samoan, Serbo-Croatian, Somali, Spanish, Sudanese dialects, Swahili

Hours: M-F 8:30a.m.-5:00p.m.
Immigration Hours: Tuesday, Thursday 5:30pm.-9:00p.m.
Provides language appropriate interpretation to refugees for medical and mental health needs, dental appointments, legal appointments, employments trouble-shooting, and other social services as required. Provides free translation of documents.

Catholic Community Services of Utah

250 East 300 South, Suite 380
Salt Lake City, UT 84111
Phone: 979-9119
Fax: (801) 977-9224
Website: www.ccsutah.org
Languages: Arabic Dinka, English, Farsi (Persian), French, Italian, Kakua, Korean, Nuer, Serbo-Croatian, Somali, Spanish, Swahili, Tagalog, Tagalese, Vietnamese
Hours: M-F 8:30a.m.-5:00p.m.
Services: Provides interpretation services for CCS refugees during the resettlement process, including medical interpretation. Translation services are also available when a foreign language document is required to obtain an immigration benefit.

Holy Cross Ministries

860 E. 4500 South Ste. 204
Salt Lake City, UT 84107
Phone: (801)261-3440 Ex. 24
Fax: (801) 261-3390
Website: www.holycrossministries.org
Hours: M-F 8:30a.m.-4:30p.m.
Languages: English and Spanish
Services: Providing translation and interpretation services of medical and healthcare materials and for those seeking employment. Contact Maria DeOllos for information

In Lingua School of Languages

323 South 600 East Ste. 150
Salt Lake City, Utah
Phone: (801) 355-3775
Languages: Can find interpreters for almost any language
Rates: \$85/hr for Spanish; \$95/hr for most western languages (Rates will go up for harder languages.)

International Rescue Committee
560 East 500 South Ste. 207
Salt Lake City, Utah 84102
Phone: (801) 328-1091
Fax: (801) 328-1094
Website: www.theIRC.org
Email: edie@slc.intrescom.org
Hours: M-F 9:00a.m.-5:00p.m.
Languages: Arabic, English, French, Pashto, Serbo-Croatian, Spanish, Swahili, Urdu

Interpreting Solutions

Japanese Service Business Inc
6329 South 440 East
Murray, Utah
Phone: (801) 262-2881
Languages: Japanese
Rates: Varies Average of \$40/hr

Jewish Family Services

#2 North Medical Dr.
Salt Lake City, Utah 84113
Phone: (801) 581-1330
Fax: (801) 581-1334
Website: www.jfs-ut.org/Refugee.html
Email: jfs@jfs-ut.org
Hours: M-F 8:30a.m.-5:00p.m.

Languages: English, Russian
Service: Provides interpretation services to those legally admitted into the United States from the former Soviet Union and Iran

Lingotek

1257 West 75 North
Centerville, Utah
Phone: (801) 294-7700

Languages: They have interpreters overseas and in the U.S. They need time in advance to find the interpreter for the right language
Rates: Vary according to the language. \$50-\$70/hr on average

Portillio Interpretations

2521 South Redwood Rd.
West valley, Utah
Phone: (801) 973-9079

Languages: English and Spanish
Rates: Vary according to services needed. Willing to help community, will give discounts.

Translating Specialists

788 West 7720 South
Midvale, Utah
Phone: (801) 565-0746

Languages: English and Spanish
Rates: Vary according to services needed

US Translation Co.

1893 E. Skyline Dr. #203
South Ogden, UT 84403
Tel: 801-393-5300 ex. 15
Fax: 801-393-5500

www.ustranlation.com
Languages: Can translate any language and can find interpreters for almost any language with time

Rates: Vary according to language and project
Self Description:

U.S. Translation Company's goal is to help our clients enter new markets, increase sales in existing markets and effectively support foreign-born workers by breaking barriers in foreign language communication and cultural understanding. We specialize in providing fast, accurate translations into 100+ languages to facilitate proper, professional multilingual communication. We supply experienced

interpreters and state-of-the-art equipment for conventions, employee training sessions and business meetings around the world. And we consult top-notch companies in global business and local multicultural outreach to help ensure their vision is properly perceived in whatever market they wish to enter.

Because each project will vary in subject matter, language, time and technicality, pricing is done on a case by case basis. Some standard services that we provide to support immigration are professional certificate translations such as birth certificates, marriage certificates, educational licensing certificates and so on.

Our office is located in Northern Utah at 1893 East Skyline Drive, Suite 203, South Ogden, UT 84403, and our hours of operation are M-F 8:30 am - 5:30 pm MST. We can also be contacted via phone at 800-595-4648 or 801-393-5300. Our website www.ustranlation.com has a wealth of information as well. For contact via e-mail, please write to info@ustranlation.com.

We have English-Spanish bi-lingual support in house to field calls and all other language requests will be handled by our professional contract linguists.
Thank you!

Salt Lake City School District – Alternative Language Services

440 East 100 South
Salt Lake City, Utah 84111
Phone: (801) 578-8599
Fax: (801) 578-78-8248

Website: www.slc.k12.ut.us

Hours: M-F 8:00a.m.-5:00p.m.

Languages: English, translation services available.

Services: Arranges for needed translation and interpretive services for children enrolled in the Salt Lake City School District and their families.

Utah Office of Asian Affairs

324 South State Street, 5th floor
Salt Lake City, Utah 84111
Phone: (801) 538-8612

Fax: (801) 538-8678

Website: <http://dced.utah.gov/Asian/>

Email: tsugiyam@utah.gov

Hours: M-F 8:00a.m.-5:00p.m.

Languages: English, Spanish, and various Asian & Pacific-Islander languages.

Services: Provides referrals and information to Asians and Pacific-Islanders with translation and interpretation needs.

Catholic Community Services of Utah

250 East 300 South Ste. 380
Salt Lake City, Utah 84111
Phone: 977-9119

Website: www.ccsutah.org

Admission Criteria: None

Fees: None

Hours: M-F 8:30-5:00 p.m.

Services offered: Provides free immigration legal services to CCS refugees

Languages: Arabic, Dinka, English, Farsi (Persian), French, Italian, Kakua, Korean, Nuer, Serbo-Croatian, Somali, Spanish, Swahili, Tagalog, Togolese, Vietnamese

Holy Cross Ministries

860 E. 4500 South
Salt Lake City, UT 84107

Phone: (801)261-3440 Ex. 24 or 25

Website: www.holycrossministries.org

Services offered: One attorney is on staff to assist clients. Generally the first Monday of the month

Admission criteria: None

Fees: Vary

Languages: English, Spanish

Hours: M-F 8:30a.m.-4:30p.m.

Self Description:

We handle family immigration law for low income immigrants. We charge a small fee based on a sliding scale.

We help people legally in the United States bring their family members into the United States; legal permanent residents become United States citizens; those in court proceedings we represent if they have a viable defenses.

We also help victims of crime who have no documentation get work authorization here in the United States. A big part of our work is to educate the

immigrant as to their possibilities for immigrating legally to the United States. We do our work through out-reach Clinics once a month in Logan, Ephriam, Wendover and at Holy Cross Ministries, in Salt Lake City. We are extending our outreach to Moab and St. George in the upcoming months. At the Clinics we meet clients one-on-one and do a consultation with them. The charge is \$20.00. During the consultation we give the immigrant advice as to what their options may be under our immigration law. If they would like us to represent them we then have them make an appointment at our offices for the actual work on their case. We have two attorneys and three paralegals who form our Immigration Division. Our agency is BIA accreditation and accreditation of our paralegals is pending.

LEGAL SERVICES

Legal Aid Society of Salt Lake

205 North 400 West
Salt Lake City, Utah
Phone: (801) 328-8849
Fax: (801) 359-7359
Website: www.lasslc.org
Services offered: Provides legal assistance to low-income victims of domestic violence and those needing domestic relations legal services. Assistance in obtaining a protective order is free of charge. Individuals needing legal assistance for other family law cases may be required to pay a one-time administrative fee depending on household income: 125% to 150% of poverty level: \$50 fee; 100%-125% of poverty level: \$25 fee; below poverty level: no fees
Hours: M-F 8:00a.m.-5:00p.m.

Multicultural Legal Center

205 North 400 West
Salt Lake City, Utah
Phone: (801) 486-1183
Fax: (801) 596-7426
Website: www.andjusticeforall.org
Services offered: Provides legal services to individuals who cannot afford an Attorney. Handles cases in the areas of law that significantly impact Utah's communities of color, including: discrimination in employment, housing, education, public accommodations, law enforcement, and healthcare; immigration petitions for women who are victims of domestic violence; and other legal issues affected by language or cultural barriers. Trained mediators are also available to handle disputes within the boundaries of 2100 South to 600 North and from I-15 to Redwood Road
Hours: M-F 9:00a.m.-5:00p.m.
Languages: English, Spanish, Translation services available for many other languages
Admission criteria: None
Fees Vary

Utah Dispute Resolution

645 South 200 East
Salt Lake City, Utah 84111
Phone: (801) 532-4841
Fax: (801) 531-0660
Website: www.utahbar.org
Email: info@utahbar.org
Services offered: Provides mediation and conciliation services to low-income individuals
Admission criteria: None
Fees: Sliding scale
Language: English, Spanish
Hours: M-F 9:00a.m.-5:00p.m.

Utah Legal Services

205 North 400 West
Salt Lake City, Utah
Phone: (801) 328-8891
Fax: (801) 921-3194
Website: www.andjusticeforall.org
Services offered: Renders free legal help in non-criminal cases to low-income individuals

and seniors 60+ years who cannot afford a private attorney. Answers legal questions, offers advice, prepares legal documents, and represents clients in court. Handles tenant/landlord disputes and civil cases. Eligibility is based upon household income and assets, the type of legal problem, and whether that legal problem is within the current list of priority cases. In most cases, income must be at or above 125% of the current federal poverty level according to household size.
Fees: none
Languages: English, Spanish
Intake Hours: 9:00a.m.-2:00p.m.
Office Hours: 8:00a.m.-5:00p.m.

MEDICAL/HEALTH

Asian Association of Utah – Utah Refugee and Employment Community Center

1588 South Major Street
Salt Lake City, Utah 84115
Phone: (801) 412-0577 or (801) 467-6060
Fax: (801) 412-9925 or (801) 486-3007
Email: linas@aau-slc.org
Website: www.aau-slc.org
Languages: Arabic, Bosnian, Chad, Farsi (Persian), French, Macedonian, Russian, Samoan, Serbo-Croatian, Somalian, Spanish, Sudanese dialects, Swahili
Services offered: Provides case management and coordination to refugees for medical and mental health and dental appointments. Interpretation services and transportation can be provided if needed. Also provides tobacco prevention and HIV education to immigrant and refugee communities
Hours: Tuesday and Thursday evenings from 5:30p.m.-9:30p.m.

Children with Special Health Care Needs Utah Department of Health

44 North Medical Dr.
P.O. Box 144610
Salt Lake City, Utah 84114
Phone: (801) 584-8284 ext. 8
Toll free Phone: 1-800-829-8200
Fax: (801) 584-8488
Website: <http://hlunix.hl.state.ut/cfhs/cshcn/index.html>
Services: Provides services for children who are at increased risk for chronic physical, developmental, behavioral, or emotional conditions and who also require health services of a type or amount beyond that which is normally required by children. Among the services provided are: direct care; population-based newborn screening (metabolic screening for PKU, hypothyroidism, galactosemia as well hearing, speech, and vision services); case management and systems development.
Admission criteria: patients must be under 18 years of age and have physical or developmental disabilities, special medical needs, or

learning/behavioral problems.
Hours: M-F 8:00a.m.-5:00p.m.

Community Health Centers, Inc.

1798 South West Temple
Salt Lake City, Utah 84115
Phone: (801) 412-6920
Fax: (801) 412-6950
Website: www.auch.org/health_centers/chc.html
Services: A safety net provider of primary health care to Salt Lake County's uninsured, low-income families. Fees are based on a sliding scale according to client resources. First-time patients should call 2 to 3 months in advance for an appointment
Fees: Sliding scale

Intermountain Community and School Clinics

36 South State Street, Floor 22
Salt Lake City, Utah 84111
Phone: (801) 442-3325
Website: www.ihc.com/xp/ihc
Services: Provides primary health care to identified populations of low income, uninsured patients, and those without access in defined geographical areas.
Admission criteria: some clinics specific to zip codes
Fees: sliding scale
Hours: M-F 8:00a.m.-5:00p.m.

Intermountain Neighborhood Clinic

Serves residents in zip codes 84104, 84118, 84119, 84120, 84123 and 84128 as well as the children and families of the following schools: Glendale, Edison Mountain View, Parkview, Franklin, Guadalupe, Neighborhood House, and Riley
855 West California Ave. (1330 South)
Salt Lake City, Utah 84104
Phone: (801) 977-0502
Hours: Monday Friday, 8:00a.m.-5:00 Tuesday and Thursday 8:00a.m.-7:00p.m.

Midvale Family Health Clinic

7852 South Pioneer Street (310 West)
Midvale, Utah 84047
Phone: (801) 561-2211
Services offered: Provides primary medical care. Medical services provided by a licensed family nurse practitioner and licensed clinical social worker
Admission Criteria: None
Fees: sliding scale (\$5-\$20 according to income)
Hours: Monday-Thursday 8a.m.-4p.m.; urgent pediatric Care 8:30-9:00a.m., 1:00-1:30 (walk in)

Maliheh Free Clinic

415 East 3900 South
Salt Lake City, Utah 84107
Phone: (801) 266-3700

Website: www.malihehfreeclinic.com

Description: to improve the life quality of uninsured families in the Greater Salt Lake Area by providing free medical services

Admission criteria: The clinic will not turn anyone away, but is intended to serve individuals and families at or below 150% of federal poverty guidelines, who do not have health insurance, and are not eligible for Medicare, Medicaid, homeless services, or other programs
Fees: None

Hours: Tuesday-Friday 9:00a.m.-12:00p.m.,
1p.m.-4p.m.-by appointment only

Planned Parenthood Association of Utah

654 South 900 East
Salt Lake City, Utah 84102
Phone: (801) 322-5571

Fax: (801) 322-0065

Website: www.plannedparenthood.org

Services: Provides quality, affordable reproductive health care and reality based sexuality education while guaranteeing the right and access to services and information. Services are provided on an appointment or walk-in basis. Clinic services include birth control and emergency contraception; health exams and cancer screening; sexually transmitted infection testing, treatment and counseling; HIV/AIDS testing and counseling; pregnancy testing, counseling and referral; vasectomy; and midlife services.

Admission criteria: None

Fees: payment for services is on an ability-to-pay basis

Hours: M-Th 9:00 a.m.-8:00p.m., F-Sa. 9:00a.m.-5:00p.m.

Salt Lake Valley Health Department

2001 South State Street, Ste. 2400

Salt Lake City, Utah 84115

Phone: (801) 468-2750

Info. 963-7300

Fax: (801) 468-2748

Website: www.slvhealth.org

Email: www.slvhealth.org/html/leadership/index.html

Services: The Women's Cancer Screening Program provides free and low cost breast and cervical cancer screening exams to women 40 years of age and older who are without Medicare and have a low to moderate income. Appointments are offered at several different locations throughout the valley. Also provides information and referrals for TB testing, the WIC (Women, Infant, & Children) program, Immunization, OB/GYN services.

Fees: Vary

Hours: M-F 8:00a.m.-5:00p.m.

Shriners Hospital

Fairfax Road at Virginia St.

Salt Lake City, Utah 84103

Phone: (801) 536-3621

Fax: (801) 536-3782

Website: www.shrinershq.org/shc/intermountain

Services: Provides orthopedic services and burn care to children under the age of 18 at no cost to the patient or their family

Admission criteria: None

Hours: M-F 8:00a.m.-4:00p.m.

Utah Department of Health – Immunization Program

288 North 1460 West

Salt Lake City, Utah 84116

Phone: (801) 534-4693 or 1-800-275-0659

Website: www.slvhealth.org/html/fh/html/childimm.html

Services: Administers vaccinations to reduce illness, disability, and death from vaccine-preventable infections. Free or low-cost vaccinations for children are available through the Vaccines for Children (V.F.C.) program

Admission criteria: None

Fees: free or low cost

Hours: M-F 8:00a.m.-5:00p.m.

Utah Women's Clinic

515 South 400 East

Salt Lake City, Utah 84102

Phone: (801) 531-9192

Gynecology: (801) 363-1920

Fax: (801) 363-9051

Services: provides birth control to low-income and uninsured women on a sliding fee scale.

Provides free pregnancy tests. Also offers abortion services, with limited financial aid available to those who qualify.

Admission criteria: low-income and uninsured women

Fees: sliding Scale

Hours: Tuesday-Friday 8:00a.m.-5:00p.m.;

Most Saturdays 9:00a.m.-12:00p.m.

Wasatch Homeless Healthcare, Inc. (WHHC)

4th Street Clinic

404 South 400 West

Salt Lake City, Utah 84101

Phone: (801) 364-0058

Fax: (801) 364-0161

Website: www.auch.org/health_centers/whhc/html

Services: Provides TB screenings for anyone seeking emergency shelter and supervises the housing of homeless people treated for TB.

Also supports HIV/AIDS patients through pre- and post-test screening and by providing consultation on planning, housing, and treatment issues. Provides intermediate nursing services for people too sick to be in area shelters but not sick enough to be hospitalized. Also coordinates the referral needs of patients, including radiology, specialty care, clothing, housing, substance abuse treatment, chronic medica-

tions and entitlement programs. All services are provided at no cost to the patient. Walk-ins accepted 8:00a.m.-8:30a.m. Mon-Fri. appointments after 8:30a.m.

Fees: sliding scale

Hours: M-F 8:00a.m.-5:00p.m.

WIC (Women, Infants, & Children)

Administration office, Utah Department of Health

288 North 1460 West

P.O. Box 141013

Salt Lake City, Utah 84114

Phone: 1-877-WIC-KIDS

Fax: (801) 538-6729

Website: <http://health.utah.gov/wic>

Email: www.utah.gov/contactform.html

Services: Safeguards the health of low-income women infants, and children (ages 0-5) who are at nutritional risk. Provides nutritious foods to supplement diets, information on healthy eating, and referrals to health care. Provides classes on infant feeding, breastfeeding, dental health, etc.

Admission Criteria: Low income women infants, and children (ages 0-5) with nutritional needs. To be eligible, women must have recently given birth or be pregnant or breastfeeding.

Fees: None

Hours: M-F 8:00a.m.-5:00p.m.

**MENTAL HEALTH/
COUNSELING****Asian Association of Utah**

1588 South Major Street

Salt Lake City, Utah 84115

Services: counseling and group counseling, mentoring

Admissions criteria: make an appointment

Fees: None

Hours: 9-5p.m.

Holy Cross Ministries

860 E. 4500 South

Salt Lake City, UT 84107

Phone: (801)261-3440 Ex. 24 or 25

Website: www.holycrossministries.org

Services: Mental Health/Counseling

Fees: None

Hours: M-F 9-5p.m.

Jewish Family Services

#2 North Medical Drive

Salt Lake City, Utah 84113

Services Offered: courses, group counseling

Fees: none

Hours: M-F 9-5p.m.

Shepherd's Staff Christian Counseling Center

731 East 8600 South
Sandy, Utah
Services: counseling, classes, mentoring
Admission criteria: none
Fees: Donations accepted
Hours: M-F 9-5p.m.

LDS Family Services

751 West 700 South
Salt Lake City, Utah
Website: www.providentliving.org
Services: Counseling, groups and courses
Admission criteria: None
Referral Procedure: Bishop's referral
Fees: Free first visit
Hours: M-F 9-5p.m.

NAMI Utah (National Alliance for mentally ill)

450 South 900 East Ste.160
Salt Lake City, Utah
Website: www.namiut.org
Services: Courses, family structure and counseling, mentoring
Admission criteria: None
Fees: None
Hours: M-F 9-5p.m.

Samaritan Counseling Center

Jubilee Center
309 East 100 South
Salt Lake City, Utah 84111
Services: counseling
Admission criteria: none
Fees: None
Hours: M-F 9-5p.m.

SHELTERS

Rescue Haven

1165 South State Street
Salt Lake City, Utah 84111
Phone: (801) 251-5925
Website: <http://www.rescuesaltlake.org>
Services: Emergency Food Boxes, Clothing, and Shelter
Admission Criteria: Photo I.D.
Fees: None

Rescue Mission of Salt Lake, Inc.

463 South 400 West
Salt Lake City, Utah 84104
Phone: (801) 355-1302
Fax: (801) 355-5127
Website: <http://www.rescuesaltlake.org>
Services: prepared meals, food boxes, clothing, shelter, free check room, day room, spiritual training program, bible study, and Christian counseling
Admission criteria: photo I.D.
Fees: None
Exclusion: shelter for males only
Intake Hours: 24 hours a day, 7 days a week.

Prepared meals: Mon-Sat two complete meals a day. Sunday: evening meal only. Food Boxes Mon-Sat 9:30a.m.-11:30a.m., 3p.m.-4:30p.m. Shelter: 6p.m. check-in

The Road Home

210 South Rio Grande Street (455 West)
Salt Lake City, Utah 84104
Phone: (801) 328-8996
Fax: (801) 359-4178
Website: <http://www.theroadhome.org>
Services: Emergency assistance and emergency shelter (Family shelter, Men's Shelter, Women's Shelter)
Admission criteria: Photo I.D. preferred but not required
Fees: none
Hours: Emergency assistance: 8:30a.m.-5p.m., Mon-Fri.
Shelter: 24hours a day, 7 days a week

Family Promise Salt Lake (Formerly: Salt Lake Interfaith Hospitality Network)

814 W 800 S 84104
Salt Lake City, Utah
Phone: (801) 961-8622
Fax: (801) 961-8633
Website: www.fpsl.org
Services: Shelter and Food
Admission criteria: apply to the program
Fees: None
Hours: Mon-Fri. 8:00a.m.-5:00p.m.
Self description
We are a free, non-profit homeless shelter for families. Families that apply, may be of any composition, but must have children (with the exception of women who are pregnant). We are alcohol and drug free and do testing of the adults in the family, upon entry to the program. Families stay in a network of different churches, for week-long periods. At the end of each week, the families switch to the next hosting church and it continues as such on a weekly rotation schedule. Each church provides a room for each family (we can only accept 4 families at a time into our program.) Families eat dinner, sleep and have breakfast at the church. During the day, families come to our Day Center facility, where they are required to work with our case manager. He helps them find employment, housing, get back on their feet, etc. In addition to the case manager, there is also a living area, food, nap room, playground, computers/internet access, families can receive their mail here, use the phones, wash their laundry, and list the center as a place of residence when applying for jobs or enrolling their children in school.
Our Day Center (where families may apply) is open M-F, 8:30am-3:30pm and is located at 814 W. 800 S. Salt Lake City. Our phone number is 801-961-8622. Our website is www.fpsl.org.
We are interested in volunteers and donations of any kind.

MISCELLANEOUS

Centro Civico Mexicano

155 South 600 West
Salt Lake City, Utah 84101
(801) 359-9316
Website: <http://www.centrocivicomexicano.com/>

Centro de la Familia

3780 South West Temple
Phone: 521-4473
Email: Rebecca@la-familia.org

Division of Youth Services

177 West Price Avenue
South Salt Lake City, Utah 84115-4345
Phone: 801 269-7500
Fax: 801 269-7550
Fee: sliding scale or free
Services: The Division of Youth Services helps families in crisis, providing twenty-four hour, seven day a week crisis counseling and referral services through our Counseling Service programs. The Christmas Box House provides assessment and treatment services to victims of child abuse and neglect. The Children's Justice Center serves children and families who are in crisis because of alleged physical and/or sexual abuse of a child.
Hours: 24 hours a day

ACLU Immigrants Rights Project

Website: www.aclu.org

Mexican Consulate for Salt Lake City

155 South 300 West, 3rd Floor,
Salt Lake City UT 84101
Phone: (801) 521-8502 and (801) 521-8503 and (801) 328-0620
Fax: (801) 521-0534
Email: consuladoslc@consulmexslc.org
Website: www.consulmexslc.org

The 211 Info Bank has additional resources available to immigrants that can be found at:

<http://www.informationandreferral.org/>



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Information about 211 Info Bank.

211 Information and Referral . Utah Food Bank Services . 1025 South 700 West . Salt Lake City, UT 84104 . phone: 2-1-1 . 211@utahfoodbank.org

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Please feel free to make copies of “Immigration in Context” as needed.

To view the complete guide online visit: www.outreach.utah.edu

If you would like information about bulk reprinting of the guide, contact the University of Utah Honors Program at (801) 581-7383.

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