



Pickers in a field hold a banner showing support for the grape and lettuce strike and wave flags with the UFW eagle on them. c. 1970s. Photo courtesy of Walter P. Reuther Library, Wayne State University; photographer unknown.

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## Chapter 3: Resource Significance

*This section describes the National Park Service analysis of nationally significant resources within the study area.*

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### Criteria for National Significance

To be considered nationally significant, under §1.3.1 of *NPS Management Policies 2006*, a proposed addition to the national park system must meet all four National Park Service special resource study criteria (*Appendix C: 2006 NPS Management Policies [Sections 1.2. and 1.3]*). National Park Service management policies also mandate that national significance for cultural resources be evaluated by applying the national historic landmarks criteria for national significance contained in 36 CFR Part 65. National Park Service professionals, in consultation with subject matter experts, scholars, and scientists determine whether a resource is nationally significant.

### Special Resource Study Criteria

The National Park Service (NPS) uses four basic criteria to evaluate the national significance of proposed areas. These criteria, listed in the National Park Service *Management Policies 2006*, state that a resource is nationally significant if it meets all of the following conditions:

1. It is an outstanding example of a particular type of resource.
2. It possesses exceptional value or quality in illustrating or interpreting the natural or cultural themes of our nation's heritage.
3. It offers superlative opportunities for public enjoyment, or for scientific study.
4. It retains a high degree of integrity as a true, accurate, and relatively unspoiled example of a resource.

### National Historic Landmark Criteria

NHL criteria (*Appendix D: National Historic Landmark Legislation*) require that the resources:

- are associated with events that have made a significant contribution to, and are identified with, or that outstandingly represent, the broad national patterns of United States history and from which an understanding and appreciation of those patterns may be gained (Criterion 1); or
- are associated importantly with the lives of persons nationally significant in the history of the United States (Criterion 2); or
- represent some great idea or ideal of the American people (Criterion 3); or
- embody the distinguishing characteristics of an architectural type specimen exceptionally valuable for the study of a period, style or method of construction, or that represent a significant, distinctive and exceptional entity whose components may lack individual distinction (Criterion 4); or
- are composed of integral parts of the environment not sufficiently significant by reason of historical association or artistic merit to warrant individual recognition but collectively compose an entity of exceptional historical or artistic significance, or outstandingly commemorate or illustrate a way of life or culture (Criterion 5); or
- have yielded or may be likely to yield information of major scientific importance by revealing new cultures, or by shedding light upon periods of occupation over large areas of the United States. Such sites are those which have yielded, or which may reasonably be expected to yield, data affecting theories, concepts and ideas to a major degree (Criterion 6).

NHL national significance is ascribed to districts, sites, buildings, structures, and objects that possess exceptional value or quality in illustrating or interpreting the heritage of the United States in history, architecture, archeology, engineering and culture, and that possess a high degree of integrity of location, design, setting, materials, workmanship, feeling and association.

If a resource is already designated as a National Historic Landmark (NHL), the national significance criteria are met without further analysis being required. The Forty Acres site in Delano, California is a designated National Historic Landmark and therefore meets the criteria for national significance.

## **National Historic Trail Criteria**

Since several historical march routes related to Cesar Chavez and the farm labor movement are evaluated in this study, the significance analysis also considers criteria for national historic trails as required by the National Trails System Act, (16 USC 1241, et. seq.) The National Trails System Act criteria (*Appendix E: National Historic Trail Criteria*) includes:

- Criterion A: It must be a trail or route established by historic use and must be historically significant as a result of that use. The route need not currently exist as a discernible trail to quality, but its location must be sufficiently known to permit evaluation of public recreation.
- Criterion B: a trail must be of national significance with respect to any of several broad facets of American history, such as trade and commerce, exploration, migration, and settlement, or military campaigns. To qualify as nationally significant, historic use of the trail must have had a far reaching effect on broad patterns of American culture. Trails significant in the history of Native Americans may be included.
- Criterion C: The route must have significant potential for public recreational use or historical interest based on historic interpretation and appreciation. The potential for such use is generally greater along roadless segments developed as historic trails and at historic sites associated with the trail. The presence of recreational potential not related to historic appreciation is not sufficient justification for designation under this category.

It should be noted that the National Historic Trail criteria overlap with the special resource study and National Historic Landmark criteria. For criterion B, National Historic Landmark criteria parallel the concepts of the National Trails System Act, and provide that: "The quality of national significance is ascribed to districts, sites, buildings, structures and objects that possess exceptional value or quality in

illustrating or interpreting the heritage of the United States in history, architecture, archeology, engineering, and culture; and that possess a high degree of integrity of location, design, setting, materials, workmanship, feeling, and association (National Park Service 1999:71)." National Historic Landmark criterion 1 is appropriate for evaluation of the significance of farm labor march routes as they relate to the farm labor movement and National Historic Landmark criterion 2, for their association with the life of Cesar Chavez.

Criterion C overlaps with special resource study criteria 3 (offers superlative opportunities for public enjoyment); therefore this analysis is primarily included under the discussion of special resource study criteria.

## **Significance of Cesar Chavez and the Farm Labor Movement**

Cesar Chavez is recognized for his achievements as the charismatic leader of the farm labor movement and the United Farm Workers of America (UFW), the first permanent agricultural labor union in the United States. The most important Latino leader in the U.S. during the twentieth century, Chavez emerged as a civil rights leader among Latinos during the 1950s. Chavez also assumed major roles in the broader labor movement, the Chicano movement, and the environmental movement. As a result, Chavez earned a higher degree of national prominence and significance during his lifetime than any other Latino in U.S. history.

During Chavez's lifetime, a broad range of prominent political and social leaders recognized his importance, including Martin Luther King, Jr., Robert F. Kennedy, Jerry Brown, Ronald Reagan, and Richard Nixon. Labor leaders such as George Meany and Walter Reuther saw Chavez as an important force for reform within the labor movement. Religious leaders ranging from the National Conference of Catholic Bishops to activist Dorothy Day acknowledged Chavez's leadership and influence. Mexican American activists such as Bert Corona and younger Chicano activists such as Rudolfo "Corky" Gonzales recognized Chavez's national stature and embraced him as a leader.

Upon Chavez's death in April 1993, President Bill Clinton noted that Americans had lost "a great





Cesar Chavez with Senator Edward (Ted) Kennedy and Coretta Scott King at a "No on Proposal 22" rally. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photographer unknown, c. 1970s.



Cesar Chavez visits with Bishop Joseph Donnelly and Pope Paul VI during a trip to Rome, Italy. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photographer unknown, 1974.



President William Jefferson (Bill) Clinton posthumously presents the Presidential Medal of Freedom for Cesar Chavez to Helen Chavez, White House, Washington, DC, September 8, 1994. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photo by White House photographer, 1994.





Cesar Chavez and Bobby Seale (of the Black Panthers) meet students from Malcolm X Elementary following a press conference on May 9, 1972 at Merritt College in Oakland, California. After the press conference, they met students from Malcolm X Elementary School which is located in Berkeley, California. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photo by: Melanie King, 1972.



Cesar Chavez and Jane Fonda march around Stockton, California in August 1975 during the second leg of the 1,000-mile march from Sacramento to Keene. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photographer unknown, 1975.

leader.” Recognizing that Chavez was “an authentic hero to millions of people,” Clinton encouraged all Americans to take pride in the fact that Chavez brought “dignity and comfort” to “so many of our country’s least powerful and most dispossessed workers.” Clinton concluded that Chavez “had a profound impact upon the people of the United States” (Griswold del Castillo 1996). President Carlos Salinas de Gortari of Mexico remembered Chavez for his courageous leadership and constant efforts to improve the lives of all workers of Mexican descent. Pope John Paul II praised Chavez for his spirituality, his courage, and his untiring efforts to improve the lives of the working class and the poor (Griswold del Castillo and Garcia 1995).

In August 1994, Chavez posthumously received the Presidential Medal of Freedom. In January 1999, the U.S. Department of Labor made Chavez the first Latino member of the Labor Hall of Fame. In April 2003, the U.S. Postal Service issued a stamp that honored Chavez and recognized his national significance. In November 2008, the U.S. Department of Interior affirmed Chavez’s national significance when it designated the Forty Acres (the original UFW headquarters in Delano, California) a National Historic Landmark.

This recognition of Chavez’s national significance is grounded in the historical record of his achievements. During the 1960s, Chavez led thousands of farm worker families and their supporters as they created the nation’s first permanent agricultural labor union. As president of the union, Chavez led farm workers to a series of unprecedented victories, including contracts for more than 100,000 farm workers. The union contracts increased farm workers’ wages above the poverty line, replaced a labor-contracting system with union-run hiring halls, established grievance procedures, funded health care and pension plans for farm laborers, state mandated clean drinking water and restroom facilities in the fields, regulated use of pesticides in the fields, and established a fund for community services including goods, health care, legal assistance, banking services, child care, automobile repair, and low income housing.

During the 1970s, Chavez’s advocacy helped secure the passage of the first law in the U.S. that recognized farm workers’ rights to organize and engage in collective bargaining, the California Agricultural Labor Relations Act of 1975 (ALRA). The ALRA promised to remedy a forty-year injustice—the exclusion of farm workers from the protections of the National Labor Relations Act of 1935. The ALRA recognized the rights of farm

workers in California to organize unions, participate in secret-ballot elections to determine union representation, receive certification of election results, appoint representatives to bargain with their employers for better wages and working conditions, and authorize their representatives to sign contracts with their employers reflecting their agreements.

Chavez’s legacy as a historically significant and inspirational figure is evident in the countless schools, community centers, parks, and streets named after him. Chavez’s legacy and that of the UFW also live on among younger generations of labor leaders, political and social leaders, community organizers, and social reform advocates who continue to fight for the types of changes that Chavez and the UFW sought, often using strategies and tactics that Chavez himself developed or refined. Social activist and author Randy Shaw recently noted:

“Chavez and the farmworkers movement developed ideas, tactics, and strategies that proved so compelling, so original, and ultimately so successful that they continue to set the course for America’s progressive campaigns—and will likely do so for decades to come. Chavez and the United Farm Workers also developed a generation of progressive leaders who are reshaping the American labor movement, building the nation’s immigrant rights movement, revitalizing grassroots democracy, and are at the forefront of the struggle to transform national politics in twenty-first-century America” (Shaw 2008).

The list of Latino leaders whose careers were launched, shaped, or inspired by the UFW includes Los Angeles Mayor Antonio Villaraigosa and labor leader Eliseo Medina. Villaraigosa, who in 2005 became the first Latino mayor of Los Angeles in more than 130 years, volunteered to help the UFW grape boycott when he was fifteen years old. He continued to support the movement throughout his years as a student at UCLA and then as an organizer for the United Teachers of Los Angeles. Eliseo Medina, the current International Secretary-Treasurer of the Service Employees International Union, joined what became the UFW in 1965 and worked alongside Chavez for thirteen years. This list also includes Lupe Sanchez, founder of the Arizona Farm Workers Union; Antonio Orendain, founder of the Texas Farm Workers Union; Baldemar Velasquez, founder of the Ohio-based Farm Labor Organizing Committee, and countless others.



Chavez's legacy and that of the UFW also extend well beyond Latinos. Chavez and the UFW worked to improve the lives of *all* farm workers regardless of their ethnicity or the color of their skin. Moreover, Chavez and the UFW sought to inspire all men and women to respect the dignity of labor, the importance of community, and the power of peaceful protest. Here, they found immeasurable success (Ferris and Sandoval 1997, La Botz 2005).

## **The Farm Labor Movement**

The national significance of the farm labor movement stems, in part, from its creation of the United Farm Workers (UFW), the first permanent agricultural labor union in the history of United States.

In addition to Cesar Chavez, noted farm labor leaders such as Dolores Huerta and Larry Itliong played key leadership roles in forming the UFW. Thousands of women and men, in fact, played a role in the forming of the union. During the 1960s, the farm labor movement attracted support from a wide array of individuals, including members of other unions, religious leaders, civil rights activists, high school students and college students (including young Chicanos and Filipinos), environmentalists, and justice-minded consumers across the country and abroad. Their support for the movement often translated into long-term support for the UFW.

More than forty years after the formation of the union, social and political activist Yolanda Alaniz and civil rights and labor activist Megan Cornish pointed out that "the UFW has remained the best known, most widely supported, and most firmly established farm worker union in the United States" (Alaniz and Cornish 2008).

The longevity of the union owes much to Dolores Huerta and Larry Itliong. Huerta joined Chavez in founding the Farm Workers Association (FWA), a precursor to the UFW, in 1962. For the next three decades, she worked alongside Chavez to assert the dignity and secure the rights of farm workers in California and across the nation. Itliong, whose roots within the farm labor movement extended back to the 1930s, was widely recognized as a farm labor leader when Filipino farm workers launched the Delano grapes strike in 1965. When Chicano farm workers decided to join the strike, Itliong and Chavez worked together to pool resources, build a respectful partnership, and thereby create a solid foundation for the growth of a union that would help define the history of the United States during the twentieth century.

## **Nationally Significant Sites**

The significance analysis in this study is primarily based on research conducted by the Center for Oral and Public History (COPH) at California State University, Fullerton, under the leadership of Dr. Raymond Rast, on behalf of the NPS. In 2009 and 2010, COPH identified and evaluated 84 sites in California and Arizona with historical significance related to Cesar Chavez and the farm labor movement. Sites were identified through primary sources archived within the Farmworker Movement Documentation Project, books, essays, oral history interviews, declassified FBI surveillance files, back issues of the UFW's newspaper, and published secondary sources. COPH conducted further field research to locate, evaluate, and document the sites, properties, and march routes identified. An additional 20 sites were also identified through the public scoping process.

More sites may be identified in the future with further research. The transitory and fleeting nature of many sites related to the farm labor movement (e.g. strikes, marches, protests, etc.) created a challenge in identifying and documenting certain types of sites. For example, many important events happened at ranches where there were picket lines and at grocery stores that were boycotted. The locations of these types of events were not always documented and in some cases difficult to confirm. Additional research and collection of oral histories could reveal more sites in the future.

## **National Historic Landmark Criteria**

In this study, properties identified as meeting national historic landmark criteria are associated with key individuals, events, and activities associated with the national significance of one or both overarching themes: the life of Cesar Chavez and the history of the farm labor movement. Some sites associated exclusively with Cesar Chavez's life and activities before, during, and beyond his involvement with the farm labor movement have been identified as nationally significant, as well as some properties exclusively associated with the farm labor movement before or after Chavez's involvement.

COPH identified four sites and one march route that clearly meet the criteria for NHL status, based on their association with Cesar Chavez and the farm labor movement in the western United States. These



sites include the Filipino Community Hall in Delano, California; the Forty Acres in Delano, California (already designated a NHL); the 1966 Delano to Sacramento march route in California; Nuestra Senora Reina de La Paz (La Paz) in Keene, California; and the Santa Rita Center in Phoenix, Arizona. The Forty Acres in Delano, California was designated a NHL in 2008. La Paz was listed in the National Register of Historic Places at the national level of significance on August 30, 2011 and is currently under consideration for NHL designation. Each of these sites meets NHL Criteria and exhibits a high degree of integrity.

Ordinarily, sites and properties that have achieved significance within the past fifty years are not eligible for NHL designation. Such properties, however, will qualify if they fall within certain exceptions defined in the NHL criteria. Most of the sites analyzed in this study are less than fifty years old. The five sites identified as nationally significant meet NHL Exception 8. Exception 8 is given to properties achieving national significance within fifty years that are of extraordinary national importance.

## **Filipino Community Hall (Delano, CA)**

On September 8, 1965, Filipino American farm workers led by Larry Itliong and affiliated with the Agricultural Workers Organizing Committee, AFL-CIO (AWOC), gathered in this building and voted to go on strike against Delano table-grape growers. When members of the National Farm Workers Association (NFWA), led by Cesar Chavez, voted to join their strike eight days later, Itliong made the Filipino Community Hall available as a joint strike headquarters. The hall became the site of daily meals and regular Friday night meetings, and it became a key symbol of the farm labor movement's multi-racial unity during the 1960s. The hall hosted important visits by Walter Reuther, Robert F. Kennedy, and other key supporters. When Chavez announced his first public fast on February 19, 1968, he did so in this hall.

Filipino Americans migrated to the United States in significant numbers in the 1920s. By 1930, thirty thousand Filipinos lived in California, most of whom (94 percent) were men. Four out of five Filipinos living in California during the 1930s were classified as migrant laborers. During this time, Filipinos were subjected to racist treatment, legally sanctioned discrimination, and socioeconomic marginalization. In response to such treatment, they developed strong

communities in farming towns such as Delano, California. Constructed in the 1960s, the Filipino Community Hall was the focal point of the Delano Filipino American community.

By 1965, many Filipino farm workers were members of the Agricultural Workers Organizing Committee (AWOC), which was created by AFL-CIO President George Meany in 1959. The AWOC was the latest in a decades-long series of efforts to organize farm workers in the American West. Meany chartered the AWOC reluctantly, and his appointment of Norman Smith (a former organizer of Midwestern auto workers) as national director did not bode well for the union's success. Smith convinced labor leader Ernesto Galarza and Dolores Huerta to help build the union. Huerta, in turn, recruited veteran labor organizer Larry Itliong, a Filipino American who had been active in the United Cannery, Agricultural, Packing and Allied Workers of America (UCAPAWA) during the 1930s and 1940s. Itliong also had founded his own union, the Filipino Farm Labor Union, in the 1950s. Smith often ignored Galarza's and Huerta's advice. When the union failed to gain much of a following among Mexican American farm workers, both Galarza and Huerta resigned. Itliong, however, succeeded in building the union's Filipino American membership. At the beginning of 1965, the AWOC reported fifteen hundred members in the Delano area alone. Other Filipino Americans such as Ben Gines and Pete Manuel also played key leadership roles in the AWOC.

In the spring and summer of 1965, Larry Itliong led short AWOC strikes against table-grape growers in the Imperial Valley, Coachella Valley, and in the Arvin area south of Bakersfield. In the fall, when harvesting began in Delano, Itliong tried to negotiate with Delano growers but received little interest from them. On September 8, 1965, Filipino American farm workers led by Larry Itliong and affiliated with the AWOC, AFL-CIO, gathered in the Filipino Community Hall and voted to go on strike against Delano table-grape growers. When members of the NFWA, led by Cesar Chavez, voted to join their strike eight days later, Itliong made the Filipino Community Hall available as a joint strike headquarters. The Filipino Community Hall became the site of daily meals and regular Friday night meetings, and it became a key symbol of the farm labor movement's multi-racial unity during the 1960s. The hall hosted important visits by Walter Reuther, Robert F. Kennedy, and other key supporters. When Chavez announced his first public fast on February 19, 1968, he did so in this hall.

To further strengthen their efforts to address the conflict with growers, the AWOC and the NFWA decided to merge. On August 22, 1996 the two organizations formed the United Farm Workers Organizing Committee, AFL-CIO (UFWOC). With Chavez as Director, Filipino organizers also played key roles in the UFWOC. Larry Itliong was the Assistant Director and Philip Vera Cruz, Andy Imutan, and Pete Valasco were vice presidents. In 1972, the UFWOC became the United Farm Workers of America (UFW). The Filipino Community Hall represents the nationally significant role of the Filipino Americans in the farm labor movement.

The integrity of the Filipino Community Hall's location, design, setting, materials, and workmanship contribute to the building's exceptionally high integrity of feeling and association, both exterior and interior. A visitor to the property today can easily imagine what the building looked like in the 1960s and what it would have felt like to sit in the meeting room amidst strike-related meetings and activity, facing a stage that remains intact. The property has undergone some superficial changes: the parking lot has been paved, the cultural plaza and recreational area west of the building have been developed and landscaped, interior spaces have been modified, the kitchen has been remodeled, a railing in front of the stage has been removed, light fixtures have been changed, and so on. Despite these changes, however, the Filipino Community Hall retains a high degree of integrity.

Following NHL criteria (36 CFR Part 65), the Filipino Community Hall is nationally significant because of its direct association with the productive life of Cesar Chavez (criterion 2) and with the history of the farm labor movement (criterion 1).

## **The Forty Acres NHL (Delano, CA)**

The national significance of the Forty Acres was established through its designation as a National Historic Landmark in 2008. The Forty Acres is significant for its close association with the productive career of Cesar Chavez, the farm labor movement, and a wide range of social movements, including the Chicano Movement, that helped define twentieth-century American history. The Forty Acres served as the headquarters for the first permanent agricultural labor union in the United States, the United Farm Workers 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 farm workers, the California Agricultural Labor Relations Act of 1975 (ALRA).

Chavez's first public fast, one of many movement tactics, took place at the Forty Acres service station, resulting in national media attention for the farm labor movement and bolstering Chavez's public image. The 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 American farm workers, but also a legacy of overall improvement in civil rights for Mexican Americans and other minorities in the United States.

The National Farm Workers Association (NFWA)—a forerunner to the UFW—acquired the forty-acre parcel of land in Delano in 1966 under the auspices of an affiliated non-profit organization, the National Farm Workers Service Center Inc. As Cesar Chavez, Dolores Huerta, and other members of the farm labor movement fought for workers' rights during the high profile table-grape strike of 1965 to 1970, they also began to develop this barren parcel of land into a regional service center for farm workers and a national administrative headquarters for their growing union.

Richard Chavez, Cesar's brother, led the effort to develop the Forty Acres. He began by grading the property and creating the site's small park. Richard and Cesar then planned the property's development, including the choice of Mission Revival architectural elements which reflected their Catholic heritage and the sense of permanence they associated with California's Franciscan missions.

Between 1966 and 1974, farm workers 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 retirement center for Filipino farm workers (Agbayani Village) that also included landscape features, a brick barbecue pit, and a large grazing pasture. The service center was created to serve the operational needs of a national union but also to provide social services for the Mexican American and Filipino American community that were otherwise unmet. Members of the farm labor 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. These





Larry Itliong was active in the farm labor movement beginning as early as the 1930s and eventually led the Agricultural Workers Organizing Committee, AFL-CIO (AWOC), later becoming a United Farm Workers of America (UFW) officer. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photographer unknown, c. 1960s.



Pete Velasco, shown above, and other Filipino American farm labor leaders such as Larry Itliong, Philip Vera Cruz and Andy Imutan, became UFW leaders. This portrait of Velasco picketing in the fields was taken during the 1960s Delano Grape Boycott. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photo by Bob Thurber, 1969.



Filipino American farm workers led by Larry Itliong and affiliated with the Agricultural Workers Organizing Committee, AFL-CIO (AWOC), gathered at the Filipino Community Hall in 1965 and voted to go on strike against Delano table-grape growers. When members of the National Farm Workers Association (NFWA), led by Cesar Chavez, voted to join their strike eight days later, Itliong made the Filipino Community Hall available as a joint strike headquarters which became a key symbol of the farm labor movement's multi-racial unity during the 1960s. A visitor to the property today can easily imagine what the building looked like in the 1960s and what it would have felt like to sit in the meeting room amidst strike-related meetings and activity. Photo by NPS, 2010.





The Forty Acres in Delano, California served as the UFWOC and UFW headquarters. The service station building shown in the photo, was the first building constructed at the site (1968) and provided services such as gasoline and auto repair to farm workers. During Chavez's 1968 "Fast for Nonviolence", he spent most of his time in a small room in the service center. Photo courtesy of [www.farmworkermovement.us](http://www.farmworkermovement.us). Photo by Ruben Montoya, c. 1960s.



Today, the service station building, the grounds and other buildings where events significant to Cesar Chavez and the farm worker movement occurred are still extant. Photo by NPS, 2010.





Left to right: Andy Imutan, Dolores Huerta, Larry Itliong, and Senator Robert Kennedy participate in a rally in Delano, California before Cesar Chavez breaks his 25-day fast on March 10, 1968. The purpose of the 1968 "Fast for Nonviolence" was to encourage union members to renew their pledges of nonviolence. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photo by Dick Darby, 1968.



The signing of the first grape contract, which ended the five-year Delano grape strike, took place in the administrative building (Reuther Hall) at the Forty Acres in Delano. Front row, left to right: Cesar Chavez, John Giumarra. Second row, left to right: Manuel Uranday, Msgr. George Higgins, Bishop Joseph Donnelly, Bill Kirchner, Jerry Sherry, editor of the "Catholic Monitor", and John Giumarra, Jr. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photo by Cris Sanchez, 1970.





The second building constructed at the Forty Acres was this administrative building (Reuther Hall) which was completed in 1969. Chavez's office was located in this building from 1969 until 1971, and this building is where the UFWOC signed contracts with Delano area growers in 1970, ending the union's five-year grape strike. The new building, constructed with adobe brick and an aluminum roof, eventually housed offices, a reception area, and a large meeting room that doubled as the hiring hall, from which farm workers would be dispatched to ranches under contract. Photo by NPS, 2011.



In 1971, union volunteers built the health clinic which was constructed with adobe brick and red roof tiles. Photo by NPS, 2011.





Filipino farm workers gather to plan the construction of Agbayani Village at the Forty Acres, Delano. The village was built to house retired Filipino farm workers who had no family in the United States. Back row, 5th from right: Phillip Vera Cruz. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photographer unknown, 1972.



Today, Agbayani Village at the Forty Acres in Delano still functions as housing. Photo by NPS, 2010.



Living quarters at Agbayani Village open onto a central landscaped courtyard.  
Photo by NPS, 2011.



Two of Cesar Chavez's three public fasts took place at the Forty Acres in Delano. The room shown to the left is where Cesar Chavez held most of his 36-day "Fast for Life" in 1988. It remains much as it was in the 1980s. This room is located within the Agbayani Village which was built to house retired Filipino farm workers who had no family in the United States. Photo by NPS, 2011.



structures were built by volunteers that included carpenters, electricians, plumbers, and painters.

Completed in 1974, the Paolo Agbayani Retirement Village was the largest development at the Forty Acres. The first residents moved into a retirement center that offered shared social spaces (a dining room, recreation room, courtyard, and garden) and comforts unheard of in the labor camps, including private bedrooms, adjacent bathrooms, and air conditioning. These comforts were valued, but the communal spaces were more significant. Before construction began, Philip Vera Cruz had noted that “the men don’t want the traditional kind of retirement home. Those places are too confining. The men want a place where they can have some freedom . . . [and] enjoy their Filipino culture” (Day 1971). Agbayani Village responded to these desires.

No other property in the United States is associated more closely with Cesar Chavez and the early events that led to the forming of the UFW. Today, grounds and buildings where these events occurred are still extant.

The exceptionally high degree of integrity that the Forty Acres NHL exhibits conveys the feeling and association of the historical time and place as well as the vision of Cesar Chavez and the deep purpose of the farm labor movement. The property thus presents an outstanding opportunity to preserve, interpret, and commemorate multiple dimensions of the life of Cesar Chavez and the history of the farm labor movement.

## **1966 Delano to Sacramento March Route (CA)**

The march from Delano to Sacramento in the spring of 1966 was a milestone event in the history of the farm labor movement, and it reflected Chavez’s growing influence on that movement. The idea for the march emerged in January 1966, four months after the Agricultural Workers Organizing Committee (AWOC) and then the National Farm Workers Association (NFWA) launched the Delano table-grape strike. The unions had called for a boycott of all products sold by the Schenley Corporation (the second largest grower operation in Delano), but as winter set in, Chavez and other union leaders were seeking ways to revitalize the strike and draw new attention to it. A planning retreat generated the idea of a protest march from Delano to Sacramento, and Chavez decided to infuse the 300-mile march with religious overtones. Specifically, he devised a theme

(“Pilgrimage, Penitence, and Revolution”) and a timeframe that would coincide with the Lenten season of 1966. More than one hundred men and women set out from Delano on March 17, 1966, and thousands joined in for short stretches along the way. Eighty-two walked the entire route. By the time they approached the state capitol on April 10, 1966, the marchers and their supporters had secured a contract from the Schenley Company and new waves of sympathy from across the country.

The scale of the march was unprecedented—it was 300 miles long, it involved hundreds of marchers, it inspired thousands of supporters and observers, and it was covered in the media for the entire twenty-five day duration. The march also was significant for its spatial dimensions by physically extending efforts beyond the fields, barrios and agricultural communities. Jessica Govea, a young volunteer who eventually rose to a position on the UFW executive board, thought that the march to Sacramento “opened the farmworkers’ struggle and . . . [brought its message] to farmworkers all up and down the valley. The other thing that it did was take head-on the fear that most people felt in the valley.” As Govea explained, farmworkers “grew up or lived with this . . . unspoken fear that there was this side and that side of the tracks, that there were places you couldn’t go, there were ways that you would be treated.” Luis Valdez observed that the march obliterated such territorial divisions. “The San Joaquin Valley is full of those limitations, of those barriers and those lines that you never crossed. Well, this march crossed them. It crossed them all. It was,” he concluded, “a literal taking of the territory” (Rosales 1997).

As the marchers approached Sacramento a few days before Easter, Chavez received a telephone call from a lawyer representing the Schenley Corporation. The company wanted to sign a contract—the perseverance of the striking farm workers, their supporters, and the union’s boycott was beginning to work. When Dolores Huerta negotiated the contract, she secured much of what the farm workers sought when they went on strike, at least from one employer: union recognition, a raise of thirty-five cents an hour, the replacement of the labor contracting system with a union-run hiring hall, and provisions for seniority and job security. The marchers’ entrance into Sacramento on Easter Sunday (April 10, 1966) was triumphal, and a crowd of more than four thousand farm workers and other supporters thronged to the steps of the capitol building to celebrate.

The 1966 Delano to Sacramento march route was a milestone event in the history of the farm labor



movement. More than one hundred men and women set out from Delano on March 17, 1966, and thousands of farm workers and their families joined in for short stretches along the way. By the time the marchers entered Sacramento on Easter Sunday, April 10, 1966, the farm worker movement had secured a contract and attracted new waves of support from across the country.

The 1966 Delano to Sacramento march route location is sufficiently known and therefore meets National Historic Trail criteria for location. Possessing an exceptionally high degree of integrity of location, the route clearly conveys its association with Cesar Chavez and the farm labor movement specifically as well as several major themes of United States history and heritage more broadly. The route followed established roads and highways and can be retraced.

Although the major cities and most of the towns through which the route passed (including Fresno, Stockton, and Sacramento) have undergone significant physical changes since 1966, the route as a whole retains integrity of setting.

Following NHL criteria (36 CFR Part 65), the 1966 Delano to Sacramento march route can be judged nationally significant, in part, because of its direct association with the productive life of Cesar Chavez (criterion 2) and with the history of the farm labor movement (criterion 1). The 1966 Delano to Sacramento march route thus also meets Criteria B and C of the National Trails Act.

## **Nuestra Senora Reina de La Paz (La Paz) (Keene, CA)**

Between 1970 and 1984, the farm labor movement transitioned into a modern labor union, the United Farm Workers of America (UFW). This union secured unprecedented gains, including the passage of the first law in the continental U.S. that recognized agricultural laborers' collective bargaining rights and the signing and administration of contracts that brought myriad improvements in farm workers' lives across the nation. La Paz is the property tied most closely to these developments, primarily because Chavez relocated the UFW's administrative offices and his own residence to La Paz in 1971, but also because thousands of union members themselves came to La Paz to help devise and implement organizing strategies, to receive training in contract administration, and to strengthen their sense of solidarity. For Chavez himself, La Paz became a

place where he could retreat, recharge, and envision new directions for the UFW.

La Paz encompasses 187 acres in Keene, California, a small town located in the foothills of the Tehachapi Mountains of eastern Kern County. The property includes twenty-three buildings situated amidst rolling hills, rock outcrops, and oak savanna. Two buildings were constructed during the 1910s, when the property was associated with a nearby rock quarry. Fifteen buildings were constructed between the 1920s and the 1960s, when the property was used as a tuberculosis sanitarium. These buildings, most of which reflect Craftsman/California Bungalow influences, give La Paz much of its character (one exception, a children's hospital building built during the 1920s, reflects Spanish Colonial Revival influences). Six buildings were constructed by the UFW during the 1970s and early 1980s.

In the spring of 1970, the Forty Acres property in Delano continued to serve as the national headquarters of the United Farm Workers Organizing Committee (forerunner to the UFW), but Chavez realized that the location of the Forty Acres limited the union's ability to expand its efforts nationally. Delano was seen as the center of the union's nearly five-year strike against table-grape growers in the southern San Joaquin Valley. Despite victories elsewhere, the union's efforts often were associated only with the area around Delano. Chavez began to think that a move away from Delano might allow the union to broaden its profile and thus improve its ability to serve farm workers throughout the nation. He sought a place where he and other leaders, members, and supporters of the farm labor movement could retreat when necessary but also find the sense of renewal that would energize new campaigns.

In the spring of 1970, LeRoy Chatfield, director of the National Farm Workers Service Center Inc. (NFWSC), learned that the Kern County Board of Supervisors was selling a 187-acre property in Keene, a small town located in the foothills of the Tehachapi Mountains. Upon seeing the property—a former tuberculosis sanatorium—Richard Chavez thought that it could become exactly what Cesar sought. With its residential buildings, administrative spaces, maintenance shops, water supply system, sewage treatment plant, and boiler plant, the property could support a year-round community of UFW officers and employees, and a fluctuating population of union members and supporters almost immediately. The property's distance from Delano (approximately sixty miles) seemed ideal as well; it was close enough to drive whenever necessary, but



The 1966 Delano to Sacramento march was conceived four months after the launch of the Delano grape strike in 1965. The march would draw national attention and garner support for the grape boycott. Photo courtesy of [www.farmworkermovement.us](http://www.farmworkermovement.us). Photo by Jon Lewis, 1966.





The 1966 Delano to Sacramento march was given the theme of “Pilgrimage, Penitence and Revolution” and was timed to coincide with the Lenten season. An NFWA banner with Our Virgin of Guadalupe and flags of the U.S. and Mexico led the 300 mile march. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photographer unknown, 1966.





More than one hundred men and women set out from Delano on March 17, 1966 and thousands joined in for short stretches along the way, but only 82 walked the entire route. When the march reached the capitol in Sacramento on April 10, thousands gathered in support of the farm workers. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photographer unknown, 1966.





A meeting of the UFW executive board at La Paz, Keene, California. Left to right: Oscar Mondragon, Frank Ortiz, Arturo Mendoza, David Martinez, Pete Velasco, Cesar Chavez, Dolores Huerta, Richard Chavez, Arturo Rodriguez. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photographer unknown, c. 1980s.



Known as “Nuestra Senora de La Paz Educational Retreat Center”, La Paz became the national headquarters for the UFW. The site also became important for training farm workers and building capacity within the farm labor movement. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photo by Venturati, 1972.

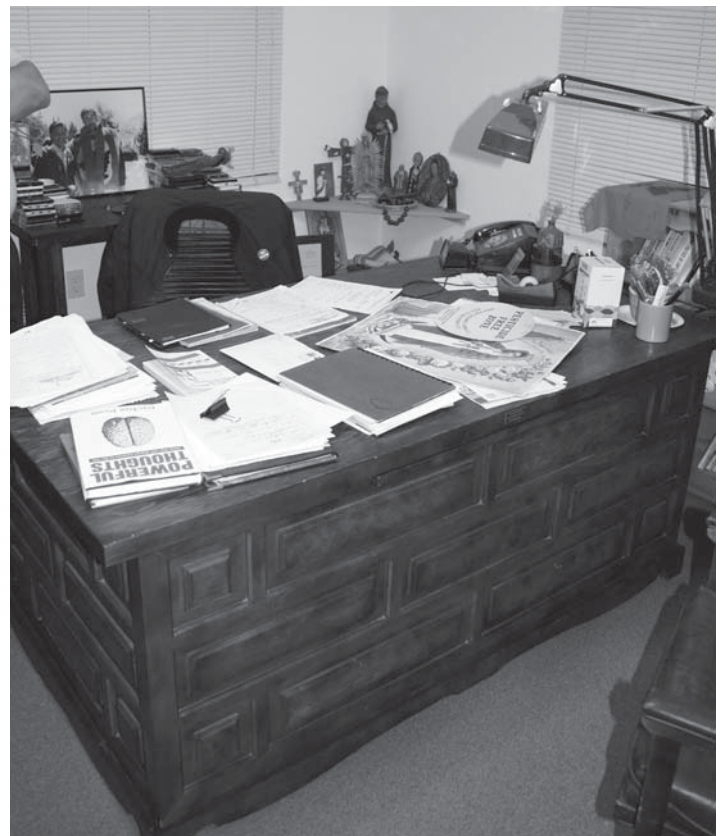




The original administrative building at La Paz has been converted into a visitor center that is open to the public. The building opens onto a memorial garden that includes Cesar Chavez's grave site. Photo: NPS, 2011.



Cesar Chavez's grave site. Photo: NPS, 2011.



Visitors can view Chavez's office which is largely as it was during its time of use. Photo: NPS, 2011.





A large dormitory building provided housing for the many farm workers and visitors who would stay at La Paz. Photo by NPS, 2011.



Several permanent residences for union leaders were located at La Paz. Many are still in use today. Photo by NPS, 2011.



distant enough to discourage social visits. A union supporter purchased the property for \$231,500 and leased it to the NFWSC with the intent to sell. In the spring of 1971, Cesar announced his decision to move his office and residence from Delano to the new property, named “Nuestra Senora de La Paz Educational Retreat Center.” The relocation of the UFW’s national headquarters and central administrative functions became official in 1972.

Chavez’s presence outdoors helped define La Paz, just as La Paz helped Chavez define himself. “For my dad, La Paz was . . . a refuge,” Paul Chavez has explained. “He used to get up early in the morning and go up on the hills across from his office and meditate and watch the sun come up. And it would give him strength and give him the ability to establish a calm.” La Paz was a place where Cesar could disengage from the constant conflict, restore his sense of perspective, and “recharge his batteries” (Paul Chavez, interview with COPH).

While a place of rejuvenation for Chavez, La Paz was also the place that helped him envision new directions for the UFW. He spoke of this effort in 1975. “After we’ve got contracts, we have to build more clinics and co-ops,” he told biographer Jacques Levy. “Then there’s the whole question of political action, so much political work to be done taking care of all the grievances that people have, such as the discrimination their kids face in school, and the whole problem of the police. . . . We have to participate in the governing of towns and school boards,” he continued. “We have to make our influence felt everywhere and anywhere. It’s a long struggle that we’re just beginning, but it can be done because the people want it” (Levy 1971). Chavez viewed La Paz as a place where farm workers and their allies could prepare for this struggle. It was a place where he could bring people in and “put them in a new surrounding where he could work with them to develop the skills necessary to move things forward,” Paul Chavez explained. “And so he always had conferences here to pull people in. You could get [them] out of the heat, and I’m not talking just about the temperature, I’m talking about the battle of fighting. . . . You pull them up here and give people a chance to really disengage and take a deep breath . . . and look at things more strategically.” For Cesar, La Paz was a great place “to bring people and to work with them, and to teach them, prepare them, and inspire them” (Paul Chavez, interview with COPH).

The acquisition of La Paz reflected the full emergence of the UFW as a permanent labor union. As Richard Chavez has explained, La Paz became

significant “because that’s where we moved when we really had arrived. We were really a serious union and we had arrived.” Richard also associated the acquisition of La Paz with the beginning of far-reaching changes in the union. “We started changing. Our lives changed and everything changed, [including] our way of doing things” (Richard Chavez, interview with COPH). Many of these changes turned La Paz into the crossroads of the UFW. Hundreds of men, women, and children called La Paz their home, but thousands more came from around California and the rest of the country to learn how to operate their union and increase their own capacity to affect political and social change. La Paz became the new symbol of the UFW. It was associated with past achievements but also new horizons, including the modernization of the UFW.

All of this activity produced a diverse population of around two hundred residents—not just farm workers but also priests and nuns, labor organizers, Chicano activists, and others. Some brought spouses and children; for them, the decision to relocate was perhaps more difficult. The NFWSC accommodated these families by converting some of the houses into duplexes and then creating a residential area filled with manufactured housing units. At the same time, the NFWSC converted the hospital building into a dormitory for unmarried residents and for those visiting La Paz for meetings, conferences, and training. This year-round community gave La Paz a constant energy. “It was a community,” Chris Hartmire, a longtime union supporter, explained, “. . . and that’s what Cesar loved. It was part of his stamina and his spiritual strength, just having the elements of people just living and working together and worshipping together on Sundays and having community meetings on Fridays” (Chris Hartmire, interview in *Cesar*). It was a community that coalesced through shared work and shared life—not only the routines of office work but also the work parties to make flags for a march, Saturday mornings spent in the gardens, meals shared in the cafeteria, and weekend celebrations, including first communions, quinceaneras, and weddings.

By the mid-1970s, La Paz had replaced the Forty Acres as the most important crossroads of the UFW. Thousands of union members and labor organizers from California and other parts of the country came to La Paz for meetings, conferences, and training sessions. To be sure, a visit to La Paz for most farm workers occurred less frequently than a visit to a union field office or service center. But such visits had a different purpose. Farm workers went to field offices and service centers to receive assistance with

their immediate problems. They went to La Paz to receive the training they would need to solve problems themselves—and to help other farm workers do likewise. For supporters of the UFW such as volunteer Margie Coons, “a trip to La Paz [was like] . . . a journey to Mecca.” As Coons explained in 1972, La Paz was “so peaceful. And once you visit it you just feel. . . more tuned in to the whole movement” (*Los Angeles Times* 1972). Countless men and women shared Coons’s experience.

During the 1970s and early 1980s, La Paz was a powerful symbol of what the UFW had become and still hoped to achieve. It was at La Paz during these years that leaders, members, and supporters of the UFW planned their strategies in campaigns against the growers of Salinas, Delano, Coachella, and elsewhere; against the Teamsters who competed with the UFW; against corporations whose subsidiaries refused to recognize farm workers’ rights; and against politicians who sought to thwart the union’s agenda through legislation. It was at La Paz that leaders, members, and supporters of the UFW celebrated victories in these campaigns. It was at La Paz that the UFW orchestrated its own legislative push for the first law in the U.S. that would recognize and protect farm workers’ rights to organize a union and negotiate contracts with their employers. And it was at La Paz that leaders, members, and supporters of the UFW celebrated the passage of the California Agricultural Labor Relations Act (ALRA) in June 1975, the union’s greatest political victory.

La Paz also was a symbol associated with what the union hoped to achieve in the future and how it hoped to achieve it. The passage of the ALRA allowed UFW leaders to focus first on modernizing the union. As Chavez observed in 1977, “much of the fight is being transferred from the picket lines and the boycotts to the courts and the hearing rooms [of the new Agricultural Labor Relations Board]” (*Los Angeles Times* 1977). UFW leaders calculated that they could shift much of their own energy from organizing in the fields to gaining greater leverage in the political system. They would intensify their efforts to train farm laborers to recruit members and administer contracts. They also would invest in new technologies that would enhance the union’s ability to reach supporters and to operate within the political arena. These initiatives manifested at La Paz in the Fred Ross School housed in the building known as the North Unit, in the microwave telecommunications system installed on the property (to link twenty field offices and service centers with La Paz), in the computer system that enabled the creation of a database of members and supporters across the

country, in the massive printing press used for direct mailings, and in the radio broadcasting studio installed in the basement of the dormitory building.

The passage of the ALRA in 1975 and two subsequent victories—the Teamsters’ decision to withdraw from the fields in 1977 and the signing of new contracts with lettuce growers in 1979—allowed Chavez and other UFW leaders to begin broadening the union’s focus as well. Chavez believed that the union’s battles with particular growers and industries, its battles in the courts and in the hearing rooms of the ALRB, its efforts to target new supporters, and its alliances with sympathetic politicians were worthwhile, but he had long believed that these efforts were only a beginning. In order to affect social change, the union would have to confront the fundamental problem of economic inequality. Chavez had concluded that “effective political power is never going to come, particularly to minority groups, unless they have economic power. . . . As a continuation of our struggle, I think that we can develop economic power and put it into the hands of the people so they can have more control of their own lives, and then begin to change the system” (Levy 1975). La Paz was an integral part of this broader struggle through its training facilities and programs, which prepared farm laborers and other men and women to work as union organizers and contract administrators but also as paralegals, credit-union workers, cooks, mechanics, and in other occupations that would enable them to earn better incomes, educate their children, and contribute to the forces of progressive social change.

The years between 1970 and 1984 constituted a distinct chapter in both the productive life of César Chávez and the history of the United Farm Workers union. During the 1970s and up to Chávez’s death in 1993, La Paz was at the forefront of the American farm worker movement. The UFW grew and expanded from its early roots as a union for farm workers to become a national voice for the poor and disenfranchised.

Thousands of farm workers and their supporters from California and across the country streamed through La Paz to meet with movement leaders, learn from other farm workers, devise strategies, negotiate contracts, receive training, volunteer their time, and celebrate meaningful events. Throughout this period, La Paz became a symbol of the movement’s most significant achievements and its expanding horizons. At La Paz, members of the farm worker movement celebrated victories such as the passage of the Agricultural Labor Relations Act of 1975, the first



law in the continental U.S. that recognized farm workers' collective bargaining rights. Following NHL criteria (36 CFR Part 65), La Paz is nationally significant because of its direct association with the productive life of Cesar Chavez (criterion 2) and with the history of the farm labor movement (criterion 1). Nuestra Senora Reina de La Paz was listed in the National Register of Historic Places on August 30, 2011, at the national level of significance. An NHL nomination for La Paz was approved by the National Historic Landmarks Committee and submitted to the Secretary of Interior for approval as of December 2011.

## **Santa Rita Center (Phoenix, AZ)**

In 1972, an unprecedented political offensive began when a nationwide coalition of corporate growers and shippers, anti-union groups, and their allies in state offices joined with the American Farm Bureau Federation to sponsor legislation that limited union voting rights to year-round employees, banned harvest-time strikes, banned boycotts, and, in some states, even banned negotiations over pesticide use. Legislatures in Kansas, Idaho, Oregon, and Arizona passed these bills. During this time the UFW began to expand its efforts beyond the challenges associated with securing farm labor contracts towards political action, launching counter-attacks on such initiatives. The Santa Rita Center in Phoenix, Arizona was the center of one of the first orchestrated protests in response to the passing of such legislation in Arizona and represents the evolution of the UFW into political action beyond California.

Cesar Chavez undertook a twenty-four-day fast in May 1972 to protest an Arizona law that limited farm workers' rights to conduct strikes and boycotts and to publicize a campaign to recall the governor of Arizona. Chavez conducted nineteen days of this fast at the Santa Rita Center, a building located in the south Phoenix barrio known as El Campito. Thousands of Arizona farm workers—and national figures such as Coretta Scott King—arrived at the Santa Rita Center during the course of the fast to participate in rallies, give voice to the movement's newly adopted slogan ("Si se puede!"), celebrate nightly Masses, and pledge their support for La Causa. The recall campaign was thwarted, but these weeks marked a watershed moment for Arizona politics, Mexican American political activity, and the evolution of the farm labor movement into national politics.

The Santa Rita Center was constructed in 1959 by and for the Mexican American parishioners of Sacred Heart Catholic Church and other residents of El Campito, one of several south Phoenix barrios. The driving force behind the construction of the building was Father Albert Braun, a sixty-year-old priest who relocated to Phoenix in 1949.

During the 1960s, the Mexican American population in Phoenix approached 80,000. At the same time, Mexican Americans in Phoenix, especially those who began to self-identify as Chicanos, increased their participation in social welfare initiatives, labor and community organizing efforts, and local politics. One of the first outlets for this activity was the Migrant Opportunity Program (MOP), established in 1965 by the Arizona Council of Churches' Migrant Ministry and funded by federal grants from the Office of Economic Opportunity. The MOP was created to provide job training to migrant workers in the Phoenix area, but the program quickly began to move toward community organizing. In May 1965 the MOP brought Fred Ross and Cesar Chavez to Phoenix to provide a training session for its organizers. One of these organizers, thirty-two-year-old Gustavo Gutierrez, had spent most of his life in agricultural labor. Chavez and Gutierrez began a correspondence that would lay the foundation for bringing the UFW to Arizona.

By 1970 the UFW's membership in Arizona was growing and the union had secured several major contracts. These successes sparked a strong response from Arizona growers. In early 1972, Arizona Congressman Stan Akers introduced House Bill 2134 into the Arizona State Legislature. The bill, crafted in large part by the Arizona Farm Bureau, would severely weaken the UFW by imposing criminal penalties on anyone who participated in strikes and secondary boycotts during harvest season. As dozens of religious, civic, and labor leaders registered their opposition to the bill, UFW organizer Lupe Sanchez asked Governor Jack Williams to meet with Chavez before deciding whether to sign it. Williams reportedly refused, and when the legislature passed the bill on May 11, 1972, Williams bypassed the state attorney general's customary review and instead ordered a highway patrolman to deliver the bill to him immediately for his signature.

The following day, Chavez announced the beginning of what he called a "fast of love." His intention, he explained, was to appeal to the hearts of growers and show them that they had nothing to fear from farm workers—certainly not hatred or violence. The underlying purpose of the fast was to inspire farm

workers themselves. During their first few days in Arizona, Chavez and other UFW leaders talked with Arizona farm workers and labor leaders about how to fight the new legislation, and several times they heard the response, “No se puede—it can’t be done.” Discussing this at a staff meeting on May 16, Dolores Huerta insisted, “From now on, we’re not going to say, ‘No se puede.’ We’re going to say, ‘Si se puede!’” (Levy 1975). Chavez immediately identified the phrase as the union’s new battle cry. Together, the slogan and the fast would inject a renewed spirit of optimism and activism into the farm labor movement which, in the short term, would be channeled toward a statewide campaign to register new voters and recall the governor.

Chavez’s fast at the Santa Rita Center focused national attention on farm workers and their organized protest against restrictive legislation, and it invigorated two social movements—the Chicano movement and the farm labor movement. Ultimately it reshaped the political landscape in Arizona and beyond. After the fast ended, the UFW’s recall campaign gained steam. Tens of thousands of Arizona residents, eager to support the recall, registered to vote—most of them for the first time. In the 1972 elections, these voters sent four Mexican Americans and two Navajos to the State Legislature, elected a third Navajo county supervisor, and placed dozens of Mexican Americans on school boards, city councils, and local courts. Two years later, the impact was even more dramatic. Democrat Raul Castro became the first Mexican American to be elected governor of Arizona. Alfredo Gutierrez was named majority leader of the newly Democratic controlled state senate. The party gained five more seats in the State House of Representatives and chose another Mexican American, Eddie Guerrero, to serve as the minority leader.

In the wake of the Arizona campaign, the UFW gained realization of itself as a political force in both state and national politics. Although the union’s capacity for mobilizing political support began to gain attention beyond California during the late 1960s, the Arizona campaign that grew out of Cesar Chavez’s fast at the Santa Rita Center marked the beginning of an era in which the union would have a direct role in shaping politics and policies that affected farm workers across the nation.

The Santa Rita Center possesses an exceptionally high degree of integrity, which allows the property to convey its association with Cesar Chavez and the farm labor movement specifically as well as several major themes of United States history and heritage

more broadly. The building has remained at the same location continuously since 1959. The integrity of the property’s location, design, setting, materials, and workmanship contribute to the property’s exceptionally high integrity of feeling and association. Despite superficial changes and evidence of neglect, the building looks like it did in 1972. A visitor today can stand inside the small, simple room where Chavez fasted and easily imagine what the room and the property as a whole would have felt like at the time. Following NHL criteria (36 CFR Part 65), the Santa Rita Center is nationally significant because of its direct association with the productive life of Cesar Chavez (criterion 2) and with the history of the farm labor movement (criterion 1).

## **Nationally Significant and Potentially Nationally Significant Sites - Additional Research Needed**

Eleven additional properties have national significance or potential national significance for their association with Cesar Chavez and/or the farm labor movement, meeting NHL Criterion 1 and/or Criterion 2. However, further research and study is necessary to fully assess national significance and/or integrity. These sites include properties in California and Arizona. Sites in Arizona are located in Yuma and San Luis. California properties are located in Delano, Calexico, Salinas, and San Jose. Two of these sites, the Monterey County Jail and the Arvin Labor Camp are already listed in the National Register of Historic Places. The Monterey Jail is listed at the national level of significance for its association with Cesar Chavez. The Arvin Labor Camp is listed at the local level of significance for its representation of a Depression-era migrant labor camp. It should be noted that sites which are listed in the National Register of Historic Places are evaluated under separate criteria and may not meet the criteria for national historic landmark.

Although some of the potential nationally significant sites have less than a high degree of integrity, they offer exceptional interpretive value. When combined with the five sites that clearly meet NHL criteria, these sixteen nationally significant resources collectively represent each of the major historic contexts associated with Cesar Chavez and the farm





Cesar Chavez attends a rally in Phoenix Arizona in May, 1972 with his brother Richard Chavez. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photo by El Malcriado, 1972.



Cesar Chavez accepts bread from Father Joe Melton to end his 24-day "Fast for Justice", Phoenix, Arizona. The impetus for the fast was an Arizona law that limited farm workers' rights to conduct strikes and boycotts and to publicize a campaign to recall the governor of Arizona. Nineteen of the 24 days of the fast took place at the Santa Rita Center. Thousands of farm workers and national figures such as Coretta Scott King went to the Santa Rita Center to support the effort. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photo by Glen Percy, June 4, 1972.



The Santa Rita Center in Phoenix, Arizona was constructed in 1959 by and for the Mexican American parishioners of Sacred Heart Catholic Church and other residents of El Campito, one of several south Phoenix barrios. The force behind the construction of the building was Father Albert Braun, a priest who moved to Phoenix in 1949. During the 1950s Braun helped his parishioners construct the Sacred Heart Church, three chapels, a parochial school, a convent house, and a community hall, the Santa Rita Center. The Santa Rita Center served as an important community site during the 1960s for celebrations, classes and other community functions. Photo by: NPS, 2010.



The Santa Rita Center was chosen as the site for the "Fast for Justice" because there was a space for Chavez to hold his fast while also being able to meet with farm workers and attend nightly Masses. Photo by NPS, 2010.



labor movement described in Chapter 2, *Historic Context and Resource Description*.

It should also be noted that the communities of Yuma, San Jose, and Delano include concentrations of significant sites related to Cesar Chavez and/or the farm labor movement. The high concentration of sites in these communities provides exceptional interpretive opportunities and strengthens the feeling and association related to the period of significance.

## **Sites Associated with Cesar Chavez's Early Life and Formative Experiences in the American West, 1927-1952**

### **CHAVEZ FAMILY HOMESTEAD SITE (YUMA, AZ)**

Cesar Chavez's paternal grandparents emigrated from Mexico in 1888 and settled in the Gila River Valley northeast of Yuma, Arizona, during the 1890s. The family acquired 100 acres of land in 1909, built an adobe farmhouse the same year, and began cultivating the land.

Cesar Chavez was born in the Gila River Valley in 1927. Chavez lived in the adobe farmhouse on his grandparents' homestead from 1932 until the family lost the property and moved to California in 1939, during the Great Depression. As a child living on the homestead, Chavez learned the value of hard work from his father, he learned the principles of nonviolence from his mother, and he learned the Catholic faith from his grandmother; these and other core values would shape his leadership of the farm labor movement. At the same time, childhood experiences beyond the homestead taught him the pain of discrimination, the hardships of poverty, and the value of a stable place to call home.

Although the footprint of the adobe farmhouse is evident and sections of several walls remain standing, the building itself (built in 1909) lacks physical integrity. The site as a whole appears to retain moderate integrity of location, setting, and feeling and low integrity of design, materials, and workmanship. The ruins at the site face dangers from erosion and other sources of deterioration, including routine dredging of an irrigation canal less than ten feet west of the farmhouse. Additional inventory, documentation, and evaluation is needed to fully evaluate integrity relative to what existed in the past.

## **Sites Associated with Development of the Agricultural Industry, Agricultural Labor, and Agricultural Labor Activism in California and the American West Before 1960**

### **ARVIN FARM LABOR CENTER (BAKERSFIELD, CA)**

The Resettlement Administration (an agency later absorbed by the Farm Security Administration) established this migrant labor camp near Bakersfield in 1936 primarily for migrants arriving in California from dust bowl-affected areas. John Steinbeck visited the camp shortly after it opened and used it as the model for "Weedpatch Camp" in *The Grapes of Wrath*. Two years later, Fred Ross was hired by the Farm Security Administration to manage the camp; he held this position for about a year. The camp remained in continuous use into the 1950s, and Kern County acquired the property in 1958. The Kern County Housing Authority assumed control of the camp in 1965. As the table-grape harvest moved north in the Arvin area that year, around two hundred members of the Agricultural Workers Organizing Committee (AWOC) went on strike to demand higher wages. Most of those who struck lived in this camp, by then known as the Sunset Migrant Center. One year later, the AWOC would merge with the National Farm Workers Association (NFWA) to form the UFWOC.

This property as a whole appears to retain moderate to low integrity relative to the 1960s, when its residents joined the farm labor movement. The property likely retains integrity of location, design, and setting, but the original housing has been replaced, leaving little evidence of materials and workmanship and low levels of feeling and association. However, three buildings on the property dating from the 1930s (a community hall, a library building, and a small post office building) have been preserved. Of these, the library and post office have been restored, but all three buildings give the property high interpretive value. The three buildings dating from the 1930s were listed in the National Register of Historic Places in 1996 at the local level of significance. Additional research is needed to determine the site integrity relative to the historic context of the farm labor movement and to evaluate its significance relative to other remaining farm labor

camps related to Cesar Chavez and/or the farm labor movement.

## **Sites Associated with Cesar Chavez's Education as a Community Organizer in California and the Emergence of Dolores Huerta, 1952-1962**

### **MCDONNELL HALL (SAN JOSE, CA)**

The first phase of Cesar Chavez's productive life as a community organizer, civil rights advocate, and labor leader began in the "Sal Si Puedes" barrio of East San Jose, where Chavez lived from 1952 to 1955 and met the two men whose influence shaped the rest of his life: Father Donald McDonnell and Fred Ross. The building most closely associated with this phase of Chavez's life is now known as McDonnell Hall.

Chavez lived in East San Jose at various times during the 1930s and 1940s. When he returned in 1952 with his wife and children, his parents and some of his siblings lived on Scharff Avenue. At the time, the surrounding barrio remained a neglected part of the city. Sal Si Puedes lacked paved streets, sidewalks, streetlights, and playgrounds. Although the community also lacked a permanent church, Father Donald McDonnell had begun to offer Spanish-language Masses in a borrowed building known as Tremont Hall.

Chavez and McDonnell were close in age, and they formed a strong friendship. McDonnell exposed Chavez to a universe of writings about spirituality, labor rights, human rights, and social justice, including the writings of Saint Francis of Assisi, the encyclicals of Pope Leo XIII, biographies of Eugene Debs and John L. Lewis, classics of political philosophy by Machiavelli and de Tocqueville, and the writings and biographies of Mohandas Gandhi. Chavez, in turn, became McDonnell's close companion, accompanying him to bracero camps to offer Mass, to the city jail to talk to prisoners, and to homes throughout the barrio to build support for the construction of a permanent church.

As Chavez and McDonnell came to know each other, Fred Ross arrived in East San Jose with plans to create the second chapter of the Community Service Organization (CSO), a community empowerment organization he created in Los Angeles a few years prior. Ross met Chavez in June 1952 and, like

McDonnell, quickly became a mentor. Working closely with Ross, Chavez and Herman Gallegos spearheaded a voter registration campaign among the thousands of residents of East San Jose, including those Chavez had come to know through his work with Father McDonnell. When San Jose's CSO chapter elected its first officers that summer, Gallegos became the president and Chavez became the vice president.

As Chavez continued to build the CSO's strength in San Jose during the next year and push for streetlights, sidewalks, and other improvements, he began to crystallize the sense of purpose that would propel his long career as a labor leader and social justice advocate. Meanwhile, McDonnell's efforts to secure a permanent church for East San Jose came to fruition. In October 1953, Chavez helped move an old wood-frame church building from another part of San Jose to a location on Kammerer Avenue. This building (now known as McDonnell Hall) was re-opened as Guadalupe Mission and later as Our Lady of Guadalupe Catholic Church. During the next two years, this building served as the primary site from which Chavez and McDonnell served, educated, and organized farm workers and other community members. Although Chavez managed to open a CSO service center on East Santa Clara Avenue (across from the Five Wounds Church) in 1953, Our Lady of Guadalupe Church remained the primary site from which Chavez and other CSO organizers conducted their work.

Chavez moved away from San Jose in 1955, but his parents and siblings remained active in the CSO and in the church. Chavez visited East San Jose often and continued to consider Our Lady of Guadalupe his family's church. During the 1960s and 1970s, Chavez family members, other CSO members, and other parishioners at Our Lady of Guadalupe participated in the activities of the farm worker movement and provided abundant support (including, for example, donations of food and clothing delivered to the church). This close association with Cesar Chavez and with one of the many vibrant, unified, and politically active communities that provided crucial support for the farm worker movement suggests that McDonnell Hall merits listing in the National Register of Historic Places and potential designation as a National Historic Landmark.

McDonnell Hall appears to meet NHL criteria 1 and 2 due to its close association to Cesar Chavez during his emergence as a community organizer servicing the farm labor community. The building has been well maintained by the diocese and the parish, but





The Chavez Family Homestead site in the Gila River Valley northeast of Yuma was Cesar Chavez's childhood home. The family acquired 100 acres of land in 1909, built an adobe house farmhouse and cultivated the land. Today, only remnants of the adobe walls remain. Photo courtesy of Walter P. Reuther Library, Wayne State University. Photographer unknown, c. 1960s.



The Arvin Farm Labor Center was constructed in 1936 by the federal Resettlement Administration as a migrant labor camp. It was used as a model for "Weedpatch Camp" in John Steinbeck's, "The Grapes of Wrath". These buildings were recently restored. Photo by: NPS, 2010





Our Lady of Guadalupe Church in San Jose, California, became instrumental in the farm labor movement during the 1950s and 1960s. The church, where Chavez worshipped when he lived in San Jose, supported local migrant farm workers with basic services and helped to galvanize community organizing efforts including the CSO. This building is where Chavez worked with priest and mentor Father Donald McDonnell during the early 1950s. Photo courtesy of Our Lady of Guadalupe Church Archive. Photographer unknown, c.1965.



When the current church building was completed in 1967, this structure was converted from a parish church into a parish hall and was renamed "McDonnell Hall". The structure was eventually relocated approximately 200 feet within the same parcel of church property to its current location. Photo: NPS, 2011.



appears to retain only a low to moderate degree of integrity of design, setting, materials, workmanship, feeling, and association. The has been significantly altered since its period of significance And has relocated within the church property in recent years. Additional research is needed to determine the building's integrity relative to its period of significance in the early 1950s. Despite its integrity, McDonnell Hall appears to be the best location to interpret Cesar Chavez's emergence as a community organizer.

### **ST. MARY'S CATHOLIC CHURCH (STOCKTON, CA)**

In 1955, three years after recruiting Cesar Chavez into the Community Service Organization in San Jose, Fred Ross decided to organize a CSO chapter in Stockton. Donald McDonnell, a priest in San Jose, put Ross in touch with Thomas McCullough, a priest at St. Mary's Catholic Church in Stockton. When Ross asked McCullough to recommend potential CSO organizers, McCullough introduced him to 25-year-old Dolores Huerta. Born in New Mexico in 1930 but raised by her mother in Stockton after her parents divorced, Huerta had learned to recognize economic and social inequalities at a young age. Huerta's mother challenged the foundations of such inequalities and inspired her daughter to do so as well.

During the 1940s and early 1950s, Huerta became active at St. Mary's Catholic Church and impressed McCullough with her leadership skills. She also pursued a degree at Stockton Junior College and got married, but a divorce left her to raise three young children. Meeting Fred Ross marked a turning point in her life. "I always thank the day that I met Fred," Huerta has explained. "I always hated injustice and I always wanted to do something to change things. Fred opened a door for me. He changed my whole life." (Huerta 1975). Huerta organized CSO meetings through the church, similar to Chavez's use of McDonnell Hall.

St. Mary's Catholic Church possesses high interpretive value because of its association with Dolores Huerta and the launching of her productive life as a community organizer, labor leader, and social justice advocate, but the building appears to retain only moderate integrity. The building likely possesses integrity of location, design, materials, workmanship, and feeling, but its integrity of setting and association has been diminished. Additional research is needed to determine the building's integrity relative to its period of significance in the

early 1950s. Similar to McDonnell Hall, St. Mary's Church appears to be the best remaining structure that represents Dolores Huerta's emergence as a community organizer.

### **Sites Associated With the Organization of the Farm Workers Association in California, 1962- 1965**

#### **CESAR AND HELEN CHAVEZ FAMILY RESIDENCE (DELANO, CA)**

When Cesar, Helen, and their eight children moved from Los Angeles to Delano in April 1962, they rented a small house on Kensington Street. They soon moved into the house next door, which was slightly larger but still offered only two bedrooms, one bathroom, a small kitchen, and a living room (where some of the children and most of the family's guests would sleep). This house served as the first headquarters of the Farm Workers Association (FWA). The historical significance and interpretive value of the house also lies in its connection to the personal sacrifices that Cesar, Helen, and their children made—like those that other union leaders such as Dolores Huerta, Larry Itliong, Gilbert Padilla, Richard Chavez, and all of their families made—as they created what would become the NFWA and ultimately the UFW. During the early 1960s, Helen, for example, would wake at 4:00 every morning, prepare breakfast and lunch for the children, work a full day in the fields or vineyards, then return home to cook dinner and clean. She and the children sometimes saw little of Cesar during these years, but their willingness to endure the strain, provide crucial support, and move into key roles themselves made the union's emergence possible. The Chavez family lived in this house until moving to La Paz (Keene, California) in 1971.

This house was built in 1936, and it appears to retain a moderate degree of physical integrity. Specifically, the house likely retains integrity of location, design, setting, materials, and workmanship. Part of the national story of the farm labor movement was that many of the farm labor movement leaders were also heads of families. They made considerable sacrifices on the part of their families. The Chavez family residence in Delano, California, likely retains sufficient integrity to tell the story of these sacrifices. Additional research is needed to determine national

significance and integrity relative to its period of significance.

### **NFWA OFFICE (DELANO, CA)**

Chavez laid the foundation for the Farm Workers Association (FWA) after moving to Delano in April 1962, and the organization held its founding convention in September 1962. By the beginning of 1963, the FWA had a constitution, a credit union, and a strong enough membership base to rent this building and move its offices out of Cesar and Helen Chavez's home. For the next six years, this building on Albany Street would serve as the national headquarters of the FWA and its successor organizations, the National Farm Workers Association (NFWA) and the United Farm Workers Organizing Committee (UFWOC). Prior to the FWA moving into the building, it had served as a Jehovah's Witness hall and then a grocery store. Richard Chavez assumed the task of converting the building into a suite of offices. In 1967, well-known novelist and journalist John Gregory Dunne described the interior as a "chaotic shambles of plywood partitions, mimeograph machines, and battered desks..." Interior walls featured a profusion of maps, lists of telephone numbers, and instructions to picketers, all suggesting the building's true purpose: to serve as the war room of the NFWA and the UFWOC for nearly the full duration of the Delano strike.

The NFWA office was significant in the early evolution of the United States first permanent farm labor union. The founding convention was held at this site and for countless farm workers and volunteers, it also was the first place they would go when they were ready to join the farm labor movement.

The building appears to retain a moderate degree of integrity. It likely possesses high integrity of location and setting but only moderate integrity of materials and workmanship and low integrity of design, feeling, and association. The strongest aspect of building's integrity (beyond its location and setting) is its distinctive false front, which makes it immediately recognizable to anyone already familiar with the building's appearance during the 1960s. The greatest detractor from the building's integrity is the complete remodel of the building's interior to fit its function as a church. Despite this loss of integrity, the building retains high interpretive value. Additional research is needed to determine national significance and integrity relative to its period of significance.

### **Properties associated with the Delano grape strike, 1965 to 1970**

#### **BAPTIST CHURCH ("NEGRITO HALL") (DELANO, CA)**

When the National Farm Workers Association (NFWA) voted to go on strike against Delano table-grape growers in September 1965, it had few of the resources necessary to sustain a strike. The NFWA had its offices on Albany Street but needed to expand. The union faced an immediate need for a strike headquarters, so it rented this small church building known, at the time, as "Negrito Hall." Former volunteer Wendy Brooks remembers activity at the hall, during the first few months of the strike, as chaotic yet controlled. Simple partitions created offices including an office for Cesar in the back, with a telephone and work space. One hundred people a day including union members and other farm workers, volunteers, and reporters would come and go. Union members also crowded into this hall for regular Friday night membership meetings (which later would move to the Filipino Community Hall). The meetings began with a prayer and centered around reports from picket captains and other updates. The meetings often included skits performed by El Teatro Campesino and concluded with everyone joining hands and singing "*De Colores*." The building represents the role of the community and inclusion of cultural values and traditions which supported the early efforts of the farm labor movement, a critical component to its success.

This building appears to retain moderate integrity but offers high interpretive value. The building likely retains moderate integrity of location, setting, materials, and workmanship but low integrity of design. Use of the building as a church and ongoing maintenance and repairs have diminished its integrity of feeling tied to its period of significance; the building's ability to clearly convey its association with Chavez and with the farm labor movement has diminished as well. Additional research is needed to determine national significance and integrity relative to its period of significance.

#### **PEOPLE'S BAR AND CAFE (DELANO, CA)**

During the 1960s and 1970s, People's Bar and Cafe served as the central gathering place in Delano for union volunteers—an eclectic group that included civil rights activists, free speech proponents, antiwar activists, environmentalists, religious activists,





Cesar and Helen Chavez and their eight children lived in this rented house when they moved to Delano in April, 1962. This house served as the first headquarters for the Farm Workers Association (FWA). The house is now a private residence. Photo by: NPS, 2011.



Top photo: This building on Albany Street in Delano, California, served as an office for the NFWA from 1963 to 1970 and during much of the Delano grape strike. Photo courtesy of: [www.farmworkermovement.us](http://www.farmworkermovement.us). Photo by John Kouns, c. 1960s. Bottom photo: Today, the NFWA office on Albany Street is used as a church. The building's distinctive false front appears much as it did during the building's period of significance. Photo by: NPS, 2010.





The Baptist Church (known as "Negrito Hall") in Delano was rented by the NFWA for use as the strike headquarters in the 1960s. Photo by: NPS, 2010.



During the 1960s and 1970s, the People's Bar and Cafe served as the central gathering place in Delano for union volunteers. Cesar Chavez often frequented the bar to play pool and connect with volunteers. As early as 1966, however, People's emerged as a "free speech zone," where volunteers felt free to debate any number of issues, including Chavez's own strategies and tactics. c. 2010. The site is now "Rosy's Place" and the "People's Market" occupies the adjacent space. Photos by NPS: 2011.



members of the Chicano Movement, and others. During the early years of the table-grape strike, Chavez frequented the bar to play pool, relax, and connect with volunteers. As early as 1966, People's Bar also became a place where volunteers felt free to debate any number of issues, including Chavez's own strategies and tactics such as his decision to merge the NFWA with the AWOC in 1966 and his decision to conduct a public fast in 1968. People's Bar quickly emerged as a "free speech zone" where volunteers could argue about politics, forecast the future of the union, denounce growers and Teamsters, educate newly arrived volunteers, and discuss deeper questions of social justice. People's Bar was a forum where all voices within the farm labor movement could be heard.

People's Bar and Cafe was located in a large building at Glenwood Street and Garces Highway that was constructed in 1940 and continues to house People's Market. Although the name and ownership of the business known as People's Bar and Cafe have changed, the location still functions as a bar (Rosy's Place). The building appears to retain a high level of integrity, including high integrity of location, design, setting, materials, workmanship, and feeling. The association between the location and the farm labor movement remains clear to those already familiar with the history of the movement.

People's Bar is appears to be the best representation of a gathering place for the many people who played an important role in the farm labor movement, including farm workers but also students, social activists, free speech proponents, environmentalists, religious activists, and members of the Chicano Movement. Additional research is needed to determine national significance and integrity relative to its period of significance.

## **Properties associated with the Salinas strike, the fight against the Teamsters, and agricultural labor laws between 1970 and 1975.**

### **MONTEREY COUNTY JAIL (SALINAS, CA)**

On the same day in July 1970 that the UFWOC signed historic contracts with table-grape growers in Delano, union leaders learned that lettuce growers in the Salinas Valley had agreed to sign contracts with the Teamsters. The UFWOC quickly moved most of its resources to Salinas and prepared to engage this

new alliance. By the end of August it was clear not only that the growers would not rescind their contracts but also that the Teamsters would use violence to intimidate UFWOC organizers and members. In response, Chavez called for a strike and a nationwide lettuce boycott.

Arguing that these actions were triggered by a jurisdictional dispute between rival unions, the Bud Antle Company secured an injunction from Superior Court Judge Gordon Campbell. Chavez defied Campbell's order to suspend the boycott, and Campbell summoned him to the Monterey County Courthouse on December 4, 1970. With three thousand farm workers filling and surrounding the courthouse, Campbell placed Chavez in the county jail for contempt of court. As Christmas approached, the jail became a key site for marches, Masses, rallies, and national media coverage. Coretta Scott King and Ethel Kennedy came to Salinas to visit with Chavez and to show their support; the *New York Times* editorialized that the imprisonment of Chavez was "an exercise in legalism of the kind that serves only to discredit the law." On December 24, 1970, the California Supreme Court ordered Chavez's release pending further review of the case. Although Chavez was jubilant, these events forecast a turbulent decade for the UFW in the Salinas Valley.

Cesar Chavez's imprisonment at the Monterey County raised national attention for the Salinas Valley lettuce boycott and affirmed the legal use of the boycott as a means of union organizing; legitimizing that would be one of the union's most powerful tools for raising awareness about farm labor working conditions.

The former Monterey County Jail building ceased to function as a jail in 1977. Since then, it has been used primarily for storage and occasionally for temporary detention of prisoners. The building has suffered some deterioration due to lack of maintenance, yet it appears to retain moderate to high integrity of location, design, materials, workmanship, and feeling. In 2004, Monterey County funding work to prevent water intrusion into the building and to prevent birds from entering. The County has recently proposed additional work including façade repairs and roof weatherization for a portion of the jail. The property possesses high interpretive value, especially for its connection to the history of the farm labor movement in the Salinas Valley.

Despite objections from county officials, the property was listed in the National Register of Historic Places in September 2004 as a nationally significant

resource because of its association with Chavez and the farm labor movement. Additional research is necessary to fully evaluate whether this site would meet NHL criteria.

### **UFW FIELD OFFICE**

#### **(SAN LUIS, AZ)**

Arizona farm worker and labor leader Gustavo Gutierrez established a UFW presence in Maricopa County in 1967. As that presence grew and as it emerged in Yuma County during the late 1960s and early 1970s, Chavez sent his cousin, Manuel Chavez, to direct the union's campaigns in Arizona. Gutierrez already managed a UFW office in Tolleson; the UFW had opened this office in San Luis, a few blocks from the U.S.-Mexico border, by 1972. Through four successive summers (1972-75), the UFW led melon workers on strike in Yuma County, but these efforts were plagued by internal divisions over the treatment of undocumented workers and the use of violence. Gutierrez and fellow organizer Lupe Sanchez resigned from the UFW in 1976 because of these disputes—they favored the protection of undocumented workers and they opposed the use of violence. Gutierrez, Sanchez, and other organizers created the Maricopa County Organizing Project and continued organizing farm workers. Their successes led to a brief resurgence of UFW organizing in Arizona in 1978.

This building appears to retain a high degree of integrity relative to its period of significance, including integrity of location, design, setting, materials, and workmanship. The building has been little used or modified in recent decades, allowing it to retain its integrity of feeling and a clear association with the farm labor movement. Additional research is needed to determine national significance and integrity relative to its period of significance.

### **Properties associated with the modernization of the United Farm Workers and the broadening of the farm labor movement between 1975 and 1984.**

#### **UFW FIELD OFFICE (“EL HOYO”) (CALEXICO, CA)**

The UFW's boycotts, violent clashes with the Teamsters, and civil disobedience campaigns in 1973 and the election of Jerry Brown as governor of California in 1974 led to the passage of California's

landmark Agricultural Labor Relations Act of 1975 (ALRA), which recognized farm workers' rights to form unions and engage in collective bargaining (four decades after their omission from the National Labor Relations Act). Although the ALRA proved difficult to enforce and the Teamsters would remain a rival presence until 1977, the UFW was able to expand its strength after 1975 in places like the Imperial Valley. This building became the UFW Field Office in Calexico. Known locally as El Hoyo (the hole), the building and adjacent parking lot, within walking distance of the U.S.-Mexico border, had served as a shape-up center for day laborers; its conversion into a UFW office and hiring hall thus seemed to signal a new future for labor relations in the region.

Another turning point came in January 1979, when contracts with lettuce growers in the Imperial Valley expired, negotiations broke off, and four thousand farm workers went on strike. Eight companies that supplied one third of the nation's lettuce shut down, and tensions escalated. On February 19, 1979, Rufino Contreras, a 28-year-old union member confronting strikebreakers on the Mario Saikhon ranch near Holtville, was shot and killed by ranch guards. Thousands of farm workers, union members, and supporters gathered at El Hoyo to mourn. This tragedy heightened tensions even more, but the union remained committed to its ethic of non-violence. Ultimately, the strike resulted in one of the union's greatest victories. Lettuce-pickers under the new union contract became the highest paid field workers in the country. Arguably, these events of the late 1970s, many of which played out in and around this field office, marked the high point of the union's power. At the same time, increasing incidents of violence signaled an impending decline in the union's fortunes.

The former UFW field office building currently sits vacant, but non-use of the building has protected what appears to be a high degree of integrity. The building likely possesses high integrity of location, design, setting, workmanship, and materials, all of which allows the building to retain integrity of feeling and association, especially for those familiar with the history of the UFW in the Imperial Valley. Additional research is needed to determine national significance and integrity relative to its period of significance.





The Monterey County Jail in Salinas is the site where Chavez was jailed for 20 days for refusing to obey a court order to stop the boycott against Bud Antle lettuce in December, 1970. Monterey County Jail ceased to function as a jail in 1977 and since has been used for storage. Photo by NPS: 2010.



The UFW Field Office in San Luis, Arizona opened during the early 1970s Through four successive summers (1972-75), the UFW led melon workers on strike in Yuma County. Photo by NPS, 2010



Passage of California's Agricultural Labor Relations Act in 1975 allowed the UFW to expand its presence in the Imperial Valley. This former shape-up center was converted into a UFW field office known as "El Hoyo". Thousands gathered at El Hoyo following the fatal shooting of Rufino Contreras during the lettuce strike of 1979 to mourn. Photo by: NPS, 2010.



## SRS Criteria Analysis

### Outstanding Example

The nationally significant sites which meet NHL Criteria 1 and/or 2 are outstanding examples of resources that depict the life of Cesar Chavez and events important to the farm labor movement. Each of these sites represents ideas, events, and activities that were pivotal to the farm labor movement. Innovations of the farm labor movement represented by these sites include the formation of unions, farm worker service centers and housing, the use of non-violent means of organizing and protesting such as the 1966 Delano to Sacramento march, boycotts, fasts, and organized strikes.

### Historical and Cultural Themes

Nationally significant sites associated with Cesar Chavez and the farm labor movement possess exceptional value in illustrating and interpreting seven of the most significant themes in the history of the United States as defined by the NPS thematic framework.

The life of Cesar Chavez and the history of the farm worker movement encompass seven of the framework's eight major themes.

- *Peopling places* is represented by the stories of farm workers who migrated through rural towns and settled within them and the communities that formed to support migrant workers.
- *Creating social movements* is illustrated by the emergence and growth of the farm labor movement in general and the United Farm Workers in particular.
- *Expressing cultural value* is demonstrated by both the farm labor movement and the union (UFW) which expressed cultural values shared by Mexican Americans, Filipino Americans, Catholics, and other social groups and shared values including fair pay and treatment in the workplace.
- The farm labor movement was responsible for *Shaping the Political Landscape* through voter-registration drives and as the UFW entered the political arena to sponsor initiatives, lobby for laws, and support sympathetic candidates.

- Growers' operations, labor laws, farm workers' labor, and union boycotts influenced the *development of the American economy*.
- *Transforming the environment* is represented by agribusiness practices which manipulated the environment and caused adverse consequences and stresses on the environment. The farm labor movement's effort to regulate use of pesticides represents protecting and preserving the environment.
- The development of immigration and trade policies in the interests of the agricultural industry illustrated and impacted the *Changing Role of the United States in the World community*.

### NATIONALLY SIGNIFICANT SITES

The Filipino Community Hall exhibits exceptional value in illustrating and interpreting major themes of United States history and heritage, including the peopling of places (specifically, family and the life cycle, migration from outside and within, and the development of communities and neighborhoods), the expression of cultural values, the development of the American economy (workers/work culture and labor organizations/protests), and the creation of social institutions and movements (reform movements and religious institutions).

The Forty Acres exhibits exceptional value in illustrating and interpreting the themes development of the American economy (workers/work culture and labor organizations/protests), the creation of social institutions and movements (reform movements), the peopling of places (family and the life cycle and community and neighborhood), the expression of cultural values (popular and traditional culture), and the shaping of the political landscape (parties, protests, and movements).

La Paz exhibits exceptional value in illustrating and interpreting the themes development of the American economy (workers/work culture and labor organizations/protests), the creation of social institutions and movements (reform movements and religious institutions), the peopling of places (community and neighborhood), the expression of cultural values, and the shaping of the political landscape (parties, protests, and movements). La Paz also represents the Changing Role of the United States in the World community. During the time he was at La Paz, Chavez traveled abroad to encourage international boycotts.

The 1966 Delano to Sacramento march route exhibits exceptional value in illustrating and interpreting major themes of United States history and heritage, including the expression of cultural values, the development of the American economy (workers/work culture and labor organizations/ protests), the creation of social institutions and movements (reform movements and religious institutions), and the shaping of the political landscape (parties, protests, and movements).

The Santa Rita Center exhibits exceptional value in illustrating and interpreting major themes of United States history and heritage, including the peopling of places (specifically, the development of communities and neighborhoods), the expression of cultural values, the development of the American economy (workers/work culture and labor organizations/ protests), the creation of social institutions and movements (reform movements and religious institutions), and the shaping of the political landscape (parties, protests, and movements).

### **POTENTIALLY NATIONALLY SIGNIFICANT SITES**

The Chavez Family Homestead represents the peopling of places (migration from outside and within, and community and neighborhood) and the expression of cultural values (popular and traditional culture).

The Arvin Labor Camp represents the peopling of places (migration from outside and within) and transforming the environment. Agribusiness practices which manipulated the environment and caused adverse consequences and stresses on the environment relied on a supply of low wage workers, many of which were marginalized recent immigrants who could be exploited.

Sites related to the emergence of Cesar Chavez and Dolores Huerta as community organizers (St. Mary's Church in Stockton, CA and McDonnell Hall of Our Lady of Guadalupe Church in San Jose, CA) illustrate and interpret the themes peopling of places (specifically, the development of communities and neighborhoods), the expression of cultural values, the development of the American economy (workers/work culture and labor organizations/ protests), and the creation of social institutions and movements (reform movements and religious institutions).

The Cesar and Helen Chavez family home in Delano, CA served as the first headquarters of the NFWA and also represents the sacrifices made by the family to

support the development of the union. This site represents the peopling of places (specifically, the development of communities and neighborhoods), the expression of cultural values, the development of the American economy (workers/work culture and labor organizations/protests), the creation of social institutions and movements (reform movements and religious institutions), and the shaping of the political landscape (parties, protests, and movements).

UFW and NFWA sites and meeting halls in San Luis, AZ; Calexico, CA; and Delano, CA represent the themes expression of cultural values, the development of the American economy (workers/work culture and labor organizations/ protests), the creation of social institutions and movements (reform movements and religious institutions), and the shaping of the political landscape (parties, protests, and movements). UFW sites in Calexico and San Luis expanded services to address immigration concerns and issues related to the farm labor movement and represent the theme of the Changing Role of the United States in the World community.

People's Bar and Café in Delano, CA represents the expression of cultural values and the creation of social institutions and movements (reform movements). People's Bar and Café was a central gathering place for farm workers that facilitated dialogue and debate about the movement.

The Monterey County Jail represents the development of the American economy (workers/work culture and labor organizations/protests), the creation of social institutions and movements (reform movements and religious institutions), and the shaping of the political landscape (parties, protests, and movements).

### **Opportunities for Public Enjoyment**

The majority of the nationally significant sites are in close proximity (approximately 2 hour-drive) of major metropolitan areas such as Phoenix, AZ; Los Angeles, CA; the San Francisco Bay Area; Sacramento, CA; and larger cities of the central valley including Fresno and Bakersfield.

A number of significant sites are concentrated in the community of Delano, providing exceptional opportunities to interpret various aspects of both the life of Cesar Chavez and the farm labor movement. The Forty Acres continues to function as a UFW field office, but it routinely hosts large social functions, including rallies and commemorative events. Plans



for visitation could be created with minimal changes to the property itself. The Arvin Labor Camp is also near the City of Delano (~30 miles) which would provide an opportunity for visitors to see living conditions and possibly demonstration of what life was like for farm workers before and during the farm labor movement.

The City of San Jose is another location with a high concentration of sites related to Cesar Chavez and the farm labor movement. Working in partnership with the organization Chavez Family Vision, the City has developed a Cesar Chavez heritage walk which includes McDonnell Hall at Our Lady of Guadalupe Church and many other sites associated with Cesar Chavez's education as a community organizer.

The Monterey County Jail is visible from the exterior, but has not been used by the county for many years. Although easily accessible from Highway 101, lack of use of the property has resulted in some deterioration which would need to be repaired before visitors could access the interior of the building. However, the site is easy to find and view from the exterior. Located in Salinas, the jail is also in close proximity to several sites eligible for listing in the National Register of Historic Places for their connection to Cesar Chavez and the farm labor movement in the town of Salinas and in nearby San Juan Bautista.

La Paz already demonstrates great potential for public enjoyment. The property welcomes visitors to a museum facility at the southeast corner and a new retreat facility (Villa La Paz Conference Center) in the former North Unit at the northeast corner. The property's location in Keene, however, constitutes a challenge to the potential for public enjoyment. Keene itself is a small town of fewer than 400 people. The largest nearby town, Tehachapi, has a population of approximately 10,000. La Paz is accessible from State Route 58 and the nearest major airport is in Bakersfield, a city of approximately 330,000 located 30 miles west, at the southern end of the San Joaquin Valley.

The Santa Rita Center possesses great potential for public enjoyment. The property enjoys an accessible location within a mile of downtown Phoenix. Two interstate highways and a major international airport are in close proximity. Phoenix itself—a city with a diverse population of 1.6 million—is the urban anchor for a sprawling metropolitan area, one of the fastest growing in the country. The population of the Phoenix metropolitan area is approximately 4 million.

Sites in Yuma and San Luis, AZ and the NFWA office in Calexico, CA are probably the least accessible to airports and other transportation centers. The Chavez Family Homestead, Laguna School and Chavez General Store are located approximately 15 miles outside of Yuma and are not easily accessible. In particular, the Chavez Family Homestead is accessible primarily via a private canal levee road that would make public visitation difficult.

The 1966 Delano to Sacramento march route possesses great potential for public enjoyment. The route can be retraced today by driving but also, in stretches, by cycling or walking. The route passes along public rights-of-way through vast stretches of rural, agricultural landscape but also more than three dozen cities and towns of the San Joaquin Valley, many of which retain their mid-twentieth-century character, including main street and downtown locations through which the march route passed. At the same time, many of these towns have undergone economic decline, suggesting something of the vulnerability of agriculture-based economies. The 1966 Delano to Sacramento march route meets Criterion C of the National Trails Act.

Although most sites are not currently open to the public, the nationally and potentially nationally significant sites all provide exceptional opportunities to convey important events and activities associated with Cesar Chavez and the farm labor movement.

## **Integrity**

A nationally significant site or resource must retain a high degree of integrity as a true, accurate, and relatively unspoiled example of a resource. Seven attributes are used to evaluate integrity for National Historic Landmarks: location, design, setting, materials, workmanship, feeling, and association.

- *Location* refers to the place where the historic property was constructed or the place where historic events occurred.
- *Design* is a combination of elements that create the form, plan, space, structure, and style of a property.
- *Setting* is the physical environment of a historic property – the character of a place, its topography, vegetation, simple manmade features such as paths and fences, and the relationship between features, and open space.

- *Materials* are ‘the physical elements that were combined or deposited during a particular period of time and in a particular pattern or configuration to form a historic property.
- Similarly, *workmanship*, ‘the physical evidence of the crafts of a particular culture or people during any given period in history or prehistory, is seen in elements in the large-scale landscape.
- *Feeling* refers to a property’s expression of the aesthetic or historic sense of a particular period of time even, in this case, despite the maturation of original landscapes.
- *Association* refers to the connection we make today between a particular place and an important historic event or person.

As discussed in the analysis of the NHL criteria, there are five sites that have a consistently high degree of integrity for all of the attributes described above including the Forty Acres, Filipino Community Hall, Santa Rita Center, La Paz, and the 1966 Delano to Sacramento march route. However, many of the other nationally significant sites associated with Cesar Chavez and the farm labor movement were used for short periods of time and have changed ownership since their period of significance. As such, integrity of design, materials, and workmanship are often low to moderate for sites that are highly significant based on events or activities that took place at these locations, or have association with Chavez and/or the farm labor movement. That being the case, many of these sites possess integrity of location, as well as the more intangible qualities of feeling and association. Some of the sites which contain a moderate to low degree of integrity but meet NHL Criteria 1 or 2, provide enough integrity that they possess high interpretive value in communicating the national significance of Cesar Chavez and the farm labor movement.

## National Trails Act Criteria

### Criterion A

Criterion A of the National Trails Act requires that a trail or route must be established by historic use and must be historically significant as a result of that use. The route need not currently exist as a discernible trail to qualify, but its location must be sufficiently known to permit evaluation of public recreation. There are three elements that need to be addressed in

the evaluation of the 1966 Delano to Sacramento march route under criterion A:

1. Was the 1966 Delano Sacramento march route established by historic use?
2. Is the 1966 Delano to Sacramento march route significant as a result of the use that established it?, and
3. Is the location of the March Route sufficiently known?

### WAS THE 1966 DELANO TO SACRAMENTO MARCH ROUTE ESTABLISHED BY HISTORIC USE?

The march to Sacramento in the spring of 1966 was a milestone event in the history of the farm labor movement, and it reflected Cesar Chavez’s growing influence on that movement. More than one hundred men and women set out from Delano on March 17, 1966, and thousands joined in for short stretches along the way, with eighty-two walking the entire route. By the time the marchers approached the state capitol on April 10, 1966, the marchers and their supporters had secured a union contract from the Schenley Company and new waves of sympathy from across the country.

### IS THE 1966 DELANO TO SACRAMENTO MARCH ROUTE SIGNIFICANT AS A RESULT OF THE USE THAT ESTABLISHED IT?

The route of the farm workers’ march from Delano to Sacramento in 1966 is a nationally significant route (or trail) as measured by NHL Criteria 1 and 2 and NPS special resource study criteria. The route is an outstanding example of the resources (especially the routes or trails) associated with Cesar Chavez and the farm labor movement; it possesses exceptional value in illustrating and interpreting the broader themes of United States history and heritage; it possesses an exceptionally high degree of integrity; and it possesses great potential for public enjoyment.

### IS THE LOCATION OF THE 1966 DELANO TO SACRAMENTO MARCH ROUTE SUFFICIENTLY KNOWN?

The route of the farm workers’ march to Sacramento in 1966 extends approximately 300 miles from the former NFWA office on Albany Street in Delano, through forty-two cities and towns of the San Joaquin Valley, to the capitol building in Sacramento. Sufficient documentation exists to retrace the historic route. There are maps of the routes taken and



surviving participants can provide further evidence and documentation of the route.

## **Criterion B**

A trail must be of national significance with respect to any of several broad facets of American history, such as trade and commerce, exploration, migration, and settlement, or military campaigns. To qualify as nationally significant, historic use of the trail must have had a far reaching effect on broad patterns of American culture.

As stated in the evaluation of NHL criteria, the 1966 Delano to Sacramento march route meets NHL Criteria 1 and 2. Evaluation of special resource study criterion 2 identifies the broad facets of American history represented by the 1966 Delano to Sacramento march route. The 1966 Delano to Sacramento march route exhibits exceptional value in illustrating and interpreting major themes of United States history and heritage, including the expression of cultural values, the development of the American economy (workers/work culture and labor organizations/protests), the creation of social

institutions and movements (reform movements and religious institutions), and the shaping of the political landscape (parties, protests, and movements).

## **Criterion C**

The route must have significant potential for public recreational use or historical interest based on historic interpretation and appreciation. The potential for such use is generally greater along roadless segments developed as historic trails and at historic sites associated with the trail. The presence of recreational potential not related to historic appreciation is not sufficient justification for designation under this category.

As stated in the special resource study criterion 3, the 1966 Delano to Sacramento march route possesses great potential for public enjoyment. Numerous sites significant to Cesar Chavez and the farm labor movement are located in towns along the march route and present many opportunities for interpretation along the route.

**Table 3-1: Summary of Nationally Significant Sites (NHL Criteria)**

Site Name	Location	NHL Criteria*	Integrity	Significance
<b>Filipino Community Hall</b>	Delano, CA	1, 2	High	The Filipino Community Hall represents the nationally significant role of Filipino Americans in the farm labor movement. On September 8, 1965, Filipino American farm workers led by Larry Itliong and affiliated with the AFL-CIO's AWOC gathered in this building and voted to go on strike against Delano table-grape growers. When members of the NFWA voted to join their strike eight days later, Itliong and other AWOC members made the Filipino Community Hall available as a joint strike headquarters. The hall hosted important visits by United Auto Workers' President Walter Reuther, Senator Robert F. Kennedy, and other influential supporters, and became a symbol of the farm labor movement's multi-ethnic unity during the 1960s.
<b>The Forty Acres</b>	Delano, CA	1, 2	High	As a property purchased, built, and used by farmworkers, the Forty Acres embodies the farm labor movement itself. Forty Acres was designated a National Historic Landmark in 2008. It continues to function as a UFW field office.
<b>1966 Delano to Sacramento march route</b>	Delano to Sacramento, CA	1, 2	High	The 1966 Delano to Sacramento march was a milestone event in the history of the farm labor movement. More than one hundred men and women set out from Delano on March 17, 1966, and thousands of farm workers and their families joined in for short stretches along the way. The march route passed through forty-two cities and towns of the San Joaquin Valley, as well as vast stretches of the agricultural landscape. By the time the marchers entered Sacramento on Easter Sunday, April 10, 1966, the farm worker movement had secured a contract and new waves of support from across the country.



**Table 3-1: Summary of Nationally Significant Sites (NHL Criteria)(continued)**

Site Name	Location	NHL Criteria*	Integrity	Significance
<b>Nuestra Senora Reina de La Paz</b>	Keene, CA	1, 2	High	<p>The years between 1970 and 1984 constituted a distinct chapter in both the productive life of César Chávez and the history of the United Farm Workers union. During the 1970s and up to Chavez's death in 1993, La Paz was at the forefront of the American farm worker movement. Thousands of farm workers and their supporters from California and across the country streamed through La Paz to meet with movement leaders, learn from other farm workers, devise strategies, negotiate contracts, receive training, volunteer their time, and celebrate meaningful events. Throughout this period, La Paz became a symbol of the movement's most significant achievements and its expanding horizons.</p> <p>La Paz was listed on the NHRP at the national level of significance in August 2011. An NHL nomination for La Paz was approved by the National Historic Landmarks Committee and submitted to the Secretary of Interior for approval as of December 2011.</p>
<b>Santa Rita Center</b>	Phoenix, AZ	1, 2	High	<p>Cesar Chavez's fast at the Santa Rita Center focused national attention on farm workers and their organized protest against restrictive legislation, and it invigorated two social movements—the Chicano movement and the farm labor movement. Ultimately it reshaped the political landscape in Arizona and beyond.</p>

Table 3-2: Summary of Nationally Significant and Potential Nationally Significant Sites/ Additional Research Needed					
Site Name	Location	NHL Criteria*	Integrity	Significance	Additional Research Needed
<b>Chavez Family Homestead Site</b>	Yuma, AZ	2	Moderate	Cesar Chavez was born in 1927, and he lived in the adobe farmhouse on his grandparents' homestead in the Gila River Valley from 1932 until the family lost the property and moved to California in 1939. As a child living on this homestead, Chavez learned the value of hard work from his father, the principles of nonviolence from his mother, and the Catholic faith from his grandmother.	Additional research is needed to determine the site integrity relative to the historic context of the farm labor movement and to evaluate its significance relative to other remaining farm labor camps related to Cesar Chavez and/or the farm labor movement.
<b>Arvin Farm Labor Center</b>	Bakersfield, CA	2	Low to Moderate	A New Deal agency opened this migrant labor camp in 1936. John Steinbeck's visit to the camp informed <i>The Grapes of Wrath</i> , and Fred Ross later served as camp manager. The camp remained in use into the 1960s. In the summer of 1965, around two hundred members of the AWOC, most of whom were table-grape workers and residents of this camp, went on strike for higher wages.	Additional research is needed to determine the site integrity relative to the historic context of the farm labor movement and to evaluate its significance relative to other remaining farm labor camps related to Cesar Chavez and/or the farm labor movement.
<b>McDonnell Hall, Our Lady of Guadalupe Church</b>	San Jose, CA	1, 2	Low to Moderate	This parish hall was where Cesar Chavez worked with priest and mentor, Donald McDonnell, during the early 1950s; other activities at the hall were associated with the farm labor movement.	Additional research is needed to determine the building's integrity relative to its period of significance in the early 1950s.
<b>St. Mary's Catholic Church</b>	Stockton, CA	1	Moderate	St. Mary's Church is significant for its association with Dolores Huerta and CSO organizing.	Additional research is needed to determine the building's integrity relative to its period of significance.



Table 3-2: Summary of Nationally Significant and Potential Nationally Significant Sites/ Additional Research Needed (continued)					
Site Name	Location	NHL Criteria*	Integrity	Significance	Additional Research Needed
<b>Cesar and Helen Chavez Family Residence</b>	Delano, CA	2	Moderate	Cesar Chavez's home in Delano served as the first headquarters of the FWA, but the house's significance also derives from its connection to the personal sacrifices that labor leaders and their families made as they created what would become the UFW.	Additional research is needed to determine national significance and integrity relative to its period of significance.
<b>NFWA Office (Albany Street)</b>	Delano, CA	1,2	Low to Moderate	The first headquarters of the FWA outside of Cesar Chavez's home was located on Albany Street.	Additional research is needed to determine national significance and integrity relative to its period of significance.
<b>Baptist Church ("Negrito Hall")</b>	Delano, CA	1,2	Low to Moderate	Soon after voting to go on strike against more than thirty Delano table-grape growers in September 1965, the newly renamed NFWA rented this small church building and served as a strike headquarters and meeting hall for regular Friday night membership meetings.	Additional research is needed to determine national significance and integrity relative to its period of significance.
<b>People's Bar and Café</b>	Delano, CA	1	High	During the 1960s and 1970s, People's Bar served as the central gathering place in Delano for union volunteers. People's Bar was a "free speech zone," where volunteers felt free to debate any number of issues, including Chavez's own strategies and tactics	Additional research is needed to determine national significance and integrity relative to its period of significance.

Table 3-2: Summary of Nationally Significant and Potential Nationally Significant Sites/ Additional Research Needed (continued)					
Site Name	Location	NHL Criteria*	Integrity	Significance	Additional Research Needed
<b>Monterey County Jail</b>	Salinas, CA	1,2	Moderate to High	In 1970, the UFWOC shifted its focus to the Salinas Valley, where hundreds of lettuce growers had signed contracts with the Teamsters. Cesar Chavez launched a lettuce boycott, but the grower secured an injunction. When Chavez refused to suspend the boycott in December, the judge sent him to the county jail, making it a key site for rallies, visits from Coretta Scott King and Ethel Kennedy, and national media coverage. The California Supreme Court ordered Chavez's release on December 24, 1970. This site was listed in the National Register of Historic Places in 2004.	Additional research is necessary to fully evaluate whether this site would meet NHL criteria.
<b>UFW Field Office</b>	San Luis, AZ	1	High	As Arizona labor organizer Gustavo Gutierrez expanded the UFW presence in Arizona during the late 1960s, Manuel Chavez arrived to direct the union's campaigns. The UFW opened a San Luis field office during the early 1970s and began leading melon strikes every summer. These efforts were plagued by internal divisions over the treatment of undocumented workers and the use of violence, leading the UFW to suspend its activity in the state and prompting Gutierrez and Lupe Sanchez, in turn, to form the Arizona Farm Workers Union.	Additional research is needed to determine national significance and integrity relative to its period of significance.



Table 3-2: Summary of Nationally Significant and Potential Nationally Significant Sites/ Additional Research Needed (continued)					
Site Name	Location	NHL Criteria*	Integrity	Significance	Additional Research Needed
<b>UFW Field Office (“El Hoyo”)</b>	Calexico, CA	1	High	The significant events of the late 1970s, many of which played out in and around El Hoyo, marked the high point of the union's power. At the same time, increasing incidents of violence signaled an impending decline in the union's fortunes.	Additional research is needed to determine national significance and integrity relative to its period of significance.
<p>*Criterion 1: Association with the history of the farm labor movement            Criterion 2: Association with the productive life of Cesar Chavez</p> <p><b>Note: Properties less than fifty years old must meet <i>Exception 8: A property achieving national significance within the past 50 years if it is of extraordinary importance</i></b></p>					

## Sites Potentially Eligible for Nomination to the National Register of Historic Places

Study legislation required that the NPS identify sites for potential listing in the National Register of Historic Places (national register). The following table documents those sites that appear to be eligible for nomination to the national register at the national, state, or local level. Each site has undergone

preliminary evaluation by the Center for Oral and Public History (COPH). In some cases, additional research is necessary to establish clear association with Cesar Chavez and/or the farm labor movement. With additional research, more of the sites included in the list of resources provided in Chapter 2 may prove eligible for nomination to the national register. In many cases, more information is needed about integrity and historic location.

Table 3-3: Potentially Eligible for listing in the National Register of Historic Places			
Site Name	Location	Significance	Association
<b>San Francisco-Oakland, CA Area</b>			
San Francisco Labor Temple	San Francisco	Boycott organizing center during the late 1960s.	Farm Labor Movement
<b>San Jose-San Juan Bautista-Salinas, CA Area</b>			
Cesar and Helen Chavez Family Residence	San Jose	Cesar Chavez and his family lived here in the early 1950s when he began organizing for the CSO.	Cesar Chavez
Mexican American Political Association Office	Salinas	Salinas Valley strike headquarters in 1970.	Cesar Chavez/Farm Labor Movement
UFW Legal Offices	Salinas	Legal offices for the UFW during the 1970s.	Farm Labor Movement
El Teatro Campesino	San Juan Bautista	El Teatro Campesino, founded by Luis Valdez and Agustin Lira in the winter of 1965-66, performed songs and skits for and with farm workers at Friday night meetings and on the picket lines.	Farm Labor Movement
<b>Calistoga-Sacramento-Stockton-Modesto-Fresno-Caruthers-Visalia-Porterville, CA Area</b>			
El Centro Campesino Cultural	Fresno	Headquarters of El Teatro Campesino between 1969 and 1971.	Farm Labor Movement
Graceada Park	Modesto	1975 march from San Francisco's Union Square to Gallo Brothers (grape growers) headquarters culminated here.	Cesar Chavez/Farm Labor Movement
Woodville Farm Labor Center	Porterville	Location of FWA rent strike against the Tulare Housing Authority.	Farm Labor Movement
Linnell Farm Labor Center	Visalia	Location of FWA rent strike against the Tulare Housing Authority.	Farm Labor Movement
Fresno County Jail	Fresno	In 1973, more than two thousand UFW members and supporters were sent to the Fresno County Jail, including 76-year-old Catholic activist and writer, Dorothy Day.	Cesar Chavez/Farm Labor Movement
<b>Delano, CA Area</b>			
Stardust Motel	Delano	The motel was the site of pivotal negotiations between Cesar Chavez and Al Green, the director of the AWOC, at the beginning of the strike in 1965 and between Chavez (and UFWOC general counsel, Jerry Cohen) and grower John Giumarra (and his son) at the end of the strike in 1970.	Cesar Chavez/Farm Labor Movement
Larry Itliong Residence	Delano	Home of Larry Itliong, long-time labor leader who led the Agricultural Workers Organizing Committee (AWOC) into launching the Delano grape strike of 1965.	Farm Labor Movement

<b>Table 3-3: Potentially Eligible for listing in the National Register of Historic Places (continued)</b>			
<b>Site Name</b>	<b>Location</b>	<b>Significance</b>	<b>Association</b>
<b>Bakersfield-Lamont-Arvin-Keene, CA Area</b>			
Kern County Superior Court Building	Bakersfield	Site of many hearings for arrested strikers. Cesar Chavez was brought to this courthouse in 1968 during his first public fast to respond to contempt of court charges related to the Delano grape strike. The judge's favorable decision marked an important turning point in the court's attitude towards the union.	Cesar Chavez/Farm Labor Movement
<b>Los Angeles, CA Area</b>			
Cesar and Helen Chavez Family Residence	Oxnard	The Chavez family rented this house in the late 1950s.	Cesar Chavez
NFWA Office	Oxnard	1966 office of the NFWA.	Cesar Chavez/Farm Labor Movement
Cesar and Helen Chavez Family Residence	Los Angeles	Chavez lived here for most of his tenure as executive director of the CSO, 1959-62.	Cesar Chavez
Boycott House (Harvard House)	Los Angeles	Boycott headquarters during the 1960s.	Cesar Chavez/Farm Labor Movement
La Iglesia de Nuestra Senora Reina de Los Angeles ("La Placita" Church)	Los Angeles	Cesar Chavez attended mass and did organizing at this location. The building dates to the 1860s and has California Historic Landmark status.	Cesar Chavez/Farm Labor Movement
Church of the Epiphany	Los Angeles	Cesar Chavez attended mass and organized here; the church was a key site for the Chicano Movement as well as community organizing and social justice battles dating back to 1930s; the church was designated a Los Angeles cultural landmark.	Cesar Chavez/Farm Labor Movement
<b>Borrego Springs-Coachella-Coachella Valley-Thermal-Blythe, CA Area</b>			
Veterans Park	Coachella	This park served as the UFWOC strike headquarters in the Coachella Valley in 1973.	Cesar Chavez/Farm Labor Movement
Cesar Chavez Elementary School	Coachella	This school was the first public building in California named for Cesar Chavez.	Cesar Chavez
<b>San Luis-Yuma, AZ Area</b>			
Maria Hau Residence	San Luis	This was the location of Cesar Chavez's death in 1993.	Cesar Chavez
Laguna School Building	Yuma	At the Laguna School, Chavez discovered that his use of Spanish, clothing, and darker skin prompted other children and many adults to treat him and other Mexican American children as inferior.	Cesar Chavez
Chavez General Store	Yuma	Cesar Chavez was born here on March 31, 1927.	Cesar Chavez



## **Other Protected Sites**

The Mission San Juan Bautista is part of a designated National Historic Landmark, the San Juan Bautista Plaza Historic District. However, the significance of this site is not attributed to its association with Cesar Chavez or the farm labor movement. In 1970, Chavez stayed at the Mission San Juan Bautista to reflect on conflicts which ultimately led to the Salinas strike.

## **Sites Requiring Additional Research and Sites not Determined Eligible for National Historic Landmark or National Register of Historic Places Nomination**

Over 100 sites were identified through this special resource study. Most sites were identified and evaluated by the Center for Oral and Public History team, and many more sites were later provided to the NPS during public scoping in May 2011. For many sites provided during scoping, research beyond the scope of this study would be necessary to establish significance and evaluate integrity. Appendix G includes study findings regarding significance and integrity for those sites that were not determined eligible, or potentially eligible, for nomination as a national historic landmark or listing in the National Register of Historic Places. With additional information and research, some of these sites may be determined eligible upon further evaluation.

## **National Significance Conclusion**

This study concludes that 5 of the 104 sites associated with Cesar Chavez and the farm labor movement are nationally significant. The Filipino Community Hall, the Forty Acres NHL, Nuestra Senora Reina de la Paz, the Santa Rita Center, and the 1966 Delano to Sacramento march route meet NHL Criteria 1 and 2 and retain a high degree of integrity for each attribute used to evaluate integrity for National Historic Landmarks: location, design, setting, materials, workmanship, feeling, and association. The 1966 Delano to Sacramento march

route also meets eligibility criteria for a national historic trail.

An additional 11 sites are nationally significant or potentially nationally significant but need further research to determine whether they fully meet National Historic Landmark criteria and retain a high degree of integrity. Each of these sites provides high interpretive value for depicting nationally significant events or activities associated with Cesar Chavez and the farm labor movement. An additional 24 sites appear eligible for nomination to the National Register of Historic Places.

The communities of Delano and San Jose, California contain a concentration of significant sites that may be eligible for either NHL designation or listing in the National Register of Historic Places and therefore possess exceptional opportunities to tell multiple aspects of the story of Cesar Chavez and the farm labor movement.