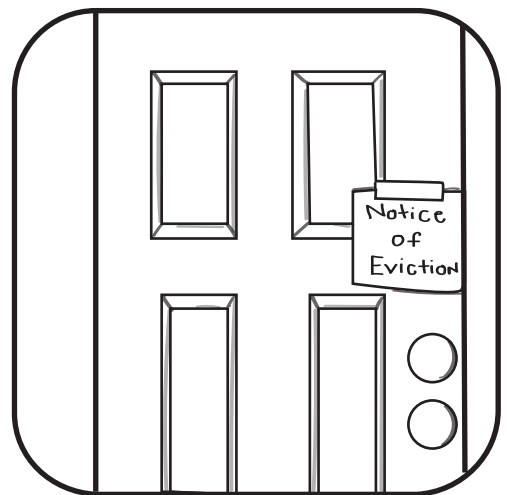


“Santa Rita no longer exists. It is not even a ghost town. Locals know it as the ‘town in space.’ During the course of the twentieth century, mining companies literally dug up the ground beneath the copper camp. First named El Cobre, or ‘Copper’ by the Spanish for vast outcroppings of raw native copper, the mining community from its inception centered its activities on digging up rich, nearly pure nuggets of the red metal in the heart of the Apache homeland Apachería. First the Spanish and then Mexicans struggled to create an enduring settlement known after 1804 as Santa Rita de Cobre.” (Huggard and Humble, 2012, p.1).



“Although Santa Rita was a pretty freewheeling town, there were limits to what one could get away with. The company [Kennecott Copper Company] had absolute ironclad control over who lived in the town and if one exceeded the limits of company-defined decorum, he was politely, but firmly invited to leave. Some of the acts that precipitated such an invitation were: Excessive family fights, flagrant immorality (especially if it involved someone else’s spouse), stealing, and other greater or lesser sins as defined and judged only by the company whose world was law, and there was no appeal.” (Jones 8).



This is an examination of the March-April 1965 issue of “Chinorama,” the newsletter Kennecott used to evict Santa Ritans using the lens of Critical Race Theory.