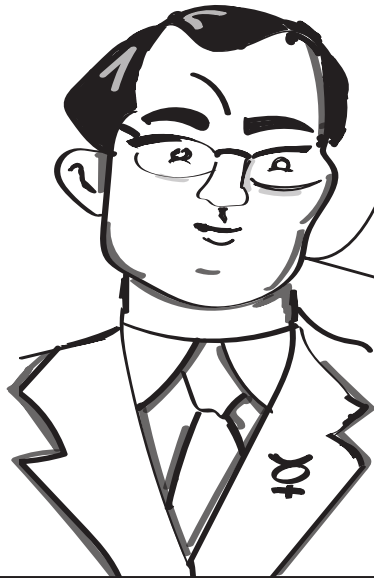


Premise 3: Critical Race Theory challenges dominant ideologies. With roots in Critical Legal Studies, it points out how claims of objectivity “act as a camouflage for the selfinterest, power, and privilege of dominant groups in U.S. society.”



“For a clear understanding of the removal project, certain background facts should be remembered. The land in the Santa Rita townsite is owned by Kennecott. The houses are owned by residents. Legally speaking, after June 30, 1965, the Company* may demand the land cleared of buildings, by giving the house owner four months removal notice. This is clearly stated in the leases. After June 30, 1965, the leases will be made on a month-to-month basis only” (p.2).

* notice how they capitalize “the Company”? Are they ego-maniacs? I think so!

These might be the legal facts, but the use of law is not neutral. It is clear that the leases were written in favor of the company. This passive voice and insistence on the law allows Kennecott to avoid taking the blame for the injustice. No! It’s not their fault...It is simply the nature of mining...

Premise 4: Critical Race Theory is committed to social justice.



“In 1911, Santa Rita’s Catholic Church was located in about the middle of where the South Pit is today. In other words, if these buildings were today in the places shown in the picture they would be suspended about 900 feet in the air above the pit. From the very start of the Chino operation in 1909, houses and buildings have had to move frequently to keep ahead of the enlarging mine” (p.2).

Just because it has happened before does not mean that it is **Just**. It simply means that oppression, dominance, and hegemonic power have been a part of the Chino operation since 1909. In fact, when the mine was originally established in the late 1700s, it was at the expense of the Apache who lived in the area. The Spanish promised to pay the Apache rations in exchange for use of the land, but they broke those treaties when they began to fear the impending Mexican Revolution. After the fall of 1857, mining officials began paying 600 pesos per year for partners to remove the Apache (Huggard and Humble, 2012, p. 7-32).

Long before Kennecott came to own the mine, the copper was extracted with free labor from prisoners. Then, the silver and gold boom from 1875-1876 brought new workers to the area who worked for independent contractors through royalties. However, the boom did not last long, and Santa Rita nearly became abandoned again. At the turn of the century, eager to avoid the fluctuation of profits and workers, The Chino Copper Company contracted with P.J. Bratley to erect the company town (p.7-47). The company began recruiting Spanish-speaking Anglos as drillers, and Mexican* laborers as crew. Thus began the unfair labor relations that would persist long after the erasure of Santa Rita (p 61).

*Most of these workers were born in territory now owned by the US. However, they often (still) refer to themselves as Mexican.