



Inquiry Question

***How have Inland Empire communities built and sustained spaces of belonging, resistance, and care across generations?***

**Relevancy  
& History** PROJECT

UNIVERSITY OF CALIFORNIA  
**UC RIVERSIDE** PUBLIC HISTORY

**HGP** history-geography  
project

CALIFORNIA STATE UNIVERSITY  
SAN BERNARDINO

UNIVERSITY OF  
**Redlands**

# How have Inland Empire communities built and sustained spaces of belonging, resistance, and care across generations?

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## **Content Standards**

11.11: Students analyze the major social problems and domestic policy issues in contemporary American society.

## **CCSS Standards**

### **Reading, Grades 11–12**

- RH.11–12.1: Cite specific textual evidence to support analysis of primary and secondary sources, connecting insights gained from specific details to an understanding of the text as a whole.
- RH.11–12.2: Determine the central ideas or information of a primary or secondary source; provide an accurate summary that makes clear the relationships among the key details and ideas.

### **Writing, Grades 11–12**

- WHST.11–12.4: Produce clear and coherent writing in which the development, organization, and style are appropriate to task, purpose, and audience.
- WHST.11–12.7: Conduct short as well as more sustained research projects to answer a question (including a self-generated question) or solve a problem; narrow or broaden the inquiry when appropriate; synthesize multiple sources on the subject.
- WHST.11–12.9: Draw evidence from informational texts to support analysis, reflection, and research.

### **Speaking & Listening, Grades 11–12**

- SL.11–12.1: Initiate and participate effectively in a range of collaborative discussions (one-on-one, in groups, and teacher-led) with diverse partners on grades 11–12 topics, texts, and issues.

## Ethnic Studies Principles

- **Spatial Entitlement** (Gaye Theresa Johnson): Central to the lesson, this concept helps students understand how marginalized communities reclaim space, physically, culturally, and sonically as acts of resistance and belonging.
- **Transformational Resistance:** Students explore how communities respond to oppression not just by surviving, but by building collective power, cultural affirmation, and counter-narratives.
- **Critical Hope:** The lesson fosters critical hope by showing how local communities have continued to resist, care for one another, and create meaningful spaces despite systemic barriers.
- **Counter-Narratives:** Students uplift community stories that challenge dominant histories and bring visibility to underrepresented people and places.

## Overview of Lesson

In this 4-day lesson (55-minute class periods), students explore the concept of spatial entitlement, the idea that marginalized communities have the right to claim and shape space for belonging, resistance, and care.

On Day 1, students are introduced to the term through personal reflection, guided analysis of Orange Valley Lodge, and the study of sonic spaces inspired by Gaye Theresa Johnson's *Spaces of Conflict, Sounds of Solidarity*.

In Days 2–4, students apply this learning by researching a local Inland Empire space and creating a historical “postcard” that illustrates how the site embodies spatial entitlement. The lesson culminates in a peer postcard exchange and analysis, deepening students’ understanding of local histories and their relevance to the power of place.

## Sources

The noted sources were provided for two key reasons. First, each includes a brief historical blurb and image to help teachers quickly familiarize themselves with the spaces students will be exploring, especially given the layered history connected to this lesson. Second, the sources can be printed and passed out. Images can be cut out and used by students on the front of their postcards as part of a mixed-media collage.

- Source A: Orange Valley Lodge, Riverside, photo 1912
- Source B: A Lighter Shade of Brown. On a Sunday Afternoon. Ruthless Records, 1990.
- Source C: Tony and Mary Chavarria's Store, photo 1940s
- Source D: Lincoln Park Pool, photo 1930s
- Source E: Pachappa Camp, photo early 1900s (earliest 1905)
- Source F: Corona Athletics Baseball Team, photo 1948
- Source G: Nosotros Fine Arts Workshop & Gallery, Larkins 1970s
- Source H: The Shiishongna Tongva Nation at Prado, photos 2023
- Source I: Back to the Grind, photo unknown date

## Procedures

### Day 1: Frontloading the concept of spatial entitlement



1. The lesson will begin with the teacher projecting the Google Slides and introducing the guiding question: **“How have Inland Empire communities built and sustained spaces of belonging, resistance, and care across generations?”** Let students know that today, they will explore stories, music, and images that reveal how communities, especially those on Riverside’s Eastside, have claimed space in response to exclusion. [Spatial Entitlement Slides](#)
2. While the teacher leads the lesson via Google Slides, students will reflect and follow along on a corresponding Google Doc. Each student will need their own copy. [Spatial Entitlement Handout 1: What is Spatial Entitlement?](#). Teachers can also print out the copy attached to this lesson plan (**Handout 1**)
3. **Slide 4:** The teacher will guide students through a brief personal reflection. Project the slide and read the prompt aloud: “Think of a meaningful space in your life—your grandma’s kitchen, a neighborhood store, a park, a barbershop. If those walls could talk, what stories would they tell about pride, resistance, belonging, or care?” Students will respond in their Google Doc using the prompt: “This space belongs to me because...” Give students 3–5 minutes to write, then have them share in pairs or small groups. Invite a few volunteers to share with the full class to build connection and engagement.
4. **Slides 5–7:** The teacher will guide students through an introduction to the concept of spatial entitlement, based on the work of Gaye Theresa Johnson in her book *Spaces of Conflict, Sounds of Solidarity*. Explain:
  - a. “Although Johnson focuses on Los Angeles, many of the same patterns, displacement, exclusion, and community resistance, have occurred and continue to occur in the Inland Empire.”

- b. As the teacher projects Slides 5–7, they will explain that spatial entitlement means people who have been pushed out or left out still have the right to claim space, physically, culturally, or even sonically.
  - c. The teacher will review the following connecting concepts with the class, all of which are also defined in the students' Google Doc:
    - i. Solidarity: Unity and mutual support, especially when facing injustice
    - ii. Grassroots Organizing: Everyday people coming together to solve problems, resist displacement, and build power in their communities
5. **Slide 9:** Students will now apply the concept of spatial entitlement to a specific space in the Inland Empire: Orange Valley Lodge #13 in Riverside, CA. The teacher will play a short video about Orange Valley Lodge. Students may follow along with the linked transcript in their Google Doc. [Spatial Entitlement.Orange Valley Lodge.mp4Spatial Entitlement.Transcript of video on Orange Valley Lodge #13](#)
- a. African American residents established Orange Valley Lodge #13 in the early 1900s. Located in Riverside's Eastside, it became a central space for celebration, mutual aid, organizing, and resistance. At a time when Black residents were shut out of many public spaces, the Lodge offered a safe haven for cultural expression and community power.
  - b. After watching the video, students will reflect individually in their Google Doc using this prompt: "How does Riverside's Orange Valley Lodge connect to the idea of spatial entitlement?" Students will use the six categories of spatial entitlement listed in their Google Doc and on the slide to guide their reflection. After a small group discussion, the teacher will invite a few groups to share key takeaways with the class.
6. **Slide 12:** The teacher will explain the concept of sonic spaces, drawing again from *Spaces of Conflict, Sounds of Solidarity* by Gaye Theresa Johnson. Johnson doesn't just focus on physical places; she also introduces the idea of sonic spaces. These are sound-based environments where marginalized communities come together through

music, radio, or shared sound. It's a form of claiming space, of being heard, seen, and connected

7. **Slide 13:** The teacher will guide students through the following task: "Now that you've learned about sonic spaces, it's your turn to choose a song that shows people coming together, standing up for something, or reclaiming space. These shared soundtracks help build community and resistance."
  - a. Student Instructions (on slide and Google Doc): What is the song? How does it connect to solidarity or spatial entitlement? What lyrics can you point to? Why did you choose it?
  - b. Students will write their responses in their Google Doc. Once finished, they will share with their table group and, if possible, play a short clip of the song for the group.
8. **Slide 14:** The teacher will play a short clip of "On a Sunday Afternoon" by A Lighter Shade of Brown, a Chicano hip-hop group from Riverside. This 1990 track is a West Coast classic created right here in Riverside. It gives us a glimpse into joy, community, and cultural pride through sound. After the clip, students will respond to the following prompt in their Google Doc:
  - a. How does 'On a Sunday Afternoon' connect to themes of spatial entitlement, cultural pride, and/or solidarity?
  - b. Students may share reflections in pairs or small groups, and the teacher can invite a few students to share with the whole class.
9. **Slide 15:** The teacher will conclude the lesson by projecting Slide 15, which features the exit ticket prompt: "What did you realize today about how places can be powerful?" They will write their response directly in their Google Doc under the "Exit Ticket" section. As students finish, the teacher may: Invite volunteers to share their reflections

## Day 2-4: Postcard from the Past



**Essential Question:** How have Inland Empire communities built and sustained spaces of belonging, resistance, and care across generations?

### OVERVIEW

In this activity, you will investigate a local community space in the Inland Empire and create a postcard that teaches others how that space reflects belonging, resistance, care, and/or spatial entitlement.

### RESEARCH YOUR SPACE

You will be assigned a space in the Inland Empire. Before designing and writing your postcard, use the section below to explore and take notes on your assigned topic.

Use the linked [Community Spaces Guide](#) to locate your space and gather key information. The details you find will help guide your research and shape your final postcard.

### STEP 1: RESEARCH NOTES

What is the name and location of your space?	
Who created or used this space and why was it important to them?	
What problems or injustices did the community face?	
How did the space support belonging, resistance, or care?	
How does the space show spatial entitlement? See guiding considerations below.	
Quotes, images, or moments that stood out to you.	



**Essential Question:** How have Inland Empire communities built and sustained spaces of belonging, resistance, and care across generations?

### Space: Tony and Mary Chavarria Store

**Area:** Eastside Riverside, California

#### Historical Background of the community:

Tony's Market is a cornerstone of Riverside's Eastside, reflects the neighborhood's multiracial and working-class roots. Built in 1950 for Mexican American teamster Frank Mendez, the building later housed a grocery store run by African American merchant Asim Wiley, a founder of the Colored Mercantile Association. By the 1980s, Japanese grocer George Hideo Sakaguchi operated there until WWII. In the postwar era, Tony Chavarria, a Mexican American resident, purchased the property and it became Tony's Market—a name it still carries today. The market stands as a testament to the Eastside's overlapping Black, Mexican, and Japanese histories, shaped by migration, shared labor, and community resilience.

#### Resource links to learn more:

[Photos](#) of Tony and Mary Chavarria in their store space [Videos](#) with words of text highlighting the Chavarria Store [Video interview](#) of Tony's Market photo

### Space: Lincoln Park

**Area:** Eastside Riverside, California

#### Historical Background of the community:

Eastside was the center of the Black community in Riverside, starting in the 1880s and 1890s. It was where churches congregated, Black homeownership and entrepreneurship proliferated, against the odds. From the 1920s through the 1950s, the Black population grew, doubling between 1910 and 1950 alone. Multiple generations settled, socialized, and built power through community and creativity. They laid the groundwork for civil rights. The neighborhood was also where other races and ethnicities moved, since they were banned from living elsewhere.

#### Resource links to learn more:

[Photos](#) on how Lincoln Park came to be [Photos](#) on Building Lincoln Park [Photos](#) from Lincoln Park

Overview: Students will investigate a local Inland Empire community space and create a “postcard” that teaches others how that space reflects **belonging, resistance, care, and spatial entitlement**, applying concepts from Gaye Theresa Johnson’s work and the lesson on the IE.

10. Before the Activity: Assign or let students choose a space from the Community Spaces Guide. Options include: Tony’s Market, Lincoln Park, Pachappa Camp, Corona Latino/a Baseball & Softball, Nosotros Gallery, Shiishongna Tongva Nation, Back to the Grind [Spatial Entitlement Handout 2 Community Spaces](#). Teachers can also print out the Community Spaces Handout which is attached to the lesson plan (**Handout 2**)
11. Ensure each student has access to: Their Postcard from the Past Google Doc and research materials linked in the Community Spaces Guide [Spatial Entitlement.POSTCARD FROM THE PAST](#). Teachers can also print out the Postcard, which is attached to the lesson plan (**Handout 3**)
12. **Research** (1 class period): Guide students to use the Community Spaces Guide to gather information on their assigned space. Have them take notes in the “Step 1: Research Notes” section of the Google Doc.
13. **Design & Write Postcard** (1 class period). Students create both the front (artwork, slogan, title) and the back. Encourage creativity but emphasize historical accuracy and connections to course concepts. Requirements are noted on the Google Doc.
  - a. Teachers can print this postcard template for students to use [Spatial Entitlement Handout 4: Postcard Template](#). Teachers can also print this template out using **Handout 4** from the lesson plan,

or they can purchase real blank postcards online. See the example attached to the lesson or share this link with students [Spatial Entitlement.Example Postcard from the Past.pdf](#)

- b. 📌 **TEACHER TIP:** Print out Sources C–I from this lesson plan and distribute them according to each student’s assigned community space. Students can cut out the provided image to include on the front of their postcard as part of a mixed-media collage, helping visually connect their research to the space’s cultural significance.
14. **Exchange & Analyze** (1 class period): Students exchange postcards with 3 different classmates (no repeats or same space). Students complete the “Postcard Analysis” sections for each peer’s work.
15. Facilitate a whole-class or small group discussion around key takeaways.

## Assessment

Students will demonstrate understanding of spatial entitlement through guided reflections, group discussions, and an exit ticket on Day 1. For summative assessment, students will create a historical postcard (Days 2–4) that teaches others how a local Inland Empire space reflects belonging, resistance, care, and spatial entitlement, using research and analysis grounded in course concepts.

## Reflection

Students will reflect on their learning by responding to prompts in their Google Doc throughout the lesson, culminating in an exit ticket asking: “What did you realize today about how places can be powerful?” During the Postcard from the Past project, students will also reflect by analyzing three classmates’ postcards and considering how different Inland Empire spaces demonstrate belonging, resistance, care, and spatial entitlement. These reflections help students connect historical understanding to their own lived experiences and sense of place.

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**Source A:** Orange Valley Lodge, Riverside, photo 1912

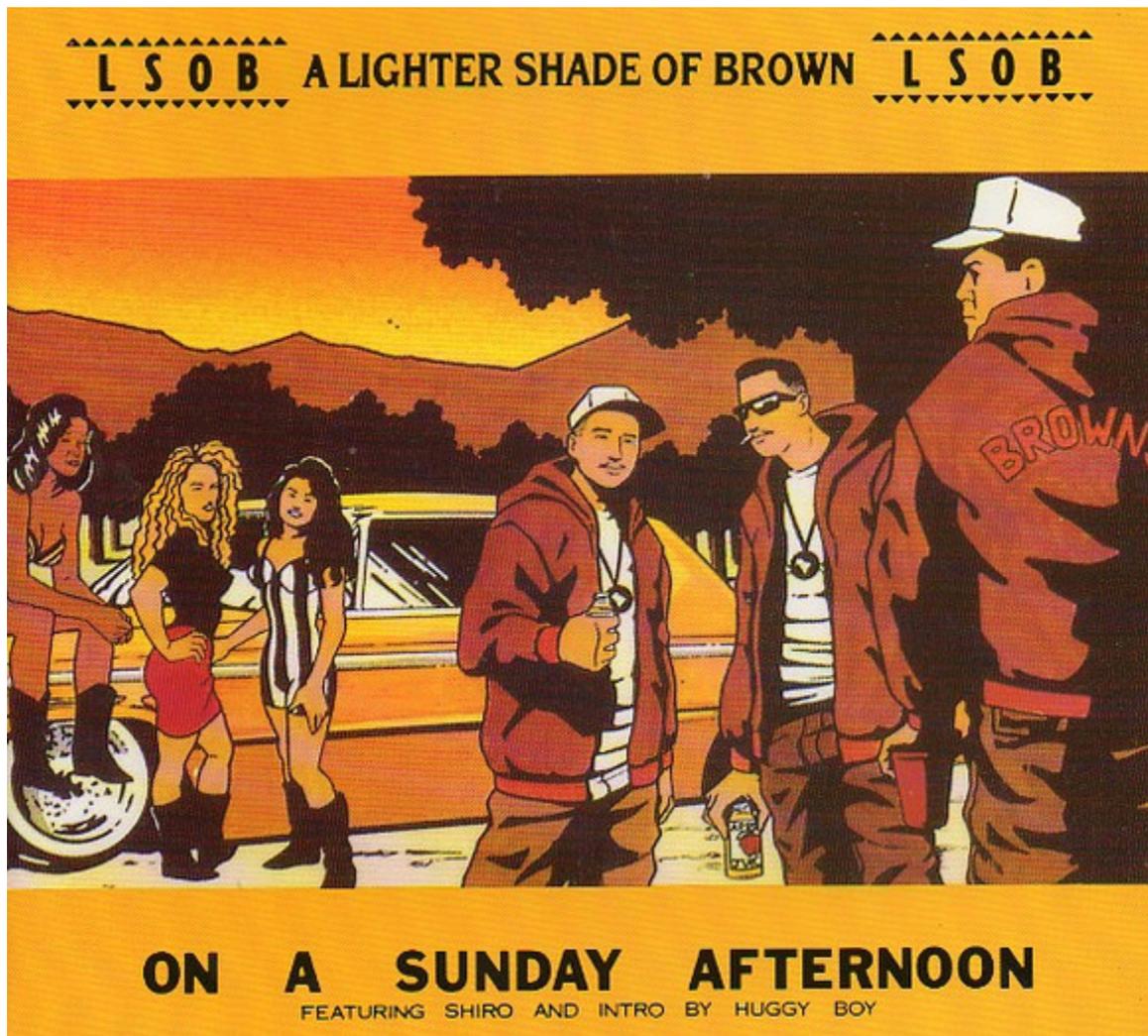
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Mercantile Hall, later known as Orange Valley Lodge #13, has long been a cornerstone of Riverside's Eastside, a space created by and for the Black community to support self-determination, solidarity, and resistance. Originally funded by David Stokes and Aaron Wiley through the Colored Mercantile Association, the hall hosted social clubs, political meetings, and multiracial youth dances at a time when segregation barred communities of color from most public venues. It became a site of civil rights activism, housing mass meetings like the 1931 Scottsboro Boys fundraiser and later providing shelter for Black servicemen during World War II. Throughout the 20th century, it remained true to its roots, offering space for grassroots organizing, economic independence, and community resilience. Its history embodies the principles of spatial entitlement—claiming and maintaining space in the face of exclusion.

*Source: Historian Catherine Gudis & A People's History of the IE*

**Source B:** A Lighter Shade of Brown. On a Sunday Afternoon. Ruthless Records, 1990.



A Lighter Shade of Brown, a Chicano hip-hop duo from Riverside, California, used music to uplift Latino identity and everyday joy during a time when Chicano youth were often stereotyped or criminalized in mainstream media. Their 1990 hit “On a Sunday Afternoon” paints a laid-back, feel-good portrait of West Coast culture, family gatherings, lowriders, music, and pride in place. The song became a sonic space of belonging, showing how communities of color claimed space through sound and celebration. Released at the height of West Coast hip-hop’s rise, the track offered a counter-narrative rooted in love, community, and visibility for Latino youth in the Inland Empire.

[On A Sunday Afternoon](#)

**Source C:** Tony and Mary Chavarria's Store, photo 1940s

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Located in Riverside's Eastside, Tony's Market is a powerful symbol of the neighborhood's multiracial history and working-class resilience. The building, constructed in 1910, passed through the hands of Mexican American, African American, and Japanese American owners, each contributing to the community's economic and cultural life. In the 1940s, Mexican American grocer Tony Chavarria and his wife Mary Mora turned it into a beloved local store, known not just for its groceries but for its generosity. Tony extended credit to trusted families and delivered Christmas stockings filled with food and toys to children in need. The market stood as a place of dignity, care, and survival, especially during tough times, and remains a lasting reminder of how everyday businesses can become anchors of belonging and solidarity in historically marginalized neighborhoods.

*Source: Historian Catherine Gudis & A People's History of the IE*

**Source D:** Lincoln Park Pool, photo 1930s

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Lincoln Park in Riverside's Eastside was created as a response to the city's segregation policies. In the 1920s, Black residents were only allowed to swim at the Fairmount Park pool one day a week Tuesdays, the "designated day for people of color." After a successful lawsuit led by Frank Johnson, the city built Lincoln Park as a compromise. It quickly became more than just a park; it was a vibrant community space where Eastside residents, especially Black families, gathered for recreation, connection, and celebration. The Lincoln Park Plunge (pool) was central to summer life, remembered for swimming lessons, tacos, music, and joyful memories shared by generations. While it was created in the context of segregation, Lincoln Park became a space of belonging, pride, and resistance

*Source: Historian Catherine Gudis & A People's History of the IE*

**Source E:** Pachappa Camp, photo early 1900s (earliest 1905)

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Pachappa Camp, established in the early 1900s in Riverside, California, is recognized as the first Korean settlement in the United States. Unlike many other immigrant labor camps of the time, Pachappa was a family-based community, home to men, women, and children living and working together. Founded by Korean independence leader Dosan Ahn Chang Ho, the camp emphasized dignity, discipline, and community values. Women played visible roles in shaping daily life, contributing to the camp's reputation as a model of self-governance and moral integrity. Residents not only labored in the citrus groves but also organized politically, advocating for Korean independence while confronting anti-Asian discrimination in the U.S. Today, Pachappa Camp is officially recognized by the City of Riverside as a historic site of cultural significance and resilience.

Source: Pachappa Camp Virtual Exhibition <https://pachappacamp.ucr.edu/virtual-exhibition/#info>

**Source F:** Corona Athletics Baseball Team, photo 1948

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Latino baseball in the Inland Empire, especially in cities like Corona, played a critical role in fostering community, resisting discrimination, and shaping local identity during the 1930s and 1940s. In Corona, Mexican American youth formed the Corona Athletics Baseball Club as a response to racial segregation and economic exclusion, transforming company-controlled sport into a vehicle for cultural pride and grassroots organizing. These games weren't just recreation; they were acts of resistance and belonging. On makeshift fields like the Santa Fe Railroad yard, Mexican communities gathered to cheer on teams that represented their aspirations, identity, and dignity. Players often worked long hours in citrus fields, then competed in fiercely contested games that drew racially mixed crowds and challenged white supremacy on the field. Equally important, women organized and played on teams like *Las Debs de Corona*, claiming public space through softball at a time when Mexican American women were largely excluded from leadership roles in both sports and labor movements.

Source: *Latino Baseball History Project*. CSUSB

**Source G:** Nosotros Fine Arts Workshop & Gallery, Larkins 1970s

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Founded in the 1960s by artist Leer Larkins in Riverside’s historically segregated Eastside, *Nosotros Fine Arts Workshop & Gallery* was more than an art space—it was a grassroots response to cultural exclusion. At a time when Black and Latino communities were denied access to many public resources, *Nosotros* created a welcoming, creative space for expression, education, and resistance. Located near the landmark *Zacatecas Café*, it offered art classes, poetry, music, and community events, centering youth and empowering marginalized voices. Despite financial challenges and political pushback, *Nosotros* persisted as a beacon of cultural pride, fostering cross-racial solidarity and reclaiming space through art and storytelling.

*Source: Historian Catherine Gudis & A People’s History of the IE*

**Source H:** The Shiishongna Tongva Nation at Prado, photos 2023

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The Shiishongna Tongva Nation, also known as the Corona Band of Gabrielino Indians, are the original stewards of the Corona-Prado region along the Santa Ana River, with ancestral ties extending into parts of present-day Riverside City. Known as the People of the Water (Wanawnanxics), the Tongva built thriving villages such as Shiishongna, Paxauxa, and Pahav, and practiced a rich cultural life centered on sacred ceremonies, sustainable living, and a deep respect for the land. Despite the devastating impacts of colonization, including forced missionization, disease, slavery, and the erasure of place names, the Tongva resisted and survived. Today, over 320 tribal members continue to preserve their traditions, language (Yaamoxene), and history, affirming that the Gabrielino-Tongva people are not extinct but remain a living and vital part of the region's story.

*Source: Chairman Michael Negrete, Shiishongna Tongva Nation*

**Source I:** Back to the Grind, photo unknown date



Back to the Grind, founded in the 1990s, became more than a coffee house; it was a vital space of resistance and belonging in downtown Riverside. At a time when many storefronts were shuttered and the Mission Inn had fallen into disrepair, Back to the Grind and its neighboring queer bar, The Menagerie, shared a courtyard that fostered a rare pocket of tolerance and inclusion. The venue became a hub for political organizing, punk shows, and queer community events, including gay proms, offering a refuge for non-normative and alternative voices in a transforming city.

*Source: Historian Catherine Gudis & A People's History of the IE*

## Handout 1: What is Spatial Entitlement?



**Essential Question:** How have Inland Empire communities built and sustained spaces of belonging, resistance, and care across generations?

**DIRECTIONS:** Use this Google Doc to reflect and take notes on the lesson/slides guided by your teacher

### 1. IF THESE WALLS COULD TALK

Student quick write.

If these walls could talk, what stories would they tell about resistance, pride, belonging, and care? Think of a space. What has this space seen? Who or what made it feel like home?

This space belongs to me because...

### Vocabulary to know:

**Spatial Entitlement:** Spatial entitlement means people, especially those left out, have the right to claim space to feel safe, strong, and seen.

**Solidarity:** Unity and mutual support among individuals or groups, especially when confronting injustice or oppression.

**Grassroots Organizing:** Grassroots organizing is when every day people come together in their communities to solve problems, fight injustice, or demand change, starting from the bottom up—not led by politicians or big organizations.

**Sonic Spaces:** Sonic spaces are sound-based environments—like clubs, radio shows, street-corner DJ sessions, and even the shared act of making or listening to music—where marginalized communities claim power, build solidarity, and resist injustice.

## 2. BUILDING POWER IN PLACE: ORANGE VALLEY LODGE

Reflect, then be ready to discuss with your group. How does Riverside's Orange Valley Lodge connect to spatial entitlement? Use the categories and guiding questions on the right to help you formulate your response. ([CLICK HERE](#) for video transcript)

Type here

## 3. SONIC SPACES

Pick a song that you think shows people coming together, standing up for something, or reclaiming space.

What is the song?

Type here

How does it connect to solidarity or spatial entitlement?

Type here

What lyrics can you point to?

Type here

Why did you choose it?

Type here

### Spatial Entitlement:

Considerations for building power in place

**1. Claiming Cultural Spaces:** Was this space used for music, art, dance, or cultural gathering? Did it provide a place for storytelling, celebration, or identity expression?

**2. Media & Communication:** Did this space help share community news, zines, voices, or counter-narratives? Was it a place where messages of empowerment or solidarity were shared?

**3. Cross-Racial Solidarity:** Did people from different communities unite or collaborate here? Did this place foster shared struggle or mutual support?

**4. Grassroots Organizing:** Was this space used for community-led action or problem-solving? Did it host meetings, protests, or political education?

**5. Reimagining Public Spaces:** Did this community reclaim or redefine this space? Was this a space where people challenged who gets to belong?

**6. Creating Safe Havens:** Was this space a place where people felt safe, accepted, or at peace? Did it provide protection from discrimination, surveillance, or violence? Was it a space where people could just be—without fear?

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## 4. ON A SUNDAY AFTERNOON (1990)

How does the Riverside & West Coast Classic, "On a Sunday Afternoon" by A Lighter Shade of Brown, connect to themes of spatial entitlement, cultural pride, and/or solidarity?

Type here

## 6. EXIT TICKET

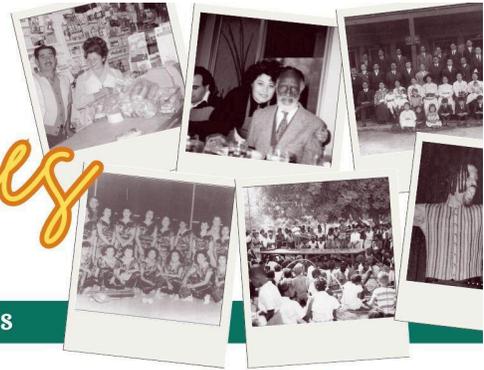
*What did you realize today about how places can be powerful?*

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## Handout 2: Community Spaces

# Community Spaces

INLAND EMPIRE | EASTSIDE STORIES



**Essential Question:** How have Inland Empire communities built and sustained spaces of belonging, resistance, and care across generations?

### Topic 1

#### Space: *Tony's Market*

-  **Address:** 4098 Park Ave
-  **Area:** Eastside Riverside, California
-  [Google Earth View](#)

#### **Historical Background of the community:**

Tony's Market, a cornerstone of Riverside's Eastside, reflects the neighborhood's multiracial and working-class roots. Built in 1910 for Mexican American teamster Frank Mendez, the building later housed a grocery store run by African American merchant Aaron Wiley, a founder of the Colored Mercantile Association. By the 1930s, Japanese grocer George Hideo Sakoguchi operated there until WWII. In the postwar era, Tony Chavarrias, a Mexican American resident, purchased the property, and it became Tony's Market—a name it still carries today. The market stands as a testament to the Eastside's overlapping Black, Mexican, and Japanese histories, shaped by migration, citrus labor, and community resilience.

#### **Resource links to learn more:**

 [Photo](#) of Tony and Mary Chavarria in their Store (1940s)

 [Info](#) on the history of the Chavarria Store

 [Interview](#) Tony and Mary's daughters, Juanita and Beatrice

### Topic 2

#### Space: *Lincoln Park*

-  **Address:** 4261 Park Ave
-  **Area:** Eastside Riverside, California
-  [Google Earth View](#)

#### **Historical Background of the community:**

Eastside was the center of the Black community in Riverside, starting in the 1880s and 1890s. It was where churches congregated. Black homeownership and entrepreneurship proliferated, against the odds. From the 1900s through the 1960s, the Black population grew, doubling between 1940 and

1950 alone. Multiple generations settled, socialized, and built power through community and creativity. They laid the groundwork for civil rights. The neighborhood was also where other races and ethnicities moved, since they were barred from living elsewhere.

#### Resource links to learn more:

 [Video](#) on how Lincoln Park came to be

 [Slides](#) on Building Lincoln Park

 [Photos](#) from Lincoln Park

### Topic 3

#### Space: *Pachappa Camp*

-  **Address:** Pachappa Camp
-  **Area:** Eastside Riverside, California
-  Approximate (no longer there): [Google Earth View](#)

#### Historical Background of the community:

Around 1904, Korean laborers began to enter California from Hawaii, some coming to Riverside to work in citrus. Dosan Ahn Chang Ho, a community leader and activist for Korean independence from Japanese colonial rule, settled in Riverside, where he helped organize associations, churches, and a labor bureau that was separate from those used by Japanese laborers (though some Koreans came to California on Japanese papers, due to annexation). This led many to declare Pachappa Camp--as it was called--the first organized Koreatown in the U.S. In Mary Paik Lee's autobiography, she describes what it was like growing up in Riverside. She describes her house with dirt floors, her mother shopping in Chinatown for supplies though she didn't speak English or Chinese, so she could cook for the men, and going to Irving School, which was mostly minority even in the 1910s. Though many Korean Americans left the Eastside after a big freeze affected citrus and work disappeared in 1918, others remained; the women left behind continued to advocate for Korean Independence.

#### Resource links to learn more:

 [Overview](#) of Pachappa Camp

 PBS [news clip](#): 'Buried past' of America's first Koreatown uncovered in California's Riverside

 UCR [website](#): About Pachappa Camp

### Topic 4

#### Space: *Corona Latino & Latina Baseball/ Softball*

-  **Address:** Santa Fe Railroad Yard
-  **Area:** Corona, California
-  Approximate (no longer there): [Google Earth View](#)

#### Historical Background of the community:

Latino baseball in the Inland Empire, especially in cities like Corona, played a critical role in fostering community, resisting discrimination, and shaping local identity during the 1930s and 1940s. In Corona, Mexican American youth formed the Corona Athletics Baseball Club as a response to racial segregation and economic exclusion, transforming company-controlled sport into a vehicle for cultural pride and grassroots organizing. These games weren't just recreation, they were acts of resistance and belonging. On makeshift fields like the Santa Fe Railroad yard, Mexican communities gathered to cheer on teams that represented their aspirations, identity, and dignity. Players often

worked long hours in citrus fields, then competed in fiercely contested games that drew racially mixed crowds and challenged white supremacy on the field. Equally important, women organized and played on teams like Las Debs de Corona, claiming public space through softball at a time when Mexican American women were largely excluded from leadership roles in both sports and labor movements.

#### Resource links to learn more:

 [Corona Baseball and Softball Photos](#)

 [Video](#) about Latino baseball in Southern California

 [Photo of Corona Athletics](#)

#### Topic 5

#### Space: *Nosotros Fine Arts Workshop & Gallery*

-  **Address:** 2811 University Ave
-  **Area:** Eastside Riverside, California
-  Approximate (no longer there): [Google Earth View](#)

#### Historical Background of the community:

In the 1960s, Leer Larkins founded Nosotros Fine Arts Workshop & Gallery in Riverside's historically segregated Eastside neighborhood a vital cultural space born out of both artistic vision and social necessity. At a time when the Eastside's African American and Latino communities faced systemic discrimination in housing, education, and public services, Nosotros emerged as a grassroots response to exclusion and invisibility. Located near the landmark Zacatecas Café on Park Avenue, the gallery became a beacon for cultural affirmation and artistic expression.

#### Resource links to learn more:

 [News article on Leer Larkins](#)

 [newspaper clippings](#) on Nortros Gallery

 [Photo](#) of Leer Larkins

#### Topic 6

#### Space: *The Shiishongna Tongva Nation at Prado*

-  **Address:** Pomona Rincon Rd. Corona
-  **Area:** Corona-Prado Region spanning Riverside Market Street, California
-  [Google Earth View](#)

#### Historical Background of the community:

The Shiishongna Tongva Nation, also known as the Corona Band of Gabrielino Indians, are the original stewards of the Corona-Prado region along the Santa Ana River, with ancestral ties extending into parts of present-day Riverside City. Known as the People of the Water (Wanawnanxics), the Tongva built thriving villages such as Shiishongna, Paxauxa, and Pahav, and practiced a rich cultural life centered on sacred ceremonies, sustainable living, and a deep respect for the land. Despite the devastating impacts of colonization, including forced missionization, disease, slavery, and the erasure of place names, the Tongva resisted and survived. Today, over 320 tribal members continue to preserve their traditions, language (Yaamoxene), and history, affirming that the Gabrielino-Tongva people are not extinct but remain a living and vital part of the region's story.

#### Resource links to learn more:

 [History](#) connected to the sacred site of the Shiishongna Tongva nation, now the Prado area

 [Letter](#) from Chairman Michael Negrete of the Tribal Nation's history

 [Photo](#) of Corona Recognition of the Shiishongna Tongva Nation

 **Topic 7**

 **Space:** *Back to the Grind*

-  **Address:** 3575 University Ave
-  **Area:** Downtown Riverside, California
-  [Google Earth View](#)

**Historical Background of the community:**

Back to the Grind, founded in the 1990s, became more than a coffee house; it was a vital space of resistance and belonging in downtown Riverside. At a time when many storefronts were shuttered and the Mission Inn had fallen into disrepair, Back to the Grind and its neighboring queer bar, The Menagerie, shared a courtyard that fostered a rare pocket of tolerance and inclusion. The venue became a hub for political organizing, punk shows, and queer community events, including gay proms, offering a refuge for non-normative and alternative voices in a transforming city.

**Resource links to learn more:**

 [Info and quotes](#) about the use of the space

 [Video:](#) Owner Darren Conkerite talks about the inspiration for the aesthetic of Back to the Grind.

 [Article:](#) Back to the Grind brings creative space and community together

## Handout 3: Postcard from the Past

# Postcard from the Past



EASTSIDE STORIES

**Essential Question:** How have Inland Empire communities built and sustained spaces of belonging, resistance, and care across generations?

### OVERVIEW

In this activity, you will investigate a local community space in the Inland Empire and create a postcard that teaches others how that space reflects belonging, resistance, care, and/or spatial entitlement.

### RESEARCH YOUR SPACE

You will be assigned a space in the Inland Empire. Before designing and writing your postcard, use the section below to explore and take notes on your assigned topic.

Use the linked [Community Spaces Guide](#) to locate your space and gather key information. The details you find will help guide your research and shape your final postcard.

### STEP 1: RESEARCH NOTES

What is the name and location of your space?	
Who created or used this space, and why was it important to them?	
What problems or injustices did the community face?	
How did this space support belonging, resistance, or care?	

How does this space show spatial entitlement? See guiding considerations below.	
Quotes, images, or moments that stand out to you	

**SPATIAL ENTITLEMENT:** Considerations for building power in place by Gayle Theresa Johnson. Use these guiding questions to help you with your research and analysis.

<p><b>1. Claiming Cultural Spaces:</b> Was this space used for music, art, dance, or cultural gathering? Did it provide a place for storytelling, celebration, or identity</p>	<p><b>2. Media &amp; Communication:</b> Did this space help share community news, zines, voices, or counter-narratives? Was it a place where messages of empowerment or solidarity were shared?</p>	<p><b>3. Cross-Racial Solidarity:</b> Did people from different communities unite or collaborate here? Did this place foster shared struggle or mutual support?</p>
<p><b>4. Grassroots Organizing:</b> Was this space used for community-led action or problem-solving? Did it host meetings, protests, or political education?</p>	<p><b>5. Reimagining Public Spaces:</b> Did this community reclaim or redefine this space? Was this a space where people challenged who gets to belong?</p>	<p><b>6. Creating Safe Havens:</b> Was this space a place where people felt safe, accepted, or at peace? Did it provide protection from discrimination, surveillance, or violence? Was it a space where people could just be—without fear?</p>

**STEP 2: DESIGN YOUR POSTCARD**

Create a postcard that teaches others how this space reflects belonging, resistance, care, and spatial entitlement, from your perspective. Think about who you would like your intended audience to be—a city official, a friend, a future or current Inland Empire resident, or someone else who needs to know this story.

<p><b>Front of the Postcard:</b></p> <ul style="list-style-type: none"> <li>• Drawing or collage representing the space</li> <li>• Name + location</li> <li>• Slogan or quote capturing the spirit of the space</li> </ul>	<p><b>Back of the Postcard:</b></p> <p>Write <b>from your voice</b> and point of view.</p> <p>Include:</p> <ul style="list-style-type: none"> <li>• What is it</li> <li>• What challenges were faced</li> </ul>
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	<ul style="list-style-type: none"> <li>• How the space reflects belonging, resistance, care, and spatial entitlement</li> <li>• Address: Put the address of the space</li> </ul>
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Tip: Write a rough draft before you start writing on your postcard.

- [CLICK HERE](#) to see an example of a finished postcard.

### STEP 3: EXCHANGE AND ANALYZE

After completing your postcard, you will exchange with 3 different classmates. For each one, you will read and analyze their postcard using the spatial entitlement framework developed by Gaye Theresa Johnson (see above).

**Important:** Do not trade with someone who has the same space as you or someone whose postcard you've already reviewed. You should end with reflections on 3 different spaces.

#### POSTCARD ANALYSIS #1

What is the name and location of this space?	
How does this space connect to the idea of spatial entitlement? Use Gaye Theresa Johnson's framework to help you reflect.	
This space was/is important because...	

#### POSTCARD ANALYSIS #2

What is the name and location of this space?	
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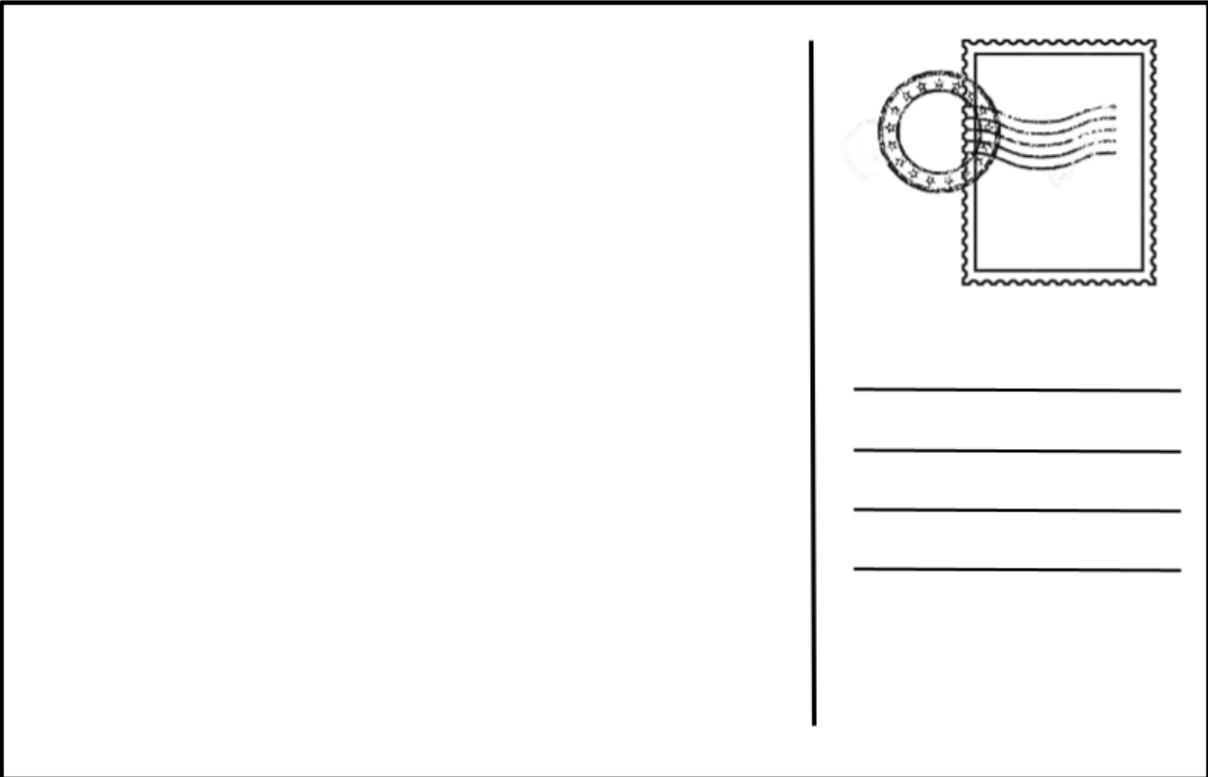
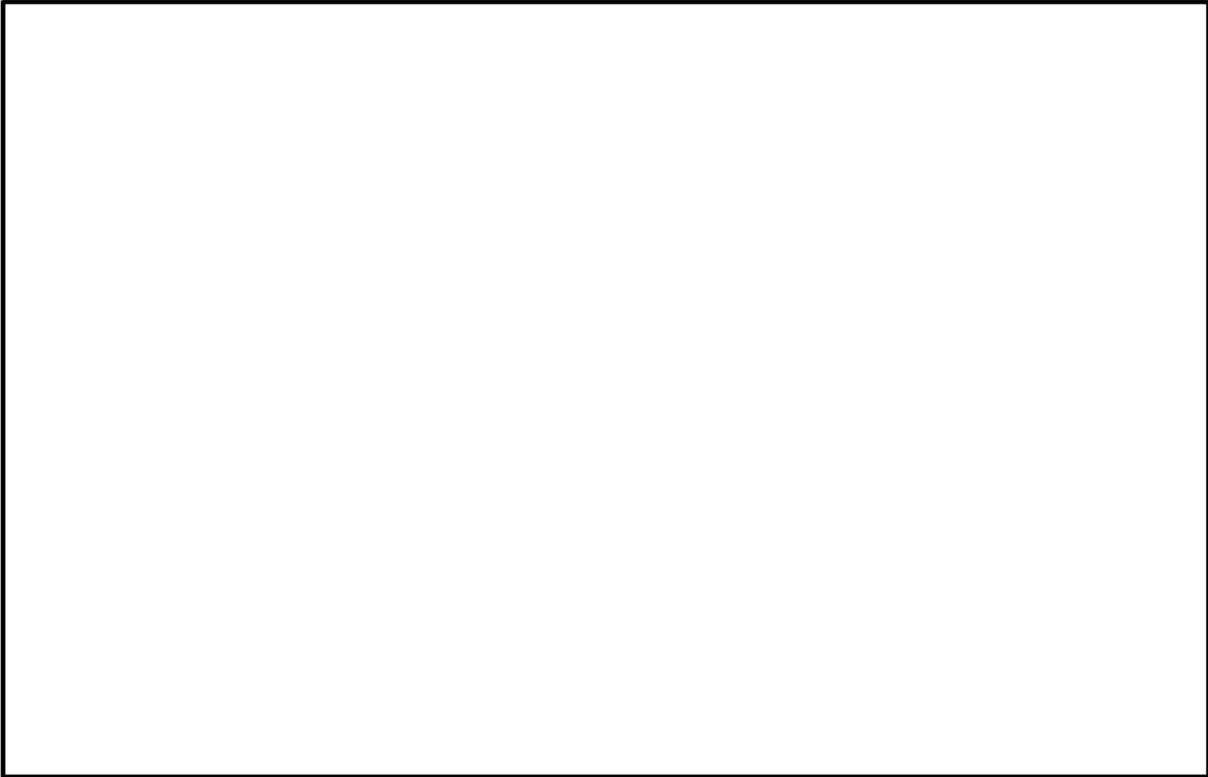
<p><i>How does this space connect to the idea of spatial entitlement? Use Gaye Theresa Johnson's framework to help you reflect.</i></p>	
<p><i>This space was/is important because...</i></p>	

 **POSTCARD ANALYSIS #3**

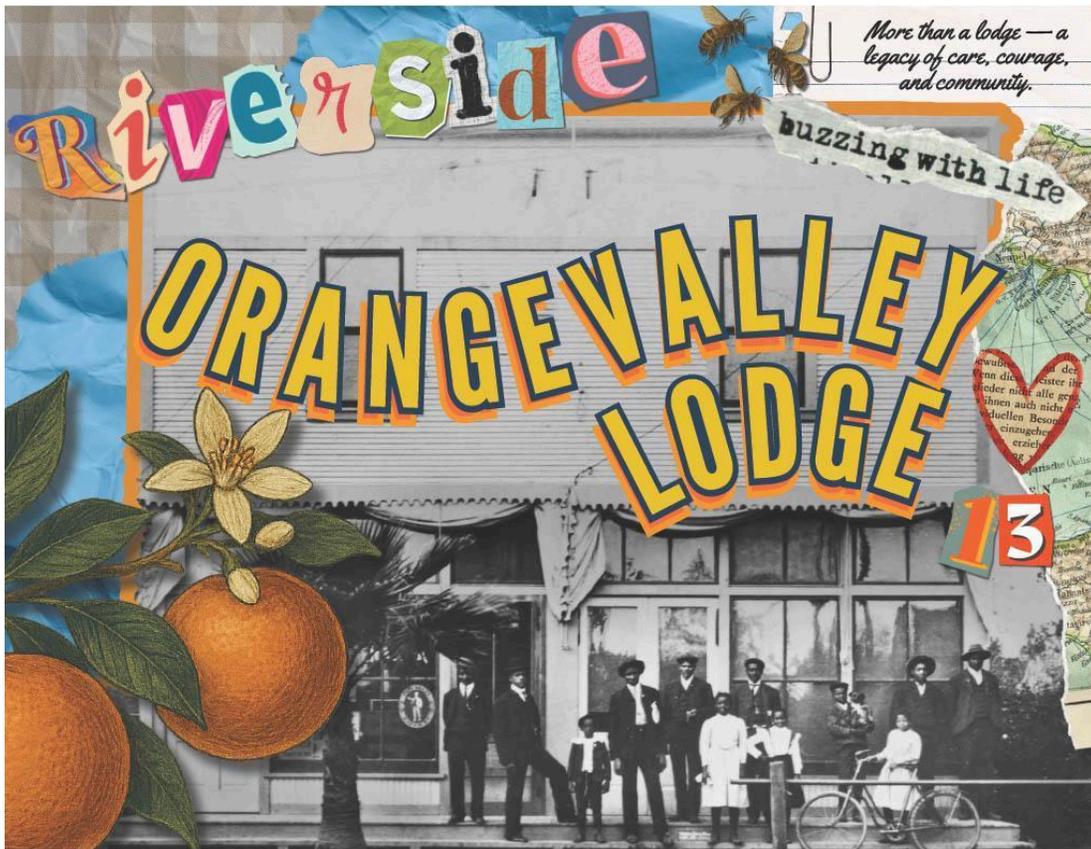
<p><i>What is the name and location of this space?</i></p>	
<p><i>How does this space connect to the idea of spatial entitlement? Use Gaye Theresa Johnson's framework to help you reflect.</i></p>	
<p><i>This space was/is important because...</i></p>	

**Handout 4:** Postcard from the Past Template

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## Postcard Example



Dear I.E. Neighbors,

They say it's just a building but after learning about Orange Valley Lodge #13, I know it's so much more.

Located on 12th Street in Riverside's Eastside, this space has been a place of belonging and resistance for over 100 years. In 1905, Black leaders built it themselves because they were excluded from white-owned spaces. What started as a grocery store and meeting hall became a space for community care, organizing, and joy. When others closed their doors, this place opened them.

This was a space where Black, Filipino, and Mexican communities gathered, danced, organized, celebrated, and supported one another. When Black servicemen had nowhere to stay during WWII, the Lodge made space. During segregation, it was a lifeline. In 1965, when segregated schools failed our communities, it became a Freedom School. Even today, people sit outside in folding chairs, sharing stories and looking out for each other.

This building reflects spatial entitlement, the right to take up space, to build community, and to stay rooted. It shows how people created something powerful out of exclusion. It's a reminder that the Inland Empire's history includes resistance, joy, and care and that we're all part of it.

Places like this remind us that community isn't given, it's built, protected, and passed on.

*Mrs. Amanda Sandoval*



I.E. Neighbors  
2931 12<sup>th</sup> Street  
Riverside, Ca 92507

