When We Arrive

A New Literary History of Mexican America

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When Anglo and Mexican Histoic Collage

Chapter Three

All Strangers in a Strange Land
The myth of hardship

The myth of hardship is a popular narrative in the media and among some academic circles. It portrays African-Americans as a group that is constantly struggling against adversity and oppression. This narrative is often used to reinforce stereotypes and to justify policies that target African-Americans, such as police brutality and policies that disproportionately affect African-American communities.

Resistance and resilience

However, the reality is far more complex. African-Americans have a long history of resistance and resilience, facing and overcoming obstacles. Overcoming adversity has been a central theme in African-American culture and has shaped the character and identity of the community.

African-Americans have made significant contributions to society, including in the areas of science, technology, arts, and sports. Despite facing significant challenges, African-Americans have continued to strive and succeed, often against all odds.

Conclusion

In conclusion, the myth of hardship is a harmful and inaccurate narrative that fails to recognize the resilience and achievements of African-Americans. It is important to acknowledge the contributions of African-Americans and to work towards a future where they are treated with equality and respect.
A previous map of the area was provided by the Department of Geology and Geophysical Survey for the purpose of planning the construction of a new research facility. The map was subsequently updated to show the changes in the area due to recent geological activities. The updated map was used to guide the construction process and ensure that the new facility would be built on solid ground. The geological survey was conducted by a team of experts who used advanced technology to analyze the soil and rock layers beneath the surface. The results of the survey were used to determine the best foundation for the new facility, which would be able to withstand the expected seismic activity. The construction of the new facility was completed on schedule, and the area was declared safe for use. The updated map was also made available to the public to inform them of the changes in the area. In addition, the geological survey was used to identify potential hazards, such as landslides and sinkholes, which were addressed prior to the construction of the new facility.
The right side focuses on the cornucopia of the L.B. Reddy's famous image, which prominently features a cornucopia and other agricultural elements. The image is a part of the larger context of the document, which seems to be discussing agricultural themes and possibly the historical significance of such imagery.

The left side contains paragraphs of text that appear to be discussing various aspects of agriculture, possibly including historical contexts, cultural significance, or related topics. The text is dense, and the paragraphs are well-organized, indicating a structured discussion on the subject.

Both sides of the page are rich in content, suggesting a comprehensive exploration of the topic at hand. The layout is typical of academic or informative texts, aiming to provide in-depth insights into the agricultural theme.

The document appears to be a part of a larger body of work, possibly a book or a detailed report, given the depth of the information presented.
values with those of the Old World and its elites, including European military officers (175). By the eve of the Mexican-American War, the offic- er corps had developed a "careerist neutrality," writes Watson (98). In contrast to the insulated culture of these elite U.S. officers is that of the contro-versial Mexican battalion known as St. Patrick's Battalion. Michael Hogan finds that the participation of battalion members in the war revealed other common rifts in national identity among noncommissioned U.S. soldiers. Although many believed at the time that the battalion was mainly composed of Irish deserters from the United States, many were Irish American in origin. Hogan writes: "Critical to the issue of desertions from the American Army (which were higher in the Mexican War than in any other in United States history) was the lack of a sense of national identity. Americanism was a concept of loyalty tended to be personal, local, or at best regional. According to Hogan, less than one percent of these deserters were apprehended or prosecuted, because xenophobia and the discourse of white racial superiority otherwise maintained the soldiers' focus on defeating the Mexican army (95). Ironically, winning the war produced for the United States the national identity it had sorely needed to sustain the conflict in the first place (Hogan, 113).

What emerges from Watson's and Hogan's treatment of the Mexican-American War is a more subtle understanding of the colonizing mentality that advanced the military confrontation on behalf of the United States. When applied to the refugee incident in Baja California, their studies explain why Anglo officers became fast friends with the educated and aristocratic elite of the region. It explains in part why Henry Burton, for example, fell in love with María Amparo Ruiz. She came from a military family of aristocratic origins; she was, in short, an eligible and appropriate romantic prospect. Watson's and Hogan's analyses of alternative nationalisms also shed light on why Anglo veterans of the war immortalized Ruiz de Burton in their ballad "The Maid of Monterey." Unlike the majority of the war fought elsewhere in Mexico, the battles in Alta and Baja California were less brutal, took fewer lives, destroyed less property, and involved a much smaller percentage of the lower classes on both sides. These differences allowed for a cordiality that was nurtured by Anglo and Baja Californio alike.

Having focused on the colonial mentality of the aggressor, I return now to the culture of colonialism that Anglo Americans encountered in Alta and Baja California. Obviously much has happened within Chicana/o historiography since the publication of Ramón Gutiérrez's When Jesus Came, the Corn Mothers Went Away (1991). There are now a number of studies that look more closely at the cultures of colonialism produced in the northern frontier of New Spain and Mexico before 1846: Tomás Almaguer's Racial Fault Lines: The Historical Origins of White Supremacy (1994), Lisbeth Haas's Conquests and Historical Identities in California, 1769-1936 (1995), Martha Menchaca's The Mexican Outsiders: A Community History of Marginalization and Discrimination in California (1997), Deena J. González's Refusing the Favor: The Spanish-Mexican Women of Santa Fe, 1820-1880, and Albert L. Hurtado's Intimate Frontiers: Sex, Gender, and Culture in Old California (1999). But much remains to be done. This is where the Recovery Project provides more than a helpful hand. If Lisbeth Haas's use of California testimonios and Ruiz de Burton novels are any indication, western and Chicana/o historians will find, in Recovery Project materials, yet another way to measure the material culture of these communities, as well as the differences between them. But unlike labor histories that conceive of labor only in terms of products of husbandry, agriculture, or industry, the Recovery Project will make the case that cultural production—novels, poetry, diaries, memoirs, and newspapers—enrich the historical record in original and efficacious ways.

How might a Recovery Project-inspired study shed new historical insight on the refugee incident? It would begin, as I have suggested, with marking the behavior of these Baja Californios, not as aberrant and isolated behavior, but as part of a deliberate, well thought out, and sophisticated political philosophy that had its origins in the establishment of the mission system throughout the Californias in the late eighteenth century. In reading the novels of Baja Californio Ruiz de Burton or the memoirs of her close friend Californio Guadalupe Vallecillo, what one finds striking is their level of engagement with history, Pan American politics, and competing economic philosophies. One finds that even the anti-American Californio faction in Alta California, like their counterparts in Baja California, proceeded less on some romantic notion of
Mexican nationalism—though it existed—and more on a regional nationalism that was reasonably unsure of the trustworthiness of the U.S. political process. The recent translation of Antonio María Osio’s La Historia de Alla California (originally published 1851) documents how Californios agreed to despise the central government of Mexico and therefore pursue secessionist dreams, but disagreed when it came to the American invasion. Despite the kind of opposition Osio’s narrative exemplifies, one can read in Spanish-language newspapers of the 1860s, like El Nuevo Mundo, a belief in the pluralist possibilities of a U.S. society that included people of Mexican descent. Altogether, the political beliefs of these Californios provide a unique way to appreciate the “structures of feeling” of a group of people who endured tremendous changes to their way of life after 1848. Understanding their role in the transformation of Mexican California is one aspect of the Recovery Project’s offerings to historians.

Elsewhere in North America, similarly elastic nationalist loyalties were to be found among Anglo Americans who ventured west from the 1800s on, and often “went native.” Captivity narratives, diaries, travel narratives all attest to the seduction of abandoning the cultural and nationalist traits of the young nation, even as expeditions, like Lewis and Clark’s, busily mapped the path for future westward expansion. Along the old Spanish borderlands, commercial contact with Mexico encouraged many an Anglo American to adopt Spanish customs, language, dress, and Catholicism. Rather than seeing these Anglo Americans as mere opportunists, we should take more seriously when such individuals took oaths of allegiance to be citizens of Mexico, as in the case of Stephen F. Austin, Jr., in Texas, and countless others throughout the West. One final conclusion to be drawn from these observations is that colonial discourse in the nineteenth century is much more fluid and contradictory than previously imagined, a discourse deployed by Mexican and Anglo governments and citizens alike, but to different ends because of different colonial histories, cultures, and perceived futures. Given this, the refugees of Baja California and their Anglo American benefactors demonstrate the power of colonial discourse in the nineteenth century to override any single rhetorical referent: be it American or Mexican. Not even the intense Anglo-Saxonism of John L. O’Sullivan’s Manifest Destiny could dissuade all Anglo Americans from becoming intimately involved in the lives of the people they just conquered, or vice versa.