1. NAME OF PROPERTY

Historic Name: The Forty Acres

Other Name/Site Number: Delano Field Office, United Farm Workers

2. LOCATION

Street & Number: 30168 Garces Highway Not for publication: N/A

City/Town: Delano Vicinity:

State: CA County: Kern Code: 029 Zip Code: 93216

3. CLASSIFICATION

Ownership of Property		Category of Property	
Private:	X	Building(s):	___
Public-Local:	___	District:	X
Public-State:	___	Site:	___
Public-Federal:	___	Structure:	___
		Object:	___

Number of Resources within Property

Contributing	Noncontributing
4	___ buildings
3	___ sites
2	1 structures
1	___ objects
10	1 Total

Number of Contributing Resources Previously Listed in the National Register:

Name of Related Multiple Property Listing:

Designated a
National Historic Landmark
OCT 06 2008
by the
Secretary of the Interior

4. STATE/FEDERAL AGENCY CERTIFICATION

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this ____ nomination ____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property ____ meets ____ does not meet the National Register Criteria.

Signature of Certifying Official Date

State or Federal Agency and Bureau

In my opinion, the property ____ meets ____ does not meet the National Register criteria.

Signature of Commenting or Other Official Date

State or Federal Agency and Bureau

5. NATIONAL PARK SERVICE CERTIFICATION

I hereby certify that this property is:

___ Entered in the National Register
___ Determined eligible for the National Register
___ Determined not eligible for the National Register
___ Removed from the National Register
___ Other (explain):

Signature of Keeper Date of Action

6. FUNCTION OR USE

Historic:	Commerce/Trade	Sub:	organizational
	Commerce/Trade		specialty store
	Social		meeting hall
	Health Care		clinic
	Domestic		multiple dwelling
	Landscape		park
	Recreation and Culture		outdoor recreation
	Agriculture/Subsistence		agriculture
	Recreation and Culture		monument/marker
	Transportation		road-related
	Agriculture/Subsistence		agricultural outbuilding
Current:	Commerce	Sub:	trade
	Social		meeting hall
	Commercial/Trade		organizational
	Domestic		multiple dwelling
	Landscape		park
	Recreation and Culture		monument/marker
	Recreation and Culture		outdoor recreation
	Transportation		road-related
	Agriculture/Subsistence		agricultural outbuilding

7. DESCRIPTION

ARCHITECTURAL CLASSIFICATION: Mission/Spanish Colonial Revival

MATERIALS:

Foundation:	Concrete
Walls:	Adobe, Stucco
Roof:	Clay tile, wood planks and beams, metal
Other:	Clay tile, wood beams

Summary

The Forty Acres holds multiple layers of extraordinary national significance for its close association with the productive career of César Chávez, the farmworker movement, and a wide range of reform movements that helped define twentieth-century American history, and in particular, the Chicano Movement. Forty Acres served as the headquarters for the first permanent agricultural labor union in the United States, the United Farmworkers of America (UFW), established for the purpose of bringing about improved working conditions for migrant workers. The union's members are responsible for the passage of the first law in the United States that recognized the collective bargaining rights of farmworkers, the California Agricultural Labor Relations Act of 1975. Chávez's first public fast, one of many movement tactics, took place at the service station resulting in national media attention for the farmworker movement and bolstering Chavez's public image. Forty Acres represents not only the legacy of Cesar Chavez's and the union's work toward better working conditions for Mexican-American and Filipino agricultural workers, but an overall improvement in civil rights for Mexican-Americans and other minorities in the United States.

The National Farm Workers Association—a forerunner to the United Farm Workers—acquired the forty-acre parcel of land in Delano, California, in 1966 under the auspices of an affiliated non-profit organization, the National Farm Workers Service Center Inc. As César Chávez, Dolores Huerta, and other members of the farmworker movement fought for workers' rights during the high profile table-grape strike of 1965 to 1970, they began to develop this barren parcel of land into a regional service center for farmworkers and a national administrative headquarters for their growing union. Between 1966 and 1974, farmworkers and an array of supporters constructed four buildings on the property: a mission-revival gasoline station and automobile repair shop, a steel-frame multipurpose hall, a mission-revival health clinic, and a mission-revival residential building with fifty-nine units (part of a modest retirement center that also included landscape features, a brick barbecue pit, and a large grazing pasture), to serve not only the operational needs of a national union but to fulfill social services role for the Chicano and Filipino community that were otherwise unmet. Members of the farmworker movement also constructed a water well and pump, a tree-shaded park, a stone memorial, a recreational field, and a system of roads and parking lots.

Describe Present and Historic Physical Appearance.

Location and Setting

The property is located three miles west of downtown Delano, in the rural setting of northern Kern County, California. When the National Farm Workers Association (NFWA) allocated funds to the National Farm Workers Service Center Inc. (NFWSC) in the spring of 1966 for the purchase of forty acres of land, few people noticed. The NFWA was in the thick of a strike against Delano-area table-grape growers, and the parcel of land itself, located one and a half miles west of the Delano city limits, was unremarkable.

Sited at the northwest corner of Garces Highway (California State Highway 155) and Mettler Avenue, the property was a barren, sun-scorched patch of alkali land. It was marked by hills and ravines, overgrown with weeds, and littered with debris from the city dump located immediately to the north. Across Garces Highway to the south was a United States Information Agency "antenna farm"—a square mile covered with broadcast towers used for transmitting the Voice of America and Armed Forces Radio. A forty-acre property to the west and an eighty-acre property to the east were marginally developed. The former was a farmstead with modest dairy facilities; the latter was planted in alfalfa.[1]

[1] Leroy Chatfield, "Memorandum Concerning Master Plan for National Farm Workers Service Center, Inc.," 17 October 1967, 1, copy in National Farm Workers Service Center Offices, Nuestra Señora Reina de La Paz, Keene, CA; Richard Chávez and Rudy

Construction of the Property's Resources

After César Chávez (president of the NFWA) authorized Leroy Chatfield (the first director of the NFWSC) to purchase the forty-acre property in the spring of 1966, Chatfield began to explore funding sources to help transform the property into a "service center" for farmworkers.[2] Chávez wanted the property to become the first of many well-staffed, welcoming places where farmworkers could find goods and services that often proved difficult for lower-income, Spanish-speaking, migrant workers to access and afford—including gasoline and grocery purchases, health care, banking services, legal assistance, child care, and automobile repair. Chatfield shared this vision, as did César's brother Richard Chávez, César's NFWA co-founders Dolores Huerta and Gilbert Padilla, their fellow executive board members Julio Hernández, Rodrigo Terronez, and Antonio Orendain, César's wife Helen Chávez, César's cousin Manuel Chávez, and key supporters such as Fred Ross, Wayne C. Hartmire, and James Drake.[3] Chatfield sought funding to help make this vision a reality.

At the same time, Richard Chávez, a builder by trade, took it upon himself to develop the property. Richard would become the person most responsible for shaping the barren parcel of land on the outskirts of Delano into the place known across the country as "the Forty Acres."

Water Well and Park

One of Richard's first projects was to sink a well and install a water pump. Richard also borrowed an old, dual-wheel tractor and began to level the terrain. Progress was slow, in part because Richard spent six days a week organizing and picketing. But Richard spent almost every Sunday at the property and by the spring of 1967 he had it cleared and leveled. Richard then began to cultivate a small park in the southwest quadrant of the property. Richard and a crew of volunteers chiseled and flooded approximately eight acres of land in order to leach the alkali out of the soil. They planted Modesto ash, fruitless mulberry, and magnolia trees, and a park began to take shape.[4]

Service Station Building

By the summer of 1967, Leroy Chatfield had secured a private grant of $25,000 to assist the construction and operation of a service center. A grant of $50,000 from the AFL-CIO Industrial Union Department would follow.[5]

The first building constructed with this funding was a service station—a combined gasoline station and automobile repair shop—sited in the southwest quadrant of the property, fronting Garces Highway. The building was based on plans that César and Richard sketched and James Holland, a contractor from Bakersfield,

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Delgado interview, Delano, CA (September 16, 2004).

[2] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.

[3] On the origins of the NFWA see Rast et al., *César Chávez and the Farmworker Movement Theme Study* (draft), 51-54. Chávez credited six individuals with helping him found the NFWA: Dolores Huerta, Gil Padilla, Manuel Chávez, Julio Hernández, Jim Drake, and Fred Ross. As Chávez explained to biographer Jacques Levy, he and the first five members of this group formed "this really close, really tight community. We . . . set rules, not written, but understood. We wanted only people with a real commitment." Chávez gave additional credit to Huerta, Ross, and his cousin Manuel. "While Dolores and I were the architects of the National Farm Workers Association," Chávez noted, "Fred helped us, and Manuel played a huge role." See Jacques E. Levy, *César Chávez: Autobiography of La Causa* (New York: W. W. Norton, 1975), 166. Historians have begun to focus on Huerta's exceptional importance. See Alicia Chávez, "Dolores Huerta and the United Farm Workers," in *Latina Legacies: Identity, Biography, and Community*, eds. Vicki L. Ruiz and Virginia Sánchez Korrol (New York: Oxford University Press, 2005), 240-254; Margaret Rose, "César Chávez and Dolores Huerta: Partners in 'La Causa,'" in *César Chávez: A Brief Biography with Documents*, ed. Richard W. Etulain (New York: Bedford/St. Martin's, 2002), 95-106; and Vicki L. Ruiz, *From Out of the Shadows: Mexican Women in Twentieth-Century America* (New York: Oxford, 1998), 134. For a fuller treatment see Margaret Rose, "Women in the United Farm Workers: A Study of Chicana and Mexicana Participation in a Labor Union, 1950 to 1980" (Ph.D. diss., University of California, Los Angeles, 1988).

[4] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.

[5] Ronald B. Taylor, *Chávez and the Farm Workers* (Boston: Beacon Press, 1975), 216.

finalized. Construction of the service station building began in August 1967.[6]

The rectangular single-story adobe building was simple and functional in design. The service station measured roughly 100 x 30 feet, and was divided into three separate areas. An open hallway separated the small central area and the larger area at the east end of the building. The gable roof form was finished with barrel clay tiles. The double wythe exterior walls were constructed with adobe blocks manufactured in Fresno and reinforced with rebar. At the front of the building, two rows of gas pumps were shaded by a large canopy placed perpendicular to the main portion between the small central area and the larger area at the east end of the building, with the service station creating a T-form in aerial view. Four adobe-brick pillars and exposed heavy-timber beams supported the gable roofed extension that provided cover for three of four east-west driveways used for gasoline fill-ups. Six gasoline pumps installed over underground storage tanks and concrete foundations dispensed "Huelga Co-op Gas."[7]

The area on the west end of the building had three bays for servicing automobiles. The bays were entered through large openings on the south wall. Three windows located high on the rear (north) wall admitted daylight to the service bays.

The small area in the center of the building was designed primarily for customer service purposes, with a small retail area along the front, an office and storage space in the central portion and restrooms at the rear. Customers entered the retail area through a front entrance on the south wall. A window was located to the west of the front entrance. The office area was accessible via the open hallway and the storage area was accessible through the service bays. Restroom entrances were located at the rear (north side) of the building.

The larger area on the east end of the building was used for storage. This area had two front windows and a west-side entrance accessible from the hallway as well as two entrances and a large window on the east side of the building.

The adobe walls, heavy timber roof structure, and barrel-clay roof tiles of the service station building presented a modest expression of mission revival architecture that would soon characterize all of the buildings constructed at the site. Nine bricks jutting out slightly (but noticeably) on the east side of the front wall reflected the bricklayers' effort to make the walls of the building "look rough," like those of the original missions, per Richard's instructions. This effort unintentionally made the bricklayers' workmanship appear sloppy, and the effort was aborted.[8]

Transitional Structures

As the service station building neared completion in the fall of 1967, Richard planted Arizona cypress trees along the western and northern property lines. The trees would provide barriers against the wind and against the visual blight of the city dump.[9]

Around this time, members of the newly renamed United Farm Workers Organizing Committee (UFWOC) relocated the office of the union newspaper, *El Malcriado*, to the Forty Acres. The NFWSC had acquired a small, single-story, wood-frame building, and union members moved it to the property to house the newspaper's operations. The building, placed on a raised wooden platform, was sited northeast of the service station. The

[6] Richard Chávez and Rudy Delgado interview. See also Jim Holland, "César Chávez Was a Great Man" (Farmworker Movement Documentation Project, 2005), 1, http://www.farmworkermovement.org/essays/essays.shtml (accessed November 15, 2006).

[7] *El Malcriado*, October 15, 1969, p. 11.

[8] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.

[9] Ibid.

building had a single entrance, one large window, and a shallow gable roof with overhanging eaves.[10]

The NFWSC also parked a Winnebago motor home north of the newspaper office and converted it into a health clinic. A mobile home, renovated for the same purpose, later supplemented the motor home.[11]

Roy L. Reuther Memorial Building

The UFWOC's decision in July 1967 to target the Giumarra Brothers Fruit Company (the largest table-grape grower operation in California), the union's decision in December 1967 to boycott California's entire table-grape industry, and César's first public fast in February 1968, brought the farmworker movement unprecedented levels of media attention, national support, and strength.[12] In the spring of 1968, UFWOC leaders recognized a need for a multipurpose hall that could house the union's expanding array of services (including its health care plan, credit union, legal assistance services, and hiring hall) and its administrative headquarters. Construction of the hall, near the center of the western property line (facing east), began in May 1968.[13]

The hall was built without a guiding architectural style. As Richard explained, construction on the hall began during a period in which the NFWSC had no time to craft elaborate building plans.[14] Still, the NFWSC made a modest effort to embellish the building with mission-revival features. After construction was complete, five courses of adobe block were laid along the base of the front (east) and side (south) walls, the building's stucco façade was painted brown to match the adobe, and a modest portico was constructed at the front entrance using timber posts and beams and roof tiles matching those of the service station. The metal roof remained unpainted, and the windows remained unframed.

Like the Service Station, Reuther Hall was functional in design. The rectangular, single-story building measured approximately 70 feet by 120 feet. Five steel industrial frames spanned the width of the building and supported shallow steel beams that spanned the length (north-south). A slightly pitched gable roof enclosed the building. The frames were exposed in the interior and painted white. The rest of the framework was hidden above a drop ceiling.

The building interior was divided into three usage areas – offices, services and utilities area, and multipurpose space. An ell-shaped, double-loaded corridor office zone ran along the front (east) and side (north) of the building. All of the offices located on the outboard side of the corridor had large windows. An exterior entrance at the end of the corridor provided access to the front bank of offices and two side (north) and one rear (west) entrance provided direct access to the offices along the north side of the building. The union's administrative, accounting, and newspaper staff were located in the north office area. The main entrance to the building and a small day-lit lobby interrupted the run of offices along the front and provided access to the other areas. The hiring-hall office had a reception window that opened onto the lobby.

A small central area located at the crux of the ell extended the full depth of the building and served primarily as the service core of Reuther Hall. The service core included a kitchen, restrooms, utility, and storage areas. A rear entrance also provided access to the central core area.

The largest space in Reuther Hall was a large meeting room that encompassed the entire southwest portion of the building. The multipurpose meeting room served as the hiring hall, boycott organizing space, day care

[10] Ibid.
[11] Ibid.
[12] Rast et al., *César Chávez and the Farmworker Movement*, 77-82.
[13] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.
[14] Ibid.

facility and was used for social events. A double door entrance on the south side and an entrance on the west side, provided direct access to the meeting room from the exterior. Nine windows high on the south wall and twelve windows high on the west wall provided daylight to the meeting room.

The materials used to construct Reuther Hall were simple and affordable. The industrial-steel frames and beams, metal roof, stucco-finished exterior walls, sheetrock interior partitions, hollow metal doors, drop-ceiling tiles, and linoleum flooring were ordinary building materials, sufficient for their purposes and obtained, whenever possible, at low cost. Indeed, the NFWSC spent only $9,000 on the construction of the hall.[15]

A frequent participant in UFWOC organizing activities, United Auto Workers organizer Roy Reuther earned the admiration of UFWOC members. He helped the NFWSC secure a grant of $50,000 from the AFL-CIO for the construction of the hall and operation of its services, and the NFWSC decided to name the hall the Roy L. Reuther Memorial Building in his honor. The NFWSC dedicated Reuther Hall (as it is commonly known) on September 15, 1969.[16]

Reuther Memorial

After the dedication of Reuther Hall, Richard installed a stone memorial in front of the building. Emilio Fackler, a sixty-five-year-old cement finisher who contributed countless hours to the construction of Reuther Hall, crafted the simple memorial and donated it to the union.[17]

Rodrigo Terronez Memorial Clinic

The UFWOC's decision to boycott the entire table-grape industry propelled the union toward victory. On July 29, 1970, the UFWOC signed contracts with twenty-eight Delano-area table-grape growers, bringing an end to the five-year strike. By the end of 1970, the UFWOC had signed almost 200 contracts covering nearly 70,000 farmworkers. Each contract mandated pay raises, provisions for job security, the use of union-run hiring halls, the regulation of pesticide use, the creation of a "Farmworkers' Fund" for social services, and the funding of the Robert F. Kennedy Health and Welfare Plan.[18] Union leaders knew that increased funding of the health plan would better enable farmworkers to afford health care, and expanded demand would make an expanded supply of services imperative. Thus the NFWSC began planning construction of a permanent health clinic that would offer a wide array of medical services.[19]

Some of the groundwork already had been done. In the summer of 1969, Leroy Chatfield learned that the Kern County Welfare Department was planning to demolish some of its older administrative buildings. Chatfield acquired one of the buildings—a long, rectangular structure (roughly 125 feet by 50 feet) that appeared to have been constructed as a military barrack. The Highway Department would not permit the union to move a building that long, so union members cut the building into two sections and moved each separately to the property. When Richard and his crew began constructing the health clinic building in the summer of 1970, they moved these two building sections close to the western property line, just north of Reuther Hall.[20]

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[15] Richard Chávez and Rudy Delgado interview. Writer Sam Kushner observed that these building materials made Reuther Hall "one of the most modern buildings in all of Delano." See Sam Kusher, *Long Road to Delano* (New York: International Publishers, 1975), 145.

[16] The NFWSC originally hoped to negotiate a $50,000 loan, but Reuther pushed for a grant. See Kushner, *Long Road*, 174.

[17] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.

[18] Rast et al., "César Chávez and the Farmworker Movement," 82-83.

[19] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.

[20] Ibid.

Molly Malouf, a contractor from Marin County, finalized the single-story rectangular design for the clinic.[21] A newly constructed 40' x 40' central section connected the building halves to form a long linear building that measured 149' in overall length, 25' deep at each wing, and 40' deep at the central connector. The old and new sections were formally unified on the exterior by a covered 10'-wide porch that ran along the entire front length (east side) of the building and the sections were materially unified by cladding all of the exterior walls with adobe block. The barrel, clay-tiled gable roof that enclosed the building was extended at a shallower slope to cover the porch and supported on the outside edge by timber posts and beams. Exposed rafters characterize both the porch and the overhang on the west side of the building. The surface of the porch was finished with clay tile. The clinic exhibited the same exterior mission revival characteristics that had been incorporated in the Service Station and Reuther Hall.

On the interior, each wing and the center section served different operational functions of the clinic. The south wing was the primary medical area and contained six small exam rooms and a combined reception office and pharmaceutical dispensary along the east side of a double loaded corridor. Four exam rooms, a larger birthing and delivery room, and a restroom were located on the west side. The south end of the building also featured an exterior wooden ramp that led up to a small covered wooden porch and a double-door entrance used for emergency arrivals. Nine windows were located on the south wing's east wall, two windows were located on the south wall (on either side of the building entrance), and six windows were located on the west wall.

The area in the building's central section was designed to provide a spacious waiting room that was entered through a set of double doors on the east side of the building. Two large, plate-glass windows on either side of the glass door entryway provided abundant daylight to the waiting room. A records-storage room and X-ray room were located in the rear area of the central section. The finished floor height of the newly constructed section was designed approximately 15" below the finished floor of the wings, and a set of two risers located on the south and north sides of the waiting room, lead up to the hallways of the south and north wings. The south and north walls of the waiting room were constructed of brick with brick arches over each hallway entrance, the reception-room window on the south wall, the records-room window and office window on the north wall, and the doorway providing access to the records-storage room on the west wall. The X-ray room was accessible through a doorway on the south side of the records-storage room. A building entrance and a window were located on the north wall of the records-storage room while another building entrance was located on the south wall of the X-ray room.

The north wing served the administrative functions of the clinic. Three offices were located on the east side of the double-loaded corridor. The main records room and another office were located on the west side. The exact location of the partitions that separated the offices is not clear. A building entrance was located at the north end of the hallway. Five windows were located on the north section's east wall, two windows were located on the north wall (on either side of the entrance), and seven windows were located on the west wall.

The materials used on the exterior of the building were consistent with the expression of the mission-revival style characteristic of the service station and Reuther Hall. The materials used in the interior were not unusual for a modern health-care facility, but some of the materials used in the waiting room deserve special note. This room featured brown brick walls on three sides and rich, brown, clay floor tiles. The windows and glass doors provided daylight but also views of the level landscape extending east into the distance.

[21] Ibid. See also Julie Greenfield, "1968–1971" (Farmworker Movement Documentation Project, 2005), 2, http://www.farmworkermovement.org/essays/essays.shtml (accessed November 15, 2006).

The NFWSC honored the memory of one of the NFWA's first board members by naming the building the Rodrigo Terronez Memorial Clinic.[22]

The Paolo Agbayani Retirement Village

The contracts that the UFWOC signed in 1970 enabled the continuing development of the Forty Acres into a regional service center. The second building project that these contracts helped fund was a retirement center. Plans for the center emerged in response to aging Filipino farmworkers' needs for affordable housing.[23] As Dorothy Fujita-Rony and other historians have explained, thousands of Filipino immigrants who came to the U.S. during the 1920s and 1930s and stayed through the 1950s and 1960s, found themselves working beyond the age of retirement without the financial, familial, or public resources that would have enabled them to leave their physically demanding jobs in the fields.[24]

The NFWSC began developing plans to address this situation in 1971. César placed Philip Vera Cruz in charge of the retirement center project, and Vera Cruz worked closely with union member Ramona Holguin to move plans forward in 1972. Together they worked with architect Luis Pina, landscape architect Dennis Dahlin, and contractor George Solinas to prepare building plans.[25] NFWSC directors decided to locate the retirement center proper in the northeast quadrant of the Forty Acres, fronting Mettler Avenue to the east. A large grazing pasture in the southeast quadrant of the Forty Acres would adjoin the center. NFWSC directors also decided to name the center the Paolo Agbayani Retirement Village in honor of a Filipino union member who had died from a heart attack while on a picket line. The retirement center is known more commonly as "The Village."[26]

The Agbayani Retirement Village complex consists of six buildings arranged in a U-shape around an informal courtyard. The buildings are separated from one another by open passageways similar to the open hallway at the service station. A barrel, clay-tile gabled roof and a continuous 8' deep arcade that runs along the courtyard side of the buildings united the six buildings into a single complex. The gable roof extended at a shallower slope to cover the arcade and the exposed rafters are supported on the outside edge with timber posts and beams. The arcade, which is surfaced with clay tile, is very similar in construction and character to the porch at the clinic. The exterior walls of the village are wood framed with a veneer of adobe blocks on the exterior and plaster on the interior. Most of the materials (adobe blocks; timber posts and beams, barrel clay tiled roofs and clay floor tiles) used in constructing the Agbayani Village were consistent with the mission-revival character of the other buildings on the site.

The village provided fifty-nine single room residential units, with one bathroom for every two units, and a shared dining area, kitchen, and living room. Each residential unit was approximately 140 square feet in area and had one large window. Rooms facing the courtyard had a second entrance that opened onto the arcade. An administrative office, hobby room, laundry, storage, and two small public restrooms were also included in the buildings. The fifty-nine units were distributed along double-loaded corridors in five of the six buildings. These five buildings, which measured 84' x 34', made up the legs of the U-shaped complex and the south end of

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[22] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.

[23] Ibid. See also Craig Scharlin and Lilia V. Villanueva, *Philip Vera Cruz: A Personal History of Filipino Immigrants and the Farmworkers Movement* (1992; repr., Seattle: University of Washington Press, 2000), 98.

[24] Dorothy B. Fujita-Rony, *American Workers, Colonial Power: Philippine Seattle and the Transpacific West, 1919-1941* (Berkeley: University of California Press, 2003); Dorothy B. Fujita-Rony "The Public Household: Filipina/o Americans, Chicano/as, and the United Farm Workers," unpub. essay (2002), copy in authors' possession; Veta R. Schlimgen, "Filipino-American 'Nationals' and Transnationals: Forging Community and Citizenship During the Interwar Period" (master's thesis, University of Oregon, 2002); and Ronald Takaki, *Strangers From a Different Shore: A History of Asian Americans* (Boston: Little, Brown and Co., 1998), 315-54.

[25] Scharlin and Villanueva, *Philip Vera Cruz*, 98-101.

[26] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.

the base. The building that occupied the north end of the base contained the common areas. A 30-foot section of this building was designed 16' wider than the other buildings. A somewhat steeper roof slope and a passageway twice the width of the other open passageways formally distinguished this portion of the building from the rest of the complex and announced the main entrance and public spaces of the complex. The UFW emblem was inlaid in the floor tiles of the breezeway.

The common-use spaces were accessible through a double-door entrance on the north side of the breezeway. The dining room featured a vaulted ceiling with exposed roof structure and views of the courtyard through large windows. The large central kitchen was located on the east side of the elevated section, and the living room, which featured an exposed ceiling over half of the room, large windows on the west wall, and a fireplace, spanned the combined width of the dining room and the kitchen. These spaces were adjacent to, and provided access to, the hobby room and administrative office both of which were located immediately north of this larger subsection. The subsection also included the two small restrooms located east of the kitchen but accessible only through doorways on the north wall of the breezeway. Front (east-side) entrances provided access to the office and the living room, but the rest of the front façade was broken only by eleven windows (eight south of the central subsection and three north).

The village not only offered inexpensive residential units but it also offered new comforts for Filipino farmworkers used to living in labor camps, including private rooms, adjacent bathrooms, telephone lines, and central air conditioning. The village also offered interior communal spaces and other components of the village contributing to the communal atmosphere. Residents shared the courtyard that was landscaped with eucalyptus, Chinese pistache, blackwood acacia, carob, and camphor trees, garden plots and rooster pens (for gamecocks) north of the residential building, a brick barbecue pit located to the northeast, and a large grazing pasture to the south.[27]

Construction of the village began in April 1973. The NFWSC dedicated the village in June 1974, and the first residents moved into their units in February 1975.[28]

Access Roads and Parking Areas

A network of access roads and parking areas also were constructed at the Forty Acres. The main drive, originally nothing more than the driving path off Garces Highway to the service station, was extended north beyond the service station and the park when the construction of Reuther Hall began in May 1968. This drive and the main parking lot were paved with asphalt in 1969 and the pavement was extended north of Reuther Hall to form a parking lot for the clinic in 1971. The gravel-covered parking areas immediately east and south of the Agbayani Village residential building were laid out in 1974, and a short, unpaved driving path between the southwest corner of the village and the northeast corner of the Reuther Hall parking lot provided a direct route between the two areas.[29]

Recreational Field

Richard and a crew of volunteers developed a recreational field north of the main parking lot in front of the clinic in the early 1970s. The field was used primarily for soccer games.[30] The recreational field retains integrity in terms of location, design, setting, materials, workmanship, and feeling. Like the grazing pasture, however, the abandonment of the field's original function has eroded its ability to convey its historic association.

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[27] Scharlin and Villanueva, *Philip Vera Cruz*, 99.
[28] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.
[29] Ibid.
[30] Ibid.

Evolution of the Property and Its Resources

The contracts that the UFWOC signed in 1970 enabled the union to continue developing the Forty Acres into a regional service center. But the growth of the union's membership rolls, strength, and national profile prompted a decision to relocate the union's administrative headquarters to a larger property in the Tehachapi Mountains shortly after the union's reorganization as the United Farm Workers of America.[31]

The UFW's move to the new property (which César named "Nuestra Señora de la Paz") in 1970 influenced the long-term physical evolution of the Forty Acres. The property itself became the NFWSC's model service center; services first provided at the Forty Acres would be refined and offered in other locations. The former UFWOC national headquarters would became one of several UFW field offices and the resources allocated for the property's maintenance were consequently reduced. The evolution of the property's resources and the overall benign preservation of the site, reflects this transition. Most of the resources associated with the property's functions as a regional service center and field office were heavily used, well maintained, and some were occasionally remodeled on the interior; however, the property as a whole was preserved in its mid-1970s stage of development because of the union's inability to fund any major redevelopment projects at the Forty Acres.

Park (contributing site)

Richard's continuing involvement in the operation of the Forty Acres ensured that the property overall would be well maintained and, in some ways, further developed. As construction of Agbayani Village began, for example, Richard had palm trees planted around the property, primarily in single rows on either side of the main drive and extending north beyond the parking lot as well as small clusters near the service station building and the health clinic building.[32]

Other features of the property's landscaping began to reflect the farmworker movement's shifting priorities. The trees that Richard and his crew planted to create the park, for example, would have grown much larger if they had been watered more consistently. Most of the saplings planted in the park have matured into large trees over the past forty years but they could have flourished as have the saplings planted around Agbayani Village.[33]

The park retains a high degree of integrity in terms of location, design, setting, materials, workmanship, and association. Most of the vegetation appears to have survived. The feeling of the park has changed due to the natural maturation of the vegetation, which has created a shade park that did not exist in quite the same way even a decade after it was planted. However, the natural maturation that was anticipated does not impact the integrity of the site.

Service Station (contributing building)

Shifting union priorities and broader economic conditions led the NFWSC to close the service station in the mid-1970s. Gasoline sales ceased in the wake of the OPEC oil embargo that began in 1973. The NFWSC decided not to reopen the gasoline station after the oil crisis subsided, and use of the auto repair service declined as well. By 1976, the entire business was closed. Although the NFWSC continued to use the three-bay garage to train farmworkers in auto repair, the NFWSC decided in the early 1980s to convert the rest of the service station building to classroom use for training farmworkers on how to administer contracts. As part of this renovation, the NFWSC removed two interior walls in the central area of the building and whitewashed the

[31] Rast et al., "César Chávez and the Farmworker Movement," 90-91.
[32] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.
[33] Ibid.

adobe-brick exterior. By the late 1990s, the building was primarily used for storage. The underground gasoline tanks and six gasoline pumps were removed around this time.

Two visible blemishes on the building's exterior reflect the animosity that some of the UFWOC's opponents had toward the union and how the Forty Acres became a target. On one occasion in the late 1960s, a passenger in a vehicle driven along Garces Highway fired a gun at the building. No one was injured, but the impact of the bullets left several pockmarks on the front exterior, two of which are still clearly visible. In January 1973, a small bomb exploded near the southwest corner of the building. The bomb caused no injuries, but it also left an imprint on the building. The damaged adobe blocks were replaced, and the patch was later whitewashed, but the outlines of the damaged area remain visible.[34]

The service station building retains a high degree of integrity in terms of location, setting, materials, workmanship, and feeling. The integrity of the building's internal design was eroded with the conversion of its central area into classroom space in the early 1980s. The building's ability to convey one aspect of its historic association has been compromised as a result. This building was the site of César's first public fast in February and March 1968. The building was complete at the time but gasoline pumps had not yet been installed and the building was not yet opened as a service station. César set up a cot in one of the empty storage rooms in the central area of the building, and here, he received a stream of visitors (including Robert F. Kennedy) over a period of several weeks. The two interior partitions that defined the room have been removed; however, the patched remnants of the partitions remain evident. Much of the activity surrounding the fast (such as daily Masses) and the normal function of the service station occurred outside the building, and the building retains a high level of integrity of association as a result.

Roy L. Reuther Memorial Building (Reuther Hall) (contributing building)
The interior of Reuther Hall underwent renovations designed to maintain the building's functional value to an evolving farmworker movement. With the relocation of the union's national administrative offices, some of the office space in the north area of Reuther Hall was reassigned to local union officials. Most of this area, however, was remodeled. Some of the interior partitions were removed eliminating eight offices, thereby creating one large meeting room. Retention of the varied floor-tiling patterns shows where these offices and the hallway were formally located.

By the mid-1970s, all of the walls partitioning the space in the south area of the building were removed as well. Thus the spaces for the credit union offices and other services were combined with that of the larger meeting room to create one large, multi-use hall spanning the width of the building. Again, the floor-tiling patterns reveal where the south-area offices and hallway were located. NFWSC managers decided to remove the deteriorating drop ceiling from the hall around the same time leaving the building's steel frame exposed throughout the interior.

Changes to the exterior of Reuther Hall were cosmetic. The exterior walls were whitewashed in the early 1980s. The windows on the building's north, east, and south walls and most of those on the west wall were later painted black.[35]

Reuther Hall retains the integrity of its location, setting, materials, workmanship, and feeling. The integrity of the hall's internal design was eroded with the conversion of its north-area offices into a meeting room and the combination of its south-area office space with the original large meeting room to create a larger meeting hall in

[34] Ibid.
[35] Ibid.

the mid-1970s. The hall's ability to convey two specific aspects of its historic association has been compromised as a result. The original meeting room was the site of the highly publicized gathering of union leaders and growers in July 1970 to sign contracts ending the five-year strike against Delano-area table-grape growers. This room also served as the waiting room for the hiring hall, one of Reuther Hall's original and most significant functions. Certain features of this space (the varied patterns of the floor tiling, the wall dividing the hall's south area from its central area, and the windows) allow visitors to comprehend the room's original size and original appearance but visitors must be made aware of these features to do so. The original area of the large meeting room has not been subdivided and still exits within the now enlarged space. Although the integrity of this space has been compromised, the building retains a level of integrity high enough to contribute in conveying the national significance of the Forty Acres.

Rodrigo Terronez Memorial Clinic (contributing building)
Shifting union priorities and broader economic conditions as well as the challenges of providing affordable yet high quality health care led the NFWSC to relinquish operation of the Terronez Clinic in the early 1980s. The National Health Service Corps assumed operation of the clinic and managed the facility until the late 1980s. Thereafter, the Terronez Clinic building was little used until the late 1990s, when the NFWSC converted the building into office space for the union's local officials. The interior of the building was remodeled, but most of the changes were superficial. The exam rooms were reappointed as offices, the birthing and delivery room was redesignated a break room, and one exam room in the south section was converted into a second restroom. Some partitions may have been added to subdivide the records storage area in the north wing. The most substantial changes were made to the x-ray room. Conversion of this room into a meeting room necessitated the removal of the lead lining in the walls and ceiling.

The exterior of the Terronez Clinic building was whitewashed in the early 1980s. The wooden ramp and porch at the south end of the building were replaced with a concrete ramp, porch, and walkway.[36] The Terronez Clinic building retains all aspects of its physical integrity and the overall spatial layout of the building is still intact. The white-washing of exterior walls and replacement of the wood ramped entryway with concrete do not significantly impact the integrity of the resource.

The Paolo Agbayani Retirement Village and Landscaping (contributing building)
The residential complex at the Agbayani Village has undergone few physical changes. The occupancy rate has fluctuated over the decades (peaking in the early 1980s), but the building has been in continuous use since it opened. Constant use has compounded the natural effects of aging to produce some deterioration. Most noticeably, the porch tiles have been worn down, many of the porch-cover support beams have weathered and checked. Some exposed areas of the building's concrete foundation have spalled. The rooster pens have been removed and no physical evidence of their location or existence remains. The trees and other vegetation around the buildings have thrived, giving the village (and the entire property) its most distinguishing visual feature from any distance or direction. The pasture south of the village has gone unused since the late 1980s, and the fence around it was recently removed.[37]

The Agbayani Village complex retains all aspects of its physical integrity. The landscaping elements of the village retain the integrity of their location, design, setting, materials, workmanship, and association. Due to the maturation of the trees and vegetation, the feeling has changed from that during the period of significance. However, since the trees were planted during the period of significance with the hope that they would mature, and the fact that trees do not block historic views or vistas, the integrity is not compromised.

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[36] Ibid.
[37] Ibid.

Reuther Memorial (contributing object)
Although the stone memorial located in front of Reuther Hall shows the natural effects of aging, it retains a high level of integrity.

Roads and Parking Areas (contributing structure)
The roads and parking lots have undergone only superficial physical changes since the 1970s. Their layouts and locations have not been altered. The main drive and the parking lot east of Reuther Hall have been periodically resurfaced, and a walkway traversing this parking lot from east to west was removed in the late 1990s.

The roads and parking lots retain integrity in terms of location, setting, workmanship, feeling, and association. The integrity of materials has been eroded with each repaving. The only compromise in the integrity of design occurred when a walkway traversing the main parking lot was removed.

Brick Barbecue (contributing structure)
The brick barbecue pit retains all aspects of its physical integrity.

Grazing Pasture (contributing site)
The grazing pasture retains a high level of integrity in terms of location, setting, workmanship, materials and feeling, but the removal of the fence that enclosed it compromised the design, and the abandonment of its original function has impacted its ability to convey its historic association; however, since the pasture lies fallow and has not been assigned another active function, the impact to the integrity is not significant.

Recreational Field (contributing site)
The recreational field at the Forty Acres, unused since the early 1980s, has reverted to the same condition as the pasture. Both patches of land, along with other areas extending north from the former recreational field to the property line and west to the Agbayani Village, provide a strong visual sense of the condition of the property after Richard finished leveling it in 1967.

The recreational field retains integrity in terms of location, design, setting, materials, workmanship, and feeling. Like the grazing pasture, the abandonment of the field's original function has compromised the resource's ability to convey its historic association; however, since the field lies fallow and has not been assigned another active function, the impact to the integrity is not significant.

Transitional Buildings (no longer extant)
The newspaper office building, the motor-home health clinic, and the mobile-home health clinic were removed in the early 1970s, during the period of significance. The offices of *El Malcriado* were relocated to Reuther Hall, and the temporary clinic facilities became obsolete with the opening of the Terronez Clinic.[38]

Water Well and Pump (non-contributing structure)
Since the water pump that Richard installed in 1966 was recently rebuilt, the water pump is a non-contributing object.

Assessment of Integrity
As a whole, the Forty Acres site retains an exceptionally high level of physical integrity and setting. The overall layout of the site remains as it was during the period of significance and the boundaries are the same as they

[38] Ibid.

were when the NFWSC acquired the property in 1966. Much of the vegetation planted during the transformation of the site from a barren uneven plot of land to what would become the headquarters of the UFWOC is still extant, as are the network of access roads. All of the buildings that were in use at the end of the period of significance are extant, and have changed little in their exterior appearance. The changes that have occurred to the interior of the buildings do not significantly impact the overall integrity and the site's ability to convey the historical significance and meaning of the Forty Acres.

The property as a whole retains the integrity of its design. The overall layout, and resources including the buildings, the park, vegetation and other landscaping features, the roads and parking lots remain where they originally were located based on the decisions made by Richard, César, and other leaders of the farmworker movement. The pasture and the recreational field, while no longer used for this purpose, are clearly legible in the landscape and their original boundaries are easily discernible as well.

The current setting of the Forty Acres overwhelmingly affirms the property's physical integrity. The surrounding landscape remains rural. The City of Delano still uses the land immediately north of the property as a dumping ground. The property across Garces Highway to the south is still filled with broadcasting towers now used by the International Broadcasting Bureau to transmit Voice of America radio programs overseas. The property to the west is still a farmstead. The property across Mettler Avenue to the east is still used for agricultural production.

The building materials originally used at the Forty Acres retain their integrity. The primary building materials (adobe blocks, timber posts and beams, clay roof and porch tiles) provide the same harmonious visual impression of mission-revival architecture that Richard and César intended. Some secondary building materials (interior partitions, drop ceiling tiles, the wood used in the clinic building's south-side ramp and porch) and other physical elements (such as trees that have died, the gasoline pumps, and the fence enclosing the grazing pasture) are no longer extant; however these changes do not significantly impact the overall integrity of the property.

The landscaping elements and buildings retain the integrity of their workmanship. The level terrain and the park still reflect Richard's earliest imprint on the property. The four buildings continue to reflect hundreds of volunteer laborers' efforts to turn César's vision of service into a reality. Observant visitors can find several lasting examples of unique workmanship, including bricks jutting out from the front wall of the service station building, the stone memorial in front of Reuther Hall, the brick arches over the entryways and windows in the clinic building's waiting room, and the UFW emblem laid in the porch tiles of the Agbayani Village residential building's breezeway.

The integrity of location, design, setting, materials, and workmanship contribute to the historic feeling and association that the property evokes, and the high number of extant resources convey the property's historic character. Visitors to the property can gain a powerful sense of the property's physical conditions during its period of greatest national historical significance. The city of Delano has grown, but the Forty Acres still sits in a rural setting on the city's outskirts. The layout of the property and the design and material elements of its buildings are the same as they were in this time period. The workmanship that created the buildings, landscaping, and other elements of the property is still in evidence. The only changes executed after the period of significance that compromise the historic feeling of the property are the white washed exteriors of the service station, Reuther Hall, and the Terronez Clinic building, and the removal of interior partitions at the service station and Reuther Hall.

The changes to resources, most of which involved the removal of interior partitions, do not significantly impact

the overall integrity of the property in terms of setting, location, design, workmanship, materials, association, or feeling. The property continues to evoke the historic feeling associated with its greatest period of national historical significance. Today, visitors to the property can gain a clear sense of the intimate relationship between the development of the Forty Acres, the life and work of César Chávez, the strength of the farmworker movement, and the less-heralded work of thousands of women and men who helped the movement achieve its remarkable successes.

Presently, the Forty Acres continues functioning as a regional service center for the United Farm Workers of America.

8. STATEMENT OF SIGNIFICANCE

Certifying official has considered the significance of this property in relation to other properties:
Nationally: X Statewide: _ Locally:

Applicable National Register Criteria:	A_ B_ C_ D
Criteria Considerations (Exceptions):	A_ B_ C_ D_ E_ F_ G
NHL Criteria:	1 and 2, Exception 8
NHL Theme(s):	I. Peopling of Places 1. family and the life cycle 4. community and neighborhood II. Creating Social Institutions and Movements 2. reform movements III. Expressing Cultural values 6. popular and traditional culture IV. Shaping the Political Landscape 1. parties, protests and movements V. Developing the American Economy 4. workers and work culture 5. labor organizations and protests
Areas of Significance:	Economics Social History Ethnic Heritage, Hispanic and Pacific Islander
Period(s) of Significance:	1966-1974
Significant Dates:	February 19-March 11, 1968; July 20, 1970
Significant Person(s):	Chávez, Césario Estrada
Cultural Affiliation:	N/A
Architect/Builder:	Richard Chávez; James Holland; Molly Malouf; Luis Pina; Dennis Dahlin; George Solinas
Historic Contexts:	XXXI. Social and Humanitarian Movements H. Labor Organizations I. Farmer's Organizations M. Civil Rights Movements

State Significance of Property, and Justify Criteria, Criteria Considerations, and Areas and Periods of Significance Noted Above.

SUMMARY

The Forty Acres is nationally significant for its association with the themes: Developing the American Economy, Creating Social Institutions and Movements, Expressing Cultural Values, Shaping the Political Landscape and Peopling Places. The property is also nationally significant for its close association with Césario Estrada Chávez (1927–1993), who is widely recognized as the most important leader of the farmworker movement from 1962 to his death in 1993 and who was the most important Latino leader in the history of the United States.[39] Chávez also assumed major roles in the labor movement, the civil rights movement, the Chicano movement, and the environmental movement. As a result, Chávez earned a degree of national prominence, admiration, and respect that no other Latino in U.S. history has matched. Political and social leaders, U.S. government officials, and an array of historians and writers have affirmed Chávez's extraordinary national significance.[40]

The farmworker movement that thrived under Chávez's leadership drew strength from the labor movement, the civil rights movement, the Chicano movement, and the environmental movement, and it strengthened those movements in turn. Members of the farmworker movement initially fought only for their collective bargaining rights—rights that the National Labor Relations Act of 1935 specifically denied to farmworkers. Facing staunch opposition from growers but also judges and law enforcement officers, members of the farmworker movement expanded their fight into the realm of civil rights. Insisting upon their rights to free assembly and free speech, farmworkers responded to grower intransigence, court injunctions, and police brutality with the nonviolent tactics long associated with the civil rights movement. The farmworkers' commitment to justice instilled a sense of pride in the young members of the burgeoning Chicano movement. With the support of Chicano student activists, politically-informed sympathizers, and pesticide-conscious consumers across the country, members of the farmworker movement achieved unprecedented successes—including the creation of the first permanent agricultural labor union in the history of the United States (the United Farm Workers of America) and the passage of the first law in the continental U.S. that recognized farmworkers' collective bargaining rights, the California Agricultural Labor Relations Act of 1975. The farmworker movement's interwoven relationships with other reform movements, its unprecedented successes, and its enduring legacies confirm the movement's extraordinary national significance.

Exceptional Significance – Criterion Exception 8

The Forty Acres, which was purchased by the farmworker movement in 1968 and served as the headquarters of the UFW through the early 1970s, is exceptionally significant for its association with César Chávez, the farmworker movement that thrived under his leadership, and a wider range of civil rights and social reform movements that helped define twentieth-century United States history.[40] In the late 1970s, former UFW vice president Philip Vera Cruz observed that "when you say 'Forty Acres,' there are people all over the world who know that you are talking about the United Farm Workers, César Chávez, the farmworkers, and the grape pickers. [The] Forty Acres is really synonymous with the farmworkers movement, and the UFW which is the

[39] For a fuller introduction to the life and work of César Chávez and the history of the farmworker movement, consult Rast et al., "César Chávez and the Farmworker Movement."

[40] Future research promises to confirm the national significance of properties associated with Chávez's life prior to and apart from his involvement with the farmworker movement and that of properties associated with the life and work of Dolores Huerta, Larry Itliong, Helen Chávez, and other key figures in the farmworker movement.

legal body of that movement."[41] No other property in the United States is associated more closely with César Chávez and the farmworker movement than the Forty Acres. Chávez's first public fast, which brought an unprecedented level of national attention and support to the farmworker movement in March 1968 took place on the property and the signing of contracts that brought the five-year table-grape strike to an end in July 1970, also occurred at this site. Today, grounds and buildings where these events occurred are still extant. The exceptionally high degree of integrity that the property exhibits conveys the feeling and association of the historical time and place as well as the vision of César Chávez and the deep purpose of the farmworker movement. The property thus presents an outstanding opportunity to preserve, interpret, and commemorate multiple dimensions of twentieth-century American history.

National Significance of César Chávez and the Farmworker Movement

During César Chávez's lifetime, a long list of political and social leaders recognized his importance. Since Chávez's death in 1993, political and social leaders, U.S. government officials, and an array of scholars and writers have affirmed Chávez's standing as the most important Latino leader in the history of the United States.[42]

Political and social leaders recognized Chávez's significance during his lifetime. Robert F. Kennedy developed admiration for Chávez in March 1966 when the senator traveled to California to investigate the conditions of migrant farm labor. After listening to Chávez testify at a public hearing, Kennedy embraced the farmworker movement. Two years later, Kennedy sat at Chávez's side as the latter ended his first public fast. By then, Kennedy had begun to view Chávez as a crucial political ally. Minutes before his assassination in June 1968 at the Ambassador Hotel in Los Angeles, Kennedy stood beside Dolores Huerta and publicly thanked her, Chávez, and the farmworkers of California for securing his victory in the California Democratic presidential primary election.[43]

Martin Luther King, Jr., first expressed his admiration for Chávez in September 1966. Congratulating Chávez on an important victory, King acknowledged that "the fight for equality must be fought on many fronts—in the urban slums, in the sweat shops of the factories and [in the] fields." King heralded Chávez's contribution to this broad struggle "for freedom, for dignity, and for humanity."[44] In March 1968, weeks before his own assassination, King again recognized the power of Chávez's commitment to their struggle. In a telegram to Chávez, King noted that he was deeply moved by the courage that Chávez demonstrated in his fast and his continuing fight "for justice through nonviolence." King's telegram concluded with explicit recognition of Chávez's stature: "I commend you for your bravery, salute you for your indefatigable work against poverty and injustice, and pray for your health and your continuing service as one of the outstanding men of America. The plight of your people and ours is so grave that we all desperately need the inspiring example and effective leadership you have given."[45]

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[41] Philip Vera Cruz, quoted in Scharlin and Villanueva, *Philip Vera Cruz*, 3.

[42] This discussion of Chávez's extraordinary national significance draws upon Rast et al., "César Chávez and the Farmworker Movement," 3-5.

[43] Ibid., 70-71, 81-82. According to Richard Griswold del Castillo and Richard A. García, *César Chávez: A Triumph of Spirit* (Norman: University of Oklahoma Press, 1995), 86-88, Kennedy and Chávez first met in 1959, when Chávez, as president of the Community Service Organization, was coordinating voter registration campaigns in Los Angeles. For further discussion of their relationship, begin with Susan Ferriss and Ricardo Sandoval, *The Fight in the Fields: César Chávez and the Farmworkers Movement* (New York: Harcourt Brace, 1997), 116-17, 145-46.

[44] Telegram from Martin Luther King, Jr., quoted in Levy, *César Chávez*, 246.

[45] Griswold del Castillo and García, *César Chávez*, 86. The full text of this telegram can be viewed online at http://www.fsu.edu/~chesp/MLK.htm (accessed November 15, 2006).

Other political and social leaders likewise recognized Chávez's significance. California's governors, including Pat Brown and Jerry Brown but also Ronald Reagan and George Deukmejian, understood that Chávez was a figure to be reckoned with. Labor leaders such as George Meany and Walter Reuther saw Chávez as a valuable contributor to the labor movement but also as an important force within it. Religious leaders ranging from the National Conference of Catholic Bishops to Catholic activist Dorothy Day, acknowledged Chávez's leadership and admired his commitment to the values they shared. Mexican American activists such as Bert Corona and younger Chicano leaders such as Rudolfo "Corky" Gonzales recognized Chávez's national stature and they too embraced him as a leader. Even Chávez's adversaries—including growers and Teamsters but also influential officials in J. Edgar Hoover's FBI and Richard Nixon's White House—recognized his far-reaching influence and potential political power.[46]

Chávez's death on April 22, 1993, brought a new wave of assessments from political and social leaders in the U.S. and abroad. Upon Chávez's death, President Bill Clinton noted that Americans had lost "a great leader." Recognizing that Chávez was "an authentic hero to millions of people," Clinton encouraged all Americans to take pride in the fact that Chávez brought "dignity and comfort . . . to the lives of so many of our country's least powerful and most dispossessed workers." Clinton concluded that Chávez "had a profound impact upon the people of the United States."[47] President Carlos Salinas de Gortari of Mexico offered a similar assessment. He remembered Chávez for his courageous leadership and constant struggle to improve the lives of all workers of Mexican descent. Pope John Paul II issued a statement from the Vatican praising Chávez for his spirituality, his courage, and his untiring efforts to improve the lives of the working class and the poor.[48]

In the years since Chávez's death, U.S. government officials have recognized Chávez's national significance on several occasions. On August 8, 1994, Chávez received the Presidential Medal of Freedom. Presenting the posthumous award to Helen Chávez, President Clinton noted that Chávez led a courageous life guided by "faith and discipline, . . . soft-spoken humility and amazing inner strength." Doing so, Chávez "brought dignity to the lives of so many others, and provided for us inspiration for the rest of our nation's history."[49] On January 28, 1999, the U.S. Department of Labor made Chávez the first Latino member of the Labor Hall of Fame. Chávez joined twenty-one previously honored national labor leaders, including George Meany and Walter Reuther. On April 23, 2003, the U.S. Postal Service issued a stamp that honored Chávez and reaffirming his national stature.

Since Chávez's death an array of scholars and writers have affirmed Chávez's extraordinary national significance. In 1994, historian Richard Griswold del Castillo observed that "César Chávez's place as a major figure in American history is assured." Chávez "changed the way a whole generation thought about farm workers. It would not be too much to say that Chávez . . . was responsible for changing the nation's consciousness about the social and economic problems of Mexican Americans." In their 1995 biography, Richard Griswold del Castillo and Richard Garcia explain that Chávez was "a well-known labor and union leader of the farm workers" and "a spiritual leader of the Chicano movement." More important, he was, fundamentally, "an American reformer." In 2002, scholars Richard Jensen and John Hammerback noted that Chávez "built the first successful farm worker union in the history of the United States" and that this success "vaulted him into national prominence, making him a hero to many people." The same year, historian Richard Etulain stated that Chávez "belongs among the most important Americans of the second half of the twentieth

[46] Rast et al., "César Chávez and the Farmworker Movement," 46-103 passim.

[47] Richard Griswold del Castillo, "César Estrada Chávez: The Final Struggle," *Southern California Quarterly* 78:2 (1996): 200. The full text of Clinton's statement can be viewed online at http://www.presidency.ucsb.edu/ws/index.php?pid=46474 (accessed November 15, 2006).

[48] Griswold del Castillo and García, *César Chávez*, xiii.

[49] The full text of Clinton's statement can be viewed online at http://www.medaloffreedom.com/1994Recipients.htm.

century." As "a leading reformer, a major activist, and a well-known minority leader," Chávez "became the . . . best-known Chicano [in the United States]."[50]

Chávez's most recent biographer echoes these assessments. Writing in 2006, historian Dan La Botz explains that Chávez represented to Mexican Americans what Martin Luther King, Jr., represented to African Americans because of his advocacy for workers' rights and for civil rights. As a result of Chávez's efforts, "the concerns of Mexican American and other Latino peoples in the United States were, for the first time, brought into the national political debate." By the 1970s, Chávez had put Latinos on the American political map. By the 1980s, Chávez's leadership roles in an array of reform movements—the farmworker movement, the larger labor movement, the civil rights movement, the Chicano movement, and the environmental movement—made him the most important Latino leader in the history of the United States. "Decades later," La Botz concludes, "no other figure has emerged to rival him."[51]

Chávez deserves the posthumous recognition that he has received, but he would have redirected such recognition toward farmworkers themselves. The achievements that Americans associate with Chávez are inseparable from the achievements of the farmworker movement as a whole. During the forty years that preceded formation of the UFW, Filipino and Mexican farmworkers became the latest groups of ethnic minorities to labor within the inequities of agricultural work in the United States.

The passage of Alien Land Acts in western states during the early decades of the twentieth century, and federal restrictions on Japanese immigration under the Immigration Act of 1924, led to a decline in the Japanese farm labor force in the United States. Only a few decades earlier, growers had considered Japanese agricultural laborers the ideal replacements for the declining Chinese labor force that resulted from the Exclusion Act of 1882 and the strengthening of the act ten years later. Word spread that Japanese farmworkers were willing to work for as little as thirty-five cents per day, did not ask for housing or board, and accepted even the most arduous tasks in the rapidly expanding sugar beet fields. By 1910, more than thirty thousand Japanese immigrants were working in California's agricultural industry, comprising more than one third of the total farm labor force. More important, Japanese farm workers began to acquire land of their own. In 1910, Japanese farmers owned almost 17,000 acres of farmland in the state and controlled (contracted for, leased, or shared) an additional 178,000 acres. Yet like Chinese farmworkers before them, Japanese immigrants' abilities to thrive in the agricultural industry made them targets for racist attacks. At the California fruit growers' convention in 1907 a speaker articulated a widespread resentment. "The Japanese . . . are a tricky and cunning lot, who break contracts and become quite independent," the speaker claimed. "They are not organized into unions, but their clannishness seems to operate as a union would." It was sentiments such as these that ushered in the nation's first Alien Land Act (denying property rights to Japanese immigrants), which passed into law in California in 1913. Mounting racist hostility, the passage of Alien Land Acts in other western states, and federal restrictions on Japanese immigration under the Immigration Act of 1924, led to a decline in the Japanese farm labor force.[52]

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[50] Griswold del Castillo, "César Estrada Chávez," 200; Griswold del Castillo and García, *César Chávez*, xiv; Richard J. Jensen and John C. Hammerback, *The Words of César Chávez* (College Station, TX.: Texas A&M University Press, 2002), xiv; and Richard Etulain, "Preface," in *César Chávez: A Brief Biography with Documents*, ed. Richard W. Etulain (New York: Bedford/St. Martin's, 2002), vii. For a sampling of journalists' and other writers' assessments see Griswold del Castillo, "César Estrada Chávez," 213, n. 1; and Meta Mendel-Reyes, "Remembering César," *Radical History Review* 58 (Winter 1994): 144.

[51] Dan La Botz, *César Chávez and La Causa* (New York: Pearson Longman, 2006), xi-xii.

[52] See Daniel, *Bitter Harvest*, 47; McWilliams, *Factories in the Fields*, 110-24; Kushner, *Long Road to Delano*, 12-13; Jenkins, *Politics of Insurgency*, 54; Tomás Almaguer, *Racial Fault Lines: The Historical Origins of White Supremacy in California* (Berkeley: University of California Press, 1994), 184-87; and Matt Garcia, *A World of Its Own: Race, Labor, and Citrus in the Making of Greater Los Angeles, 1900-1970* (Chapel Hill: University of North Carolina Press, 2001), 56-58. On Japanese control of farm acreage refer to Garcia, *World of Its Own*, 274, n. 26. Convention speaker quoted in McWilliams, *Factories in the Fields*, 114; Rast et al., *Cesar Chavez and the Farmworker Movement Theme Study* (draft) (2004), 19-20.

Growers had identified this decline by the 1920s and began turning toward Filipino and Mexican laborers. Filipino farmworkers appealed to growers for several reasons. As a result of American imperialism in the Philippines, Filipinos were classified as U.S. "nationals;" as such, Filipinos were free from immigration restrictions. Like other Asians in America, however, Filipinos were politically disempowered; they could not vote, own land, or apply for citizenship. They were considered, moreover, to be hard-working, docile, and willing to accept low wages. As historian Linda Nueva España Maram notes, the first large group of Filipino immigrants came to California in 1923. By 1930, thirty thousand Filipinos resided at least part of the year in California. Ninety-four percent of them were men, eighty-four percent of them were under thirty years old, and eighty percent of them were migrant laborers. This group of immigrants again helped meet growers' needs for labor, but racist hostility and economic downturn made them, like their predecessors, targets of attack. Years later, UFW Vice-President Philip Vera Cruz described the difficulties that Filipinos faced in a typical California town during the 1930s:

> In those depression years, Filipinos were blamed for taking the Anglos' jobs. Racist growers and politicians picked on the Filipino minority as . . . [an] easy target for discrimination and attack. Filipinos were harassed and driven from their jobs. They were pushed to the wall and the whole town was against them. . . . In those race riots staged in their camps, some were hurt and one was shot.

As Vera Cruz explained, Filipinos were forced from the fields, but "the sad thing was they didn't have anywhere to go." Most Filipino farmworkers responded to racist attacks by banding together even tighter, establishing a pattern of union organization that would strengthen Filipino farmworkers' resolve to begin the Delano grape strike thirty years later.[53]

Between 1962 and 1965 César Chávez worked to build the National Farm Workers Association (a forerunner to the United Farm Workers). This focused effort was a continuation of successful organizing efforts Chávez had begun as a member and executive director of the Community Service Organization (CSO), which trained its members to deal with issues related to civil rights, voter registration, housing discrimination, and police brutality. Chávez became a member of the organization in 1952 and during the last three years of his involvement with the organization, had lobbied the CSO board of directors to support his plans for a farmworkers' union, but to no avail. "When I became general director I began to press for a program to organize farmworkers into a union," Chávez later wrote, "an idea most of the leadership opposed." Displeased with this continued opposition and with the general drift of the CSO away from the working class and away from the fields, César "started a revolt." His actions "used to embarrass some of the professionals [who had come to dominate the CSO]. "At every meeting I got up and gave my standard speech: we shouldn't meet in fancy motels, we were getting away from the people, farmworkers had to be organized. But nothing happened."[54]

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[53] Refer to Maram, "Negotiating Identity," 5, 25; Kushner, *Long Road to Delano*, 14; and McWilliams, *Factories in the Fields*, 130-33. Vera Cruz quoted in Kushner, *Long Road to Delano*, 16. Rast et al., *César Chávez and the Farmworker Movement Theme Study* (draft), 19-20.

[54] Chávez, "The Organizer's Tale," 30. See also "César Chávez Talks About Organizing and About the History of the NFWA, December 1965" (speech delivered Dec. 1965), reprinted in Richard J. Jensen and John C. Hammerback, *The Words of César Chávez* (College Station, TX.: Texas A&M University Press, 2002), 12-13. César was concerned that a legislative program put the CSO out of touch with farmworkers: "Pretty soon we developed conflict between the people with problems in the cities, whether to help them or the farmworkers. Then somehow we got messed up with programs that meant little or nothing to the worker. For example—legislation. Too remote. The farm worker isn't trained to understand the processes of government, so having a big fight for unemployment insurance or a minimum wage [makes little sense because farmworkers] had no idea how laws were made" (quoted in Jensen and Hammerback, *Words of César Chávez*, 13).

In the winter of 1962, the CSO board of directors finally agreed to support a pilot project to organize farmworkers, but with two conditions: that Chávez's salary be paid from farmworkers' dues and that a majority of the CSO membership vote to endorse the project. The membership considered the proposal at the annual convention in March 1962 but voted against it. Most members wanted to maintain the CSO's focus on urban and civic issues—not on the plight of rural labor. On the final day of the convention, Chávez approached the podium one last time. "I have an announcement to make," he said. "I resign." A couple of weeks later, César packed away his suits and ties and moved his family from Los Angeles to Delano to begin an "all but impossible task"—the creation of a viable agricultural labor union.[55]

Although César's decision to leave the CSO came as a surprise to almost everyone involved with the organization, he had discussed the idea with his wife, Helen, in advance. He warned her that the task of forming a union would require a great deal of work and sacrifice. "But it didn't worry me," Helen claimed. "I never had any doubts that he would succeed."[56] Whether Helen was worried or not, the prospects were daunting. Despite numerous attempts over the previous eighty years, farmworkers in California had been unable to overcome the obstacles set up by growers (and the politicians, courts, and law enforcement officials who supported them) in order to form a union strong enough to counterbalance the power of the agricultural industry. In confronting this history, Chávez was challenging a deeply entrenched way of life—a system that benefited growers but denied farmworkers a larger share of the industry's wealth and a measure of security for their families and even challenged their dignity as human beings.

When César decided to leave the CSO, he talked with Helen about the best place from which to begin building a farmworkers' union. They chose Delano (a small town in Kern County thirty-three miles north of Bakersfield) for a number of reasons. As Linda Chávez Rodriguez explains, her mother wanted to return to Delano because "she had family there. She had two sisters and she had two brothers who lived nearby. And she figured that if we needed help she'd have her family nearby." César had family in Delano as well. His brother Richard worked as a carpenter in Delano and served as the local CSO chapter president. When César was asked why he picked Delano, these are the reasons on which he focused: "[T]he answer is simple," he stated. "I had no money. My wife's family lived there, and I have a brother [there]. And I thought if things go very bad we can always go and have a meal there."[57]

Indeed, a network of family support allowed César and Helen to take the risks required to organize a farmworkers' union, but Chávez had tactical reasons for picking Delano as well. He knew that the nature of agricultural production in the area had enabled the stabilization of Delano's agricultural labor force. By the 1960s, the area's vast acres of grapes, which require constant tending, provided year-round employment for several thousand Mexican-American and Filipino farmworkers.[58]

As Chavez moved forward with his plans, he had help from family friends. His wife and children made sacrifices large and small, and Helen eventually accepted a position working for the union. Dolores Huerta and Gilbert Padilla left the CSO not long after César did in order to become co-leaders of the effort. They were joined by César's brother Richard, his cousin Manuel, Rev. Jim Drake, and others. Just as important Chávez had developed a vision for the union, one built on a solid grasp of the history of efforts to create and sustain an agricultural labor union. This vision was turning into a reality when Filipino farmworkers affiliated with the

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[55] See Levy, *César Chávez*, 145-48; Taylor, *Chávez and the Farm Workers*, 105; and Ferriss and Sandoval, *Fight in the Fields*, 62. Chávez quoted in Levy, *César Chávez*, 148; Rast et al., *César Chávez and the Farmworker Movement Theme Study (draft)*, 44-45.

[56] Quoted in Levy, *César Chávez*, 148.

[57] See London and Anderson, *So Shall Ye Reap*, 147; and Dunne, *Delano*, 72. Linda Chávez Rodriguez quoted in Ferriss and Sandoval, *Fight in the Fields*, 62. Chávez quoted in Hammerback and Jensen, *Words of César Chávez*, 13.

[58] See Hammerback and Jensen, *Rhetorical Career*, 63.

AWOC unexpectedly began the Delano grape strike in 1965, beginning what would become a five year campaign to bring the California table-grape industry—and 70,000 farmworkers under union contracts.[59]

The Delano agricultural economy employed a stable labor force, and many of the Filipino farmworkers in the area had called Delano their home for some thirty years. Still, most of these farmworkers were aging bachelors who had nowhere to live except in the labor camps located on Delano ranches, which presented a challenging situation. If the AWOC called a strike, growers could respond by shutting off the electricity and gas to their bunkhouses and by evicting them outright. The stakes were high, and Larry Itliong, a Filipino labor leader, had to feel around for support. Chávez later recalled a meeting with Itliong and fellow leader Ben Gines in which the men asked "if the NFWA was a union or a civil rights movement." Chávez told them that the organization was a union but that it was in no position to initiate a strike over the wage issue.[60]

Itliong's efforts to secure support from the AWOC leadership were forcefully rebuffed. George Meany's disappointment with the organization had led him to close down the AWOC in the early 1960s and reactivate it nine months later with a new staff of professionals and a new national director, Al Green. In the fall of 1965, Green still was trying to build a membership base large enough to justify the AFL-CIO's investment, which had ballooned to one million dollars. Green had no interest in grape workers and was, in fact, working behind the scenes with the Teamsters in a desperate bid to organize citrus grove and packinghouse workers. Ronald Taylor notes that as far as Green was concerned, "the Filipinos were on their own."[61]

Given these conditions, Itliong responded with caution when Filipino farmworkers in Delano clamored for a strike. He sent registered letters to nine growers asking for the wages that many of them had paid at their operations in southern California, but his letters were ignored. Finally, on September 8, 1965, the members of the Delano-area local of the AWOC met for a strike vote at the Filipino Community Hall. Itliong offered a series of warnings. "We told them [that if they struck], you're going to suffer a lot of hardship, maybe you're going to get hungry, maybe you're going to lose your car, maybe you're going to lose your house." But the majority of Filipino farmworkers had passed their breaking point. Their courageous vote to go on strike was, in the words of former UFW Vice-President Philip Vera Cruz, "one of the most significant and famous decisions ever made in the entire history of the farmworkers' labor struggles in California."[62] One week later on September 16, 1965, members of the NFWA voted to join the strike.

The years of the Delano strike revealed the strength of the team of organizers and labor leaders that surrounded Chávez. If Helen Chávez, Dolores Huerta, Gil Padilla, Richard Chávez, Manuel Chávez, Jim Drake, and other activists (particularly Filipino labor organizers Larry Itliong and Philip Vera Cruz) were the right people to join César in leading the Delano grape strike, September 1965 was the right time for that strike to begin.[63]

With the support of Mexican American community leaders, Filipino labor leaders, Chicano student activists, politically-informed sympathizers, and pesticide-conscious consumers across the country, members of the farmworker movement achieved unprecedented successes. They created the first permanent agricultural labor union in the history of the United States, the United Farm Workers of America. This union secured contracts that raised farmworkers' wages above the poverty level, replaced a labor-contracting system with union-run

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[59] Rast et al., *Cesar Chavez and the Farmworker Movement Theme Study,* 46.

[60] See Taylor, *Chávez and the Farm Workers*, 124; and Ferriss and Sandoval, *Fight in the Fields*, 86-87. Chávez quoted in Levy, *César Chávez*, 183.

[61] Taylor, *Chávez and the Farm Workers*, 125. Refer also to Ganz, "Resources and Resourcefulness," 1022-23.

[62] Vera Cruz quoted in Scharlin and Villanueva, *Philip Vera Cruz*, 35. Itliong quoted in Ferriss and Sandoval, *Fight in the Fields*, 87.

[63] Rast et al., *César Chávez and the Farmworker Movement Theme Study (draft),* 46.

hiring halls, established grievance procedures, funded health care plans for farmworkers, mandated the provision of clean drinking water and restroom facilities in the fields, regulated the use of pesticides, and established a fund for community service projects. Union leaders directed this fund, in large part, toward the development of service centers that provided an array of goods and services for farmworkers—including gasoline and groceries, health care, banking services, legal assistance, child care, automobile repair, and low-income housing.[64]

Members of the farmworker movement also secured the passage of the first law in the U.S. that recognized farmworkers' rights to organize and engage in collective bargaining, the California Agricultural Labor Relations Act of 1975. The ALRA promised to help remedy a forty-year injustice, the exclusion of farmworkers from the protections of the National Labor Relations Act of 1935. The law recognized the rights of farmworkers in the state of California to organize unions, to participate in secret-ballot elections that would determine union representation, to receive certification of election results, to appoint representatives to bargain with their employers for better wages and working conditions, and to authorize their representatives to sign contracts with their employers reflecting their agreements.[65]

The farmworker movement's unprecedented successes confirm its extraordinary national historical significance. The movement's enduring legacies do so as well. Among the movement's legacies is the fact that it launched a generation of Latinos into leadership positions in the labor movement, the private sector, and the field of public service. This long list of Latino leaders includes Antonio Villaraigosa and Eliseo Medina. Villaraigosa, elected mayor of Los Angeles in 2005, volunteered to help the farmworker movement when he was fifteen years old, and he continued to support the movement throughout his years as a student at UCLA and then as a union organizer for the United Teachers of Los Angeles. Medina, who has served as the executive vice president of the Service Employees International Union (SEIU) since 1996, joined the farmworker movement in 1965 and worked alongside César Chávez and Dolores Huerta for thirteen years. This list also includes Lupe Sánchez, founder of the Arizona Farm Workers Union, Antonio Orendain, founder of the Texas Farm Workers Union, and Baldemar Velásquez, founder of the Farm Labor Organizing Committee. These and other Latino leaders who participated in the farmworker movement, and countless others who supported it, undoubtedly drew inspiration from the movement's successes.[66]

Yet the larger legacy of the farmworker movement extends well beyond Latinos and farmworkers. The union that farmworkers formed under the leadership of César Chávez worked to improve the lives of all farmworkers—be they Latino, Filipino, Caucasian, African American, Arab, or Asian Indian. Farmworkers made it part of their mission to inform all Americans about the dangers of pesticides, not only to the farmworkers who were exposed to them daily but also to the consumers who unknowingly brought them to their dinner tables every night.[67] Moreover, the farmworker movement as a whole sought to inspire all men and women to respect the dignity of labor, the processes of democracy, the importance of community, and the power of nonviolence. Here, the farmworker movement found immeasurable success. If public awareness of this success has declined, the movement's power to inspire men, women, and children has not diminished. Thus the movement's legacies can and will endure.

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[64] Vera Cruz quoted in Scharlin and Villanueva, *Philip Vera Cruz*, 35. Itliong quoted in Ferriss and Sandoval, *Fight in the Fields*, 87.

[65] Ibid., 103. On the failure to enforce the ALRA see Ibid., 104-15 passim. For a fuller history of the ALRA begin with Philip L. Martin, *Promises to Keep: Collective Bargaining in California Agriculture* (Ames: Iowa State University Press, 1996).

[66] Ferriss and Sandoval, *The Fight in the Fields*, 263; La Botz, *César Chávez*, 180.

[67] Rast et al., "César Chávez and the Farmworker Movement," 46-103 passim.

THE HISTORY OF THE FORTY ACRES: EMBODIMENT OF THE FARMWORKER MOVEMENT

Writing in 1980, historians José Pitti, Antonia Castañeda, and Carlos Cortés recognized that the Forty Acres embodied the farmworker movement. "In essence," they explained, "[the] Forty Acres is a visible manifestation of the campesinos' struggle to organize their own union, to bargain collectively, to labor with dignity, . . . and to determine their own destiny."[68] The Forty Acres is a manifestation of struggle, but it is also a product of purposeful strategies. Leaders of the farmworker movement knew that farmworkers did not have significant financial resources, but they had time and patience, they were willing to work hard and make sacrifices, they were willing to ask for help, and they had growing legions of supporters prepared to give it.[69] The history of the property's construction clearly reflects the movement's financial restraints. But the property and its resources also reflect the farmworkers' efforts to make the most out of the resources that they had.

Acquisition

In the spring of 1966, the farmworker movement acquired an unremarkable parcel of land on the outskirts of Delano, California. Most people looking at the property would have seen nothing but a sun-scorched patch of alkali land overgrown with weeds and littered with debris, but César Chávez looked at the property and envisioned a place that would be as inviting, useful, and meaningful to farmworkers as the union they were building. "This place is for the people, [so] it has to grow naturally out of their needs," César explained as the property began to take shape a year later. "It will be kind of a religious place, very restful, quiet," he continued. "It's going to be nice here."[70]

Members of the National Farm Workers Association (NFWA) had felt a pressing need for such a place since voting on September 16, 1965 to join Filipino farmworkers and their families on strike in Delano.[71] The first six months of this strike were especially arduous for the NFWA. Members of the fledgling union lacked the institutional support that their Filipino counterparts affiliated with the Agricultural Workers Organizing Committee (AWOC) received from the AFL-CIO. The NFWA's membership base was strong, mushrooming to 2,700 farmworkers on the eve of the strike. But the NFWA's finances were tight, its meeting and administrative spaces were small, and its capacity to sustain a strike was limited.[72]

Still, the striking farmworkers began to benefit from certain alliances, strategies, and tactics. First, Larry Itliong (president of the AWOC local) invited the NFWA to share the resources of his union's strike headquarters, the Filipino Community Hall in central Delano. The NFWA retained its administrative offices in a small building and two houses that it rented in south Delano, but the Filipino Hall provided a crucial space for meetings, rallies, and meals. Second, César advocated wide participation in picket lines, which required courage from union members but also fostered commitment. "The picket line is where a man makes his commitment," César observed, "and the longer he's on the picket line, the stronger the commitment."[73] A strong supporter and close observer of the civil rights movement, César also insisted upon nonviolent responses to harassment along picket

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[68] José Pitti, Antonia Castañeda, and Carlos Cortés, "A History of Mexican Americans in California" (1980), in *Five Views: An Ethnic Sites Survey for California* (Sacramento: State of California, Department of Parks and Recreation, Office of Historic Preservation, 1988), 231.

[69] My understanding of the farmworker movement's limited financial resources and its members' resourcefulness has been shaped by Marshall Ganz, "Resources and Resourcefulness: Strategic Capacity in the Unionization of California Agriculture, 1959-1966," *American Journal of Sociology* 105 (January 2000): 1003-62.

[70] César Chávez quoted in Peter Matthiessen, *Sal Si Puedes (Escape If You Can): César Chávez and the New American Revolution* (New York: Dell Publishing Co., 1969), 27. On this point see also Paul Chávez interview, Keene, California, September 16, 2004.

[71] The following discussion draws heavily on Rast et al., "César Chávez and the Farmworker Movement," 58-75.

[72] Ganz, "Resources and Resourcefulness," 1031-37.

[73] César Chávez quoted in Matthiessen, *Sal Si Puedes*, 84.

lines, promising that "we can turn the world if we can do it nonviolently."[74] Third, César decided in December 1965 to launch a boycott of Cutty Sark whisky and other goods produced by the Schenley Corporation, which owned among its other companies the second largest grower operation in Delano. Members of the Student Nonviolent Coordinating Committee—veterans of the civil rights movement—volunteered to help coordinate the campaign. During the next few months, a small number of farmworkers assisted these allies in setting up boycotts in a dozen western cities.[75]

The striking farmworkers also benefited from three early events. First, United Auto Workers president Walter Reuther visited Delano in December 1965 and endorsed the farmworkers' strike. Reuther announced that the AFL-CIO and the UAW each had allocated $2,500 per month to support the strike and that this money would be split between the AWOC and the NFWA. Second, Robert F. Kennedy visited Delano in March 1966 and publicly embraced the striking farmworkers as well. Kennedy's visit, like Reuther's, brought waves of national attention and support to the farmworkers. Third, NFWA leaders decided to stage a 250-mile-long protest march from Delano to Sacramento. At César's suggestion, the march was planned to coincide with the final weeks of the Lenten season of 1966. The twenty-five-day march involved thousands of farmworkers and supporters, inspired thousands more, and received sympathetic media coverage during its entire duration.[76]

Toward the end of this march, grower resistance began to break. As marchers approached Sacramento during the first week of April 1966, Schenley agreed to sign a contract. While Dolores Huerta negotiated for pay raises, provisions for job security, and a union-run hiring hall, César and other union leaders shifted the boycott to Delano's other corporate grower, the Di Giorgio Fruit Corporation. Now strengthened by the full support of the AFL-CIO, the boycott targeted Di Giorgio's popular TreeSweet and S&W Fine Foods products and expanded into eastern cities. With local pickets maintaining pressure through the 1966 growing season, Di Giorgio finally agreed to hold elections among the employees of its ranches to determine if majorities desired union representation. In advance of these elections, the NFWA and the AWOC merged to form the United Farm Workers Organizing Committee (UFWOC), which received a monthly operating budget of $10,000 from the AFL-CIO. In August 1966, the new union won elections among the field workers of Di Giorgio's three ranches. Although most Delano-area table-grape growers continued to hold out, the union soon secured contracts with seven wine-grape growers. By the spring of 1967, the UFWOC was responsible for administering contracts covering 5,000 farmworkers.[77]

After several key victories in 1966, the NFWA had decided to move forward with plans to create an independent non-profit organization, the National Farm Workers Service Center Inc. (NFWSC), which would develop a series of "service centers" for farmworkers—places where farmworkers could go to purchase groceries or gas through a co-op, borrow tools to repair their automobiles, receive basic medical care, open a savings account, receive legal assistance, find day care for their children, or simply socialize and relax. César had authorized the NFWSC's first director, Leroy Chatfield, to watch for properties in the Delano area that might suit these plans, and, in the spring of 1966 Leroy learned that such a property was for sale. A Pasadena woman who had inherited a forty-acre parcel of land west of Delano decided to put the property on the market. Leroy contacted Richard Chávez with the news, and the men agreed to look at the property.[78]

Leroy and Richard drove west on Garces Highway until they came to Mettler Avenue. At the northwest corner of the intersection they saw the barren parcel of alkali land, overgrown with weeds and littered with debris. "So

[74] César Chávez quoted in Levy, *César Chávez*, 195-96.
[75] Rast et al., "César Chávez and the Farmworker Movement," 58-75.
[76] Ibid.
[77] Ibid.
[78] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.

we looked at it," Richard recalled, "and it was forty acres!" They looked at the desolate property and said to each other, "This would be great!" Richard realized that the property's location was ideal. "We [had been] looking and . . . [thinking], 'We'll have to get something one of these days,'" he explained, "because . . . we were here to stay. In other words, we were getting started but we were here to stay. And so we came and looked at it [and decided that] it was just far enough out of the city . . . [that] we could *really* build something."[79] The property was located close to the residential areas of Delano but far enough from town to hold the twin promises of sanctuary and security.

Leroy and Richard learned that the owner was asking $2,700 for the property. "And so we went to César, all excited. . . . Man, we could see [great possibilities]," Richard recalled. "I said, 'César, here's this property, and she only wants $2,700, and it's forty acres, and it looks like shit, but we can . . . clean it up!'" César balked at the expense—more than a month's worth of funding that the NFWA had just begun to receive from the UAW. He told Richard to negotiate. Leroy knew that the price was already well below market value, and he suggested to Richard that they pay the asking price. Richard hesitated: "César would kill us, both of us!" Leroy reassured him. "That's okay," he said. "Let's just buy it, and he'll kill me first. . . . I'll volunteer to be first, if he's going to kill anybody." So the men bought the property on behalf of the NFWSC. "We never did things like that," Richard noted, "but in this case, [we thought] we could do it and get away with it. . . . And so we went and bought it. We made the deal."[80]

César was disappointed that Leroy and Richard failed to negotiate, but this feeling dissipated when he visited the property. "Well, it *is* a lot of land," he conceded. "The first thing you need," he told Richard, "[is] to plant some trees."[81] The property offered the union room to grow, but it was not yet hospitable. Richard agreed to plant some trees, and he had other ideas as well. Between the spring of 1966 and the spring of 1967, Richard poured much of his own time and energy into making the Forty Acres a suitable home for the farmworker movement.

Richard's Imprint

One of Richard's first projects was to sink a well and install a water pump. Leveling the terrain and rehabilitating the soil would take more time, especially since Richard and other union members were organizing and picketing six days a week. "I went and found . . . this rancher that was sympathetic to us," Richard recalled. "I told him about the project we had and he said, 'Do you have time?'" Union leaders were fond of telling doubters and reassuring supporters that "we have more time than money." They recognized, in other words, that one of their greatest resources *was* time. The union's limited financial resources forced its members to be patient and resourceful—to find ways to get things done. The rancher offered Richard the loan of an old, dual-wheel tractor with a scraper to use in leveling the terrain. "It will take you more time," he warned, "but you can do it. You can get it done. It's the way I did mine." Richard, of course, accepted the offer. "So I would come here, and all [day] on Sunday I would just scrape and knock the big hills down and put [the dirt] in the lowest places," he explained. "And it took about nine months, but . . . I had it all leveled. So there's a lot of me in this place!"[82] Indeed, Richard began placing his imprint—and that of the farmworker movement as a whole—on the landscape of the Forty Acres almost immediately after the NFWSC acquired the property.

As he leveled the terrain, Richard suggested to César that they should "grow a little park." César was skeptical. He thought that they might plant some trees and bushes, but growing them in the alkali soil would be impossible. Richard wanted to experiment. "Like I said, we had nothing, all we had was *time*, you know?"

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[79] Ibid.
[80] Ibid.
[81] Ibid.
[82] Ibid.

Richard recruited some union members to help him dig out several pockets of alkali soil—about four feet square and five feet deep—and replace the dirt with gravel, sand, and rich soil. The few trees they planted started to take, but then he learned that "if you chisel the ground and then flood it, the alkali will go down. You'll leach it, in other words, you'll wash it." So Richard and his crew flooded part of the southwest quadrant of the property, and a small park began to take shape. Richard's decision to plant inexpensive yet hardy Modesto ash, fruitless mulberry, and magnolia trees is telling. It reflects the fact that the farmworker movement's limited financial resources were directed toward other priorities but also that Richard and his crew tried to be resourceful—to make the best use of what they had. The project of cultivating the park was, in Richard's words, "a labor of love. It was really [labor-intensive, and] . . . you really had to care for it."[83]

The Service Station

The first building constructed at the Forty Acres was a service station—a combined gasoline station and automobile repair shop—located in the southwest quadrant of the property. Work on the service station began with the laying of the northwest cornerstone (which included a time capsule that Richard put together) in August 1967. The building's architectural style, materials, and manner of construction reflect and embody the farmworker movement's limited financial resources and its members' resourcefulness.

The architectural style—Mission Revival—springs in part from César's and Richard's fondness for California's Franciscan missions. With little regard for the history of conquest that scholars now associate with the Spanish colonial period in California, César and Helen Chávez toured each of the state's missions on their honeymoon in 1948. Throughout the rest of his life, César associated the missions with feelings of stability, peacefulness, and spirituality. "The missions fascinated me," he later told writer Jacques Levy. Richard affirmed that César "loved mission style. In fact," he added, "we used to constantly take trips to go see the missions. . . . [We'd] go visit the missions and admire how beautiful they were. . . . And so [César] said, 'When we build here, it's going to be all mission style.'"[84] Yet the adoption of Mission style reflects more than a personal indulgence. As César explained to writer Peter Matthiessen, other union members "wanted something more modern—you know, kind of flashy—to show that they had a terrific union going here, but I wanted something that would not go out of fashion, something that would last."[85] César and Richard developed plans for the Forty Acres with the conviction that their union was achieving permanence. Thus they envisioned the construction of buildings that would be useful but also aesthetically inviting to farmworkers for generations to come.

The materials used in the service station building were consistent with Mission Revival architectural style: adobe brick, heavy timber beams, and barrel clay roof tiles. Richard recalled the need to negotiate lower prices for the bricks and other building materials. "[I]n those days we didn't have any money . . . So we had to get things donated, or buy them really cheap," he explained. As the building structure neared completion in the summer of 1966, Richard had not yet been able to find affordable roof tiles. "Finally I found half of the tile . . . [piled near a building] here in Delano," he recalled. "And one day I stopped and said I was interested, and [the owner] said 'It's probably not even good anymore,' not knowing that tile is good forever, you know." After looking at the tile, Richard returned and said, "Yeah . . . I think I *may* be able to use it." The owner asked Richard for an offer, and he made one "over here when it should have been over *here*." When the owner said she wanted more, Richard barely raised his offer. The owner accepted anyway. After recruiting some union members to help him load the tiles, Richard realized that he could not purchase the remainder new because it would not match. But soon thereafter he was driving toward Fresno and happened to see what he thought were "big piles of tiles" off from the side of the road. "We found the road and drove in there, and sure enough, there

[83] Ibid.
[84] Ibid.
[85] César Chávez quoted in Matthiessen, *Sal Si Puedes*, 26.

was this big pile of tiles. And I counted and found out how many squares and everything, and it was *exactly* what we needed!" Richard found the owner and negotiated a price the NFWSC could afford to pay.[86]

The manner in which the service station building was constructed—primarily with volunteer labor—also reflects the farmworker movement's limited financial resources and its members' resourcefulness. That much of the labor was voluntary does not mean it was not professional. On the contrary, the bricklayers who assisted Richard in building the service station, for example, were highly skilled. Thus when Richard suggested that they make the walls "look rough," like those of the missions, they did not know quite what to do. "I was gone or something," Richard recalled, and when he returned he saw that "they made it look rough!" The brick-layers had laid the first ten courses of bricks of the east side of the front wall, and nine bricks jutted out noticeably—making the brick-layers' work appear sloppy more than rough. "And I said, 'No! No! Not *that* kind of rough!' But they were already set," Richard remembered with a laugh. "And I said, 'Just continue like you do, it'll be rough enough. . . . We'll just do it with the grout. Don't clean the grout that much.'" As Richard learned, "it's very hard to tell somebody who knows only how to do it right, *not* to. . . . But we had a lot of fun."[87]

Reuther Hall

After the completion of the service station building, the NFWSC sited a small newspaper office building, a motor-home health clinic, and a larger mobile-home health clinic on the property. These additions reflected the farmworker movement's limited financial resources more than its growing strength. But as union member Rudy Delgado observed, the NFWSC constructed the second building on the property thinking, "Hey, we're going to be here."[88] Practical needs still bore much influence. Richard explained that by the spring of 1968 the union "needed some space. . . . [W]e knew we were on our way to being something. We knew that we needed a hiring hall, and we needed some office space." Indeed, the UFWOC's decision to target the Giumarra Brothers Fruit Company, its decision to boycott California's entire table-grape industry, and César's first public fast in February and March 1968, brought the farmworker movement unprecedented levels of media attention, national support, and strength. "And so," Richard continued, "we came up with the idea of building [a multipurpose hall]."[89]

The manner in which Reuther Hall was built reflects fundamental characteristics of the farmworker movement in the late 1960s. Construction began in May 1968, with Richard serving as the contractor. He had a small crew working with him—Emilio Fackler, Candido Becerra, Mike Kratko, Juan Tavena, Isidro Taay, and Luis Melendez—and these men received assistance from other cement-finishers, carpenters, electricians, plumbers, painters, tile-setters, carpet-layers, and others who donated their labor ("probably no construction job has ever been more deserving of the union label," writer Sam Kusher later observed).[90] As plans were finalized and building materials were purchased, César expressed concern about the additional costs of construction, including the rental of a crane capable of hoisting steel frames and beams. "Don't worry about putting it up," Richard reassured César. "Let me take care of that." But even Richard was impressed by the work of his crew. "You couldn't believe how we put it up, those big steel beams and all of that," he commented. "We had an old skip loader [that] somebody donated. So we rigged it up so we could raise those beams. . . . And we'd get up there and we'd have scaffolds and we'd say, 'Okay, put the bolts in! Tighten 'em up!' And that's the way we put every one of those beams in there," he continued. "They said, 'Oh, you've gotta have a crane.' No, you

[86] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.
[87] Ibid.
[88] Ibid.
[89] Ibid. See also Rast et al., "César Chávez and the Farmworker Movement," 77-82.
[90] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004; *El Malcriado*, June 1, 1968, p. 9; *El Malcriado*, Aug. 15, 1969, p. 9; and Kushner, *Long Road*, 174.

don't have to have a crane, you just [have to] find [other] ways of doing it."[91]

The volunteer labor of supporters helped. "People wanted to help us," Richard explained, "because they knew we didn't have money but we had needs." When the building was ready for wiring, for example, the union notified the International Brotherhood of Electrical Workers of their needs. Forty-seven electricians from Local No. 11 in Los Angeles responded. Richard described their response with a laugh: "nine hours and about twenty cases of beer later, it was done! The guy [in L.A.] said, 'Yeah Richard, we'll come. Just have enough beer, that's all we ask!'. . . But the guys were responsible, . . . and they got it done in nine hours, from start to finish."[92] For most members of other unions who donated their labor, the weekends spent working on the hall presented their first opportunity for face-to-face interaction with farmworkers. As writer Sam Kushner noted, "some of their unions had made financial donations, but that was a relatively easy thing to do. Giving one's free labor, sharing the food in the strike kitchen and having a beer or two with these . . . [farm]workers was something else again."[93] Such projects provided valuable opportunities for UFWOC members to organize workers from sympathetic unions. AFL-CIO regional director Irwin DeShelter told Kushner that "these workers were real sellers [of the strike] later on. They went around and told others about it."[94]

Despite the help from volunteer workers, progress on the hall was slow. Writer Peter Matthiessen toured the building with César in August 1968, just after the electricians had finished their work. "You should have seen it [when the electricians were working]," César told Matthiessen; "I could hardly get into the building." As the two men wandered through the north hallway, César could not contain his excitement. "Those guys *really* went to town," he said repeatedly. "The first center for farmworkers in history!"[95] But then, in Richard's words, "the crunch came." The momentum of the boycott against the table-grape industry was building and completion of the hall had to wait. Upon returning to the Forty Acres in the summer of 1969, Matthiessen observed that progress on the hall had been negligible. "We're so damn busy," Richard admitted to him, "and there's always something that needs the money more."[96] Progress on the hall resumed by August 1969, and the building was soon completed. After it was dedicated on September 15, 1969, a writer for *El Malcriado* recognized the building's significance as an undeniable symbol of the union's permanence. "For those growers who still think that wishing and cursing . . . will make the union disappear, take another look [at the Forty Acres]. We're planning for the future," the writer concluded. "We're here to stay."[97]

The UFWOC's decision to begin boycotting California's entire table-grape industry propelled the union toward the victories it would secure in 1970. The union diverted resources to support Robert Kennedy's campaign for president, suffered a setback with his assassination, welcomed new waves of supporters from the burgeoning Chicano movement, and struggled with tensions over César's commitment to nonviolence, yet the boycott continued to spread. Journalists Susan Ferriss and Ricardo Sandoval point out, the boycott campaign "cut across all age, class, and regional differences, and [thus] became the most ambitious and successful boycott in American history."[98] By the spring of 1969, the boycott had, in the words of Coachella grower Lionel Steinberg, "literally closed Boston, New York, Philadelphia, Chicago, Detroit, Montreal, [and] Toronto

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[91] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.
[92] Ibid.
[93] Kushner, *Long Road*, 175.
[94] Irwin DeShetler quoted in Kushner, *Long Road*, 175.
[95] César Chávez quoted in Matthiessen, *Sal Si Puedes*, 23-24.
[96] Richard Chávez quoted in Matthiessen, *Sal Si Puedes*, 24.
[97] *El Malcriado*, Aug. 15, 1969, p. 9 (this issue likely was published Sept. 15 but misdated). On this point see also Kushner, *Long Road*, 144.
[98] Ferriss and Sandoval, *Fight in the Fields*, 139.

completely from handling table grapes."[99] Growers filed a lawsuit against the union in July 1969 revealing a loss of $25 million in sales. In the spring of 1970, grower solidarity began to crumble. Steinberg signed a contract with the UFWOC in April 1970, and other growers from the Coachella Valley followed suit. The Giumarra Company finally agreed to negotiate a contract three months later, and the Giumarras met the union's demand to bring the remaining growers with them to the bargaining table. On July 29, 1970, the UFWOC signed contracts with twenty-eight Delano-area table-grape growers, bringing an end to the five-year strike. By the end of 1970, the UFWOC had signed a total of almost 200 contracts with growers covering nearly 70,000 farmworkers. Each contract mandated pay raises, provisions for job security, the use of union-run hiring halls, the regulation of pesticide use, the creation of a "Farmworkers' Fund" for social services, and the funding of the Robert F. Kennedy Health and Welfare Plan.[100]

The Terronez Clinic

These contracts enabled the continuing development of the Forty Acres into a regional service center. The first building project that the contracts helped fund was the Terronez Clinic. The clinic building's architectural style, materials, and manner of construction reflect and embody fundamental characteristics of a movement that was still growing but whose members now felt a sense of permanence.

The materials used in converting an old county building into the NFWSC's first health clinic building were consistent with Mission Revival architectural style: adobe block, timber posts and beams, and barrelclay roof tiles. Some of the materials used in the waiting room deserve special note. "Because this was a clinic, we wanted it to be very pleasant while [a patient] was waiting here to be seen," Richard explained. The waiting room was designed and materials selected with "that purpose in mind, that you would feel good being in here." The waiting room had brown brick walls on three sides complemented by rich, brown, clay floor tiles. The windows and glass doors provided daylight but also views of the level terrain extending east into the distance. As Richard noted, the plate-glass windows and glass doors were "a big splurge." But NFWSC directors "agreed that it would be nice to have a lot of light, to make it nice, to make it part of the pleasantness of the waiting room." Like the service station building and Reuther Hall before it, the clinic—with its glass doors and plate-glass windows—symbolized the farmworker movement's growth. "[W]e thought we were really growing big now," Richard recalled. "[We thought,] 'What are we going to do next?!'"[101]

If some of the materials used in the clinic symbolized the farmworker movement's growth, the manner of construction reflected the movement's still-limited financial resources. Ultimately, the building embodied its participants' continuing resourcefulness. For example, some of the need for construction was avoided by the NFWSC's acquisition of the old county building—before anyone knew how it might be used. Thus as NFWSC directors moved forward with plans to build the clinic, they knew that they might begin by making use of what they already had on hand. Richard's involvement in the project, despite his growing responsibilities in the union, is significant as well. Although another contractor carried out the construction with a crew of volunteers, her implementation of Richard's and César's visions for the building extended the visual continuity of the property's resources.

The Agbayani Village

The second building project that the 1970 contracts helped fund was the retirement village for older, single, Filipino farmworkers. César first proposed building such a village in the late 1960s. As former UFW vice-president Philip Vera Cruz later explained, "the idea of building a retirement village came from César. . . .

[99] Lionel Steinberg quoted in Linda C. Majka and Theo J. Majka, *Farm Workers, Agribusiness, and the State* (Philadelphia: Temple University Press, 1982), 195.

[100] Rast et al., "César Chávez and the Farmworker Movement," 82-83.

[101] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.

However, when the concept of the village was first discussed, it was just a long-range plan. We had to continually postpone starting the construction because the union had so many other priorities. In the late 1960s," he continued, "the [UFWOC] had not won its contracts from the growers yet so we were really busy just fighting for our survival as a union. We were fighting the growers and the Teamsters [who also were trying to organize farmworkers]; we were organizing the boycott at the supermarkets trying to keep consumers from buying non-union products; and we were on the picket lines too." Thus the retirement village "was conceived as an idea long before we finally got around to it."[102]

Plans for the village emerged in response to aging Filipino farmworkers' needs for affordable housing—needs created by certain long-developing social conditions but exacerbated by growers' responses to the table-grape strike. After the U.S. acquired the Philippines in 1898 and imposed a new colonial regime, thousands of Filipinos (and a small number of Filipinas) began immigrating to Hawaii and the American West. The number of Filipino immigrants to the mainland U.S. grew to the tens of thousands during the 1920s, especially after the National Origins Act of 1924 reinforced restrictions on Chinese immigration, restricted Japanese immigration, and thus created demand for new sources of agricultural and service-industry labor. The prospects of immigrating to the U.S., working hard, living cheaply, sending money back to family members, and eventually returning home with wealth and prestige were tempting to young, unmarried Filipinos. By the 1930s, the Filipino/Filipina population in the U.S. had surpassed 45,000, with two-thirds of this total residing in California and nearly the same percentage working as agricultural laborers. But these immigrants confronted an array of oppressive social conditions, including hiring practices that limited Filipino/Filipina advancement into jobs not requiring manual labor, state laws that prevented Filipinos from marrying Caucasian women (making it more difficult for them to start families), and federal laws that specifically excluded farmworkers from Social Security programs. As a result, thousands of Filipinos who stayed in the U.S. through the 1950s and 1960s found themselves working beyond the age of retirement without the financial, familial, or public resources that would have enabled them to leave their physically demanding jobs in the fields.[103]

Thus Filipino farmworkers who went on strike in the Delano area in 1965 already were facing precarious situations. Most of them, of course, had little choice but to live in the labor camps owned by the growers for whom they worked—and against whom they went on strike. Once it became clear that these aging Filipino bachelors would stand firm in their demands for union recognition and contracts, growers began evicting them from the camps. Many of the men were forced to sleep in their cars or in open fields and to cook meals over camp stoves. The AWOC arranged for these men to use the facilities of the Filipino Hall, but the need for a long-term housing solution was clear.[104]

The NFWSC began developing plans to address this situation in 1971. The residential building that Philip Vera Cruz's team designed provided communal spaces—a dining room where all residents were served three meals a day, a living room, and a recreation room with a pool table—but it also offered new comforts for Filipinos used to living in labor camps, including privacy, adjacent bathrooms (valued by residents who no longer had to walk

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[102] Philip Vera Cruz quoted in Scharlin and Villanueva, *Philip Vera Cruz*, 98.

[103] Dorothy B. Fujita-Rony, *American Workers, Colonial Power: Philippine Seattle and the Transpacific West, 1919-1941* (Berkeley: University of California Press, 2003); Dorothy B. Fujita-Rony, "The Public Household: Filipina/o Americans, Chicano/as, and the United Farm Workers," unpub. essay (2002), copy in authors' possession; Veta R. Schlimgen, "Filipino-American 'Nationals' and Transnationals: Forging Community and Citizenship During the Interwar Period" (master's thesis, University of Oregon, 2002); and Ronald Takaki, *Strangers From a Different Shore: A History of Asian Americans*, new ed. (Boston: Little, Brown and Co., 1998), 315-54.

[104] Chris Braga and Barbera Morita, "Agbayani Village," in *Letters in Exile: An Introductory Reader on the History of Pilipinos in America*, ed. Jesse Quinsaat (Los Angeles: UCLA Asian American Studies Center, 1976), 144. See also Mark Day, *Forty Acres: César Chávez and the Farm Workers* (New York: Praeger, 1971), 177-81.

from bunkhouse to bathhouse), modern plumbing and electrical wiring, telephone lines, and central air-conditioning. The latter, Philip noted, was "an unheard of luxury for farmworkers who spent endless summers bending over ten hours a day in scorching hot fields from one end of the San Joaquin Valley to the other, where a temperature of 100 degrees was normal."[105] Other components of the village contributed to the communal atmosphere. Residents shared the courtyard, garden plots, rooster pens, a brick barbecue pit, and a large grazing pasture. "The men don't want the traditional kind of retirement home," Philip noted before construction began. "Those places are too confining. The men want a place where they can have some freedom. They like to garden. They also want to enjoy their own Filipino culture."[106] The overall design of the village responded to these desires.

Construction of the Agbayani Village began in April 1973. Given the manner in which the village was constructed—with a remarkably high number of volunteers—it ultimately embodied the farmworker movement's enduring resourcefulness. George Solinas managed the construction. His anchor crew, which started with five members and grew as large as twenty-two, received the assistance of more than two thousand volunteers. These men and women included carpenters, electricians, plumbers, painters, and sheet-metal workers from various union locals, but also unskilled volunteers from groups as varied as the Union of Democratic Filipinos, the American Friends Service Committee, the Third World Women's Alliance, the Japanese American Community Services, and the San Francisco Mime Troupe as well as various other church, campus, and community organizations. As Philip Vera Cruz noted, groups came from Canada, England, Switzerland, Germany, France, and Japan specifically to work on the village. Thus scholars, observers, and residents themselves have consistently made special note of the manner in which the village was constructed. "To me, this is the most beautiful home in the whole world," future resident Sebastian Sahugan wrote as the village neared completion. "It is beautiful because it is being built by strong, beautiful hands of men and women whose hearts are filled with love, spirit of unity and determination to remake this world into a better place to live in."[107] The NFWSC dedicated the village in June 1974, and the first residents moved into their units in February 1975.

Evolution

By 1975, the construction of the Forty Acres was complete, but the property already had begun to undergo some changes. These changes can be traced to César's decision in 1971 to relocate the union's national headquarters to a newly-acquired property in the Tehachapi Mountains. Some union leaders opposed the decision, but César was eager to relocate the union's offices (and staff residences) for several reasons. First, he wanted to promote farmworkers' leadership and decision-making skills. "It was my idea to leave [the Forty Acres] . . . because I wanted to remove my presence from Delano, . . . [so that farmworkers] could develop their own leadership," he later explained. "[If I was still] there, they wouldn't make the decisions themselves. They'd come to me."[108] Second, César's vision for the union was continuing to broaden. He knew that a move away from Delano would discourage identification of the union with one region or one sector of the agricultural industry. Third, César wanted more land on which to develop a modern training facility, one where larger groups of farmworkers could spend longer stretches of time learning leadership skills, negotiating skills, and nonviolent tactics. Fourth, César craved greater sanctuary and security than the Forty Acres could offer. The media had turned the nation's attention toward the Forty Acres, and the property remained centered in the crosshairs of the union's opponents.[109]

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[105] Philip Vera Cruz quoted in Scharlin and Villanueva, *Philip Vera Cruz*, 98.
[106] Philip Vera Cruz quoted in Day, *Forty Acres*, 181.
[107] Letter from Sebastian Sahugan reprinted in Braga and Morita, "Agbayani Village," 143.
[108] César Chávez quoted in Taylor, *Chávez and the Farm Workers*, 266.
[109] Rast et al., "César Chávez and the Farmworker Movement," 90-91.

The Forty Acres remained the NFWSC's model service center; services first provided at the Forty Acres would be refined and offered elsewhere. But with the UFW's relocation to the new property (Nuestra Señora de la Paz), the Forty Acres was no longer the primary focus of activities, and the resources allocated for the property's maintenance were consequently reduced. The evolution of the property's resources reflects this transition. On the one hand, most of the resources associated with the property's functions as a regional service center and field office were heavily used, well maintained, and occasionally remodeled. On the other hand, the property as a whole was unintentionally preserved by the union's inability to fund any major redevelopment projects. The changes that did take place after the mid-1970s reflected the evolving dynamics of an evolving movement. Ultimately, they affirmed the continuing, close relationship between the Forty Acres and the farmworker movement.

The Forty Acres as a Stage for Nationally Significant Events

The Forty Acres derives a further degree of national historical significance from its association with two key events: Chávez's first public fast in February–March 1968 and the signing of union contracts that ended the five-year table-grape strike in July 1970. These two events are not isolated instances of Chávez's association with the property. On the contrary, Chávez conducted much of his day-to-day work at the Forty Acres between 1968 and 1971. But these two events, both well-covered by the national media, clearly established the association between César Chávez and the Forty Acres.

The first event traced some of its roots to the influx of young Chicano and Chicana supporters to a farmworker movement that, in the summer of 1967, had just begun to engage its staunchest opponent, was preparing to begin the third year of its strike, and was about to launch its famous boycott against California's entire table-grape industry.[110] As picket lines spread from the fields of rural California to eastern cities and urban supermarkets, Chávez grew increasingly worried that farmworkers and union supporters would abandon their commitments to nonviolence. Changing social conditions across the country were making it harder for exhausted movement participants to exercise restraint. By the spring of 1968, the civil rights movement, the antiwar movement, and the Chicano movement were all growing more militant. The first six months of 1968 would see escalations of revolutionary rhetoric from groups such as the Black Panthers, the eruption of riots after the assassination of Martin Luther King, Jr., more than two hundred student protests against the Vietnam War, and an intensification of Reies López Tijerina's campaign of armed resistance to the federal government. Given this context, it is perhaps not surprising that some participants in the farmworker movement began to conclude that Chávez's nonviolent tactics had been tried and found wanting. They thought that it was time to adopt a more confrontational approach.[111]

Chávez was aware of this changing sentiment. "There came a point in 1968 when we were in danger of losing," he later explained. "[A] sudden increase in violence against us, and an apparent lack of progress after more than two years of striking" led some movement participants to conclude that "the time had come to overcome violence by violence. . . . There was demoralization in the ranks, people becoming desperate, more and more talk about violence. People meant it, even when they talked to me. They would say, 'Hey, we've got to burn these sons of bitches down. We've got to kill a few of them.'"[112] As reports of property damage and other violent activity among farmworkers began to flow into union headquarters, Chávez grew profoundly

[110] The Chicano movement, like all multi-faceted movements, has multiple starting points. We date the movement to 1967, the year in which Corky Gonzales published his poem, "I Am Joaquin," and thereby began an effort to embrace the term "Chicano." Historian Vicki Ruiz dates the movement to 1967 but notes that Mexican American students in California did not self-identify as Chicano until 1968. See Ruiz, *From Out of the Shadows*, 102-03.

[111] Rast et al., "César Chávez and the Farmworker Movement," 79-80.

[112] César Chávez quoted in Cletus E. Daniel, "César Chávez and the Unionization of California Farm Workers," in *Labor Leaders in America*, ed. Melvin Dubofsky and Warren Van Tine (Urbana: University of Illinois Press, 1987), 369.

disappointed. On February 19, 1968, he called a meeting at the Filipino Community Hall in central Delano and announced his decision to fast until union members recommitted themselves to nonviolence. Chávez then walked to the Forty Acres. The service station building recently had been completed, but the gasoline pumps had not been installed, and the co-op business had not opened. Chávez decided to set up a cot in one of the storage rooms in the east side of the central area of the building. He would receive visitors and sleep there as he fasted for the next twenty-five days.

Other leaders of the farmworker movement were divided in their responses to Chávez's surprising announcement. Some thought that the fast was religious folly or worse, a publicity stunt. Dolores Huerta, however, realized that Chávez's fast had deep spiritual and cultural meaning. "I know it's hard for people who are not Mexican to understand," she explained, "but this is part of the Mexican culture—the penance, the whole idea of suffering for something, of self-inflicted punishment. It's a tradition of very long standing. In fact, César has often mentioned in speeches that we will not win through violence, we will win through fasting and prayer."[113] Countless farmworkers and movement supporters across the country responded to the fast in a similar, positive fashion. Thousands of farmworkers streamed to the Forty Acres, many of them for the first time, to offer pledges of nonviolence and prayers for Chávez's health. The service station building was infused with Mexican-Catholic spirituality. Crucifixes and rosaries adorned the front exterior walls alongside the union's red flags with their black eagles (photographs 66-68). Father Mark Day set up an altar and offered daily Masses, and hundreds of farmworkers and supporters created a tent city, attended festive Masses, sang, shared meals, and drank hot chocolate every night.[114]

Chávez's fast breathed new life into the farmworker movement. As union staff member Jerry Cohen explained, "I'm not religious at all, but I would go to those Masses at the Forty Acres every night. No matter what their religious background, anyone interested in farmworkers, or with any sense about people, could see that something was going on that was changing a lot of people. The feeling of the workers was obvious. They talked at those Masses about their own experiences, about what the fast meant in terms of what the union was going to mean to them. That was a really deep feeling."[115]

The fast also drew an unprecedented level of national attention to the table-grape strike. When Chávez decided that he would end the fast on March 11, Robert Kennedy arranged to fly to Delano. Union leaders made plans for a Mass and celebration at the Forty Acres, but the size of the crowd forced a relocation to a public park in Delano. Kennedy visited with Chávez in the service station building, sat by his side at the Mass, and offered him his first piece of bread as television cameras rolled. Despite this relocation to the park, farmworkers would continue to associate the fast and its impact with the service station building. "It's funny how one gas station could become so famous," Philip Vera Cruz observed, nine years later. "Everyone . . . knows that gas station."[116]

A second nationally significant event brought similar attention to Reuther Hall in July 1970. By the summer of 1969—when César Chávez appeared on the cover of *Time* magazine—the table-grape boycott was having a sweeping impact.[117] Unionized workers in cities across the country refused to handle table grapes, sympathetic consumers refused to buy them, and the industry lost more than $25 million in sales as a result. Had the Department of Defense not increased its purchases of table grapes from 6.9 million pounds in 1968 to 11

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[113] Dolores Huerta quoted in Levy, *César Chávez*, 277.

[114] Rast et al., "César Chávez and the Farmworker Movement," 80-81. See also Levy, *César Chávez*, 272-74; Ferriss and Sandoval, *Fight in the Fields*, 143; and Matthiessen, *Sal Si Puedes*, 181-82.

[115] Jerry Cohen quoted in Levy, *César Chávez*, 283, 280.

[116] Philip Vera Cruz quoted in Scharlin and Villanueva, *Philip Vera Cruz*, 3.

[117] *Time*, July 4, 1969.

million pounds in 1969, the losses would have been even greater.[118]

Grower solidarity, which already had cracked, finally began to crumble in the spring of 1970. Several table-grape growers in the Coachella Valley agreed to recognize the union and negotiate contracts. With the union label on their crates, sales skyrocketed. Lionel Steinberg, the first Coachella grower to sign, recalled that "the immediate response from the other growers was dismay. But to my pleasant surprise . . . we found that six or eight of the major chain stores in Canada began calling us wanting our grapes and our brand because we had the union bug. So we had an immediate advantage over our competitors of one or two dollars a box."[119]

The Giumarra Brothers Fruit Company finally agreed to negotiate a contract in July 1970, three months after Steinberg signed. That alone was an important victory. The Giumarra Company was the largest table-grape grower operation in California and the union's strongest opponent. The company controlled 11,000 acres and planted more than half of them in table grapes, employed more than 2,000 farmworkers at harvest time, and grossed twelve million a year. It was owned and operated by Joseph Giumarra, a 72-year-old Italian immigrant. His nephew, John Giumarra, Jr., had led the fight against the union.[120]

An even more impressive victory, however, quickly came to fruition. The union responded to the Giumarras' acquiescence with the demand that they bring the growers who still were holding out with them to the bargaining table. After three days of meetings and negotiations, union leaders gathered with twenty-eight growers in the meeting room at Reuther Hall. On July 29, in front of hundreds of farmworkers, union supporters, journalists, and camera crews, they signed contracts that finally brought an end to the five-year table-grape strike and consolidated an unprecedented achievement for the farmworker movement (photograph 69). Almost an entire industry was under union contract, and more than 70,000 farmworkers—for the first time in their lives—had secured legal protection of their basic rights to fair wages and benefits, fair hiring systems, job security measures, and safe working environments.[121]

"The table [at which growers and union leaders signed their contracts] was here [in Reuther Hall]," Richard explained. "And there were . . . hundreds, thousands, outside," because the meeting room was filled to capacity. "And you could see the growers coming in here. The way I describe that scene," he continued, "is like when you're taking lambs to the slaughter. They know they are going to be slaughtered! And it was a really *great* moment. I mean . . . knowing that it was over. . . . Knowing that we had *successfully* beaten them, that we had successfully defeated them with the boycott, was a great feeling. They knew it, we knew it, everybody knew it. So it was a great feeling." Reuther Hall remains strongly associated with that feeling.[122]

The Forty Acres and the Daily Life of the United Farm Workers

The Forty Acres derives a final degree of national significance from the daily life associated with it—the daily use that César Chávez and other members of the farmworker movement made of the property. The regular activities that occurred at the Forty Acres reflected Chávez's vision of a union that provided its members and their families with an array of services. These activities helped define and fuel the farmworker movement under his leadership.

The Forty Acres and its individual resources had many historic functions, but the property as a whole functioned

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[118] Rast et al., "César Chávez and the Farmworker Movement," 81; Levy, *César Chávez*, 301; and Anne Meister and Dick Loftis, *A Long Time Coming: The Struggle to Unionize America's Farm Workers* (New York: Macmillan, 1977), 157.

[119] Lionel Steinberg quoted in Ferriss and Sandoval, *Fight in the Fields*, 155.

[120] Rast et al., "César Chávez and the Farmworker Movement," 78.

[121] Ibid., 83.

[122] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.

in two primary ways: as an administrative center for the farmworkers' union (first as the UFWOC national headquarters and then as a UFW field office) and as a service center for farmworkers. César Chávez was involved in the development of both functions. When Reuther Hall opened in September 1969, Chávez set up his office in the northeast corner of the building. Father Mark Day described the office in 1970 as simply furnished and modestly decorated, with "a plain wooden table as a desk; a rocking chair for an aching back; . . . a bookcase propped up by adobe bricks, supporting a bust of the late Senator Robert F. Kennedy and a framed picture of the late Martin Luther King, Jr. A smiling poster of Mahatma Gandhi all but covers one wall; the other is dominated by a picture of Our Lady of Guadalupe and a straw crucifix from Mexico. Near the door to César's office are two large photographs: One shows Dorothy Day of New York's *Catholic Worker*; the other is that of the Berrigan brothers, Daniel and Philip, both priests who are now in prison for their denunciation of the war in Vietnam."[123] For two years, Chávez made this ordinary office one of the most important operational centers of the farmworker movement.

Chávez, of course, preferred to spend as little time as possible in his office. Even as the small farmworkers' union he founded in 1962 matured into one of the most powerful labor unions in California, Chávez sought to maintain intimate familiarity with the details of its myriad operations on the ground. Thus, even though he trusted NFWSC directors to handle their responsibilities, he listened to reports and weighed in on decisions regarding the operation of the co-op business at the service station; the operations of the credit union, hiring hall, and other services provided in Reuther Hall; the provision of health care at the Terronez Clinic; and the management of the Agbayani Village. He was even known to personally assist farmworkers with their problems—as he had done when he worked as a community organizer in the 1950s and a union organizer in the early 1960s. He would sit down with farmworkers who came to the Forty Acres struggling with tax forms or other paperwork, he would call hospital administrators and school principals on farmworkers' behalf, and he would confront law enforcement officers in response to farmworkers' claim of harassment or brutality.[124]

In many respects, the daily functions of the Forty Acres reflected Chávez's life-long commitment to personal sacrifice in the service of others. This Forty Acres emerged as a manifestation of Chávez's vision for what a modern labor union should strive not only to provide, but to be. Yet countless other men and women shared that commitment to sacrifice and adopted the same visions for the union and for the Forty Acres. These were the other leaders of the farmworker movement—the other UFW and NFWSC board members but also the staff, all of whom worked for nothing more than five dollars per day plus expenses for food and housing. The number of women and men employed full-time at the Forty Acres fluctuated over the years, but it hovered around one hundred in the mid-1970s—four times the number employed at the federal installation across Garces Highway to the south.[125] These employees ran the gasoline station and auto repair shop, the credit union, the hiring hall, the legal services department, the health clinic, and the retirement village. In doing so, they helped keep the union running. By serving farmworkers, that is, they helped recruit and retain union members. In this respect, the two primary functions of the Forty Acres were intertwined, if not inseparable.

According to writer Sam Kushner, more than 10,000 farmworkers used the services and facilities of the Forty Acres annually through the mid-1970s.[126] If each instance of use represented an opportunity to organize—to form, strengthen, or cement a farmworker's relationship to his or her union—then the property's physical components and functions had to resonate with farmworkers' values and needs. The directors of the union and the NFWSC ensured that they did, not only because these men and women were skilled organizers but also because they shared the same values and felt many of the same needs.

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[123] Day, *Forty Acres*, 30.
[124] Richard Chávez and Rudy Delgado, interview by authors, September 16, 2004.
[125] Kushner, *Long Road*, 145.
[126] Ibid.

Thus César, Richard, and others who contributed to the design and construction of the various resources at the Forty Acres sought to make these resources aesthetically familiar, comforting, and inviting. Toward that end, they incorporated elements of Mission Revival architecture into all of the buildings designed for permanence; they cultivated a shade park, the landscaped elements of the Agbayani Village, and a recreational field at which farmworkers could gather to watch and participate in soccer games; they built the waiting room of the health clinic using earth-toned bricks and tiles and large plate-glass windows, and they created communal spaces at the Agbayani Village in which residents would be able to enjoy the companionship of their fellow residents. All of these elements reflected shared cultural values tied to familiarity with rural landscapes, an enjoyment of outdoor life, and fondness for active membership in a tight-knit community.

If the design and construction of the resources at the Forty Acres reflected shared values, their function did so even more. The spirit of sacrifice in the service of others that guided the development of every service offered at the Forty Acres was deeply rooted in shared values, especially those associated with Roman Catholicism (which most of the farmworkers in the Delano area identified as their religion), the Mexican *mutualista* tradition (which promoted the collectivization of resources and the distribution of benefits based on need), and even ideas about the social function of labor unions articulated by a long line of labor-rights advocates, including those associated with the United Cannery, Agricultural, Packing and Allied Workers of America (UCAPAWA). Thus the first service offered at the Forty Acres was a co-operative gasoline station and auto repair shop, from which union members could purchase cheap gasoline or auto repairs, but also borrow collectively-owned tools for their own use. The rest of the services offered at the Forty Acres—including the credit union, the union's hiring hall, legal assistance and advocacy, the health clinic (managed in coordination with the union's health plan), and the retirement village (with its community gardens, grazing pasture, kitchen, barbecue pit, and dining room)—reflected a shared belief in the power of pooled resources as well.[127]

It is not surprising, then, that thousands of farmworkers embraced the Forty Acres so enthusiastically, identified with it so closely, and made it an important part of their lives. Farmworkers went to the Forty Acres for union activities—meetings, rallies, picket-line or boycott preparations, training, and other activities. Farmworkers went to the Forty Acres when they needed basic services that made their lives better. Farmworkers also went to the Forty Acres simply to socialize. They caught up with friends, they had picnics and barbecues, they attended Masses, and they celebrated union victories. They waited upon births at the health clinic (more than three hundred times); they celebrated baptisms, first communions, confirmations, and weddings; and they attended quinceañeras and other birthday parties. They also suffered through illnesses at the clinic, and they gathered to mourn deaths—most notably that of César Chávez in April 1993. The significance of the Forty Acres thus extends well beyond Chávez's personal involvement with the property. Yet his presence pervades the Forty Acres, more than a decade after his death.

Conclusion

César Chávez and the farmworker movement possess extraordinary national significance. The Forty Acres, by virtue of its close associations with César Chávez and the movement that he led, possesses extraordinary national significance as well.

As a wide array of political and social leaders, U.S. government officials, historians, and writers have affirmed, Chávez was one of the most important leaders in the history of the United States. Chávez is best known for his

[127] On this point see Rast et al., *César Chávez and the Farmworker Movement Theme Study*, 49-50. On UCAPAWA see Vicki L. Ruiz, *Cannery Women, Cannery Lives: Mexican Women, Unionization, and the California Food Processing Industry, 1930-1950* (Albuquerque: University of New Mexico Press, 1987).

leadership of the farmworker movement, but he also assumed major roles in the larger labor movement, the civil rights movement, the Chicano movement, and the environmental movement. As a result, Chávez earned a degree of national prominence and commanded degrees of admiration and respect that no other Latino in U.S. history has matched.

Under the leadership of César Chávez, Dolores Huerta, and a remarkable group of women and men representing a cross-section of American society, the farmworker movement achieved unprecedented successes and thereby established an enduring legacy. With the active support of millions of Americans—including Mexican American community leaders, Chicano student activists, politically-informed sympathizers, and pesticide-conscious consumers—members of the farmworker movement created the first permanent agricultural labor union in the history of the United States. With the support of California's elected officials, members of the farmworker movement secured the passage of the first law in the continental U.S. that recognized farmworkers' collective bargaining rights. These unprecedented successes, combined with the movement's interwoven relationships with other reform movements and its enduring legacies, confirm the movement's extraordinary national significance.

No other property in the United States is associated more closely with César Chávez and the farmworker movement than the Forty Acres. As Philip Vera Cruz observed, "when you say 'Forty Acres,' there are people all over the world who know that you are talking about the United Farm Workers, César Chávez, the farmworkers, the grape pickers. [The] Forty Acres is really synonymous with the farmworkers movement, and the UFW which is the legal body of that movement."[128]

The association between Chávez and the farmworker movement, on the one hand, and the Forty Acres, on the other, emerged from the manner in which the Forty Acres was constructed—with limited financial resources but also with patience, hard work, and the volunteer labor of thousands of supporters. This association emerged from two historically-significant events—Chávez's famous twenty-five-day fast, in February and March 1968, and the signing of contracts that brought an end to the five-year-long table-grape strike, in July 1970. This association emerged, finally, from the daily life of the Forty Acres—the UFW's administrative activities but also the basic services that farmworkers and volunteers went to the Forty Acres to provide and receive.

The Forty Acres changed over time. If its construction embodied fundamental characteristics of the farmworker movement, its evolution reflected the changing dynamics of that movement. Despite these changes, the Forty Acres retains an exceptionally high level of physical integrity. Visitors to the Forty Acres today discover a property that clearly conveys its historical associations with César Chávez and the farmworker movement.

Those who knew Chávez best know that his association with the Forty Acres remains strong enough to bear a guiding influence on the shape of the property today—and in the years to come. As a new generation of leaders within the NFWSC contemplates future endeavors intended to reinvigorate and further fulfill the original vision for the Forty Acres that Chávez and other leaders of the farmworker movement shared, they respect the fact that the Forty Acres was designed and built to withstand the passage of time. These new leaders should be encouraged and assisted in all of their efforts to see that it does.

[128] Philip Vera Cruz quoted in Scharlin and Villanueva, *Philip Vera Cruz*, 3.

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Previous documentation on file (NPS):

__ Preliminary Determination of Individual Listing (36 CFR 67) has been requested.
__ Previously Listed in the National Register.
__ Previously Determined Eligible by the National Register.
__ Designated a National Historic Landmark.
__ Recorded by Historic American Buildings Survey: #
__ Recorded by Historic American Engineering Record: #

Primary Location of Additional Data:

__ State Historic Preservation Office
__ Other State Agency
__ Federal Agency
__ Local Government
_X_ University: Wayne State University, Detroit, Michigan
_X_ Other (Specify Repository): National Farm Workers Service Center Offices, Nuestra Señora Reina de la Paz

10. GEOGRAPHICAL DATA

Acreage of Property: 40 acres

UTM References:	Zone	Easting	Northing
A	115	293009	3960298
B		293406	3960288
C		293391	3959903
D		293006	3959909

Verbal Boundary Description: The boundaries of the nominated property are identified on the accompanying map titled "Map 3: The Forty Acres (Delano, California)." As indicated, the eastern boundary is formed by Mettler Avenue, the southern boundary is formed by Garces Highway (California State Highway 155), the

western boundary is formed by the western property line, and the northern boundary is formed by the northern property line.

Boundary Justification: The boundaries of the nominated property have been determined based on the original and historic property lines of the parcel of land purchased by the National Farm Workers Association in 1966, and subsequently developed into a national union headquarters and farmworkers' service center.

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DESIGNATED A NATIONAL HISTORIC LANDMARK
October 6, 2008

List of Photographs:

All photographs show resources or other features of the Forty Acres, Delano, California. Unless noted otherwise, photographs were taken by Ray Rast on Sept. 16, 2004.

1. View of city dump immediately north of the Forty Acres, looking north (palm trees and low ridge mark the northern property line).

2. View of U.S. Information Agency "antenna farm" south of the Forty Acres across Garces Highway, looking south (with former grazing pasture in foreground).

3. View of farmstead immediately west of the Forty Acres, looking west (fence marks western property line).

4. View of main parking lot east of Reuther Hall, looking east (with water pump near palm tree at center right and Agbayani Village at center left).

5. View of park, looking north from service station building.

6. View of park, looking west across former grazing pasture (with service station building at center left and Terronez Clinic building at center right).

7. View of service station building exterior, looking northwest.

8. View of service station building exterior, looking southeast.

9. View of service station building exterior (showing gasoline pumps and station manager Tony Lopez). Photographer unknown, n.d., ca. Oct. 1969. Reprinted from *El Malcriado* 3, no. 14 (Oct. 15, 1969): 11.

10. Detail of service station building exterior (showing bricks jutting out on east side of south wall).

11. View of *El Malcriado* office building exterior. Photograph by Bob Thurber, n.d., 1970. Reprinted from Mark Day, *Forty Acres: César Chávez and the Farm Workers* (New York: Praeger, 1971), after page 128.

12. View of Reuther Hall exterior, looking northwest.

13. View of Reuther Hall exterior, looking northeast.

14. View of Reuther Hall exterior, looking southeast.

15. View of Reuther Hall exterior, looking southwest.

16. View of Reuther Hall exterior, looking southwest. Photograph by William G. Becker, n.d., ca. 1974.

17. Detail of Reuther Hall exterior (showing awning at the front entrance). Photograph by William G. Becker, n.d., ca. 1974.

18. View of Reuther Hall interior, south-area meeting room, looking north. Photograph by William G. Becker, n.d., ca. 1974.

19. View of Reuther Hall interior, south-area meeting room, looking southwest (showing structural elements: arch and cross-beams).

20. View of Reuther Hall interior, north area, looking northwest (showing César Chávez in northeast corner office). Photograph by Paul Fusco, n.d., 1970. Reprinted from George D. Horwitz, *La Causa: The California Grape Strike* (New York: Macmillan, 1970), 134.

21. View of Reuther Hall interior, central area, looking southwest (showing hiring-hall reception window and doorway to south-area meeting room).

22. View of Reuther Hall interior, south area large meeting room, looking southeast. Photograph by Robert Hartzler, November 2006.

23. View of Reuther Hall interior, south area large meeting room, looking northeast. Photograph by Robert Hartzler, November 2006.

24. View of stone memorial in front of Reuther Hall, looking northwest (with main entrance and awning in background).

25. View of plaque on stone memorial in front of Reuther Hall. Photograph by Robert Hartzler, November 2006.

26. View of Terronez Clinic building exterior with corner of recreation field in the foreground, looking northwest. Photograph by Robert Hartzler, November 2006.

27. View of Terronez Clinic building exterior, looking northwest.

28. View of Terronez Clinic building exterior, looking northeast.

29. View of Terronez Clinic building exterior, looking north. Photograph by Robert Hartzler, November 2006.

30. View of Terronez Clinic building exterior, looking south.

31. View of Terronez Clinic building exterior, looking southwest.

32. View of Terronez Clinic building exterior, looking northwest. Photographer unknown, n.d., ca. 1971. Reprinted from Peter Rudd, "The United Farm Workers Clinic in Delano, Calif.: A Study of the Rural Poor," *Public Health Reports* 90 (July-August 1975): 337.

33. View of Terronez Clinic building interior, central waiting area, looking northwest (showing waiting room).

34. View of Terrronez Clinic building interior, central waiting area, looking northeast. Photograph by Robert Hartzler, November 2006.

35. View of Terronez Clinic building interior, central waiting area, looking south (showing waiting room).

36. View of Terronez Clinic building interior, south hallway, looking south. Photograph by Robert Hartzler, November 2006.

37. View of Terronez Clinic building interior, south hallway, looking north. Photograph by Robert Hartzler, November 2006.

38. View of Terronez Clinic building interior, central area, showing records room (with doorway to x-ray room at left).

39. View of Terronez Clinic building interior, central area, looking south (showing waiting room and inlaid brick arches over reception room window on south wall). Photograph by William G. Becker, n.d., ca. 1974.

40. View of Terronez Clinic building interior, central area, looking south (showing waiting room and inlaid brick arches over doorway to south-area hallway). Photographer unknown, n.d., ca. 1975. Reprinted from Peter Rudd, "The United Farm Workers Clinic in Delano, Calf.: A Study of the Rural Poor," *Public Health Reports* 90 (July-August 1975): 331.

41. View of Agbayani Village and former grazing pasture, looking west. Photograph by Robert Hartzler, November 2006.

42. View of Agbayani Village and former grazing pasture, looking east. Photograph by Robert Hartzler, November 2006.

43. View of Agbayani Village, looking northeast from main parking lot.

43a. View of Agbayani Village and former grazing pasture, looking northwest from intersection of Mettler Avenue and Garces Highway.

44. View of Agbayani Village residential building, north wing, looking south (showing open hallway bisecting wing north-south).

45. View of Agbayani Village residential building exterior, (showing covered hallway between two buildings). Photograph by Robert Hartzler, November 2006.

46. View of Agbayani Village residential building, looking east along north wing arcade (showing courtyard to the right).

47. View of Agbayani Village residential building courtyard, looking southeast.

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49. View of Agbayani Village residential building, south end of east (front) section.

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58. View of Agbayani Village residential building interior, common dining room (with kitchen to the right and living room at center).

59. View of Agbayani Village, residential building interior, dining room. Photograph by Robert Hartzler, November 2006.

60. View of Agbayani Village, residential building interior, César Chávez's room located in the southeast corner of the south wing. Photograph by Robert Hartzler, November 2006.

61. View of Agbayani Village parking lot east of residential building, looking north.

62. View of Agbayani Village barbecue pit, looking north.

63. View of Agbayani Village gardens north of residential building, looking northwest.

64. View of Agbayani Village residential building, center of east (front) end under construction, looking northeast (with courtyard in foreground). Photographer unknown, n.d., ca. 1973. Reprinted from Chris Braga and Barbera Morita, "Agbayani Village," in *Letters in Exile: An Introductory Reader on the History of Filipinos in America*, ed. Jesse Quinsaat (Los Angeles: UCLA Asian American Studies Center, 1976), 140.

65. View of Agbayani Village construction scene. Photographer unknown, n.d., ca. 1974. Reprinted from Chris Braga and Barbera Morita, "Agbayani Village," in *Letters in Exile: An Introductory Reader on the History of Pilipinos in America*, ed. Jesse Quinsaat (Los Angeles: UCLA Asian American Studies Center, 1976), 140.

66. View of Agbayani Village residential building courtyard under construction. Photograph by William G. Becker, n.d., ca. 1974.

67. View of Agbayani Village residential building courtyard under construction. Photographer unknown, n.d., ca. 1974. Reprinted from Chris Braga and Barbera Morita, "Agbayani Village," in *Letters in Exile: An Introductory Reader on the History of Pilipinos in America*, ed. Jesse Quinsaat (Los Angeles: UCLA Asian American Studies Center, 1976), 140.

68. View of palm trees north of parking lot and east of recreational field, looking northeast.

69. Detail of service station building exterior (showing bulletmarks on east side of south wall, marked by boxes).

70. Detail of service station building exterior (showing patch of bomb damage on south side of west wall,

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71. View of Reuther Hall interior, north area, looking east (showing different patterns of floor tiling, indicating former office spaces).

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73. View of Reuther Hall interior, center area, looking south. Photograph by Robert Hartzler, November 2006.

74. View of Reuther Hall interior, south area, looking south (showing different patterns of floor tiling, indicating former office spaces). Photograph by Robert Hartzler, November 2006.

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76a. View of Service Station building interior, central area showing remnants of removed partitions, looking north. Photograph by Robert Hartzler, November 2006.

76b. View of Service Station building interior, central area showing remnants of removed partitions at ceiling and wall, looking north. Photograph by Robert Hartzler, November 2006.

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76d. View of Service Station building interior, central area showing remnants of removed partitions at ceiling and wall, looking east. Photograph by Robert Hartzler, November 2006.

77. View of service station building, looking northwest (showing celebration of Mass). Photographer unknown, n.d., ca. 1968. Reprinted from *El Malcriado* 2, no. 2 (March 15, 1968): 9.

78. View from service station building, looking southeast (showing celebration of Mass). Photographer unknown, n.d., ca. 1968. Reprinted from *El Malcriado* 2, no. 2 (March 15, 1968): 8.

79. Detail of service station building (showing typical items adorning front wall during César Chávez's first public fast). Photographer unknown, n.d., ca. 1968. Reprinted from *El Malcriado* 2, no. 2 (March 15, 1968): 8.

80. View of contract signings in Reuther Hall south-area meeting room, looking north. Photographer unknown, July 29, 1970. Reprinted from Richard W. Etulain, ed., *César Chávez: A Brief Biography with Documents* (New York: Bedford/St. Martin's, 2002), 65. Copyright Walter P. Reuther Library, Wayne State University.

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