HISTORIC RESOURCES GROUP

CITY OF RIVERSIDE
WOMEN'S HISTORIC CONTEXT STATEMENT

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Cover: Clockwise from upper left: Military women at the Mission Inn (University of California, Riverside); Women's Uplifting Club, c. 1936 (Johnetta Clay and the Museum of Riverside); Girls from the Sherman Institute on a YWCA outing (Los Angeles Public Library); Universalist ladies of Riverside in 1898 (California State Library); Helen Ahn (Yi Hye Ryon, Los Angeles Public Library); Emma P. Barrett Boyd (University of California, Los Angeles).

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INTRODUCTION

This historic context statement was prepared at the request of the City of Riverside (City). In March 2025, the City contracted with Historic Resources Group (HRG) to prepare a Women's Historic Context Statement. As a focused study, this document is limited in scope to women's history in Riverside and is intended to supplement other existing studies.[1] This project will serve as a foundation for historic preservation planning efforts for historic resources associated with women's history in Riverside going forward.

This historic context statement is divided into two sections. Section 1 provides a narrative overview of significant milestones of women's history in the United States and their association with people and events in Riverside. Section 2 outlines the established eligibility criteria for designation at the federal, state, and local levels and provides guidance for the evaluation of potential historic resources that are associated with women's history in Riverside.[2]

This historic context statement is intended to be a living document that is updated as additional scholarship about women's history in Riverside is completed, and as time progresses and properties that have a recent association with women's history become eligible for historic designation. The project follows guidance and standards developed by the National Park Service and the California State Office of Historic Preservation for conducting historic resources studies; specifically, the project is being developed using the National Register of Historic Places Multiple Property Documentation (MPD) approach. Guiding documents include:

- The Secretary of the Interior's Standards for Preservation Planning
- *National Register Bulletin No. 15: How to Apply the National Criteria for Evaluation*
- *National Register Bulletin 16A: How to Complete the National Register Nomination Form*
- *National Register Bulletin No. 16B: How to Complete the National Register Multiple Property Documentation Form*
- *National Register Bulletin No. 24: Guidelines for Local Surveys: A Basis for Preservation Planning*
- The California Office of Historic Preservation's *Instructions for Recording Historical Resources*

The historic context statement is intended to establish a baseline history of women's history in Riverside and provide a framework for evaluating potential historical resources. The development of this historic context statement is part of a larger City effort to

[1] For more information on the general history of Riverside, see current studies maintained by the City. Historic surveys and studies are made available to the public via the City's website at: https://riversideca.gov/historic/surveys.asp. The *Citywide Historic Modernism Context Statement* (2009) contains a comprehensive history of the city's development. Other groups in Riverside have also received greater in-depth investigation through focused studies, including the history of the Latino, Chinese American, Japanese American, and LGBTQ+ communities.

[2] Following additional research, properties mentioned in the narrative will be identified as extant or not extant.

recognize women's history in Riverside. In addition to this historic context statement, the City and students and staff from the University of California, Riverside (UCR) are preparing a story map and conducting oral histories to document the people, places, and stories of women in Riverside. The oral history project gives voice to the community members who made notable contributions to this history; their stories are also referenced in this document.

Contributors & Acknowledgements

This project was a collaborative effort between the City of Riverside, Historic Resources Group (HRG), and the University of California, Riverside (UCR). The project was completed under the direction of the City's Community & Economic Development Department Planning Division and managed by Scott K. Watson, Historic Preservation Officer.

The HRG project team consisted of principal authors Alexandra Perlman, Senior Architectural Historian, and Mariana Ruiz, Architectural Historian. Oversight was provided by Christine Lazzaretto, Managing Principal. All are qualified professionals who meet or exceed the relevant Secretary of the Interior's Standards Professional Qualification Standards.

Dr. Catherine Gudis, Professor at UCR, provided invaluable time and expertise throughout the project, and contributed to the historic context statement. Graduate student Peyton Beeli authored portions of the historic context statement and provided invaluable research assistance.

The project team is grateful for members of the community who contributed research information and suggestions related to the people and places associated with women's history in Riverside. The project team would like to extend their gratitude to the members of the Riverside Historical Society, particularly Debbie Quick Newton, for their assistance.

SCOPE AND METHODOLOGY

Research Methodology

Sources consulted as part of this investigation included primary and secondary literature regarding the history of women in Riverside. Sources specific to this history that are of particular note include *Anthology of Women in Riverside, 1870*-1970 by the Riverside Historical Society, edited by Debbie Quick Newton; and *Riverside Women Creating Change: Stories and Inspiration*, a project of the Riverside Women Creating Change Collaborative published by the Inlandia Institute. This book provides excellent information on significant women and organizations in Riverside. Additionally, "Forgotten Space: The Places Women Occupied in the City of Riverside, California, 1870-1940," by Teri Delcamp provides invaluable research and considerations regarding the historic preservation of women's spaces in the city. Additionally, the following repositories, sites, and organizations were consulted for this study:

- California State Archives
- California Office of Historic Preservation Built Environment Directory (BERD)
- Calisphere
- Historical Newspapers
- March Field Air Museum
- Museum of Riverside
- Online Archive of California
- Riverside City Directories
- Riverside National Archives
- Riverside Public Library
- Sanborn Fire Insurance Company maps
- U.S. Census records
- University of California Riverside (UCR) Special Collections and University Archives

Several historic context statements focusing on women's history provided helpful guidance for researching and organizing this study, including the *Los Angeles Citywide Women's Rights in Los Angeles* (2018) by Historic Resources Group; *The Women's Suffrage Movement in Washington, DC: 1848-1973* (March 2024) by Quinn Evans; *Oregon Women's Labor History: A Historic Context Statement* (2024) by Northwest Vernacular, Inc. and SJM Cultural Resources; *Historic Context for Suffrage and Women's Rights in Nevada* (November 2021) by Alicia Barber and ZoAnn Campana; and *Women's History in Olympia: First Settlement, 1846 to 1948* (July 1998) by Shanna Stevenson.

Period and Scope of Study

The study area for the project reflects the current boundaries of the City of Riverside. The scope of this historic context statement covers national, State, and local events and

movements in order to provide a broad framework for understanding local women's history in Riverside. The period of study begins with a discussion of the earliest inhabitants of the area, namely the Cahuilla, Luiseño/Juaneño, Serrano, and Tongva Native Americans, and ends in 1990.

The 1990 end date for this study was chosen for several reasons. In general, the late 1980s and early 1990s are identified as the transition between Second Wave and Third Wave feminism. Second Wave feminism focused on challenging traditional gender roles, raising public consciousness about women's oppression, and advocating for equal rights including the right to abortion. By the 1990s, the movement had evolved due to the emergence of new feminist theories and ideas, including intersectionality, sex positivity, and media perceptions. National events associated with women's rights that signaled this shift include the 1991 Anita Hill testimony in opposition to the confirmation of a Supreme Court nominee accused of sexual harassment, and the 1990s underground feminist punk rock bands in "Riot Grrl" groups.[3]

The identification and preservation of resources significant for their association with women's history is relatively rare, both in Riverside and nationwide, and as a result these resources are threatened. Therefore, it is appropriate to consider a broader period of study to allow for the identification of potential resources before they are lost. In this way, this document also provides the groundwork for future studies in Riverside and the identification of resources associated with the more recent past. The end date of study was chosen to be consistent with other context statements related to women's history in California. For example, the *Women's Rights in Los Angeles Historic Context Statement* covered history up to 38 years in the past, and the *Oregon Women's Labor Historic Context Statement* includes events up to 1990, which was 34 years in the past.

Guidelines for Evaluation

A property may be designated as historic by national, state, and local authorities. In order for a building to qualify for listing in the National Register, the California Register of Historical Resources (California Register), or as a local landmark, it must meet one or more identified criteria of significance. The property must also retain sufficient integrity to continue to evoke the sense of place and time with which it is historically associated.

This historic context statement provides guidance for listing at the federal, state, and local levels, according to the established criteria and integrity thresholds. In general, a higher integrity threshold is needed for listing in the National Register of Historic Places; properties that may not retain sufficient integrity for listing in the National Register may be eligible for the California Register or for local designation.

[3] "Feminism: The Second Wave," *National Women's History Museum,* June 18, 2020, accessed on October 23, 2025 at: https://www.womenshistory.org/exhibits/feminism-second-wave; "Feminism: The Third Wave," *National Women's History Museum,* June 23, 2020, accessed on October 23, 2025 at: https://www.womenshistory.org/exhibits/feminism-third-wave.

In addition, properties that have achieved significance within the past 50 years must be "exceptionally important" as outlined in National Register Criteria Consideration G. In general, designation criteria are based on four overarching concepts:

1. Properties associated with historic events.
2. Properties associated with significant people.
3. Properties that are significant for their design, architectural style, or association with a significant architect.
4. Properties that have potential archaeological significance.[4]

These concepts are included in the designation criteria for listing at the federal, state, and local levels. In general, properties associated with those aspects of women's history discussed in this study will be eligible for an association with an important event or person. Section 2 provides additional information about criteria for designation and the evaluation of potentially eligible properties.

Notes on Terminology

The language used to discuss sexuality and gender is constantly evolving. Terminology used over the past few centuries can be highly fraught and prejudiced by today's standards, while also reflecting the generally held beliefs that defined each historical era. Such terminology has been the subject of debate amongst scholars.

Whenever possible, the full names of women significant in the history of Riverside are provided in this context. Because women were often referred to by their married association in published documents (e.g., Mrs. R.L. Haney), their given names were not often recorded. Census and other records have been used whenever possible to identify their full names; however, the given names of some women have eluded current research efforts.

It is additionally useful to distinguish what has now become known as First, Second, and Third Wave feminism. First Wave feminism was a period of feminist activity and thought that occurred during the 19th and early 20th centuries throughout the Western world focused on obtaining the right to vote. Second Wave feminism began in the early 1960s in the United States and eventually spread throughout the Western world and beyond. Third Wave feminism encompasses several different strains of activity, beginning in the 1990s and continuing to today. Third Wave feminism attempts to expand feminism to include women of all ethnicities, nationalities, regions, and cultural backgrounds.

[4] Archaeological significance is outside of the scope of this project.

Acronyms are used throughout this historic context statement and are abbreviated after their first usage within the document. Those used most often are as follows:

CAG – Community Action Group
CFWC – California Federation of Women's Clubs
CORE – Congress of Racial Equality
CSA – Community Settlement Association
CSO – Community Service Organization
DAR – Daughters of the American Revolution
EEOC – Equal Employment Opportunity Commission
ERA – Equal Rights Amendment
FEPC – Fair Employment Practice Commission
FW – Fascinating Womanhood
GFWC – General Federation of Women's Clubs
LWV – League of Women Voters
NAACP – National Association for the Advancement of Colored People
NEA – National Education Association
NOW – National Organization for Women
NWP – National Woman's Party
PAC – Professional Advisory Committee
RWC – Riverside Women's Club
UDC – United Daughters of the Confederacy
WAVAW – Women Against Violence Against Women
WCND – Women's Committee of the Council of National Defense
WCTU – Women's Christian Temperance Union
WJCC – Women's Joint Congressional Committee
WLAA – Women's Land Army of America
YWCA – Young Women's Christian Association

Intersectionality

The concept of intersectionality attempts to address the diverse voices within a community, and the layers of nuanced history of specific communities.[5] By their very nature, in thematic studies such as this one, cross-group connections and intersectional identities are often not adequately addressed. Associating resources or buildings with one group of people over another "…runs the risk of denying the layering of history and the shared streets of the present."[6] As described by historians Donna Graves and Gail Dubrow, "applying a single lens of gender, race or ethnicity, sexuality or any category of social analysis to the practice of historic preservation risks misrepresenting the layered histories

[5] Kimberlé Crenshaw, "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory and Antiracist Politics," *University of Chicago Legal Forum*: 1989, Issue 1, Article 8.
[6] Donna Graves and Gail Dubrow, "Taking Intersectionality Seriously: Learning from LGBTQ Heritage Initiatives for Historic Preservation," *Public Historian* 41, no. 2 (2019), 310.

of place and forecloses possibilities for political mobilization across identity lines in the interest of fostering greater social cohesion."[7]

As historian and preservationist Teri Delcamp notes regarding the role of women in Riverside:

> It would be a fallacy to say that only certain buildings were associated with women because practically every building in Riverside was associated in some way or another with women's presence or activities. The same, of course, is true for men, but the fact remains that most of the written history about Riverside and many of its designated Landmarks and other historic sites are about men. Women exercised agency in numerous respects and influenced how Riverside developed from the late nineteenth through the early twentieth centuries, and many sites are tangible links to this past.[8]

Operating with an awareness of intersectionality, this historic context statements acknowledges that women have historically been underrepresented in the historic record. Much of the history on women that does exist is focused on the activities of white middle- and upper-class heterosexual women, without acknowledgement of the additional forms of oppression faced by women of color and LGBTQ women. Certain historically underrepresented women (including African American, Native American, Latino, Asian American, Muslim, Jewish, bisexual, transgender, and queer, among others) remain inadequately documented in available sources about women's history in Riverside and nationwide. As a result, these groups have been marginalized both historically in traditional media and subsequently within the historical record. This absence of written information on women of other ethnicities, cultural backgrounds, and sexual orientations inevitably leads to an incomplete history that fails to take intersectionality into account. We acknowledge these limitations and hope this historic context statement serves as a living document that will continue to be expanded as additional information and history is brought to light.

[7] Graves and Dubrow, 313.
[8] Teri Delcamp, "Forgotten Spaces: The Places Women Occupied in the City of Riverside, California, 1870-1940," master's thesis, California State University, San Marcos (April 22, 2015), 75.

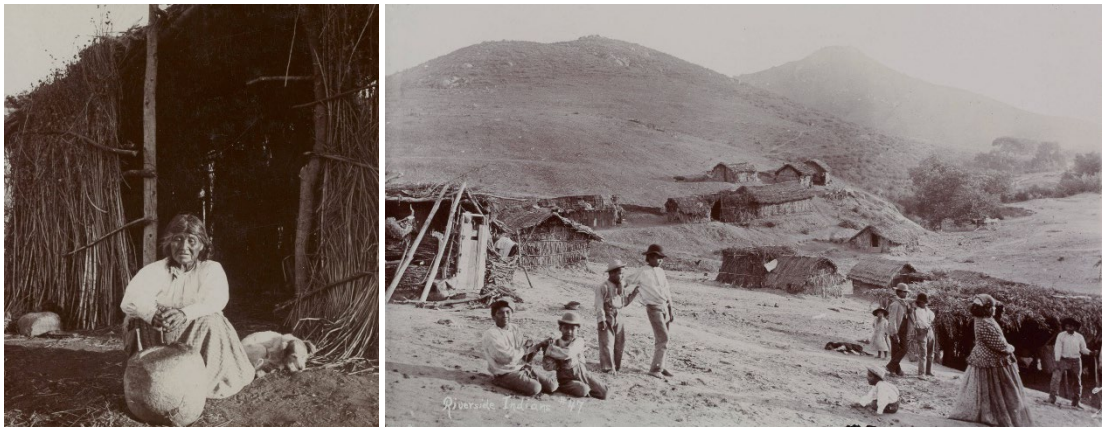
SECTION 1. HISTORICAL BACKGROUND

This section provides a general history of women in Riverside until the late 20th century. It is organized chronologically and explores the significant roles that women played in Riverside, along with a discussion of significant local events, people, places, and potential historic resources.

EARLY HISTORY

Indigenous Riverside

Present-day Riverside is the ancestral home to several Native American groups, including the Cahuilla (Ivilyuqaletem); Luiseño/Juaneño (Payómkawichum; Acjachemen); Serrano (Maarrênga'yam; Yuhaviatam); and Gabrielino (Tongva; Gabrieleno; Kizh).[9] While tribal lands historically shifted, generally, the Luiseño were to the north of present-day Riverside; Serrano to the east; Cahuilla to the south; and Gabrielino to the west.[10]



Cahuilla woman using a stone mortar and pestle, c. 1900 (left); Cahuilla village in Riverside at the Big Spring Rancheria near Mount Rubidoux, c. 1885 (right). *Huntington Library.*

In the late 19th century, three Native American villages were recorded in Riverside. One of these sites is the Spring Rancheria, which was located at the base of Little Rubidoux along the Spring Brook. The site was settled by members of the Santa Rosa Band of Cahuilla Indians.

Native American women played important roles amongst the Cahuilla, Luiseño/Juaneño, Serrano, and Gabrielino. Women were integral to tribal and family structures, and

[9] This historic context statement acknowledges and respects that each Native American tribe has the right for self-identification and for that choice to be honored. Because the area that now comprises the City of Riverside is in the ancestral home of several distinct Native American tribes, this historic context statement adopts a single name when referring to each tribe. Other names that are associated with the group are included in the first mention of a tribe in parenthesis to foster greater inclusivity in the discussion of Riverside's original inhabitants.
[10] Clifford Trafzer and Jeffrey Smith, *Native Americans of Riverside County* (Charleston, NC: Arcadia Publishing, 2006), 7; *Native Land Digital,* accessed on July 2, 2025 at: https://native-land.ca/

performed essential domestic, agricultural, and artistic roles. They were often tasked with gathering foods, preparing meals, building homes, and weaving baskets.[11] Women used outcroppings of bedrock to mill seeds and nuts and transported goods in woven baskets.

In some tribes, Native women could serve as village/clan and spiritual leaders. Chiefs typically led their villages and often spoke multiple languages, negotiated social relations, and directed the community's seasonal migrations.[12] Among the Cahuilla, some women served as *puls,* or medicine women. Cahuilla Ruby Modest, a *pul*, reported that girls in her tribe occasionally underwent the *kikisulem* ceremony, saying "In the old days, young Indian boys and sometimes girls were initiated into their visionary powers."[13]

Women shamans also existed among the Luiseño/Juaneño; Albaña, a Luiseño/Juaneño woman, revealed that her great aunt was a shaman.[14] Luiseño/Juaneño, Cahuilla, and Gabrielino girls were likely subject to elaborate puberty ceremonies. Adult men and women performed special dances to commemorate young girls that reached maturity.[15]

Native American women continue to make Riverside their home today. Notable Native American women, include Toypurina, Polingaysi Qoyawayma, Felicete Tortes, Dorothy Ramon, Laurie (Lorene) Sisquoc, Ramona Bradley, Jane K. Penn, and Dr. Katherine Siva Saubel, who are discussed in greater detail in subsequent chapters of the historic context statement.

Spanish Era

From the 16th through the 18th centuries, Spanish explorers sailed along the west coast of North America on behalf of the Spanish empire. This territory included the present-day state of California, which encompassed the area known as Alta California. Early explorers included Hernando de Alarcón in 1540 and Juan Rodriguez Cabrillo in 1542. Alarcón and Cabrillo were amongst the first Europeans to set foot on California soil.

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[11] Trafzer and Smith, 27, 54-55.
[12] William McCawley, *The First Angelinos: The Gabrielino Indians of Los Angeles* (Banning, CA: Maliki Museum Press, 1996), 133-140; Lowell John Bean and Charles R. Smith, "Gabrieliño," in California, ed. Robert F. Heizer, vol. 8, Handbook of North American Indians, ed. Robert F. Sturtevant (Washington, DC: Smithsonian Institution, 1978), 544; Lynn H. Gamble and Glenn S. Russell, "A View from the Mainland," in *Catalysts to Complexity* (Los Angeles, CA: University of California Los Angeles, 2002), 105; Lisbeth Haas, *Conquests and Historical Identities in California, 1769-1936* (Berkeley: University of California Press, 1995), 17-18.
[13] Ruby Modesto and Guy Mont, *Not for Innocent Ears: Spiritual Traditions of a Desert Cahuilla Medicine Woman* (New Southwest, CA: Sweetlight Books, 1980), 26; Erika Pérez, "The Paradox of Kinship: Native-Catholic Communities in Alta California, 1769-1840s," in *On the Borders of Love and Power: Families and Kinship in the Borderlands,* Ed. David Wallace Adams and Crista DeLuzio (Berkeley: University of California Press, 2012), 238.
[14] Ruby Modesto and Guy Mount, *Not for Innocent Ears: Spiritual Traditions of a Desert Cahuilla Medicine Woman* (Angelus Oaks, CA: Sweetlight Books, 1980), 1, 26; Constance Goddard DuBois, "Religion, of the Luiseno Indians of Southern California," (Berkeley: University of California Press, 1908), 11; Erika Pérez, "The Paradox of Kinship: Native-Catholic Communities in Alta California, 1769-1840s," in *On the Borders of Love and Power: Families and Kinship in the Borderlands,* Ed. David Wallace Adams and Crista DeLuzio (Berkeley: University of California Press, 2012), 242.
[15] Gerald A. Smith and Steven M. Freers, *Fading Images: Indian Pictographs of Western Riverside County* (Riverside: Riverside Museum Press, 1994), 13-22.

In 1769, the Spanish government dispatched an expedition led by Captain Gaspar de Portolá, the newly appointed governor of Baja California, and Franciscan Father Junípero Serra to establish the first Spanish settlement in Alta California. Portolá founded a military outpost at the Presidio of San Diego, thereby claiming the land as Spanish territory. The Franciscans subsequently established 21 missions in California, including the Mission San Gabriel Arcángel (San Gabriel Mission), which was located approximately 45 miles west of present-day Riverside. These efforts marked the beginning of a coordinated campaign by Spanish missionaries and military to impose European religious beliefs and social and cultural ideals upon the existing indigenous population, leading to the widespread abuse of, and injury to, Native Americans through enslavement, forced religious conversion, and the introduction of infectious diseases.

Many Native Americans in Southern California were taken from their homelands – including those in present-day Riverside— and placed into nearby missions, such as the San Gabriel Mission in the nearby San Gabriel Valley. Established in 1771, records from the San Gabriel Mission report contact with clans at the villages of Guachama and Yukaipa't and the subsequent baptisms of those Maara'yam (Serrano) people at the Mission.[16]

In 1773, the Spanish Crown sponsored six Christianized Indian women and their families from Baja California to travel north to the San Gabriel Mission. The aim of the migration was to populate the Mission San Gabriel and better "guide" the local indigenous population. Upon their arrival, these women often served as "spiritual parents" to indigenous pupils at the missions.[17]

Two years later, Juan Bautista de Anza led an even larger party north into California, a majority of which was comprised of women and children.[18] The records of the journey frequently mention pregnancies, miscarriages, and births along the way.[19] Franciscan friar Father Pedro Font punctiliously recorded the Anza journey, making note of the topography and the Indigenous populations they encountered. In his records, Font indicated that the people on the Santa Ana River (in the southern part of present-day Riverside) were already wary of the Spanish and generally avoided contact with them. On December 29, 1775, he observed:

> Before we halted [on San Jacinto River 3 miles above San Jacinto] a few Indians who were camped on the banks of the river, armed with their bows and arrows, permitted themselves to be seen at a distance, but they did not wish to come

[16] "Our History," *Yuhaaviatam of San Manuel Nation,* accessed on April 24, 2025 at: https://sanmanuel-nsn.gov/culture/history
[17] Amongst these leaders were Feliciana who sponsored a girl from the village of Juyuvit in 1776 and Ana Maria, a *madrina* from the Jautbit *rancheria,* who served her Mission San Gabriel community by sponsoring 202 neophytes from 1808 to 1815. Bouvier ,67; Pérez, "The Paradox of Kinship," 243.
[18] Virginia Marie Bouvier, *Women and the Conquest of California, 1542-1840,* (Tucson: University of Arizona Press, 2001), 58.
[19] Bouvier, 63.

> near us although we called them. These Indians are of the Jeniguechi tribe and are very similar in all respects to the Jecuiches of the sierras.[20]

Early records of the Spanish arrival in California frequently note that both Indigenous men and women hid upon seeing the soldiers; women were particularly vulnerable in these situations and are recorded as subjected to rape and violence. In one incident, Scottish merchant Hugo Reid recalled that a group of Spaniards restrained the adult male Native Americans in the general area of Riverside and made "signs of their wish to procure women—these having again fled to the thicket, at first appearance of their coming. Harsh measures obtained for them what they sought." [21] After the assault:

> The women were considered contaminated, and put through a long course of sweating, drinking of herbs, etc. They necessarily became accustomed to these things, but their disgust and abhorrence never left them till many years after. In fact, every white child born among them for a long period was secretly strangled and buried.[22]

Like their treatment of Native Americans encountered along the journey north, the Spanish also mistreated the local population at the Mission San Gabriel. Life at the mission was difficult for the local Indigenous population, and exploitation of Native labor included the physical construction of the mission itself, as well as agricultural labor and specialized trades. Women played a critical role in the running of the missions, including supervising, teaching, and executing basic household tasks such as cleaning, cooking, sewing, laundering, and caring for the sick, among others.[23]

Painting of San Gabriel Mission by Ferdinand Deppe, 1832. *Californai Historical Society.*

The mission practiced a form of penal servitude that exploited the local Native population and often forced their conversion through coercion or violence.[24] Punishments at the Mission included food rationing, solitary confinement, public humiliation, and

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[20] Herbert Eugene Bolton, *Anza's California Expeditions, Font's Complete Diary of the Second Anza Expedition,* vol. 4 (Berkeley: University of California Press, 1930), 163 in Chester King and NEA, "Ethnographic Overview of the Angeles National Forest: Tataviam and San Gabriel Mountain Serrano Ethnohistory," prepared for the U.S. Department of Agriculture (February 6, 2004), 17.
[21] Hugo Reid, Letter No. 16, "First Arrival of the Spaniards," in Susanna Bryant Dakin, *A Scotch Paisano in Old Los Angeles* (Berkeley: University of California Press, 1939), 261-262.
[22] Reid, 261-262.
[23] Bouvier, 85.
[24]Benjamin Madley, "California's First Mass Incarceration System: Franciscan Missions, California Indians, and Penal Servitude, 1769–1836," *Pacific Historical Review* 88, no. 1 (2019): 14–47; Hiram A. Reid, *History of Pasadena* (Pasadena: Pasadena History Company Publishers, 1895), 25-26; Bouvier, 95.

corporeal violence, such as flogging and the *Ley de Bayona.*[25] Mission priests were instructed by Mexico City to punish neophytes secretively, especially women. In 1786, the Frenchman Jean de La Perouse observed that women at the missions were "never whipped in public, but in an enclosed and somewhat distant place that their cries may not excite a too lively compassion, which might cause the men to revolt."[26]

Oppressive ideologies about sexuality and marriage permeated Spanish relationships with Native women. At night, unmarried women and girls over the age of seven were locked in a communal room known as the *monjerio,* which served as a form of chastisement and likely a site of sexual exploitation.[27] These small rooms had thick walls with barred windows, which served to limit communication between the women and people outside. Because these rooms were small, overcrowded, and unventilated, women were more likely to die at the missions than men. As the data for the early 19th century reveals, women were especially vulnerable to complications arising from venereal diseases such as syphilis.[28] Epidemics frequently broke out in the missions, with inhabitants suffering from communicable diseases such as measles, smallpox, and dysentery. In 1814, Fray Luís Gil and Fray José María de Zalvidea noted that "the number of deaths is double that of births… If the government does not supply doctors and medicine, Upper California will be without Indians at all."[29]

Despite—or perhaps because of—these travails, some women sought to break free from the mission system. One such notable woman was Toypurina, a Gabrielino spiritual leader from the village of Japchivit who led a revolt at the mission in 1785. Toypurina teamed with three other leaders to start the revolt: neophyte Nicolás José from Shevaanga; Tomajasaquichi from Tujubit; and Ajiyivi from Hahamog'na. The revolt was in direct reaction to the Spaniards' attempts to deny the population their cultural dances, ceremonies, and rituals.

Toypurina later testified that she "was angry with the Padres and with all of those of this Mission because [they] are living here on my native soil, for trespassing upon the land of my forefathers."[30] According to records, Toypurina prophesized that the Spanish soldiers would be dead before the attack began, and warriors from more than eight villages joined

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[25] The *Ley de Bayona* included tying a shotgun behind the person's knees and tying their hands to the gun, which was "very painful." Eulalia Pérez, *Testimonios: Early California Through the Eyes of Women, 1815-1848* (Berkeley, CA: Heyday Books, 2006), edited by Rose Marie Beebe and Robert M. Senkewicz, 109; John Mack Faragher, *Eternity Street: Violence and Justice in Frontier Los Angeles* (New York, NY: W.W. Norton & Company, 2016), 39.
[26] Malcolm Margolin, ed., *Monterey in 1786: The Journals of Jean Francois de la Perouse* (Berkeley: Heyday Books, 1989) in Bouvier, 95.
[27] Perez recounted that unmarried women at the San Gabriel Mission outside after curfew were "locked up" in the monjerio. The sites were also places of sexual exploitation and assault; see Antione Tibesar, ed. *Writings of Junipero Serra* (Washington, DC: Academy of American Franciscan History, 1955-1966), I:363; Madley, "California's First Mass Incarceration System," 24, 34; Reyes, *Private Women, Public Lives*, 113.
[28] Pérez, "The Paradox of Kinship," 241.
[29] Maynard Geiger, "Mission San Gabriel in 1814," *The Historical Society of California* 53, no. 3 (September 1971), 242.
[30] Steven W. Hackel, "Sources of Rebellion: Indian Testimony and the Mission San Gabriel Uprising of 1785," *Ethnohistory* 50, no. 4 (Fall 2003), 654; Maria Lepowsky, "Indian Revolts and Cargo Cults," in *Reassessing Revitalization Movements,* ed. Michael E. Harkin (Lincoln, NE: University of Nebraska Press, 2004), 7; Cheyenne M. Stone, Glenda Armand, and Katie Dorame, *Toypurina: Japchivit Leader, Medicine Woman, Tongva Rebel* (New York, NY: Simon & Schuster, 2024).

the attack on the mission, traveling from over 40 miles away. The soldiers at the mission, likely having been warned of the attack, withstood the revolt and captured several dozen people, including the four leaders. Although the revolt failed and Toypurina was exiled, the event demonstrated local resistance to the mission system. Toypurina is remembered as a leader who fought for indigenous independence during a period of systemized oppression.

At the San Gabriel Mission, another woman played an important role: Eulalia Pérez. In her memoir, mission stewardess, or "keeper of the keys," Eulalia Pérez remembers how her responsibilities grew over her tenure at the Mission:

> I began to do a lot of work at the mission. When somebody came to buy a fanega of wheat or corn or something else, I was the person who went and witnessed the handing over of the grain… when ships arrived at the port… the fathers would select from the invoices the goods needed at the mission… Later when I had enough time, I would board the ship with some servants to receive the goods. I was always authorized to take any goods I thought might be useful for the mission.[31]

Eulalia Pérez supported the Christianizing efforts of the mission, and in mentioning the severe punishments imposed on Native Americans who were charged with infractions of mission rules, claimed that the priests "showed much concern for the Indians."[32] She was later granted a rancho from Indian land that had been claimed by the mission.

Eulalia Perez, c. 1870. *University of California, Berkeley, Bancroft Library.*

In 1819, the San Gabriel Mission founded an *estancia* (rancho) known as Rancho San Bernardino at an indigenous village known as Guachama in the San Bernardino Valley. Serrano and Cahuilla workers at the estancia constructed an irrigation ditch, known as a *zanja,* to bring water to the site and surrounding area. Despite this improvement, the estancia was relatively short lived, and approximately a decade later, the missionaries relocated their efforts in the valley further east to present-day Redlands. There, the mission established a chapel and adobe grain house.[33] The

[31] Bárbara O. Reyes, ed. *Private Women, Public Lives: Gender and the Missions of the Californias* (Austin, TX: University of Texas Press, 2009), 241; Reid, History of Pasadena, 25-26.
[32] Reyes, 244.
[33] Father Sanchez of San Gabriel Mission in 1827, cited in George William Beattie, *California's Unbuilt Missions: Spanish Plans for an Inland Chain* (San Bernardino: 1930), 43.

site was later known as the "Asistencia."[34] Like the Rancho San Bernardino, the Asistencia was also short lived. In 1834, the mission system was secularized, and the Redlands site was abandoned.[35]

Mexican Era

In 1821, Mexico gained its independence from Spain, and Alta California became a Mexican province. At that time, about thirty land grants throughout the territory had already been presented to Spanish soldiers and government officials by the King of Spain. However, no titles were actually transferred as part of this effort; Spanish governors were authorized to give concession to the individuals, which allowed them to raise livestock in certain areas without a formal deed. The "rancho system" as it is known today, which transferred ownership, was instead unique to California under Mexican rule in the 1830s and 1840s.

By the 1830s, an increasing number of Mexicans were migrating and settling in the region, and the focus on secular agricultural settlement increasingly overshadowed the mission system. Consequently, in 1833, the Mexican Congress passed the Act for the Secularization of the Missions of California. Franciscan padres abandoned the missions, and the new Mexican government seized most mission lands from the Catholic Church. As a result, the Mission San Gabriel and its lands were divided, sold, or abandoned. Of the nearly eight million acres of mission lands in California, nearly all were divided amongst 50 Mexican men and women. These elite landholding families were known as *Californios*.[36]

Under Spanish and Mexican law, white[37] *Californio* women could legally control their property and wealth and could litigate on questions related to their person, families, and land holdings. With these rights, women landowners played important roles in California's history. Women had the right to inherit land and property equally with their male siblings, and women retained their own property even after marriage. As recorded by historian Lisbeth Haas, "Adult women could conduct their own legal affairs, write their own wills without the consent of their husbands, serve as attorneys for elderly relatives, be guardians of their children…and adopt children with government permission."[38] As a result, "women had acknowledged roles in the public sphere."[39]

In practice these rights were limited to those women deemed racially "decent," i.e. Spanish and *Californio* women, as opposed to those women that prejudice and colonialism deemed

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[34] R. Bruce Harley, "The San Bernardino Estancias," *California Missions Foundation,* accessed on July 29, 2025 at: https://californiamissionsfoundation.org/articles/the-san-bernardino-estancias/
[35] Beattie, *California's Unbuilt Missions*, 39.
[36] Heather Valdez Singleton, "Surviving Urbanization: The Gabrieleno, 1850-1928." *Wicazo Sa Review* 19, no. 2, Colonization/Decolonization, I (Autumn 2004), 50-51.
[37] In early census records, Hispanic people were counted amongst the white population.
[38] Haas, 82.
[39] Haas, 82.

"indecent."[40] These laws established the practice and logic of placing whole categories of women outside the protection of society, largely including Native American women.

RANCHO JURUPA AND SAN BERNARDINO

Following the secularization of the Mission system by Mexico in 1834, lands owned by the California missions were divided into land grants. In 1838, Juan Bandini was granted the Rancho Jurupa, an approximately 40,500-acre land grant that encompassed present-day Riverside.[41] The following year, Antonio Maria Lugo, along with his three sons and Diego Sepulveda, received the 37,000-acre Rancho San Bernardino, land previously owned by the San Gabriel Mission. Lugo's son José del Carmen Lugo and his family resided in the former estancia at Guachama. The Jurupa and San Bernardino ranchos spanned much of the Santa Ana River and the San Bernardino Valley.

Bandini and Lugo raised livestock on their ranchos and were frequent victims of horse and cattle theft. Thieves of all backgrounds and identities stole from these outlying ranchos, including American traders and other adventurers. Additionally, Native Americans often led to raids on Mexican ranches. Stripped of their lands, Native people obtained livestock and other supplies necessary for their survival from ranchers. Thefts—which served as acts of resistance—were largely attributed to distant tribes across the Southwest including the Ute, Paiute, and Mojave.[42]

After losing stock animals to raiders, Bandini and Lugo contracted with eighteen families from Abiquiú, New Mexico to settle on and guard the northern end of their properties. In 1841, under the leadership of Lorenzo Trujillo, Santiago Martinez, and Hipolito Espinosa, a group of Spanish-speaking residents of Spanish, Mexican, and Native American ancestry traveled west into Alta California. The caravan was led by Taos residents John Rowland and William Workman and heralded the massive overland emigration rush to come. Many of the party were women. Party member Isaac Givens described the group as "a party of New Mexicans, some twenty-five in number, about half of whom were women and children, who asked and were granted the privilege of traveling with us."[43]

Upon arrival, the families founded the community of Politano, before moving a few miles west and forming the communities of La Placita de los Trujillos (1844) and Agua Mansa

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[40] Haas, 82.
[41] Bandini to Stearns, 14 de Deciembre de 1839, 30 de Marzo de 1841, 3 de Mayo de 1841, Abel Stearns Coll., SG Box 5, HL. See also Bandini, San Gabriel, to Stearns, 23 de Septiembre de 1838, 31 de Deciembre de 1838, 5 de Abril de 1840; Bandini, San Juan del Rió, to Stearns, 26 de Septiembre de 1841, Abel Stearns Coll., SG Box 5, HL, as quoted in Victor A. Walsh, "The Casa and The Don: Juan Bandini's Quest for Homeland in Early San Diego," *Journal of San Diego History,* (2011), 39.
[42] Genevieve Carpio, *Collisions at the Crossroads: How Place and Mobility Make Race* (Oakland: University of California Press, 2019), 28.
[43] Isaac Givens, "An Immigrant of '41," no date, MS, Box C-D, folder 246, p. 12, Bancroft Library, University of California, Berkeley, cited in Paul R. Spitzzeri, "'To Seduce and Confuse': The Rowland-Workman Expedition of 1841," *Southern California Quarterly* 80, no. 1 (Spring 1998), 37; Mermilliod and Ringhoff, 8-21.

(1845).[44] The migrants cultivated subsistence farms, organized a community school, and erected a church. In the early 1850s, La Placita, Agua Mansa, and the neighboring community of Jurupa were consolidated into the township of San Salvador. San Salvador became a nucleus for newly arriving Spanish-speaking colonists, who traveled through the valley over the improved trails from Mexico and New Mexico.[45] By 1855, San Salvador boasted approximately 200 residents.[46] By 1860, it had 1,092 residents, of which 458 were women: 453 Hispanic/White women, 2 Black women, and 4 Native American women.[47]

Women played a significant role in establishing these new communities, as well as serving as matriarchs of the founding families. One example of this role is reflected in the Trujillo family itself, which was led by numerous notable women over many decades. A testament to the family's tenacity is the Trujillo Adobe, constructed in 1862 by community leaders Lorenzo and Maria Dolores Archuleta Trujillo, which housed generations of the family. The adobe, now a ruin, remains the last aboveground building vestige associated with the community of San Salvador de Jurupa (Agua Mansa-La Placita de los Trujillos). It is located at 3669 W. Center Street in Riverside (extant).[48]

Trujillo Adobe, c. 1909. *Riverside Municipal Museum.*

Notable pioneer Mercedes Alvarado Jensen was born in 1837 to the Californio Alvarado family of Los Angeles. In 1854, she married Danish sea captain Cornelius Jensen and settled in Agua Mansa. Recognizing the need for commerce and trade in the nascent community, Mercedes and Cornelius Jensen established the town's first general store and post office. In addition to

[44] Steve Lech, *Pioneers of Riverside County: The Spanish, Mexican, and Early American Periods* (Charleston, SC: The History Press, 2012), 53-54; R. Bruce Harley, "An Early Riverside Suburb at La Placita," *Journal of the Riverside Historical Society 7,* February 2003, 14-15; Caprio, 29.
[45] Joyce C. Vickery, *Defending Eden: New Mexican Pioneers in the San Bernardino Valley* (Riverside: Riverside Museum Press, 1984), 50.
[46] Debi Howell-Ardila, Rincon Consultants, Inc., *Riverside Latino Historic Context Statement,* prepared for the City of Riverside (2018), 21; John Brumgardt and William David Putney, "San Salvador New Mexican Settlement in Alta California," *Southern California Quarterly* 59, no. 4 (Winter 1977); Carpio, 29.
[47] Table 3, "Population of Cities, Towns, & C.," U.S. Census, State of California, 1860, 31.
[48] The Trujillo Adobe was designated as a City of Riverside Landmark No. 130 in 2015 – making it the first building in the city to be landmarked for its association with Latino heritage. It was listed as a State Point of Historic Interest in 1968. In 2025, it was listed on the National Register of Historic Places. See nomination for additional information: Jennifer Mermilliod and Mary Ringhoff, "Trujillo Adobe," *National Register of Historic Places Registration Form,* August 22, 2024.

the demands of running a business, Mercedes also raised a dozen children, eight of whom survived past childhood.[49] In 1862, a flood decimated Agua Mansa, and the family was forced to relocate outside of the leveled town. In 1865, they purchased a tract of land whereon they built a Danish style brick house, known as the Jensen-Alvarado Ranch (4307 Briggs Street, extant).[50]

By the end of the Mexican Era, the Jurupa Rancho was largely divided by sales and subsequent divisions. In 1843, Juan Bandini sold a portion of the Jurupa Rancho to Benjamin D. Wilson who, in turn, conveyed it to Captain James Johnson and Colonel Isaac Williams. The new owners sold it to Louis Rubidoux and Maria Guadalupe Garcia Rubidoux in 1847, and another portion of the rancho was sold by Juan Bandini to his son-in-law, Abel Stearns in 1857.[51]

Mercedes Alvarado Jensen, 1888 and Jensen-Alvarado Ranch. *Huntington Library* and *Riverside Convention and Visitors Bureau.*

By the time that California became a U.S. State in 1850, an increasing number of Americans resided in present-day Riverside, including several men who had married into *Californio* families. The late 19th century ushered in a new period of migration and immigration, as people of various backgrounds settled in the newly American territory.

Early American Period

In the 19th century, most aspects of women's lives were completely under male control. However, one protection for California women in the American period was assured by *Californio* families: married women in the state retained "the right to hold as separate property any real or personal property which came to them by way of a gift, device or

[49] "Jose Jensen, for 69 Years Resident, Dies," *Riverside Daily Press,* August 8, 1930, 8.
[50] The ranch is California Historical Landmark No. 943 and is listed on the National Register of Historic Places. It is the oldest non-adobe structure in the Inland Empire. "In the Shadow," *San Bernardino County Sun* December 30, 1914, 4.
[51] *An Illustrated History of Southern California* (Chicago: Lewis Publishing Company, 1890), 410-411.

descent prior to or following their marriage."[52] As an increasing number of *Californio* women married Anglo pioneers, many *Californio* families worried that property would be taken out of their hands. The *Californios* at the Constitutional convention of 1849 therefore insisted that what had long been part of Mexican civil code be inserted into the laws of the new state.[53]

The 1861 California Married Women's Property Act also gave women more control over their property. With this Act, a married woman in California had management and control of her separate property, which was no longer accessible to her husband's creditors. After 1864, a woman no longer needed her husband's consent to execute a will, although she could only include her separate property.[54]

In present-day Riverside, Maria Guadalupe Garcia Rubidoux, inheritor of the Rubidoux homestead, was responsible for its ultimate fate. Born in 1811 in New Mexico, Maria Guadalupe Garcia married French trader Louis Rubidoux in 1834. The couple relocated to San Salvador in 1841-1843 and purchased a portion of the Jurupa Rancho in 1847. Upon Louis Rubidoux's death in 1868, his widow Maria Guadalupe Garcia Rubidoux served as executrix of his will, ultimately deciding to divide and sell the land to a proposed silk culture enterprise.[55] The Rubidoux adobe is no longer extant.[56]

In 1868, a nascent silkworm colony known as the Silk Center Association was founded on the previous Rubidoux land by Frenchman Louis Prevost. His untimely death in 1870 compelled his co-investors to abandon the project, just before the state of California withdrew the high promotional bounties it had been offering for the planting of mulberry trees and silkworm cocoons.[57] Investor Thomas W. Cover sought purchasers for the property, ultimately identifying the party from the East that included members of the Southern California Colony Association in 1870.

Meanwhile, the community of San Salvador was challenged for its right to the land twice during the new American period: once by Juan Bandini in 1853 and again by Abel Stearns in 1868. It ultimately succeeded in its claim and continued to prosper into the 1870s. However, when Riverside was founded to the immediate south of San Salvador in 1870 and the Railroad created the "spite" city of Colton to the north, San Salvador's citizens were pulled away by the greater opportunity for economic gain in the two new towns.[58]

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[52] Linda Louise Pixley, "A History of Los Angeles Women, 1850-1900," (master's thesis, University of Southern California, June 1975), 3.
[53] Pixley, 12.
[54] Kristine S. Knaplund, "The Evolution of Women's Rights in Inheritance," *UC Law SF Journal on Gender and Justice* 19, no. 1 (Winter 2008), 4.
[55] Gerald D. Adix, "Strange Chain of Circumstances Brings to Light Historic Paper," *The San Bernardino County Sun,* September 29, 1958, 56; "Rubidoux," *Riverside Daily Press,* June 18, 1955, 163.
[56] The Rubidoux adobe was located at the 5575 block of Mission Boulevard. A monument to the grist mill is located at 5540 Molina Way, Rubidoux.
[57] Lech, *Pioneers of Riverside County,* 120-121; Patterson, 35; Robert Hornbeck, *Roubidoux's Ranch in the Seventies* (Kessinger Publishing, 1913), 105-106.
[58] Brumgardt and Putney, "San Salvador New Mexican Settlement in Alta California," 362; Vickery, 75-76.

WOMEN IN RIVERSIDE, 1870-1889

In the Spring of 1870, a group of white prospectors traveled west with the purpose of "securing a tract of land where a colony of eastern friends might find a home – first as a healthful resort, and second, for the raising of semi-tropical fruits."[59] Led by John W. North, the group called themselves the Southern California Colony Association (Association). North briefly considered buying land in present-day Pasadena or Los Angeles before the group met with Thomas W. Cover, who convinced the Association of the merits of the 8,735-acre former silkworm farm site. The Association purchased 6,000 acres at $3 per acre that same year.

Between 1870 and 1875, dozens of families—largely white and of the upper-middle-class—made the trek west to the nascent colony. The Association decided upon the name "Riverside" in 1871 and laid out the new town in the style of Philadelphia with all streets at right angles.

The new settlers included women and children who set about developing the new site. Ann Hendrix Loomis North, married to John W. North, settled in the new town with her husband.[60] Ann North was raised in a staunchly abolitionist and pro-temperance household and married John North in 1848. She was an accomplished musician and cultivator of roses, who experimented with citrus fruits in the new colony.[61]

Early settler Mrs. D.C. Twogood remembered of the early days: "In every direction, as far as the eye could see, was a sandy desert. Homesick? Oh yes, the women who came in those days were homesick. How could we help being?"[62] Resident James Boyd, who moved to Riverside in 1872, later romanticized the role that pioneer women held in is founding:

> Every woman had to do her own cooking and bread making. The nearest bakery was in San Bernardino. There were no laundries and except when anyone could be hired from the outside the washing was done at home…Everybody was healthy, happy and content, and the kiddies ran out in the hot sun bareheaded, barefooted, and half naked…Water changed the situation when sick women began to go out in the early morning planting vines and flowers and vegetables and gaining health in the open air and sunshine. And then came real homes with everything in the surroundings to make them until the little cottage would be a mass of climbers and ever-blooming roses.

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[59] Dr. James P. Greves, 1883 as quoted in Elmer Wallace Holmes, *History of Riverside County, California with Biographical Sketches* (Los Angeles: Historic Record Company, 1912), 26.
[60] Merlin Stonehouse, *John Wesley North and the Reform Frontier* (Minneapolis: University of Minnesota Press, 1965), 220-232; Tom Patterson, *A Colony for California* (Riverside: Press-Enterprise Company, 1971), 104.
[61] Debbie Quick Newton, "Ann Hendrix Loomis North," *Anthology of Women in Riverside, California 1870-1970,* ed. Debbie Quick Newton (Riverside, CA: Riverside Historical Society, October 2025), 196.
[62] Mrs. D.C. Twogood in Patterson, 104.

> The wife made the home and contributed her share in making Riverside the city of homes that it now is.[63]

Agriculture and Labor

The primary economy of early Riverside was focused on agriculture, particularly citrus cultivation. The Gage Canal, completed in 1884, brought water to 160 acres in Riverside and allowed for widespread irrigation. As a result, the city's population steadily climbed and expanded to the northeast of the city center.

In the 1870s, early settlers, many of whom were women, successfully cultivated raisin grapes, often packing and shipping their own crops. Private owners of fruit handling and packaging companies also occasionally hired women. However, by the early 1880s, grape production in the Central Valley had outpaced the yields in Southern California, and the raisin business began to decline in Riverside. Residents increasingly looked towards other potentially profitable pursuits.[64] One such profitable pursuit appeared in the form of citrus.

Eliza Tibbets, c. 1880. *University of California, Riverside.*

Riverside resident Eliza Lovell Tibbet is frequently credited with the establishment of the Washington navel orange in Riverside. Born in Cincinnati in 1823, Eliza Tibbet relocated to Washington, D.C. where she was an activist for progressive social causes, including suffrage. Upon arriving in Riverside in the early 1870s, she and her husband Luther Tibbet wrote to an old neighbor of theirs in Washington, D.C., Dr. William Saunders, who oversaw experimental gardens at the U.S. Department of Agriculture. Saunders had secured 12 samples of Washington navel oranges from Brazil, and at the Tibbet's urging, sent two of the samples to them in Riverside to see how the fruit handled the California climate.[65] Settling on the skirts of the city's new irrigation fields, according to common lore Eliza planted the trees in 1873 just outside her door and used dishwater to irrigate them. Bearing fruit in 1876, the Washington navel oranges were quickly recognized as a successful experiment.

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[63] James Boyd, "History of Riverside," in *History of San Bernardino and Riverside Counties,* ed. John Brown Jr. and James Boyd. vol. 1 (Chicago: Western Historical Association, 1922), 373-374.
[64] Boyd, 443.
[65] Patricia Ortlieb and Peter Economy, *Creating an Orange Utopia: Eliza Lovell Tibbets and the Birth of California's Citrus Industry* (West Chester, PA: Swedenborg Foundation Press, 2011), 58.

Horticulturalists transferred the seedling trees, and citrus groves increasingly peppered Riverside's evolving landscape.[66] The Tibbets residence was located on Central Avenue (not extant); one parent navel orange tree was relocated to the southwest corner of Arlington and Magnolia and is recognized as California State Landmark No. 20 and City Landmark No. 15.[67]

Pioneers began to cultivate citrus, although it was at first considered an experiment. By 1876, however, the "fine quality of the few oranges grown was realized," which "gave great encouragement to those that were [in Riverside] and lent to an astonishing impetus to the causes of emigration."[68] Although other crops, including apricots and grapes were cultivated in Riverside, oranges and lemons quickly became the primary crop in town. As historian Kevin Starr notes:

> Citrus, citrus, citrus was the ambience and raison d'être of Riverside, especially after the Santa Fe inaugurated direct shipments East in 1886. By 1909, Riverside was shipping 2.3 million crates of oranges and lemons East. Each Spring Riverside was awash with the scent of orange blossoms. Tourists from the Eastern states came out to see and smell the blossoms in much the same manner that others toured New England to enjoy the foliage of autumn.[69]

Women in Riverside were indispensable in the new citrus enterprises. In addition to Eliza Tibbets' introduction of the plant, women played crucial roles in the business, from owning groves to working in the packing houses.[70]

Martha and John Hewitt were one such enterprising couple. The Hewitts owned and cultivated a ten-acre grove. Additionally, Martha Hewitt came to play a significant role in the establishment of women's societies in Riverside. She served as the president of Woman's Christian Temperance Union (WCTU), founder of Riverside Women's Club (RWC), president of Red Cross Society, and as president of Women's Auxiliary of the Young Men's Christian Association (YMCA). In 1885, she and her husband hired architect Augustus W. Boggs to design and build an Eastlake Victorian style house on their orange grove at 3050 Orange Street (now known as the Hewitt House, extant).[71] As a result, her residence and citrus grove occasionally served as a location for various social and

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[66] Hornbeck, 167; Esther H. Klotz, "Eliza Tibbets and her Washington Navel Oranges," in *A History of Citrus in the Riverside Area,* ed. Esther H. Klotz, Harry W. Lawton, and Joan H. Hall (Riverside: Riverside Museum Press, 1989); Patricia Ortlieb and Peter Economy, *Creating and Orange Utopia: Eliza Lovell Tibbets and the Birth of California's Citrus Industry* (West Chester, PA: Swedenborg Foundation, 2011); Caprio, 33-34.
[67] The second parent navel orange tree was planted in the courtyard of the Mission Inn but did not survive.
[68] A.A. Bynon & Son, *History and Directory of Riverside County, 1893-1894* (Riverside, CA: Riverside Daily Press Office, 1894), 27.
[69] Starr, *Inventing the Dream,* 146.
[70] In addition to those listed herein, other notable early citrus growers in Riverside included Hattie Traver and Sarah Battles. For more information, see: Ruth West, "The Fruits of Their Labor: Women of the Groves," *Anthology of Women in Riverside, California, 1970-1970,* 264-273.
[71] The property is City of Riverside Landmark No. 93.

organizational meetings in the new community. In 1909, Martha Hewitt subdivided her property into 43 residential lots and moved the house to face Orange Street.[72]

Mrs. Catharine Bettner, an active member of the community and widow of an early citrus pioneer, moved to Riverside in 1876. There she built the Heritage House in 1891, which was designed by Los Angeles-based architect John A. Walls (8193 Magnolia Avenue, extant).[73] Bettner resided at the house until 1928.

Citrus increasingly became a staple in Riverside's economy, with Chinese, Japanese, and women workers making up a large proportion of the laborers by the late 19th century. Chinese American workers were important citriculturists, often having had experience with the plant in China. Their knowledge was indispensable, as many white grove owners were ignorant about the crop's particularities.[74]

Heritage House, 2021. *Museum of Riverside.*

While Chinese men made up a notable portion of the population of Riverside—often laboring in the agricultural fields—Chinese women were largely absent from the early community. This was primarily due to the 1875 Page Act, which sought to prohibit the immigration of Chinese prostitutes by requiring women emigrating to the United States to provide extensive documentation. The Act inevitably resulted in hostilities towards Chinese women and virtually banned them from emigrating to the country from 1870 to 1880.[75] Subsequent passage of the Chinese Exclusion Act in 1882 further prohibited immigration from China and outlawed the naturalization of Chinese Americans in the U.S. for a period of ten years.[76] The ban was extended by the Geary Act of 1892 for another decade. As a

[72] Esther H. Klotz and Joan H. Hall, *Adobes, Bungalows, and Mansions of Riverside, California* (Riverside: Riverside Museum Press, 1985), 37-39.
[73] The Catherine Bettner House/Heritage House is City of Riverside Landmark No. 5 and is listed on the National Register of Historic Places. Klotz and Hall, 92.
[74] Riverside Municipal Museum, *Life in Little Gom-Benn: Chinese Immigrant Society in Riverside, 1885-1930* (Riverside: Riverside Municipal Museum, 1991).
[75] Carpio, 48.
[76] Rosalind M. Sagara, *Chinese Americans in Riverside Historic Context Statement,* prepared for the City of Riverside by Historic Resources Group, September 30, 2016.

result, very few Chinese women emigrated. The laws, coupled with anti-Chinese sentiment and violence, led many grove owners to hire Japanese workers over Chinese workers.

In Riverside, Japanese men were frequently employed as citrus laborers and Japanese women were employed in the packinghouses. Early census records indicate that *Issei* women resided in labor camps and boarding houses around Riverside.[77] A consistent critique of Japanese women by white City officials was that they worked in the fields and packinghouses, rather than taking care of the home. Japanese women were frequently blamed for their impoverished living conditions and substandard sanitation. Because Japanese residents were unable to own property or long-term leases, Japanese residents likely felt expenditures were better spent on goods that could be taken with them when forced to move, rather than home improvements.[78] As discussed in the next chapter, Koreans increasingly worked in the citrus groves in the early 20th century.

White women were also hired to work in citrus packinghouses, largely wrapping and boxing oranges.[79] Early Riverside settler James Boyd wrote that packinghouse oranges were "in the hands of clean and neat women and girls" and that "the woman worker in Riverside has been crowned with honor."[80] As historian Audrey Maier recounts, the "story of packinghouses is the story of women working together to build communities and make their way in Riverside."[81]

Women and men packing oranges in Riverside, n.d. *California Historical Society.*

[77] *Japanese Historic Context Statement,* 43.
[78] Carpio, 113.
[79] Boyd, 468.
[80] Boyd, 494.
[81] Audrey Maier, "Women's Work," *Anthology of Women in Riverside, California, 1870-1970,* 288.

Church Societies and Spiritualism

As with many settlements in the West and elsewhere, religion and spirituality were key pillars of the new colony, especially among women settlers. Reverend I.W. Atherton later remembered that the few people then residing in Riverside were greatly divided amongst religious lines: "Among them were representatives of every phase and type, both of belief and unbelief."[82]

Some of the earliest women settlers of Riverside were followers of Spiritualism. Spiritualism recognized the equality of the sexes and allowed women to hold leadership roles within the religion. Spiritualists, including those in Riverside, often fought for women's rights, the abolition of slavery, and health and reform movements. In the 1890s, Spiritualism was increasingly intertwined with the early suffrage movement; in many ways the self-confidence that women gained in Spiritualism was what allowed the suffrage movement its ultimate success.[83]

As recorded by historian Elmer W. Holmes, Riverside hosted several notable women Spiritualists:

> In the first few years of the colony there came to settle here a coterie of spiritualist and free thinkers, rather clannish in their ways, all of whom have long since passed away, leaving no descendants here to take pride in the beautiful city whose building they helped initiate. Nothing remains to remind one of their presence except the names of a few of our public streets—Denton, Cridge, Tibbets, etc.—and the record of the efforts of Mrs. L.C. Tibbets to secure from the government the original navel orange trees from which have been propagated the millions of trees which have made Riverside and California famous and wealthy.[84]

One early notable member of the Riverside colony was Annie Denton Cridge. Cridge, a suffragette, spiritualist, and vegetarian socialist was the author of powerful work of utopian fiction, *Man's Rights; or, How Would you Like It?* Cridge believed that women's emancipation and healthy living required a large-scale reorganization of societal relations. She sought to make these beliefs a reality in the last years of her life, when she relocated to Riverside in 1870. Subscribing to the Associationist movement— a popular 19th-century communal movement that encourage the creation of utopian communities— Cridge sought to create in Riverside a sanitary agricultural farm. Upon her death in 1873, her

[82] Reverend I. W. Atherton, "Early Churches," in Hornbeck, 152.
[83] Ann Braude, *Radical Spirits: Spiritualism and Women's Rights in Nineteenth-Century America* (Bloomington: Indiana University Press, 1989), 193.
[84] Holmes, 38-39.

husband recalled that "believing that occupation on the land was the keystone of woman's independence," Cridge spent the last years of her lifeforce sustaining the colony.[85]

Citrus cultivator Eliza Tibbets was also a Spiritualist and dabbled in the occult. Mary North Shepherd remembers that Eliza held a séance one night in the North home where she "was entirely unconscious of her words or actions and had to be told later of what had transpired."[86]

Additionally, mainstream religious institutions gained traction in Riverside, as settlers established various churches and organizations in the town. Churches often had female-oriented groups, including the Ladies Aid Society and the Ladies Sewing Society, which raised funds through charity events and festivals for various church causes. As historian and preservationist Teri Delcamp notes:

> Virtually all of the churches had women's groups and mission organizations, and these groups were instrumental in education, uplift and outreach to local residents… Local minority residents were often involved in church-affiliated programs such as the Korean Mission and Japanese Mission.[87]

Universalist ladies of Riverside, 1898. *California Revealed.*

The Japanese Union Mission, located in Eastside, one of several areas where Japanese families concentrated, served as a central hub, offering worship services, Japanese language school, and even showing Japanese movies. Organizations like the Buddhist Women's Association (*Fujinkai*) actively raised funds, sewed clothing for those in need,

[85] Ashley Garcia, "A Healthy Paradise: Annie Denton Cridge's Feminist Utopia," *Commonplace* (June 2022) accessed on July 3, 2025, at: https://commonplace.online/article/a-healthy-paradise/.
[86] Ortlieb and Economy, 69; Patterson, 105.
[87] Delcamp, 29.

and aided families struggling with economic hardship. Issei women also served community-wide as midwives (*samba-san*), assisting with births at home, a common practice into the early decades of the twentieth century.[88]

One early women's group that was closely associated with religious institutions was the Riverside Women's Christian Temperance Union (WCTU). The WCTU was founded in Riverside in 1883, mere months after the organization's national founder, Frances E. Willard, spoke in the city about the movement's benefits. In Riverside, each of the established churches elected vice-presidents of the group, including the Congregational, Methodist, Baptist, Episcopal, Presbyterian, and Universalist churches.[89]

The main goal of these religious and social groups was to achieve temperance through local civic and legal channels. The movement bemoaned the devastation wrought by alcohol amongst the working classes and poor. While these "white-ribboners" consistently and "persistently fought the saloon evil," they were also involved in maintaining public libraries, public schools, and staffing the county fairs.[90] In 1883, the *Ontario Fruit Grower* published the following announcement:

> The Women's Temperance Christian Union organized in Riverside, feeling deeply the need of working for the cause of temperance in this place, which to add their mite [*sic*] on the side that may open up the way for effectual work, and believing that legal incorporation is the first step in order, they hope that the effort at present being made will terminate in an incorporation of the whole valley.[91]

The WCTU grew in significance into the late 19th and early 20th centuries and is discussed in greater detail in the following section.

SECULAR GROUPS

As the religious societies multiplied, and residents increasingly splintered off along the lines of their denominations, the women of Riverside increasingly sought to establish their own secular social groups, not divided along lines of religion. In 1912, historian Elmer W. Holmes recounted:

> In every effort made to build up and beautify the city the women of Riverside have ever given a most generous and loyal support. As always in school and church affairs their influence for good has been conspicuous. But when, with the growth of the city there came the inevitable segregation which multiplied

[88] Catherine Gudis, "Sumi Harada and Japanese American Women in Riverside," *Anthology of Women in Riverside, California 1870-1970*, 144.
[89] Holmes, 84.
[90] Holmes, 84; Marie L. Kreider and Michael R. Wells, "White Ribbon Women: The Women's Christian Temperance Movement in Riverside, California," *Southern California Quarterly* 81, no. 1 (Spring 1999): 126; Peyton, Beeli, "A 'White Ribbon' City: The Riverside Women's Christian Temperance Union in Place," unpublished paper, December 13, 2024, 1.
[91] "For Incorporation," *Ontario Fruit Grower,* June 13, 1883, 1.

> the church organizations, and there was a tendency because of this for them to lose touch with each other in the broader field needing unity of effort, they came together in organizations which have strengthened them in aiding the educational, social and material improvement of the community.[92]

Early Professionals

Early professional women in Riverside primarily represented vocations that were considered proper for women of the time period, such as teachers, librarians, nurses, tailoress/dressmakers, and boardinghouse proprietors. However, in 1880s Riverside a small number of women held new or less common positions, such as telegraph managers/operators and physicians.[93]

Teaching was one of the first "respectable" professions open to women in the 19th century. Education was largely considered an extension of women's traditional roles in raising children, and American education was increasingly feminized by the 1880s.[94] Most women teachers were single, although some continued to teach after their marriage. Certificates to teach at country schools were considered relatively easy to obtain, and as such provided young women with the means to support themselves and their families on the frontier.[95]

The first school in Riverside was founded in 1871, and by the late 1880s there were three school districts in the area: Riverside School District, Arlington School District, and Magnolia School District.[96] While the first few teachers at these schools were men in the 1870s, women soon came to fill a majority of teaching and principal positions by the 1880s. From 1883 to 1884, San Bernardino County schools (in which Riverside was included at the time) recorded a change in the ratio of male and female teachers: in 1883 there were approximately 17 male teachers and 50 female teachers; the following year in 1884 there were 3 just male teachers and 46 female teachers. Salaries did not adjust accordingly, with men earning approximately $73.20 and women earning $62.00 in 1884.[97] By 1891, there were a reported 104 female teachers and 23 male teachers in the County.[98]

A small Black community emerged in Riverside in the 1870s and 1880s, largely composed of formerly enslaved people who moved from the South. While some journeyed west with the Mormons who founded San Bernardino, and later settled in Riverside, there was also a move by local Black residents to bring their families directly from Southern states, such as

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[92] Holmes, 127. As a result, a majority of women's groups were founded in the city after 1890 and are discussed in the next chapter.
[93] City of Riverside, City Directory (Riverside: Riverside Directory Co., 1889); as noted in Delcamp, 37-38.
[94] Myres, 248.
[95] Mrs. Jean Aldrich Koethen, quoted in Patterson, 364.
[96] Patterson, 361-363.
[97] "Summary of Report of Superintendent of Schools," *Press Horticulturalist and Riverside County Reflex,* July 25, 1885, 3.
[98] "The County Schools," *Press Horticulturalist and Riverside County Reflex,* August 1, 1891, 2.

Alabama and Georgia.[99] Black residents were largely limited to reside in East Riverside, where city officials founded a public school and park for Black residents.[100]

Alice Rowan, n.d. *City of Riverside.*

One notable resident was Alice Rowan. Rowan was the daughter of Elizabeth Flake Rowan, a slave from North Carolina who migrated with the Mormons westward in 1851, and Charles Rowan. Elizabeth and Charles settled in San Bernardino and established a barbershop that they owned for 40 years, serving statesmen and common folk, ultimately becoming one of the few wealthy black families in Southern California.[101] Alice Rowan attended the State Normal School in Los Angeles before relocating to Riverside.[102] Rowan was active in Riverside as early as 1889, where she taught music and held concerts for her pupils at her home (476 E. Twelfth Street, not extant).[103] In 1896, she was hired as the first Black teacher in the city, and instructed a class at the Trujillo School in La Placita. [104] Rowan married Reverend Frank Johnson in 1892, and the couple became successful entrepreneurs and proprietors of the Riverside Carriage Company.[105] In 1909, the Johnsons held enough property that Frank established the first black-owned subdivision on the Eastside, called Lanston Place (located on Twelfth and Fourteenth Streets near Mariposa). When Alice died in 1914, she had a great deal of real estate in her own name.[106] According to the *Press and Horticulturalist,* she was "well known for her intellectual accomplishments."[107]

Miss Eugenie Fuller, who was a teacher and administrator in Riverside from 1886 to 1912, was another notable early woman teacher in Riverside.[108] Fuller served as the principal of the Riverside High School and disapproved of the segregation of male and female students in secondary school. She resided at 4187 Mission Inn Avenue (extant).[109]

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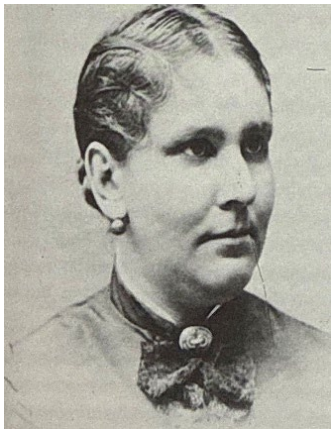
[99] Hillary Malson, *Plots on the Periphery: Black Women-Led Grassroots Planning in Inland Southern California*, diss. (University of California Los Angeles, 2025), 59; Riverside Municipal Museum, "*Westward to Canaan:" African American Heritage in Riverside, 1890-1950*, exhibition brochure, 1996, 2-4.
[100] Malson, 60.
[101] Shirley Ann Wilson Moore, *Sweet Freedom's Plains: African Americans on the Overland Trails 1841-1869* (Salt Lake City & Santa Fe: National Parks Service, National Trails Intermountain Region, 2012), 105-107; Caltado, Ibid. As cited in Catherine Gudis, "Alice Rowan Johnson (1868-1912)," *Anthology of Women in Riverside, California 1870-1970,* 157.
[102] "San Bernardino Notes," *The Evening Express,* December 27, 1892, 7; R. Bruce Harley, "An Early Riverside Suburb at La Placita," *Journal of the Riverside Historical Society* 7, February 2003, 16-17.
[103] "Sociable of the Colored People," *Riverside Daily Press and Tribune,* February 1, 1889, 3; "Charming Recital Gives Pleasure to Music Class," *Morning Mission and Riverside Enterprise,* August 19, 1909, 2.
[104] "Teachers Employed," *Riverside Enterprise,* July 29, 1896, 1.
[105] *Riverside African American Civil Rights Historic Context Statement, 27-28.*
[106] Gudis, "Alice Rowan Johnson (1868-1912)," *Anthology of Women in Riverside, California 1870-1970,* 157.
[107] "Town and County," *Press and Horticulturalist,* December 24, 1892, 3.
[108] Patterson, 365.
[109] She resided at the house from at least 1920 until the time of her death in 1933. She previously rented and resided at the Reynolds Hotel in Riverside. Ancestry.com. *1920 United States Federal Census* [database on-line]. Provo, UT, USA:

Another professional arena in which women were more generally accepted during this era was the library. The Riverside Library Association, founded in 1879, was the first formal organization in the city, and evolved into a tax-supported, public library on July 9, 1888.[110]

Mary Montague Smith served as the first librarian from 1888 until her death in 1900. Smith was a graduate of the Bradford Academy in Massachusetts and was "one of the best educated residents of Riverside."[111] Widow to the late Reverend G.L. Smith, she dedicated herself to the library. She created a separate reading facility for children and allowed them to check out library books, a radical idea for the time.[112] Historian Holmes remembered of Smith:

"She brought to the work exceptional ability and enthusiasm, and her conscientious efforts in organizing the institution is largely due its success."[113] In 1890, Smith traveled for her health and her assistant Grace L. Mansfield was appointed "Acting Librarian." Smith died that year. Her obituary in the *Press and Horticulturist* recalled, "It is hardly probably that a city of this size can again obtain so accomplished a librarian; for literary taste, executive ability and thorough knowledge of such work are seldom united in one person."[114]



Mary Montague Smith, c. 1890.
Riverside Public Library.

Medicine was another profession held by at least two women in Riverside during this time period: Dr. Dorothea S. Hall and Dr. Fannie E. Williams.

Dr. Dorothea S. Hall moved with her husband, Dr. John Hall, to Riverside in 1873. They both studied at the Western Homeopathic College in Cleveland, Ohio. As Holmes remembered, "Mrs. Hall practiced medicine in the new colony for a time and ministered otherwise to the needs of the families of the pioneers" while her husband gave up medicine to pursue horticulture.[115] Dr. Dorothea Hall was active in, and served as editor of, the WCTU in the mid- to late 1880s. In 1886, she wittily wrote that the WCTU Committee "is busy finding the very best medicine for our saloon. Fortunately, women can read these times, and think a little, too."[116] When she retired from the medical profession,

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Ancestry.com Operations, Inc., 2010; Janice Covel, *For the Record: Eugenia Fuller, A Documented Narrative* (NY: Manhattan. Publishing Company, 2011).
[110] Ronald J. Baker, *Serving Through Partnership: A Centennial History of the Riverside City and County Public Library, 1888-1988* (Riverside: Riverside City and County Public Library, 1988), 1-2.
[111] Baker, 7.
[112] Baker, 8.
[113] Holmes, 97-98.
[114] "Obituary: Mrs. Mary M. Smith," *Press and Horticulturalist,* December 14, 1900, 3; Baker, 10.
[115] Holmes, 402.
[116] "Riverside Department, WCTU," *Riverside Daily Press and Tribune,* October 21, 1886, 1.

she ministered at the Sunday School and the Universalist Church.[117] Dr. Hall was also involved in several real estate dealings alongside her son, Priestley Hall, who purchased and subdivided over 280 acres of southeast Riverside into the "Hall's Addition" Tracts. Dr. Hall resided with her husband at their original homestead, known as "Cosy Dell," until 1889 when they moved to a corner house at the intersection of Date and Park avenues. Upon the death of her husband in 1896, she moved in with her son, Priestley Hall and daughter-in-law Agnes Hall at Rockledge, 2812 Ivy Street (extant) until she died in 1909.[118]

Rockledge, 2812 Ivy Street, 2025. *Historic Resources Group.*

Dr. Fannie E. Williams graduated from medical school at the University of Iowa in 1867 and practiced in Joplin, Missouri before relocating to Riverside in 1887. Dr. Williams was active with the Riverside WCTU and gave monthly lectures on the effects of alcohol and narcotics. She passed away in 1889.[119]

Other women professionals included stenographers/typists and telegraph operators.[120] Sisters Katherine (Kate) F. and Agnes Overton were the first telegraph operators of the Western Union Telegraph office. Kate Overton first hired and made a regular operator in the city in 1879.[121] Overton occasionally managed the San Bernardino and Los Angeles

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[117] Joyce E. Warhop, "Riverside's Founding Mothers for Health, Community Service, and Leadership," *Anthology of Women in Riverside, California, 1870-1970,* 283.
[118] Klotz and Hall, 68; "Local News," *Riverside Daily Press,* May 8, 1889, 3; "Hall's Addition Improvement Association," *Riverside Enterprise,* 3; The residence was built by Priestley Hall in 1889. It is listed as a City Landmark. "Passing of Pioneer, Dr. Dorothea A. Hall," *Morning Mission and Riverside Enterprise,* August 29, 1909, 2.
[119] Warhop, "Riverside's Founding Mothers for Health, Community Service, and Leadership," *Anthology of Women in Riverside, California, 1870-1970,* 286.
[120] "Business Locals," *Riverside Daily Press,* March 7, 1887, 5.
[121] In 1893, the *Riverside County Reflex* wrote that Miss Kate F. Overton was "a lady for whom every businessman in Riverside would fight if occasion required. She is every inch a lady and at the same time, as we have heard it expressed, 'there is no better businessman in town than she.'" "Town and Valley," *Riverside Press and Horticulturalist,* August 30, 1879, 4; "The Evans Block," *Riverside County Reflex,* August 26, 1893, 1.

telegraph offices when necessary, and her younger sister Agnes Overton covered the Riverside office as needed as early as 1883.[122]

In 1887, the *Riverside Daily Press* wrote that "Misses Overton, Kate and Agnes, have conducted the telegraph office in this city for years to the satisfaction of their patrons."[123] Agnes was also involved with the WCTU and a noted vocalist, while Kate was a real estate entrepreneur and at one time was considered one of the wealthiest residents in Riverside.[124] At various times both Kate Overton and her sister Agnes, who married Priestley Hall and became Agnes O. Hall, resided at Rockledge, the property built by Priestley Hall at 2812 Ivy Street in 1889 (extant). Agnes O. Hall resided there from the time of her marriage to Priestley Hall in 1890 until her death in 1933. Kate Overton briefly resided there in 1912.

[122] "Arlington Improvements," *Press and Horticulturalist,* May 8, 1880, 3; "Town and Valley," *Press and Horticulturalist,* December 22, 1883, 3.
[123] "Local News," *Riverside Daily Press and Tribune,* March 4, 1887, 3.
[124] "A Riverside Nightingale," *Press and Horticulturalist,* October 29, 1885, 3; "Concert at the Congregational Church for the Benefit of WCTU," *Riverside Daily Press,* December 8, 1887, 2; "Wealth of Riverside," *Riverside Daily Press,* August 11, 1887, 2.

PROGRESSIVE ERA AND GROWING RIGHTS, 1890-1919

During the Progressive Era, which generally spanned from the 1880s to the 1920s, there was an increased effort to reform society in the United States. Increased urbanization, an expanding middle class, and a growing number of women involved in the labor and reform movements brought issues of gender and social inequality, working conditions, prohibition, and women's suffrage to the forefront of political thought. Scholars have identified this era as First Wave feminism. During this period, women formed their own groups, which could serve as social organizations or, increasingly over time, also worked to promote suffrage, social reform, public health and social welfare, and improved educational opportunities. Many women formed professional, civic, and religious societies to discuss, debate, and ultimately combat perceived societal issues.[125]

Growth in women's professional employment was rapid from the late 19th century to early 1920s. Among employed women nationwide, the number serving in professional service increased from 8.2% in 1900 to 14.2% in 1930. In fact, women composed a much larger segment of professionals than of the overall labor force. Three-quarters of the rise in women professionals was attributed to the expansion of teaching and nursing. Other fields varied in the number of practicing female professionals, including lawyers, doctors, college professors, teachers, scientists, and other groups.[126]

In the late 1890s, the booming population of Riverside reflected general nationwide trends. Between 1880 and 1890, the Riverside's population grew threefold, from approximately 1,350 to 4,600 residents.[127] Riverside women formed several social organizations in the late 19th century, as well as more advocacy-focused groups. These social clubs oftentimes took up various causes and initiatives and sought to increase public awareness and educational activities, fundraising to support their own organization or activities related to their cause.[128] Riverside hosted many women's clubs over the late 19th and early 20th centuries, a selection of which are included below.[129]

This chapter is divided into broad categories in which Riverside women were heavily involved. Within each of these reform movements were several local organizations or institutions founded by Riverside women. Causes and groups include a need for social spaces; the temperance and suffrage movement; health and sanitary works; education for the masses; and professional women.

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[125] Starr, *Inventing the Dream,* 199.
[126] Nancy F. Cott, *The Grounding of Modern Feminism* (New Haven: Yale University Press, 1987), 217.
[127] Howell-Ardila, 22; Irving G. Hendrick, *The Development of a School Integration Plan in Riverside California: A History and Perspective* (Riverside, CA), September 1968.
[128] Quinn Evans, *The Women's Suffrage Movement in Washington, D.C. Historic Context Statement,* March 2024, prepared for the District of Columbia Office of Planning, 3-1.
[129] Note that this is not an exhaustive list of all

Women's Social Clubs

By the 1890s, the diversification of churches in Riverside compelled women who had previously been brought together through weekly prayer but now attended different services to seek comradeship in new venues. Diversification of religious institutions could lead to greater isolation from social engagements, particularly among housewives and mothers, and women strove to create spaces where they could meet and confer.[130] As a result, women both nationwide and in Riverside formed women's organizations as a secular means to gather and share their lives and thoughts.[131] These groups met both in public and private spaces: meetings and events were often held in churches, meeting halls, and private member's homes.

However, their male counterparts did not always approve of these new groups. Historian and resident James Boyd aptly summarized the early prejudice with which the men of Riverside met these early organizations:

> At first when a Woman's Club was heard of, it was received as a wonder by the men folks and the question was asked, whatever could the women want by organizing a club? We had been hearing of woman's right and woman suffrage away in the dim and misty past, and of bloomer costumes with a good deal of ridicule, and even of active opposition from certain quarters so long ago, in fact, that the name of Suan B. Anthony is not to the younger generation much more than a tradition, but for all that, universal suffrage is today a fact without creating a revolution. But a "Woman' Club," whoever heard of such nonsense? What is it anyway? No one seemed to be able to throw any light on the movement. Could not the women "ask their husbands at home" as had been written ages ago, and submitted to for just as long?
>
> At first Women's Clubs were looked on by men as something sort of mysterious, and as no men were admitted, there was all the more curiosity manifested by them. However, they came to be recognized as legitimate institutions as time went on.[132]

Preeminent amongst the women of Riverside who helped initiate the movement towards women's clubs was Mary Elizabeth Darling. Locally, Darling founded the Socorro Club in 1893, Riverside Woman's Club in 1896, and the Extemporaneous Drill Club/Wednesday Morning Club in 1902. At the state level, Darling was elected by the California Federation of Women's Clubs (CFWC) as the Southern District President in 1902; General President in 1903; and Emeritus President in 1911. Nationally, she was given the distinction of being named Pioneer Clubwoman of the General Federation of Women's Clubs (GFWC) in

[130] Jane C. Croly, *The History of the Woman's Club Movement in America* (New York: Henry G. Allen & Co., 1898), 240.
[131] Cott, 243.
[132] Boyd, vol. 2, 667.

1941.[133] Her residence (not extant) was located in the area that is present-day Shamel Park and was a regular venue for women's group meetings and events.

Women's World newspaper section, 1904. *Riverside Daily Press.*

SOCORRO CLUB

The Socorro Club, founded in 1893, was largely social in nature, although it also took up various local causes, such as the beautification of Magnolia Avenue in the city. The club largely met at the homes of its presidents, which included Darling (1893), and other members. Frequent activities of the club included floral arranging; singing and dancing; and discussing art and architecture.[134]

RIVERSIDE WOMEN'S CLUB

The Riverside Women's Club (RWC) was formed in 1896 by Mrs. Martha E. Hewitt and Dr. Sarah E. Maloy. Originally organized with 16 charter members, the founders envisioned the organization as a group "where character, not social position or wealth, should be the basis of club aristocracy." [135] The club featured classes in art, home studies, philanthropy, music, and Shakespeare. The RWC joined the General Federation of Women's Clubs in November 1897 and was a charter member of the CFWC in January 1900.

The first major project of the club was the establishment of a downtown Woman's Rest Room with a children's health clinic. The second project was to create an Industrial Bureau that sought to match employers with potential employees.[136] The group was instrumental in the City Beautification improvements in Riverside (discussed in more detail below). The group helped establish the Riverside Carnegie Library, Riverside Community Library, and Riverside Community Hospital.[137] In November of 1908, the club hosted the Southern

[133] "Mrs. Darling Dean of Club Women," *Riverside Daily Press,* January 13, 1942, 11.
[134] "The Socorro Club," *Press and Horticulturist,* March 28, 1896, 1.
[135] Holmes, 127.
[136] Delcamp, 45.
[137] "Riverside Women's Club," 2024, accessed on August 7, 2025 at: https://riversidewomansclub.com/

District Federation of Woman's Clubs in Riverside.[138] By 1912, the club had approximately 200 members.[139]

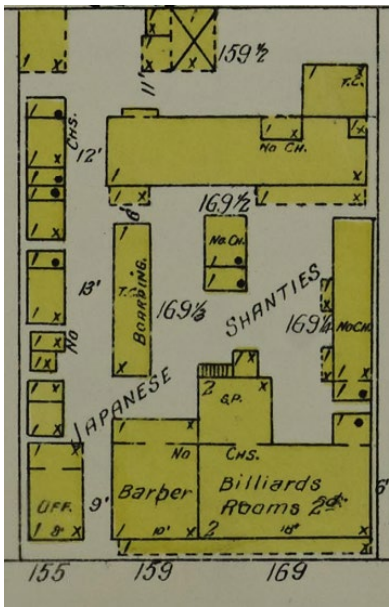
For the first few years, the group held regular meetings at the Odd Fellow's Hall (1905-1907).[140] In 1908, architect F.P. Burnham was hired to design the Women's Clubhouse and Masonic Temple (3650 Eleventh Street, not extant). However, the RWC's use of the building was relatively short lived, and the group sold their clubhouse to the Elks in 1916. The RWC met in rented quarters until 1921, when they raised funds for a new building (The Women's Club, 4092 Tenth Street).[141]

In 1904, a dozen Japanese women in the city formed a Japanese Women's Club.[142] The club took an active stance in raising relief funds for various events, including the 1904 Russo-Japanese War and the 1923 Great Kantō Earthquake that destroyed most of Tokyo and a virtually all of Yokohama.[143] It partnered with other Japanese organizations including the Japanese Association of Riverside, the Japanese church, and the Japanese Gardeners' Association, to raise over $4,000 in donated funds for earthquake relief.[144]

Riverside Japanese Women's Club, 1908. *Museum of Riverside.*

[138] This building is discussed in greater detail in the next section, "Local Club Notes," *Riverside Daily Press,* November 14, 1908, 11.
[139] Holmes, 127; Boyd, 667-668.
[140] City of Riverside, City Directory (Riverside: Riverside Directory Co., 1907), 25.
[141] Patterson, 232.
[142] "Patriotic Women," *Riverside Daily Press,* March 16, 1904, 5; "Memorial for Woman," *Riverside Enterprise,* April 17, 1914, 1.
[143] J. Charles Schencking, "The Great Kanto Earthquake of 1923 and the Japanese Nation," *Education About Asia* 12 no. 2 (2007): 20, https://www.asianstudies.org/publications/eaa/archives/the-great-kanto-earthquake-of-1923-and-the-japanese-nation/.
[144] "Local Japanese Give Generously," *Riverside Enterprise,* September 21, 1923, 4.

The club met at the residence of Mrs. Shibata on Fourteenth Street. Sanborn Fire Insurance Map images of the property show it as "Japanese Shanties" with boarding house, billiards, and barber at the intersection of Fourteenth Street and Howard Ave.



"Japanese Shanties," Sanborn Fire Insurance Map, 1908. *Library of Congress.*

TUESDAY MUSICAL CLUB

Tuesday Musical Club was a women's social organization that sought to foster a love of music among its members. It started in private homes in the late 19th century before relocating to the YMCA Hall, then the Women's Clubhouse. The organization held regular concerts for the community, offering various musical performances.[145]

Women's Auxiliaries & Sororal Orders

Sororal (and fraternal) associations comprised much of the social activities in Riverside during the late 19th and early 20th centuries. These associations were a ubiquitous part of the American social landscape with millions of members in the country. These self-selecting sisterhoods provided mutual aid to members, enacted group rituals, and engaged in community service. Orders often provided insurance against sickness and death to their members. The orders were distinguished from other benefit societies by their character as quasi-Masonic bodies, whereby members recognized a kinship to one another but were also situated within hierarchy of relationships based on their initiations and rites.[146] These voluntary organizations were very common in Riverside.

The Independent Order of Odd Fellows (IOOF; Odd Fellows) was one of the earliest fraternal societies in America to establish honorary membership for American women: the Rebekah degree created in 1851. The Masonic degree of the Eastern Star was established not long after in 1853.[147] Following the Civil War, secret societies grew in popularity and established numerous women's organizations. The women's orders such as the Order of the Eastern Star, the Daughters of Rebekah, and the Pythian Sisters were defined by their connection to already existing male organizations, with member eligibility determined not by a woman's individual qualities but by her relationship to a man.[148] Despite these

[145] Holmes, 129.
[146] Mary Ann Clawson, "Nineteenth-Century Women's Auxiliaries and Fraternal Orders," *Signs* 12, no. 1 (Autumn 1986), 47.
[147] Clawson, 47.
[148] Clawson, 51-52.

considerations, the societies had a clear feminist significance in the mid- to late- 20th century. As argued by historian Mary Ann Clawson:

> The right of women to associate with each other in secular public settings was not yet totally accepted. More controversial was the propriety of a woman's presiding over meetings, at a time when it was still relatively unusual for women to speak in public…Thus, seemingly trivial changes to the rules governing the auxiliaries indicate significant reevaluations of women's capacities for self-government and public competence.[149]

In Riverside, women's auxiliaries and organizations of the Odd Fellows, Masons, Knights of Pythian, Woodmen of the World, and Knights of the Maccabees were all active.[150] The Ramona Rebekah Lodge No. 156 (founded by 1892) and the Poinsettia Rebekah Lodge No. 408 (founded by 1907) of the Odd Fellows met at the Odd Fellows Hall at the corner of Ninth and Main streets (not extant).[151] The Rathbone Sisters, Riverside Temple No. 12 of the Knights of Pythias were founded in 1892 and met at Pythian Hall (820 Orange Street, not extant) and Pythian Castle.[152] Orange Circle No. 15 Women of Woodcraft were active from at least 1897 to 1917, meeting at Freeman Hall and Fraternal Hall.[153] The Ladies of the Maccabees Hive No. 5 were active from at least 1898 to 1917; they met at the Fraternal Hall.[154] The Ungava Chapter No. 106, Order of the Eastern Star, was established in 1890. Early events included community picnics and gatherings.[155]

Odd Fellows Hall, 1910. *Museum of Riverside.*

[149] Clawson, 56.
[150] City Directory, 1907, 22; City Directory, 1911, 23-25; City Directory, 1913, 20-23; City Directory, 1917, 13-15.
[151] City Directory, 1907, 22; City Directory, 1911, 22; "Local News," *Riverside Enterprise,* May 10, 1892, 3.
[152] "Riverside Temple No. 12 Pythian Sisters," *Riverside Daily Press,* April 9, 1892, 3.
[153] City Directory, 1917, 14; "Local Notes," *Riverside Daily Enterprise,* September 26, 1897, 5.
[154] "Memorial Day Exercises," *Riverside Daily Press,* May 28, 1898, 5; City Directory, 1917, 13-15.
[155] Linda Bernhard and Kelly Padilla, "Order of the Eastern Star: Ungava Chapter No. 106," *Anthology of Women in Riverside, 1970-1970*; "Return from Grand Lodge," *Riverside Daily Press,* June 8, 1912, 5.

The Daughters of the American Revolution (DAR) and United Daughters of the Confederacy (UDC) were active in Riverside. Founded in 1890 in Washington, D.C., the DAR is a nonprofit organization that promoted historic preservation, education, and patriotism. In Riverside, the Aurantia Chapter of the DAR was organized in December of 1905. The Rubidoux Chapter of DAR was established in 1910.[156] UDC is a neo-Confederate hereditary association for female descendants of Confederate Civil War soldiers. UDC was active in Riverside with the J.E.B. Stuart Chapter No. 815 by 1907.[157] Both groups frequently met at the members' residences.

Racial discrimination was present in fraternal and sororal organizations across the United States; as a result, many African Americans organized large numbers of fraternal and sororal voluntary federations.[158] Several Black women's sororal societies and organizations were active in Riverside. From at least 1907 to 1930, the Elizabeth Chapter UD of the Colored Masons and Magnolia Lodge No. 5470 of the Grand United Order of Odd Fellows (GUOOF) met at 2933 E. Twelfth Street (extant). The Household of Ruth (1907-1912) was also hosted at the lodge. Of the Elizabeth Chapter, Mrs. A. Simpson W.M (1907), O.A. Wilson (1911) Nora Goodwin (1917), and Mrs. J.J. Nashburn (sec 1907, 1911) served as leaders.[159]

The Orange Valley Masonic Lodge no. 13 at 2933 Twelfth Street (extant) hosted the Prince Hall Order of the Eastern Star – one of the oldest Black sororities in the country, the Sub-Debs, a young women's social club in the 1920s and 1930s, as well as the Bon Diable, which held dances there.[160] The lodge is now a city landmark.[161]

In a manner similar to women's auxiliaries, the *Riverside Enterprise* recorded in its "Local Lodge Lore," section that a "number of Korean wives [who] formed a cooperative society with a capital of more than $100,000. It is a buying organization principally, and its main object is to combat high living costs. The society is composed entirely of Korean women."[162] The name of the organization, if any, and its location were not provided.

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[156] "Aurantia Chapter Daughters of American Revolution Observe Fifth Birthday," *Riverside Daily Press,* June 9, 1910, 7; "New Chapter is Organized," *Riverside Daily Press,* July 2, 1910, 4.
[157] "Women's Clubs," *Riverside Daily Press,* January 5, 1907, 4.
[158] Theda Skocpol and Jennifer Lynn Oser, "Organization Despite Adversity: The Origins and Development of African American Fraternal Associations," *Social Science History* 28, no. 3 (Fall 2004), 367.
[159] Riverside City Directory (Riverside: Riverside Directory Co., 1907), 19-20; City Directory, 1911, 21-11.
[160] Mrs. Williams, "Riverside News," *California Eagle* (Los Angeles, California), May 6, 1932, 4.
[161] "City of Riverside Cultural Resources Nomination Application for Orange Valley Masonic Lodge #13," Case No. DP-2024-01600 (Historic Designation), City of Riverside Community & Economic Development Department, Planning Division, Cultural Heritage Board Meeting, January 15, 2025.
[162] "Local Lodge Lore," *Riverside Daily Press,* January 4, 1921, 4.

Grand Lodge and Grand Court, n.d. *Our Past.*

In 1904, Chapter J of the Philanthropic Educational Organization (P.E.O.) Sisterhood was formed in Riverside. It was the tenth P.E.O. chapter to be formed in the state and thereby named after the 10th letter of the alphabet. The group specialized in providing educational opportunities for female students, although this message was not widely known at the time of its creation. In the announcement of the group's formation, the *Riverside Daily Press* wrote:

> Just what the three mystic initials stand for is a secret known only to the members of the order. Some envious masculines declare they mean "Petticoats Enter Only" … The purposes of the order are mainly social and literary, and it is not a benefit organization.[163]

NEIGHBORS OF WOODCRAFT

In 1920, the Neighbors of Woodcraft purchased a 15-acre property at 342 Magnolia Avenue, owned by D.L. Galloway and J.E. Turner for $50,000. The property consisted of a large 22-room house, a six-room bungalow, some stock and machinery, and several fruit trees. The property was acquired by the fraternity to build a new $250,000 retirement home for elderly members of the Neighbors of Woodcraft. At the time of the acquisition, the order consisted of over 50,000 adult members and 2,000 minors, both male and female, operating in the western United States of California, Colorado, Oregon, Washington, Montana, Idaho, Wyoming, Utah, and Nevada. Business headquarters were located in

[163] "Of Many Lodges There is Surely No End," *Riverside Daily Press,* August 13, 1904, 5.

Portland, Oregon, under the leadership of Mrs. Carrie Van Orsdall, grand guardian and co-founder of the organization since 1897.[164]

Groundbreaking for the Neighbors of Woodcraft Retirement Home, c. 1920. *University of California, Riverside.*

By 1921, the order expanded the property to 65 acres and adapted the Magnolia home and farm as an interim retirement home for its elderly members. The large house and cottage housed approximately 35 members, with amenities including a living room, library, kitchen and dining room, a sun parlor, sleeping porches, and laundry. The farm and garden provided fresh food for the house, including meat, dairy products, vegetables and fruits. Mrs. Florence Wehrley was the superintendent of the home, supported by the members of the Riverside lodge, Orange Circle No. 15.[165]

Construction of the new two-story buildings for the retirement home began in 1924, designed by architect Henry L.A. Jeckel in the Spanish Colonial Revival style. The hospital building was completed first in 1925, followed by the main building in 1926. The new retirement home was of concrete reinforced construction with an H-plan, featuring communal amenities on the ground floor and private residences on the second floor. The retirement building contained 107 bedrooms with private bath; superintendent quarters; and an auditorium with a 500-person capacity. A cafeteria, living room, and an Octagon Sun Parlor made up the remainder of the building. Exterior Spanish colonnades connected the main building to the hospital wing, and a driveway lined with palm trees completed encircled the building. The old buildings of the Magnolia property were ultimately demolished and cleared for picnic ground.[166]

In 1926, thirty-five patients resided at the Woodcraft Home; several years later, the number had grown to 137. In response to the rising numbers, the hospital expanded in 1931, adding the front portion of what today is the Annie Gabriel Library of the California Baptist University. A four-story dormitory, designed to house all members of the fraternal organization, was built between 1933 and 1934 behind the Administration building.[167] Finally, a laundry and boiler room were added in 1938, the last building constructed by the

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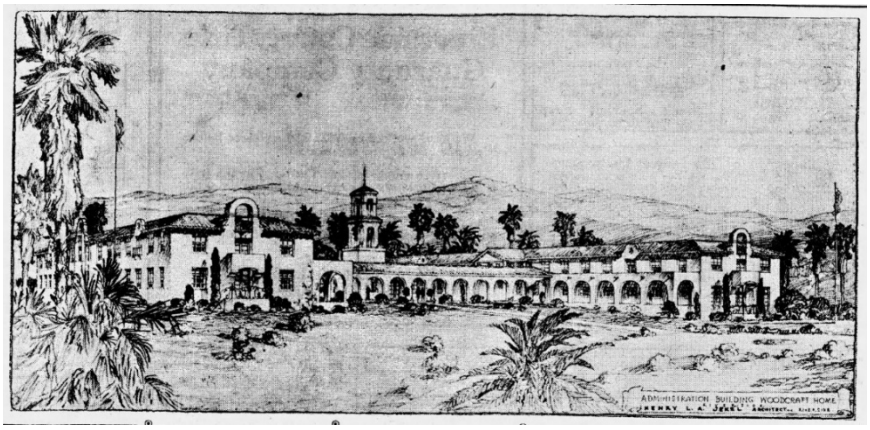
[164] Rachel Murell, "The Women of the Woodcraft Home," *Anthology of Women in Riverside, 1870-1970,* 346; "Woodcraft Home Will Be Built In Riverside At Cost Of $250,000," *Riverside Daily Press,* March 12, 1920.
[165] "Neighbors of Woodcraft Have Established Charming Home Here," *Riverside Daily Press,* April 15, 1921.
[166] "Neighbors of Woodcraft Occupy Pretentious New Home," *Riverside Daily Press,* July 28, 1926.
[167] Keith L. Yates, *History of the Woodcraft Home* (Portland: K&B Printers, 1975), 10. As cited in Michelle Nicole Healey and Lori Michelle Henson-Angulo, "A Glimpse into the History of California Baptist College," *Journal of the Riverside Historical Society* 8 (2004): 25, https://www.riversidehistoricalsociety.org/_files/ugd/6eb138_a60de3855a4d41b88b1c2c165ebb08b6.pdf

Order. Land purchased over the years expanded the Woodcraft property to a total of seventy-five acres.[168]

The local Riverside Woodcraft chapter, Orange Circle no. 15, as well as other nearby circles, held social gatherings and community events at the Woodcraft home in the Fraternal Brotherhood Hall. Although the Order was an integrated fraternity, the Riverside Chapter consisted of an exclusively female leadership. In 1929, the *Riverside Daily Press* reported on the elected offices of Orange Circle No. 15 consisting of May Buckus, past guardian neighbor; Emma Lockyer, guardian neighbor; Edithe Holte, advisor; Rose Harmon, magician; Josie Heaslet, attendant; Fannie Friend, clerk; Mary Vaught, banker; Nellie Johnson, captain of guards; Edna Kemp, musician; Harriet Towner, flag bearer; Fella Ferguson, inner sentinel; Louisa Putman, outer sentinel; Viola Dunabr, Clara Wise and Emma Gilmore, managers, and Anan Hagen, correspondent.[169]



Administration Building at Woodcraft Home, 1926. *Riverside Daily Press.*

The Woodcraft home continued expanding until the 1930s when social security drastically decreased membership and the need for the organization altogether. Social security, the rise in living costs in Riverside, and California real estate taxes, drained the financial capabilities of the fraternity.[170] In 1952, faced with financial strain, the Order decided that a new, smaller, and more practical home should be selected. After a three-month search, the Order purchased a new home in Hood River, Oregon.[171] The organization officially moved in early June 1953, although several elderly members who were too sick to relocate remained in the hospital building. The rest of the buildings remained vacant until 1955 when the property was purchased by California Baptist College.[172]

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[168] Healey and Henson-Angulo, "A Glimpse into the History of California Baptist College," 28.
[169] "Orange Circle Installation," *Riverside Daily Press,* January 22, 1929.
[170] Yates, History of the Woodcraft Home, 11. As cited in Healey and Henson-Angulo, "A Glimpse into the History of California Baptist College," 25.
[171] Yates, History of the Woodcraft Home, 13. As cited in Healey and Henson-Angulo, "A Glimpse into the History of California Baptist College," 28.
[172] Healey and Henson-Angulo, "A Glimpse into the History of California Baptist College," 28.

The Suffrage and Temperance Movements

In addition to more generalized women's clubs and secret sororal societies, women also took initiative in creating specialized groups that sought to bring about progressive change in specific aspects of society. Two of the largest societal issues around which these organizations were formed were suffrage and temperance/prohibition.

WOMEN'S SUFFRAGE

In the early 20th century, many upper-middle-class women—quite a few of whom were college-educated— fervently took up one cause in particular: women's suffrage. On the ground, this translated into the establishment of numerous groups and organizations, which could focus solely on suffrage or included suffrage as one element in a comprehensive approach to women's rights. Groups often hosted lectures, fundraising events, and debates to discuss the merits of a women voting. Many women linked suffrage to other issues relevant to women's rights, including labor, education, property rights, woman and child wellness, and marriage equality, among others.

The amendment for the women's right to vote was first brought before the state in 1896. Despite dedicated efforts by California suffragists, the amendment was defeated by just over 26,000 votes. In the face of this setback, many women in the state, including advocates in Riverside redoubled their efforts to secure the right to vote in the early 20th century.

In Riverside, this effort included the founding of the Extemporaneous Drill Club (later known as the Wednesday Morning Club) by the Universalist Church and Mary Elizabeth Darling in 1902. The group studied parliamentary usage and trained its members in orally presenting their views on current events. Upon its founding, the *Riverside Enterprise* wrote that the group aimed to teach women how to "preside" and provide a venue for them to "meet for mutual advice, practical help, and above all the sympathy of experience." [173] The Extemporaneous Drill Club debated various topics, including the "Property Rights of Women in California;" the "Sanitary Conditions of Our City;" and the "Rights of Women."[174] In 1910, the group changed its name to the Wednesday Morning Club.[175] The group met at the YMCA Hall, Odd Fellows Hall, and Women's Club over its tenure.

Founded in 1904, the Political Equality Club sought to "promote woman's suffrage, to perfect the members in parliamentary usage, and to study civic government and political economy."[176] Both men and women could become members of the group which

[173] "A New Club to be Formed by the Women," *Riverside Enterprise,* February 18, 1902, 3.
[174] "Captain McIntyre Talks to Extemporaneous Club," *Riverside Daily Press,* March 5, 1902; "Women and Clubs," *Riverside Enterprise,* November 6, 1903, 6; "Local Club Notes," *Riverside Daily Press,* May 12, 1906, 6.
[175] "What's In a Name?" *Riverside Daily Press,* May 7, 1910, 10.
[176]"Political Equality Club," *Riverside Daily Press,* May 28, 1904, 7; "Political Equality Club," *Riverside Daily Press,* February 27, 1904, 5.

met regularly at the Universalist Church (founded as the All Souls Universalist Church in 1881; 3525 Mission Inn Avenue, extant).

Black women were largely excluded from white suffrage associations, and as a result set out to establish extensive networks and their own organizations. In the 1890s, groups in Riverside included the National Association of Colored Women (NACW), which incorporated in 1904 as the National Association of Colored Women's Clubs (NACWC).[177] In 1902, the Black women of Riverside founded the Twentieth Century Club, which met weekly at the Second Baptist Church.[178] Mrs. Corinne Simpson served as president.

Corinne Simpson was heavily involved in Black sororal communities and women's clubs in Riverside. Simpson moved to Riverside in 1887 from Atlanta, Georgia, where she and her husband, Reverend Augustus Simpson of the A.M.E. Church, were prominent Black citizens.[179] They resided at 4423 Brockton and later the intersection of Orange and Russell Streets, before moving to Glen Avon.[180]

In addition to women of color, men also began to support women's suffrage in the early 20th century. In Riverside, the Present Day Club was particularly vocal in its discussion of the topic and invited such speakers as the lawyer and suffragette Abbie Laughlin to discuss the subject.[181] The lecture was part of an active campaign for inducing the State Legislature to resubmit the question of woman suffrage after the 1896 defeat.

Minerva Cook Estudillo and her husband Senator Miguel Estudillo were particularly active in promoting women's suffrage. As early as 1904, Senator Estudillo lectured on the need for suffrage at the local Political Equality Club and Present Day Club, arguing that "enfranchised women will be the great foe of the social and political evils that are gaining ground. The safety of the republic lies in the vigilant and aggressive patriotism that our progressive women foster."[182] Minerva Estudillo served as president of the Wednesday Morning Club and was a fervent suffragist.[183] The Estudillos resided from 1918 until 1949 at 4515 Sixth Street (Gamble-Estudillo Holmes Home, extant).[184]

In the autumn of 1911, local rallies and meetings in support of suffrage mounted, as national and state leaders of the cause visited Riverside, redoubling efforts of local advocates. In September, State Senators M. Estudillo and C. Lee Gates, alongside Chicago

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[177] NACW Constitution, quoted in Leslie 2012.
"Of interest to[178] "Of Interest to Women," *Press and Horticulturalist,* November 4, 1902, 2.
[179] "In Memoriam," *Riverside Enterprise,* August 14, 1923, 8.
[180] "In Social Circles," *Riverside Daily Press,* February 7, 1901, 4; City of Riverside, City Directory (Riverside: Riverside Directory Co., 1911), 187.
[181] "Forcible Arguments for Women's Suffrage," *Riverside Daily Press,* February 18, 1904, 3.
[182] "Estudillo's Address Before Suffragists," *Riverside Daily Press,* May 31, 1904, 7; "How Liberty is Invaded," *Press and Horticulturalist,* April 1, 1904, 8.
[183] "Clubs Should Stand by Guns Riverside Women on Suffrage," *Riverside Independent Enterprise,* July 11, 1912, 3.
[184] The property is City of Riverside Landmark No. 34.

Judge Catherine Waugh McCulloch held an open-air rally for the cause at the intersection of Eighth and Orange streets in Riverside. The *Riverside Daily Press* covered the event:

> If the enthusiastic applause which the audience vouchsafed the speakers is any criterion of the attitude of the state at large on the question of "votes for women," the fair sex may be addressed as "Citizens" in the full sense of the word after the 10th of October next.[185]

Gamble-Estudillo Holmes Home at 4515 Sixth Street, 2011. *Museum of Riverside.*

Due to the swell of grassroots support and legislative efforts, on October 10, 1911, the State of California accorded women the right to vote with the Fourth Amendment. Riverside County voted for suffrage by a margin of 400 votes (1,790 for; 1,351 against).[186]

THE TEMPERANCE MOVEMENT

Perhaps liquor most affronted the Progressive sense of social order. The California Progressive anti-saloon movement bemoaned the devastation wrought by alcohol amongst the working classes and poor.[187] Like elsewhere in the state and country, temperance was a subject at the heart of Riverside's founding when residents debated the merits and harms of saloons in the town. Following the 1883 visit of Frances E. Willard, the national founder of the Women's Christian Temperance Union (WCTU), the women of Riverside incorporated their very own chapter. Early leaders of the WCTU included Stella Blanchard Irvine, Sophia Webber, Sabra Booth Kline, Elizabeth Kyes, and Nancy Johnson Button.[188] The WCTU was particularly active in the maintenance of libraries and in

[185] "Strong Plea for Women," *Riverside Daily Press,* September 21, 1911, 10.
[186] "County Strong for Amendments," *Riverside Daily Press,* October 11, 1911, 1.
[187] Starr, *Inventing the Dream,* 244-245.
[188] Peyton Beeli, "The WCTU in Riverside: White Ribbon Women," *Anthology of Women in Riverside, 1870-1970,* 372.

educating the public on the harm of alcohol through published materials, lectures, and school instruction.

A curfew law enacted in 1906 involved watching cases of illegal sale of liquor and presenting them to the city. They also sought to close the pool rooms and the Orpheum Theatre on Sundays.[189]The state WCTU convention was held in Riverside in June of 1906; Stella B. Irvine was elected Vice President of the state organization at that time.[190] The WCTU's efforts were ultimately successful, and Riverside became a "saloonless" dry county in January 1918 (Ordinance 134).

At the time of its founding, the WCTU met at the Universalist Church. It later met in many different venues, including the All Souls Universalist Church; the United Presbyterian Church; YMCA; Odd Fellows Hall; Woman's Clubhouse; Reynolds Hall; and First Methodist Church, among others.

The Universalist Church was instrumental as an early venue for WCTU meetings when other spaces were unavailable (3525 Mission Inn Avenue, extant). Built in 1891 of red sandstone, it was designed by architect A.C. Willard in the Richardsonian Romanesquestyle.[191] The WCTU regularly met at the church from at least 1902 to 1907.[192] Another recognizable space associated with the WCTU in Riverside is the 1907 commemorative temperance water fountain, located at Mission Inn Avenue and Orange.[193] As recorded by public historian Peyton Beeli, "water fountains were commonly installed by temperance unions, often in front of saloons,

Universalist Church, 1905. *University of California, Riverside.*

[189] "Annual Report of WCTU Secretary," *Riverside Enterprise,* March 22, 1906, 3.
[190] "Annual WCTU State Convention," *Riverside Enterprise,* June 8, 1906, 4.
[191] Hal Durian, *True Stories of Riverside and the Inland Empire* (Charleston, SC: The History Press, 2013), 25; Steve Lech, *Riverside in Vintage Postcards* (Charleston, SC: Arcadia Publishing, 2005), 41.
[192] It ultimately moved because of streetcar noise. "W.C.T.U. Hereafter to Meet in U.P. Church," *Riverside Daily Press,* April 23, 1907, 3.
[193] The fountain is in the collection of the Museum of Riverside. It was added to the list of Riverside "cultural heritage monuments" sometime in 1973.

as an effort to provide an alternative to alcohol."[194] The home of Stella Blanchard Irvine, Stel-Lew-Vine (3115 Brockton Avenue, extant) was closely associated with the WCTU.

Stella Blanchard Irvine was a pioneer in Riverside's various women's organizations. Irvine moved to Riverside in 1882 where she led the temperance and prohibition movements. Irvine served as the National Sunday School Superintendent for the WCTU several times from the 1890s through the 1920s and was the California WCTU president from 1915-1919. She also organized the first Sunday school teachers' training class in the U.S. (First Methodist Church, Riverside, California, 1906); served as the National and World WCTU Director of the Sunday School Department; and headed the Korean Mission of the Presbyterian Church. Irvine frequently held events, including WCTU meetings, at her home, Stel-Lew-Vine at the height of her career.[195] As recorded by historian Terri Delcamp, "the home's approved Landmark plaque text acknowledges her [Irvine's] name and her involvement with the WCTU, noting that the French Normandy Revival style home… was 'designed especially to hold the functions of the Woman's Christian Temperance Union.'"[196]

Irvine House, Sel-Lew-Vine at 3115 Brockton Avenue and Workroom, 2026 and 1909. *Historic Resources Group* and *Riverside Public Library.*

In 1896, 16 Black women in Riverside voted to form a "Colored" WCTU chapter. As recorded in the *Press and Horticulturalist,* "it is hoped that much will be accomplished for soberness and purity by this new organization."[197] The chapter's first president was Mrs. Jennie Edwards.[198] The organization was active over the ensuing years. In 1905, it hosted lectures by Mrs. Lucy Thurman, the only Black founder of the WCTU and the national Superintendent of Work Among Colored People. The following year, the *Riverside Enterprise* reported that "the superintendents of the various departments are very zealous in their work and are vying with each other to produce the most interesting programs on

[194] Beeli, "A 'White-Ribbon' City: The Riverside Women's Christian Temperance Union in Place," unpublished paper, December 13, 2024, 12.
[195] The residence is listed as City Landmark No. 35.
[196] Delcamp, 61.
[197] "Colored WCTU," *Press and Horticulturalist,* July 25, 1896, 3; *Press and Horticulturalist,* August 1, 1896, 3.
[198] Jennie Edwards (Mrs. Prince E. Edwards) resided at 1070 Eleventh Street (demolished. "The Annual Convention," *Riverside Daily Press,* April 3, 1907, 3.

their respective days."[199] The group was active until at least 1916 and regularly met at the Second Baptist Church, at the corner of Twelfth Street and Howard Avenue (not extant).[200]

Japanese women in Riverside were also involved with the WCTU. In 1905, visiting Japanese WCTU leader Uta Hayashi met with local women and convinced them to form their own chapter. The Riverside Japanese WCTU had 8 members at the time of its founding, including Mrs. Ulysses S. Kaneko, Mrs. George Kaneko, Mrs. Ima Kasama, and Mrs. Mitsu. Within a year, it was reported as having 16 members which included "all the Japanese women in the city."[201] At the annual state convention in Riverside its members were met with a "burst of applause" as they carried the flags of Japan and the United States across the platform.[202] It held meetings at the home of its President, Chiyo Kaneko.[203]

Chiyo Kaneko immigrated to the United State circa 1881 with her husband Ulysses S. (U.S.) Kaneko.[204] The couple briefly lived in Redlands before they moved to Riverside in 1886, where they settled and raised their two sons, Arthur and George. The family operated the Golden State Hotel and Café located in the Roosevelt Building (3631 University Avenue, extant) from 1904 to 1918.[205] Chiyo Kaneko was heavily involved in managing the business; as reported by the *Riverside Enterprise,* in 1905, U.S. Kaneko sold the Golden State hotel, café, and billiard parlors to his wife Chiyo, including "all of the furniture and fixtures of the fifty rooms in the hotel and furnishings in the café and billiard… and the right of conducting the business under its present name. The consideration is $12,000 in gold coin."[206]

The Kanekos resided in a suite at the Golden State Hotel and Café and Mrs. Kaneko regularly hosted notable Japanese women's events there, including meetings of the Japanese WCTU and Suginkawai Society (a Japanese women's organization of the Red

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[199] "Doing Good Work," *Riverside Enterprise,* January 2, 1906, 5.
[200] "W.C.T.U. News," *Riverside Daily Press,* August 3, 1911, 2.
[201] "Annual WCTU State Convention," *Riverside Enterprise,* June 8, 1906, 4; "Closing Sessions of State W.C.T.U. Convention," *Riverside Daily Press,* June 8, 1906, 6.
[202] "Annual WCTU State Convention," *Riverside Enterprise,* June 8, 1906, 4.
[203] "White Ribbon Enthusiasm: The Organization of a Japanese WCTU Here in Riverside," *Riverside Enterprise,* October 24, 1905; "Japanese W.C.T.U. Holds Interesting Meeting," *Riverside Daily Press,* January 16, 1906, 5; "Riverside County Woman's Convention," *Riverside Enterprise,* April 3, 1907, 2.
[204] At the turn of the century, U.S. Kaneko was reportedly the only naturalized Japanese person in California; as reported by Donna Graves: "In 1914 [Kaneko's] citizenship was challenged by a U.S. District Attorney based on the argument that the judge was in 'error' in granting him naturalized status eighteen years prior. Although the *Los Angeles Times* speculated that the case might mean that Kaneko and his eldest son's citizenship could be forfeited, and that 'the future rights of the Japanese may be determined,' the case was dismissed making Kaneko the only Japanese American naturalized citizen whose status was confirmed in court." Graves, 64; "Honor Memory of Prominent Japanese," *Riverside Daily Press,* February 13, 1918, 4.
[205] "Roosevelt Building is Now Completed," *Riverside Daily Press,* August 12, 1904, 5; "Golden State Hotel Will Open Saturday," *Riverside Daily Press,* September 1, 1904, 4; "Golden State Hotel," *Riverside Independent Enterprise,* December 1, 1918; Tom Patterson, "A 1905 Episode Suggests Some Ambiguities in how Riverside Once Treated its Japanese," *Sunday Press-Enterprise,* July 8, 1979, 10.
[206] "Important Sale of Real Estate," *Riverside Enterprise,* August 12, 1905, 5.

Cross) in 1906 and 1907.[207] The Kaneko family was briefly embroiled in a liquor debate, when the city revoked U.S. Kaneko's liquor license for his dining room after several men were found drunk in the hotel's pool room.[208] At the time of her death in 1914, her funeral was attended by over 200 persons, including representatives of the Japanese Woman's Club, the Methodist and Congregational missions, and the local Japanese association.[209]

Roosevelt Building, 3631 University Avenue, 1906. *Museum of Riverside.*

Charity, Health, and Sanitary Works

In addition to the suffrage and temperance movements, many American women in the late 19th and early 20th centuries dedicated themselves to health and sanitary works as part of the Progressive agenda. Largely supported by middle-class urban society, reformers formed hundreds of social purity and social hygiene groups nationwide that set desirable moral standards for family life.[210]

In Riverside, much of the Black, Asian, and Latino populations had settled on the east side of the city, with the Latino community centered to the south of University Avenue (formerly Eighth Street) and the African American community concentrated from 9th St.

[207] "Japanese W.C.T.U.," *Riverside Enterprise,* January 17, 1906, 2; "Japanese Red Cross," *Riverside Daily Press,* April 16, 1906; "Japanese Wedding," *Riverside Daily Press,* August 30, 1904, 5.
[208] "Must Close on Sunday," *Riverside Daily Press,* April 30, 1907, 4.
[209] "Japanese Funeral: Impressive Ceremonies for Wife of Prominent Business Man," *Riverside Enterprise,* January 13, 1914.
[210] Bronski, 87.

south to 14th St., between Commerce St. and Sedgwick Ave.[211] Due to racial segregation, black residents were restricted to Park Avenue in the Eastside, where they were permitted to shop. However, black women and men were equally entrepreneurial. Mrs. Jackson's Chicken Shack (4244 Park Ave, extant), Peggy Streeters' Sweet Shop and catering business, and Emma Boyd's real estate agency (4004 Park Ave), were among the small businesses along Park Ave.[212] These women ran these small businesses along with holding other jobs. By the 1910s, it was estimated that there were 300 Italians, 800 Mexicans, and 300 Armenians in Riverside.[213] Many residents worked as orange pickers or were employed as domestic workers or gardeners. As such, many white women in Riverside set about to "improve" these spaces, including through establishment of a community settlement house.

Part of the new emphasis on sanitation, a public restroom for women opened in 1916 at the corner of Eighth and Main streets. According to the *Riverside Dail Press,* "visitors will find that a most comfortable, quiet and cleanly place has been arranged for the pleasure of the women shoppers in the city…it is the intention of the women of the city whose work has secure the rooms that everything shall be kept scrupulously clean."[214] The resultant Restroom Club provided restroom amenities in Downtown Riverside for women and children. The group was transformed into the Friendship House by the Riverside Women's Club in 1920, and in 1930, the project was taken over by a board of 30 directors from representative women's organizations and Riverside Churches. After the depression, the self-supporting Friendship House was located at 3679 Market Street and officially renamed in 1942.[215]

COMMUNITY SETTLEMENT HOUSE/CITY HOME LEAGUE

Beginning in the 1880s, the American settlement movement was a social reform effort that established "settlement houses" in poor urban neighborhoods to provide social services, education, and community support. The first settlement house in the United States was founded in New York in 1886, followed by the Hull House in Chicago spearheaded by Jane Addams in 1889. The movement was largely a reaction to a growing immigrant population, large-scale industrialization, and the problems of urban slums.[216]

Women played a prominent role in the settlement house movement by claiming a special responsibility as "municipal housekeepers" for their larger home: the city. Middle-class, native-born white women often founded these settlement houses, which were typically

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[211] Howell-Ardila, 24; PCR Services Corporation, "Casablanca and Eastside Communities: Cultural Resources Survey," Prepared for the City of Riverside Planning, 2001; "Mapping Race in the I.E. 1900-2020," A People's History of the I.E., https://peopleshistoryie.org/mapping-race-in-the-i-e-1900-2020/, accessed April 2026.
[212] "Claiming Our Space," A People's History of the I.E., https://peopleshistoryie.org/claiming-our-space/, accessed April 2026.
[213] "City Home League to Assist Foreigner in Riverside is Desired," *Riverside Enterprise,* June 9, 1914, 9; Boyd, 657.
[214] "Public Rest Room for Women to Open," *Riverside Daily Press,* April 18, 1916, 5.
[215] Steen, "Women Take Active Part in City Life;" eth Teters, "Friendship House Cheery Haven of Rest for Women," *Riverside Daily Press,* April 2, 1948.
[216] Michael B. Kahan, "Urban America," in *A Companion to the Gilded Age and Progressive Era,* ed. Christopher McKnight Nichols and Nancy C. Unger (Hoboken, NJ: Wiley Blackwell, 2022), 37.

large buildings in dominantly immigrant neighborhoods. Settlement houses provided services for the community including day nurseries, kindergartens, courses in childcare and domestic science, English language skills, and cultural activities. Although settlement movement was not always aligned with religions, some houses were affiliated with religious groups.[217]

In Riverside, the first settlement house was established by the Riverside City Home League in 1914. Funded by private sources, the City Home League dedicated the settlement house, or the "House of Neighbors," on Fourteenth Street in the multi-ethnic East Riverside in 1917 (177 W. Fourteenth Street, not extant).[218] The settlement house provided English language classes, health care (prenatal care), sewing instruction, citizenship classes, and social etiquette classes. Additionally, it had a playground and maternity ward for children and mothers.

The group worked closely with the YWCA, and at the time of its founding recounted that two YWCA "clubs composed of colored girls [were] to have their headquarters there."[219] Within the first month of its opening, the child welfare committee had hired doctors to examine 35 Japanese, Mexican, Black and white children, with interpreters available. Among those doctors hired included Dr. R.E. Moss, Dr. H.A. Atwood, Dr. J.W. Dowd, and Dr. Annie McRobie Ross.[220]

In 1920, the City Home League moved operations to a new plant on Thirteenth Street in present-day Lincoln Park (261 E. Thirteenth Street, not extant). The *Riverside Enterprise* described the new location, as "not elaborately planned for its architectural magnificence, but consists of a homelike group of buildings…clean, comfortable, roomy and attractive."[221] Buildings included a 2-story adobe residence, community social hall, and a row of boys' workshops.

According to Riverside resident and historian James Boyd in 1922, "The movement has succeeded beyond the expectations of the founders and will contribute largely in doing away with undesirable spots in the city's humbler quarters."[222] In 1923, the City Home League changed its name to the Community Settlement Association (CSA). At that time, its objective was:

> To maintain a Social Settlement which shall be a center for personal service and mutual helpfulness for civic, social, and moral betterment in sections where conditions of living are difficult and where peoples of poor

[217] Kahan, 38.
[218] "City Home League Plans for Year," February 28, 1917; *Riverside Daily Press,* 4; "City Home League Settlement House Formally to Open Next Wednesday," *Riverside Enterprise,* March 10, 1917, 6.
[219] "City Home League Settlement House Formally to Open Next Wednesday," *Riverside Enterprise,* March 10, 1917, 6.
[220] "Foreign Babies are Examined," *Riverside Daily Press,* April 20, 1917, 7.
[221] The buildings were previously occupied by a Japanese and Mexican employment agency; J.R. Gabbert, "City Home League Filling Great Need Here: Success has Marked Work of Local Settlement House: Has Grown Much 'Like Topsy,'" *Riverside Enterprise,* January 9, 1921, 7.
[222] Boyd, 658.

> circumstances and foreign birth abound. Its object, furthermore, shall be to cooperate and coordinate those social service activities of the church, clubs and philanthropic organizations of the city of Riverside at large, which can better be carried on by one organization than by scattered groups. The association shall endeavor to preserve a spirit of mutual friendliness, respect and service in its relations with its neighbors of every race and creed. [223]

Isabelle (Belle) Rutherford, Kate Dudley Johnson Wheelock, and Stella Atwood were instrumental in creating the City Home League and settlement house. Early presidents of the City Home Leage included Rutherford from 1914 to 1916 and Wheelock from 1917 to 1922. Rutherford had been involved in the Spanish and Korean missions in Riverside since the early 20th century; in 1905, she was recorded as one of the teachers at the Korean mission who taught the women English.[224]

Rutherford lived on Lemon Street (not extant) from at least 1900 to 1910. In 1927, she moved into her sister's (Helen M. Fraser) residence at 4570 Indian Hill Drive (extant). She continued to reside there until her death in 1960.[225] Rutherford's niece, Frances Fraser, also resided at the house; she is discussed in more detail in the next chapter.

VIEWS SHOWING WORK THAT IS
BEING DONE AMONG FOREIGN RESIDENTS

City Home League, 1921. *Riverside Enterprise.*

Riverside clubwoman Stella Atwood was also instrumental in the General Federation of Women's Club's (GFWC) campaign for Native American policy reform, including establishing the first local Indian welfare committee in Riverside. Inspired by the writings of Helen Hunt Jackson's *Ramona, A Century of Dishonor,* and other works, Atwood

[223] "Community Association is New Name," *Riverside Daily Press,* March 24, 1923, 3.
[224] "Calvary Church," *Riverside Enterprise,* December 7, 1905, 6.
[225] She lived at 1011 (present-day 4011) Lemon Street. Klotz and Hall, 103; "Rutherford Private Rites Scheduled," *Riverside Independent Enterprise,* February 27, 1960.

campaigned against Indian mistreatment and religious oppression. She went on to become the national chair of the GFWC's Indian Welfare Department.[226]

YWCA

The Young Women's Christian Association (YWCA) was first established in the United States in 1858 with the Ladies' Christian Association in New York City. It spread to California by 1876, when Frank Browne founded the Oakland YWCA. The organization adopted the Christian mission to provide shelter and moral uplifting for single women, often through the organization of job training and placement programs; recreation; and language courses.

The Riverside YWCA was organized in December of 1905 with 192 members and Dr. Louise Harvey Clarke serving as the first president.[227] An early focus of the group was on physical education and exercise: the group raised funds for a gymnasium program run by physical culture director Mrs. Kate Richardson of San Francisco. In 1906, a group of young women organized the Altruistic Club, a philanthropic group that sought to "dispense aid and good cheer" to those in need.[228] That group lasted until 1976.[229]

YWCA Altruistic Club, 1906. *University of California, Riverside.*

[226] Karin L. Huebner, "An Unexpected Alliance: Stella Atwood, the California Clubwomen, John Collier, and the Indians of the Southwest," *Pacific Historical Review,* 78, no. 3 (2009).
[227] "Regularly Organized," *Riverside Daily Press,* December 6, 1905, 3.
[228] Bonnett Dorris, "History of the Riverside YWCA," presented at the YWCA's 70th Annual Meeting, March 26, 1976, Laura Klure Collection of the Riverside YWCA Archives (MS 409), Box 3., University of California, Riverside.
[229] Jennifer Mermilliod, "The YWCA as an Indicator of Social Capital in the Community of Riverside," unpublished paper, 2001, Laura Klure Collection of the Riverside YWCA Archives (MS 409), Box 3., University of California, Riverside.

Within two years, the YWCA had grown to over 400 members and sought bigger headquarters. In 1907, it purchased space in the Reynolds Building, equipped with gymnasium, auditorium, and dining room (not extant). Growth continued into the 1910s, and the group sought to construct its own building.[230] The evolution of the organization's spaces, culminating in its construction of a YWCA headquarters, reflected the group's priorities. As historian Karen McNeill argues:

> While YWCAs were contested and dynamic sites of power, class, and ethnic relations, they symbolized the increasingly diverse roles that women played in the urban landscape as workers, policy developers, and educators in the public sphere. In fact, YWCA buildings became one of the most commonly recognized urban spaces for women in the country, including California cities, and the buildings stood as idealized monuments to noble womanhood. In their copious publicity for the new YWCA building at Seventh and Lime streets, Riverside women were quick to build on these ideas…Above all, the building was a manifestation of women's leadership.[231]

The YWCA, designed by notable architect Julia Morgan, was completed in 1929. Morgan ignored businessman Frank Miller's (of the Mission Inn) request that the new building be of the Mission Revival style to match the Mission Inn and instead adopted a more modern style that symbolically "rejected male authority."[232] It is discussed in greater detail in the next chapter.

Dr. Louise Harvey Clarke, 1918. *Oakland Tribune.*

THE MEDICAL FIELD

Several notable women were involved in the health field, acting as nurses and physicians. Women in the medical field included doctors Louise Harvey Clarke, Sarah E. French Maloy, and Annie McRobie Ross; City Hospital Superintendents Kate Caldwell, Edna Crooks, and Mary J. Corry; and countless nurses, including Charlotte Fay. Locations significant for an association with these women could be their residences, places of employ, or spaces in which they volunteered or served as club members.

Physician and surgeon Dr. Louise Harvey Clarke was particularly active in Riverside. Clarke studied at the Woman's Medical College of Pennsylvania, receiving her M.D. in 1892. She moved to Southern California in 1893 and was a vocal advocate for the health and education of women of Riverside.[233] Dr. Clarke was a member of the Riverside County

[230] "Y.W.C.A. Quarters in New Building Are Completed," *Riverside Enterprise,* November 19, 1907, 2.
[231] Karen McNeill, "'Women Who Build,' Julia Morgan & Women's Institutions," *California History,* 89, no. 3 (2012), 54.
[232] McNeill, 55.
[233] George H. Kress, "Louise Harvey Clarke, M.D.," *A History of the Medical Profession in Southern California* (Los Angeles: Press of the Times-Mirror Printing and Binding House, 1910), 119.

Medical Society (RCMS), serving as the secretary/treasurer in 1901 and the first woman president in 1902. She helped found the Riverside's Professional and Business Women's (Woman's) club in 1903 and was a charter member of Chapter J of the P.E.O. sisterhood. Dr. Clarke represented the Riverside Chamber of Commerce as a delegate to national conventions. Clarke served as the first president of the YWCA (discussed in greater detail below). [234] Meetings were regularly held at her residence. Over the course of her life, she lived on Orange Street (4046 Orange Street, not extant) and at 3456 Ramona Drive (extant). [235]

Dr. Sarah E. French Maloy graduated from the Hahnemann Medical College in Chicago and specialized in obstetrics and diseases experienced by women and children. Dr. Maloy moved to Riverside in 1895, where she and her husband established a family medical practice first at the Mission Inn (Glenwood Hotel) and later in suite 308-309 of the Loring Building (3685 Main Street, extant). [236] Dr. Maloy often offered her services for free through the town's charities and was instrumental in the founding of the RWC. In addition to her main offices in the Loring Building, she also held rooms for her homeopathic practice at the Mission Inn. [237] Dr. Maloy lived in various residences along Seventh Street (present-day Mission Inn Avenue), none of which are extant.

Dr. Annie McRobie Ross was born in Scotland before immigrating to the United States in 1886 at the age of 13. She became an Osteopathic physician, practicing in Los Angeles before moving her practice to Riverside in 1911. She had a private practice in Suite 310-311 of the Loring Building (3685 Main Street, extant) from 1914 until at least 1919. [238] She resided at 4192 Mission Inn Avenue (extant) from at least 1911 to 1934. [239] In addition to her private practice, Dr. Ross was involved in the Women's Missionary Society, YWCA, Red Cross, City Home League, and Zonta Club. She continued to practice in Riverside until her death in 1936. [240]

Riverside City Hospital/County Hospital

The Riverside City Hospital was founded in 1902 in a 12-room house on Eleventh and Orange streets. At the time of its founding, Miss Kate Caldwell served as the Superintendent of the hospital, previously holding that role at the Good Samaritan hospital of Los Angeles. [241] The hospital featured a training school for nurses under the

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[234] "Societies," *Journal of the American Medical Association,* vol. 38 (February 1, 1902): 341; Holmes, 119; "Business Women Organize a Club," *Riverside Daily Press,* January 31, 1903, 3; DelCamp, 48.
[235] The residence at 3456 Ramona Drive is designated as City of Riverside Landmark No. 116. "Dr. Louise Harvey Clarke Dies at Her Home on Ramona Drive," *Riverside Daily Press,* August 28, 1934, 3.
[236] City of Riverside, City Directory (Riverside: Riverside Directory Co., 1911), 146.
[237] Warhop, "Riverside's Founding Mothers for Health, Community Service, and Leadership," *Anthology of Women in Riverside, California, 1870-1970,* 284.
[238] "Red Cross Gets 135 Garments, *Riverside Enterprise,* September 26, 1914, 1; City of Riverside, City Directory (Riverside: Riverside Directory Co., 1915), 182; "Osteopaths of Two Counties Have Meeting," *Riverside Enterprise,* February 20, 1919, 5.
[239] Original address of 1192 Seventh Street. City of Riverside, City Directory (Riverside: Riverside Directory Co., 1911), 176; U.S. Census, 1934.
[240] "Dr. Annie McRobie Ross," *Evergreen Memorial Historic Cemetery,* accessed on September 2, 2025 at: https://evergreen-cemetery.info/people/dr-annie-mcrobie-ross/
[241] "The Riverside City Hospital is Now Open," *Riverside Enterprise,* October 28, 1902, 5.

direction of Miss Caldwell, which held its first graduating class of seven women nurses in 1905.[242] That year, the new hospital was built fronting on Twelfth, Thirteenth, and Walnut streets. Miss Edna Crooks (later Mrs. D.L. Macquarrie) was hired as superintendent and took over training nurses at that time. Superintendent Crooks championed the expansion of the hospital to include a maternity ward and a ward for contagious diseases.[243]

In 1911, the Board elected Miss Mary J. Corry as the Superintendent of the hospital. Corry was a graduate of the Tyrone Hospital in Ireland, where she was in charge of the operating room for seven years, then completed a postgraduate course at the Presbyterian Hospital at Chicago before moving to Riverside.[244] Superintendent Corry was a supporter of women's suffrage. In 1911, she was recorded as saying: "as a nurse I want suffrage because I am held responsible for conditioning and should have some say in what those conditions should be…Women are, by nature, housekeepers and nurses. Let them have a hand in the city's housekeeping and nursing."[245]

The Spanish Influenza of 1918 affected residents of Riverside, with many sick people seeking aid at the Riverside City Hospital. The Nightingale Club was founded during the epidemic. Charlotte Fay was a 21-year-old nurse at the hospital when the sickness hit. Fay was infected with influenza while caring for those stricken, then contracted pneumonia. She died in 1918, and Riverside's Chapter 28 of the Disabled American Veterans was named in her honor.[246]

In 1919, Miss Florence Barton Loring provided funds for the construction of a new Loring Memorial Nurses home. Designed by notable architect G. Stanley Wilson, the building housed a woman's and children's ward and was constructed in 1921.[247] The Riverside City Hospital burned down due to defective wiring (not extant).[248]

Education

In 1891, the *Riverside Enterprise* reported on the efforts for women to teach at universities, reporting, "Why is it that a woman teacher is deemed so necessary through all the grades, from primary to those of the graduating class of the high school, and yet she should be deemed so pernicious and disastrous in colleges?"[249] Yet, nearly 15 years later, the *Enterprise* bemoaned the increase in the number of female teachers in relation to males. At that time, the editor of the paper encouraged a restoration of the "balance between the sexes in the teaching profession," claiming that "the proper development of

[242] "The Directors Adopt Plans for Hospital," *Riverside Enterprise,* October 29, 1903, 6; "City Hospital Nurses Have Commencement," *Riverside Enterprise,* April 18, 1905, 4.
[243] "Institution a Credit and a Necessity," *Riverside Enterprise,* December 8, 1907, 37.
[244] "Board Selects Miss M.J. Corry," *Riverside Daily Press,* November 24, 1909, 4.
[245] "Are the Women of Riverside in Favor of Equal Suffrage," *Riverside Daily Press,* September 16, 1911, 9.
[246] "Influenza Situation Grave," Independent Enterprise, October 23, 1918.
[247] "Broader Field for Riverside City Hospital is Planned," *Riverside Enterprise,* May 6, 1919, 4.
[248] "Riverside City Hospital Burns," *San Jose Mercury Herald,* February 26, 1921, 9.
[249] "Women Professors," *Riverside Enterprise,* September 19, 1891, 4.

children requires the influence of man as well as that of woman, else they become effeminate in their views of life." [250] He continued:

> This lopsided condition can be seen in our own city. The principal of the high school is a woman. The principal of the Longfellow school is a woman, the principal of the Irving school, the principal of the Grant school, the principal of the Palm Avenue school, the principal of the Lincoln school are all women. Now and effort is being made to fill Superintendent Hyatt's place with a woman. [251]

Despite this gender inequity in secondary education, women played an important role in the profession in Riverside. Of the 11 schools listed in the 1905 Riverside city directory, ten had women principals. A large number of teachers were women. [252]

Mothers were active participants in their children's education. Stella Atwood founded the Riverside Parent Teachers Association (PTA) in 1912. [253] In 1917, she established the founded and chaired an Indian welfare committee in the General Federation of Women's Clubs (GFWC), Southern California. Atwood was the chair of the GFWC's national committee on Indian welfare from 1921 to 1928.

NATIVE AMERICAN WOMEN AND THE SHERMAN INSTITUTE

The Sherman Institute, an off-reservation boarding school for American Indian children, was founded in Riverside by Harwood Hall in 1903. Originally founded as the Perris Indian School in 1892, the school was relocated to Riverside largely due to the petitions of the Mission Inn's owner Frank Miller. Miller anticipated that his hotel tourists would journey to the area to interact with the Native American students. [254] Miller utilized the students as a source of cheap labor and entertainment, many of whom were young women.

Exterior view of the Minnehaha Dormitory, c. 1920. *Sherman Institute Museum.*

The children at the Sherman Institute were seized from their families and tribes and forcibly relocated to the

[250] "Why Cast Ballots out of Sympathy," *Enterprise,* November 3, 1906.
[251] "Why Cast Ballots out of Sympathy," *Enterprise,* November 3, 1906.
[252] Palm Heights Historic District, 88.
[253] "Home Missions Feature of Week," *Riverside Daily Press,* November 19, 1912, 3.
[254] Christina Rice, "The Sherman Institute of Riverside, California: A History in Photos," *Los Angeles Public Library,* (2017), accessed on December 9, 2025 at: https://www.lapl.org/collections-resources/blogs/lapl/sherman-institute

schools in an attempt to "civilize" them. In 1907, the Commissioner of Indian Affairs allowed local police officers to use force if parents refused to surrender their children.[255] Operated by the federal government, the Sherman Institute was intended to "enable the Indian, who [could] no longer exist in a wild state, to meet the requirements of modern profess and to appreciate and secure for himself the best there is in our civilization."[256] This narrative of the "vanishing Indian" denied Native people a place in modern Riverside and sought to integrate them into white society. The institute's assimilation campaign sought to systematically eliminate Indigenous cultural practices.[257] As argued by historian Katrina A. Paxton, students at the Sherman Institute faced an educational system that included gender assimilation. Two programs at the Sherman Institute – the Young Women's Christian Association and the "outing system" (whereby students were sent to work in local white homes) — sought to instill Euro-American gender norms on students.[258]

Female students at the Sherman Institute were separated from their male counterparts and trained largely in domestic sciences, including cooking, sewing, cleaning, and healthy living. They lived in the Minnehaha dormitory on campus and were encouraged to embody the Euro-centric Victorian characteristics of femininity: obedience, purity, piety, domesticity, selflessness, cleanliness, and dedication to the family.[259] Volunteers from the Riverside Young Women's Christian Association (YWCA) instructed girls in "moral" and domestic ideologies and held weekly lectures on how to develop "appropriate female faculties."[260]

Polingaysi Qoyawayma (also known as Elizabeth Q. White), a Hopi student, and later teacher, at the Sherman Institute broke from these prescribed Western modes of assimilation. In her memoir *No Turning Back,* Polingaysi recalls that she sought to continue her education and be independent. She recalls having a strong aversion to marriage and motherhood, which were gendered imperatives in both Hopi and Euro-American cultures at the time. She states that marriage was "appalling… [she] was not willing to become a living seed pod…for no man would she grind corn on her knees."[261]

The Sherman Institute was closely associated with the WCTU. An internally published historic overview of the Southern California WCTU from 1924-1964 writes, "as Sherman Institute is in this County much interest has been centered around Indian

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[255] Jean Pfaelzer, "The 'Outing Programs' Human Trafficking at California's Native American Boarding Schools," Supportive Testimony H.R. 5444 / S. 2907 the Truth and Healing Commission on Indian Boarding School Policies in the U.S., from *California A Slave State* (New Haven, CT: Yale University Press, 2023), 9.
[256] Quoted material from founder A.C. Tonner, "Address," 1903, Binder 1, Sherman Indian Museum Collection, in Carpio, 35.
[257] Carpio, 35.
[258] Katrina A. Paxton, "Learning Gender: Female Students at the Sherman Institute, 1907-1925," in *Boarding School Blues: Revisiting American Indian Educational Experiences,* ed. Clifford E. Trafzer, Jean A. Keller, and Lorene Sisquoc (Lincoln, NE: University of Nebraska Press, 2006), 182.
[259] Katrina A. Paxton, "Learning Gender: Female Students at the Sherman Institute, 1907-1925," in *Boarding School Blues: Revisiting American Indian Educational Experiences,* ed. Clifford E. Trafzer, Jean A. Keller, and Lorene Sisquoc (Lincoln, NE: University of Nebraska Press, 2006), 177-182.
[260] Carpio,35.
[261] Qoyawayma and Carlson, 70.

work. Members have taught in the Sunday School, supervised clubs, organized LTL's [the Loyal Temperance Legion, the WCTU youth chapter] and introduced the Indians to much alcohol education."[262]

The Sherman Institute sought to hire out girl students through the "outing system" (whereby students were sent to work in local white homes and businesses) to further instill Euro-American gender norms on students, often training them in manual or menial tasks in the process.[263] In 1909-1910, the Sherman Institute sent 86 students out to work. Between 1910 and 1918, its outing matron placed over 1,500 Sherman students.[264]

Girls from the Sherman Institute on a YWCA outing (left) and with garden tools (right), 1925. *Los Angeles Public Library.*

Young Native women were frequently sent to white homes as maids and babysitters. White families were allowed to "loan" the girls to other households for weeks or even months at a time with little to no oversight or protections in place. Mary Barker reported that while she was shipped from family to family, the Sherman Institute failed to supervise any of her "assignments."[265] Of the original buildings built during 1901-1902, only the Administration Building remains (9010 Magnolia Avenue).[266]

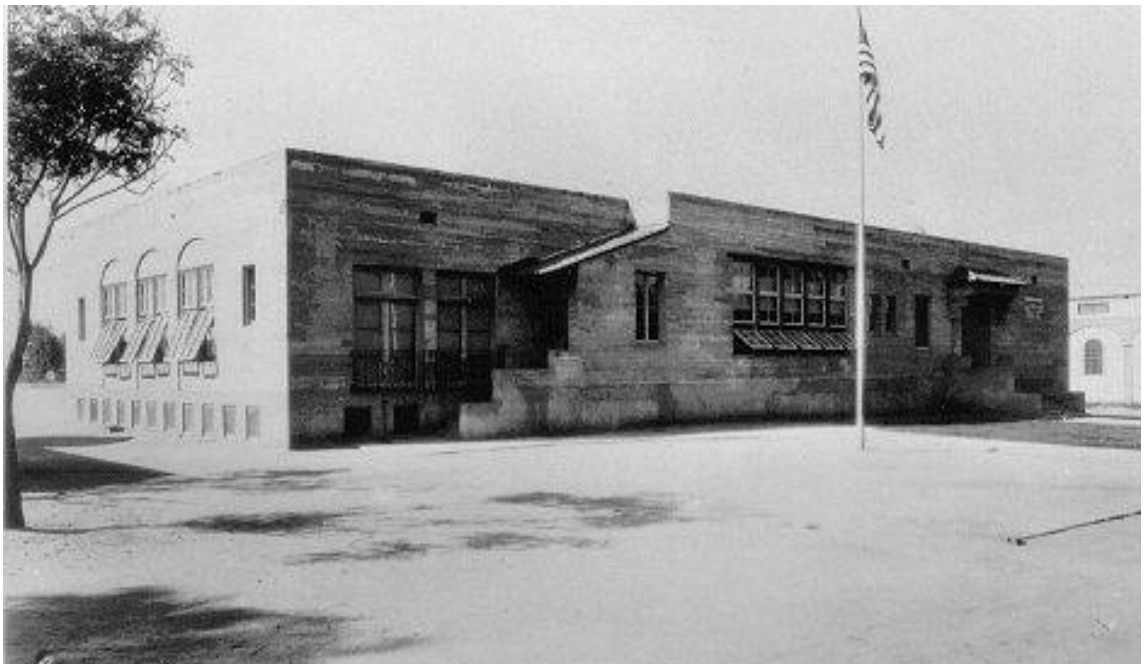
Other Native American women and families in Riverside who had resided at Spring Rancheria likely moved to the Santa Rosa Reservation when the federal government

[262] Jennie Ray Thompson, Zella C. Hunt, and Nellie M. Smith, *Victories of Four Decades: A History of the Woman's Christian Temperance Union of Southern California: 1924-1964*, State Executive Committee of Woman's Christian Temperance Union of Southern California (1964) as cited in Beeli, "A 'White-Ribbon' City," 9.
[263] Katrina A. Paxton, "Learning Gender: Female Students at the Sherman Institute, 1907-1925," in *Boarding School Blues: Revisiting American Indian Educational Experiences,* ed. Clifford E. Trafzer, Jean A. Keller, and Lorene Sisquoc (Lincoln, NE: University of Nebraska Press, 2006), 177-182.
[264] Pfaelzer, 28.
[265] Pfaelzer, 22.
[266] The Administration Building is listed on the National Register of Historic Places. Ramona K. Bradley, "Administration Building, Sherman Institute," *National Register of Historic Places Nomination,* November 1977.

established it in 1891. The 11,000-acre reservation was located between Palm Springs and Anza, California.

CASA BLANCA

In 1911, Ysabel Olvera and Margarita Solorio, two residents of the Riverside neighborhood of Casa Blanca, collected 80 signatures and petitioned the Riverside Board of Education to open a school in their community. Casa Blanca was a largely Latino neighborhood where several labor camps and settlements were established along the Santa Fe railroad tracks.



Casa Blanca, 1923. *City of Riverside.*

The approximately 70 school-age children in the community were forced to walk over a mile to reach the nearest schools, Palm School and Victoria School. As a result of the petition, the Board provided makeshift classrooms in 1913 and built a wood-frame school on Madison Street. The school burned in 1923, and a concrete school was erected later that year (3060 Madison Street, extant).[267]

Business & Professional Women

New professional women moving into Riverside increased social awareness of the community. In 1893, the following occupations were held by women in Riverside: horticulturist, farmer, fruit and orange grower, chambermaid and domestic, capitalist, cook, school principal and assistant principal, postmistress and postal clerk, laundress,

[267] Frances J. Vasquez, "Ysabel Solorio Olvera—Champion for Education Equity," *Anthology of Women in Riverside, 1870-1970,* 204-205.

physician, music teacher, linguist, typewriter and stenographer, assistant librarian and library attendant, Deputy County Recorder, art school owner, photographic retoucher, delivery clerk, hairdresser, draftswoman, and musician"[268] New professional women moving into Riverside also increased social awareness of the community.[269]

One business in which women excelled—nationally, in the West, and in Riverside—was in hotel and boardinghouse enterprises. The notable Mission Inn of Riverside was a success largely because of the work of two women. In 1876, Christopher and Mary Anne Miller built a 12-room adobe boardinghouse, known as the Glenwood Cottages. The hotel was expanded in 1878, and sold to Miller's son, Frank Miller in 1880.[270] Miller and his wife, Isabella Hardenburg Miller, remade the hotel into the Mission Inn, a Mission Revival style "neo-Franciscan fantasy of courts, patios, halls, archways and domes" with the aid of architects Myron Hunt and G. Stanley Wilson.[271] The Mission Inn was an immediate success—it hosted President Theodore Roosevelt in 1903 and President William H. Taft in 1909. As noted by historian Kevin Starr, "The Mission Inn…put Riverside—and Frank Miller—on the map, which was where every good booster wanted to be."[272]

While Frank Miller was the face of the Mission Inn, his female relatives all contributed to its success. As identified by historian Jennifer Dickerson, Mary Anne Clark Miller, Alice Ruth Miller Richardson, Isabella Hardenberg Miller, Allis Miller Hutchings, and Marion Clark Miller all played important roles in the Mission Inn's establishment and development.[273] Mary Anne Clark Miller, mother to Frank Miller, was the matriarch of the family and founded the Mission Inn with her husband Christopher Miller. Alice Ruth Miller Richardson, Frank's sister, played a pivotal role in the business' success by managing the hotel's day-to-day affairs. Isabella Hardenberg Miller, wife to Frank, was Riverside's first schoolteacher, and furthered Frank's education and intellectual pursuits, in turn improving the Mission Inn and contributing to its growth. Allis Miller Hutchings and Marion Clark Miller, Frank's daughter and second wife, respectively, both served on the board of directors that ran the Inn following Frank's death.[274]

Other hostelries and restaurants run by women in the 1890s included the Model Dining Hall, The Cochrane House, the Park Boarding House, and the Woman's Exchange. The Model Dining Hall was kept by Sarah H. Johnson and advertised as "everything neat, clean, homelike and reasonable."[275] The Cochrane House was described as a "quiet,

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[268] City of Riverside, City Directory (Riverside: Riverside Directory Co., 1893); as noted in Delcamp, 37-38.
[269] Despite these improvements in women's representations and rights, prejudices in the written record remained. In Elmer W. Holme's 1912 *History of Riverside County, California with Biographical Sketches of the Leading Men and Women of the County…* of the 332 biographies included, only six were of women. Of those six women, two (Dr. Dorothea S. Hall and Dr. Anna W. Deputy) resided in the City of Riverside; Holmes, 402 and 627.
[270] Steve Lech, *Riverside's Mission Inn* (Charleston, SC: Arcadia Press, 2006), 7.
[271] Kevin Starr, *Inventing the Dream: California Through the Progressive Era* (New York: Oxford University Press, 1985), 87.
[272] Starr, *Inventing the Dream: California Through the Progressive Era*, 87.
[273] Jennifer Dickerson, "Women of the Mission Inn," *Anthology of Women in Riverside, California, 1870-1970,* 274-279.
[274] Jennifer Dickerson, "Women of the Mission Inn," *Anthology of Women in Riverside, California, 1870-1970,* 274-279.
[275] *History and Directory of Riverside County, 1893-1894,* "Hotels, Boarding Houses, Etc.," (Riverside: Riverside Daily Press Job Office, 1893), 72.

homelike boarding house," run by Mrs. D. Cochrane. The Park Boarding House was established by Mrs. Olive C. Rowe and her daughter Anna E. Carpenter. Founded by Miss Irene Hicks, the Woman's Exchange was a lunch counter and restaurant that provided patrons with "home cooking entirely, and those who wish to aid a worthy enterprise, [could] get a cup of coffee 'like their mothers made.'"[276] By the mid-1890s, approximately half of the boardinghouses in the city were owned and/or operated by women.[277]

Japanese immigrants Ken and Jukichi Harada took ownership of the café they named Washington Restaurant in 1910 and operated several rooming houses downtown, where Ken served as landlord, housekeeper, and cook for their primarily Japanese and Mexican lodgers. In later years, she was remembered for this work ethic. As their daughter, Sumi Harada recounted, "She used to say, 'The only time I see the sun is through the kitchen window.'"[278] "Sumi's mother had never allowed her to socialize [like the later generation did], and her father never allowed her to go to dances…. By the age of 19, Sumi was managing the Washington Restaurant."[279]

At least one hostelry was found across Riverside in the Chinatown neighborhood where Chinese, Japanese, Mexican, and Korean residents lived.[280] In 1905, Koreans Song Kuang Do and Paik Sin Koo and their family emigrated to Hawaii and then to Riverside, California in 1906 when they were displaced during the Japanese occupation of Korea.[281] The family, including daughter and later writer Mary Paik Lee, established a boardinghouse and bathhouse in the city's Korean Community of Pachappa Camp.[282] Boardinghouses were one of the few business opportunities available to women in the west, although most only offered meals, not lodging.[283] The family borrowed credit extended by Chinese merchants to set up the establishment and the matriarch of the family, Song Kuang Do, cooked for about 30 citrus workers. Lee remembered life in Riverside for her mother, including the hard work and how she had to cut her long, thick hair when it became a nuisance: "it must have caused her much grief to lose her beautiful hair, but she never complained. We had already lost everything else that meant anything to us."[284]

Another Korean woman to make a lasting impact on Riverside was Lee Hye Ryon (Helen Ahn), wife of Korean statesman Chang Ho Ahn (Dosan). The recently wed Ahns emigrated from Korea to California in 1902. They briefly lived in San Francisco, where they established a Korean Friendship Association, before settling in Riverside in 1904.[285] As

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[276] *History and Directory of Riverside County, 1893-1894,* 72.
[277] *History and Directory of Riverside County, 1893-1894,* 72.
[278] Gudis, "Sumi Harada," *Anthology of Women in Riverside, California 1870-1970,* 139.
[279] Gudis, "Sumi Harada," *Anthology of Women in Riverside, California 1870-1970*, 146.
[280] Originally constructed by the Chinese population in the 1880s. Jared Farmer, *Trees in Paradise* (New York: W.W. Norton & Co., 2013), 259.
[281] "Mary Paik Lee," Asian American Riverside, accessed May 2026, https://asianamericanriverside.ucr.edu/NotableAsianAmericans/MaryPaikLee.html
[282] Pachappa Camp was established at the intersection of Commerce and Cottage Streets (not extant).
[283] Sandra L. Myres, *Westering Women and the Frontier Experience 1800-1915* (Albuquerque: University of New Mexico Press, 1982), 243.
[284] May Paik Lee, *Quiet Odyssey: A Pioneer Korean Woman in America* (Tacoma: University of Washington Press, 1990), 15.
[285] Kim and Patterson, 4.

more Korean immigrants established themselves in the area, Dosan and his wife founded the Korean community known as Pachappa Camp at the intersection of Commerce and Cottage Streets (not extant). Within the community, they opened the Korean Employment Bureau out of 1532 Pachappa Avenue in 1905 (not extant).[286] The Bureau was instrumental in the establishment of a vibrant Korean community in Riverside, which largely supported the citrus harvest.

Located next to a railroad track, Pachappa had previously been the site of a labor camp for Chinese railroad workers. When Dosan founded the camp in 1905, it consisted of about 20 vernacular, single-story, wood-frame buildings, in addition to a one-and-a-half story community center duplex. At first, living conditions were harsh: In her memoir *Quiet Odyssey: A Pioneer Korean Woman in America*, Mary Paik Lee recalled the cold and lack of amenities, including no running water or electricity, in the "shanties." But even from the start, Korean Americans flooded the site with warmth and welcome. They built a community hall, held Korean language and culture classes, and the Calvary Presbyterian Church Women's Mission Society provided English classes and additional aid to the women in the camp.[287]

Helen Ahn (Lee Hye Ryon) and children, n.d. *Los Angeles Public Library.*

[286] Edward T. Chang and Hannah Brown, "Pachappa Camp," *California History* 95, no. 3 (Fall 2018), 49.
[287] Edward T. Chang and Carol K. Park, "How the Inland Empire Helped Create the Republic of Korea," Zocalo Public Square, October 3, 2022, https://www.zocalopublicsquare.org/korean-americans-riverside-california/#:~:text=The%20couple%20eventually%20settled%20in,the%20diaspora%2C%20provided%20English%20classes.

Several groups were formed by and for professional women involved in Riverside's business by the early 20th century. The Professional and Business Woman's Club was founded in 1903 by Dr. Louise Harvey Clarke and several other businesswomen.[288] The club met at the Riverside Business College and at Dr. Clarke's home.[289] In 1919, Black women in Riverside organized the Women's Industrial Club which was dedicated to raising the wages of the working class. Mrs. L. Davidson served as president.[290] No information on the location of these meetings was found.

Several women were significant for owning and operating businesses, including early Latina resident Olive Trujillo and Black resident Emma P. Barrett Boyd. Olive Trujillo, born at the Trujillo Adobe (3669 W. Center Street, extant) in 1906, attended the local Trujillo School and made Riverside her home. She was an enterprising businesswoman who started as an accountant before opening and operating Johnnie's Grill and Old South Tea Room in Riverside with her husband George Vlahovich.[291]

Emma P. Barrett Boyd, 1902. *University of California, Los Angeles.*

Emma P. Barrett Boyd was the first Black woman realtor in Riverside, as well as an early civil rights advocate. Emma was born in Texas and relocated to Los Angeles where she married Robert James Boyd, who owned a barber shop there and they had four children: Barrett, Willis, Helen and Edward. The Boyds relocated to Riverside in 1911, residing at 2951 Tenth S. (extant), down the street from Emma's realty office at 4004 Park Avenue and next door to her husband's barbershop. Emma operated her real estate business for fifty years, and unlike her white counterparts, Boyd bought and sold property to people of all races.[292]

In addition to Emma Boyd's business as the first Black woman realtor in Riverside, Mrs. Pearl A Jackson ran a restaurant near the Boyd's business, at 4244 Park Av (extant), from 1929 until after WWII. Mrs. W. G. Williams hosted meetings of the Riverside Uplifting Club, a Black women's group, in the 1920s and 1930s. She was also the writer of "Riverside News" for the California Eagle, which mentioned and published ads for her Unique Tea Room, in her home at 2470 Tenth Street on the Eastside. Another black resident, Mrs. J. Gordon, 2345 Tenth Street,

[288] "Business Women Organize a Club," *Riverside Daily Press,* January 31, 1903, 3.
[289] "Local Club Notes," *Press and Horticulturalist,* March 3, 1905, 7.
[290] Jay Hawker, "Riverside's Snap Shots," *California Eagle,* August 2, 1919, 3.
[291] R. Bruce Harley, "An Early Riverside Suburb at La Placita," *Journal of the Riverside Historical Society* 7, February 2003, 22.
[292] Catherine Gudis, "Emma Boyd," *Anthology of Women in Riverside, California 1870-1970*, 50.

opened her home to Black performers, including Louis Armstrong, Anita Beverly, Alice Keye and others from the Black community.[293]

Into the 20th century, Riverside libraries continued to employ women as librarians and librarian assistants. The RWC was the first to request funds from steel magnate Andrew Carnegie for establishment of a library. Designed by Los Angeles architects Burnham and Blieser, the Mission Revival style building was completed in 1903 (456 Mission Inn Avenue, not extant).[294]

Riverside Library School for Librarians, 1915. *Riverside Public Library.*

Library expansion continued. Riverside librarian Margaret Kyle was responsible for establishing the Arlington Branch Library in 1909, which allowed a greater number of residents to access and utilize the library collection. The Classical Revival style building was designed by local architect Seeley L. Pillar and located at 9556 Magnolia Ave (extant).[295] In 1912, librarian Joseph Daniels and the Library Board's first woman member, Belle N. Patterson, authorized the establishment of a library school to train librarians. A majority of the teachers and students were women.[296] Dorothy Daniels, daughter of

[293] *California Eagle* (Los Angeles, California), December 7, 1918, 3; June 28, 1929, 10; February 1, 1929, 2; May 22, 1931, 6; April 17, 1931, 6; May 6, 1932, 4. As cited in Catherine Gudis, PhD, "Reconnaissance Survey and Context Statement for the Marketplace Specific Plan, City of Riverside, California," 2012, unpublished, City of Riverside Community Development Department. 90.
[294] Baker, 13.
[295] Baker, 15-17.
[296] Baker, 22-24.

Joseph Daniels, attended the librarian school and took over supervising the Arlington Branch Library. She "helped transform this branch into an active community center for the rural, southern half of Riverside."[297]

Arlington Public Library in Riverside, 2017. *City of Riverside.*

Arts & Culture

From 1890 to 1920, women in the arts were increasingly recognized artists themselves, gaining access to art schools and participating in major movements like Impressionism and emerging modern styles. In Riverside, women were active in many different fields, including singing and music; acting and theater; fine and visual arts; and literature, among others.

Music was one area in which Riverside women excelled. Perhaps most famous in this genre was local Marcella Craft, a noted operatic soprano, who moved with her family to Riverside in 1887. With contributions from local Riverside businessmen, Craft was able to study opera in Boston. Craft regularly returned to Riverside to sing at the Mt. Rubidoux Easter Service; she was the lead almost every year from 1915 to 1922 and again in 1933. In 1917, Craft purchased a home for her parents on Prospect Avenue (later renamed and renumbered as 4539 Main Street, not extant), in which she herself settled from 1932 to her death in 1959. In Riverside, she founded the Riverside Opera Association in 1932.[298]

Riverside's proximity to Los Angeles and the entertainment industry drew many local women into the professions associated with "Tinseltown," or Hollywood. Examples

[297] Baker, 33-34.
[298] Hal Durian, "Marcella Craft: Talented and Crafty," *True Stories of Riverside and the Inland Empire* (Charleston: Arcadia Publishing Incorporated, 2013); Cindy Patton, "Marcella Craft – Riverside's International Opera Star," *Journal of the Riverside Historical Society* 19, January 2015, 6-24.

include Madge Kennedy and Maude George. Madge Kennedy, born in 1891, was a silent film star who lived most of her youth in Riverside. Maude George, a character performer from Riverside, often portrayed an aristocratic lady in many silent drama films. She starred in over 50 film-based projects, mostly with Universal Studios in the 1910s and 1920s.[299]

Literature was another field in which Riverside women excelled. Margaret Adelaide Arnold was one such writer who contributed stories and verses to *Scribner's, Atlantic, Yale Review, Poetry, Villager* and other magazines. She resided on Victoria Hill in Riverside.[300] Mary Elizabeth Darling, founding member of the RWC and Wednesday Morning Club, was an avid historian and writer. In 1937, she wrote a six-part history of Riverside entitled "A Glance." The articles appeared in the *Riverside Daily Press*. Darling lived on Arlington Avenue (not extant), the location of present-day Shamel Park. She relocated to the Mission Inn following her husband's death.[301]

Other women excelled in other areas of the arts. Cahuilla resident of Spring Rancheria Felicite Tortes was a noted basket maker of the Tortes clan. She designed intricate baskets that now reside in numerous museum collections. In addition to her art, she may have worked as a domestic worker for the Louis Rubidoux family in the 1860s before finding employment at the Glenwood Hotel, later the Mission Inn. She gave birth to three children, Marion, Christine, and John Meyers, who became a famous baseball player.[302]

Women in Riverside During World War I, 1917-1918

From April 6, 1917, to the armistice on November 11, 1918, American involvement in WWI brought women in Riverside into military service not only as mothers of soldiers, but also as signal operators, farmers, producers, and volunteers that contributed towards the national war effort both directly and indirectly. Women's clubs were a key facilitator of their war service. Groups that had in the prewar period been avenues for social and economic agency for women, like the YWCA, the Red Cross, and the Navy League, became devoted to the war effort through the acquisition and creation of supplies, monetary drives, and social services.

As historian Lynn Dumenil writes, "during World War I, the federal government, as during the Civil War, drew heavily on the unpaid labor of white, elite, and middle-class women to implement scores of programs and drives during wartime."[303] As the demographic with the most resources and leisure time to devote to voluntarism, affluent, educated, white women were at the center of domestic wartime efforts.[304] Participation in local

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[299] Mandy Newton, "Maude George," *Anthology of Women in Riverside, 1870-1970,* 123.
[300] Max Binheim, *Women of the West,* (Los Angeles: Publishers Press, 1928), 19.
[301] Glenn Wenzel, "Mary Elizabeth Darling: Weaving the Social and Historical Tapestry of Riverside," *Raincross Gazette, https://www.raincrossgazette.com/mary-elizabeth-darling/*
[302] Henry C. Koerper, "The Catcher was a Cahuilla," *Journals of California and Great Basin Anthropology*, 24, no. 1 (2004), 22.
[303] Lynn Dumenil, "Women's Reform Organizations and Wartime Mobilization in World War I – Era Los Angeles", *Journal of the Gilded Age and Progressive Era*, Vol. 10 No. 2 (April 2011): 215.
[304] Dumenil, 215.

mobilization brought women further into the public sphere through both their individual work and a novel coalescence of women's organizations with different agendas in service of the war. The work of Riverside women, both during the war itself and its immediate aftermath (marked by the Spanish Influenza pandemic), was a vital part of Riverside's contributions to national mobilization.

RIVERSIDE WOMEN: "HELLO GIRLS" & "FARMERETTES"

Operators Jane Conway (left) and Miss Helena Greenlund (right, of Riverside), Signal Corps Unit, No. 6 Tours, Indre at Loire, France, 1919. NAID: 86708366. *National Archives.*

The Signal Corps Female Telephone Operators Unit, or "Hello Girls," were a unit of women switchboard operators bilingual in English and French who served with the American Expeditionary Force in Europe. In 1917, 223 of these women (around 37 from California alone) went overseas to assist with logistical operations for American forces, including Helma Greenlund of Riverside.[305] Described as a "former popular telephone operator" in the city by a 1918 article from the *Riverside Daily Press*, Greenlund went on to become the Chief Supervisor at Lomita Telephone Exchange and returned to Paris in 1930 for the Women Overseas Service League Convention.[306] Greenlund and the "Hello Girls" provided a vital service that was only later recognized with full veteran benefits for the women switchboard operators.

Greater Riverside County was serviced by the Women's Land Army of America (WLAA), an organization prominent in California. The WLAA was founded by a "consortium" of women's organizations in order to fill the shortage of agricultural labor created by departing male soldiers with trained women farm workers.[307] Elsinore in Riverside County became a hub for their operations, owing to the region's "lucrative contracts with the U.S. military to supply troops with dried and canned fruit" and the importance of the citrus industry's continued operation to the national economy and the

[305] Cortland Jindra, "The Californians of the Hello Girls," World War I Centennial, United States World War One Centennial Commission, 2024. https://www.worldwar1centennial.org
[306] "California Girls in Signal Corps: Twenty-Eight Women from This State Are Women Operators," *Riverside Daily Press* (Riverside, CA), July 15, 1918. https://cdnc.ucr.edu; "Keystone Items: Arrives in New York," *Daily Press Journal* (Wilmington, CA), July 10, 1930, 6. https://www.newspapers.com
[307] Elaine F. Weiss, "Before Rosie the Riveter, Farmerettes Went to Work," *Smithsonian Magazine*, Smithsonian Institution, May 28, 2009, https://www.smithsonianmag.com

war effort.[308] As part of the WLAA, young women like Leila Woodward, formerly of Riverside but studying in Pasadena, lived in a camp in Elsinore and worked in rural regions like Elsinore and Hemet for the South Elsinore Development Company.[309]

Women's Land Army of America posters, 1918. *Library of Congress.*

The "farmerettes" harvested fruit, planted and plowed, operated heavy machinery, and dug holes for orange trees among other agricultural tasks and farm chores.[310] Not only learning valuable skills, the WLAA volunteer's importance enabled them to negotiate for high pay and desirable working conditions, contributing to a growing sense of female capability and independence. Both the WLAA and the Signal Corps Unit saw Riverside women participating in the formal war effort through national, government-sanctioned services. The vast majority of their work, though, took place in the informal sphere through local charity and volunteerism, especially with the Red Cross.

[308] Weiss, "Before Rosie the Riveter."
[309] "Elsinore Will Give Women Farm Workers Warm Welcome Tomorrow: First Quota of Women's Land Army of America Will Arrive at Lake City Tomorrow from Los Angeles," *Riverside Daily Press* (Riverside, CA), April 30, 1918. https://cdnc.ucr.edu
[310] "Girl Farmers Come to Town: Two of the West Lake School Unit Express Satisfaction with Work," *Riverside Daily Press* (Riverside, CA), July 30, 1918, 4. https://cdnc.ucr.edu

WOMEN'S ORGANIZATIONS AND LOCAL MOBILIZATION: SERVICES & SUPPLIES

Most women in Riverside who participated in the war effort from 1917-1918 did so in their capacity as club women. Church groups, the YWCA, and other collectives channeled much of their volunteer work through the organizational framework of the Red Cross, which had been federally requisitioned to provide and equip base hospitals on the European continent.[311] Women as individuals or with groups joined Red Cross chapters, including the Riverside chapter, which had sewing rooms located on the second floor of the Reynolds Department Store on the corner of Main and Ninth streets.[312] The most common forms of Red Cross work were the knitting of warm clothing; creation of care packages or Christmas boxes to send to individual soldiers abroad; making of surgical dressings and hospital garments; and raising funds in the form of bonds and donations.[313] Specific local chapters received orders or assignments from the Pacific Division. In late 1918, the Riverside chapter conducted a local drive to collect fruit pits as part of a "fruit pit campaign." In November, the chapter received a two-week rush order to sew 1,000 pairs of pajamas.[314]

Women either met in groups at the Red Cross sewing rooms to fill orders or were assigned a certain amount of material individually to sew or knit and then returned the finished garments to headquarters. Though much of the publicity advertised the opportunity to specifically support local boys and Riverside's own "Company M," in actuality this material connection between soldier and hometown rarely existed, and the garments were collected over the entire Pacific region and distributed according to the needs of the military.[315] In November of 1918, Corresponding Secretary Martha Wright of the Preparedness Chapter Navy League of Riverside published in the *Riverside Daily Press* an inventory of the group's work from April 7, 1917 to November 26, 1918, providing an example of the scale and form of local women's volunteer production during the war. Some of the 10,563 new articles that the chapter sewed or assembled at their headquarters at the home of Mrs. A.L. Woodill at 590 Fourteenth Street included: 4,016 knitted pieces, 1,772 hospital shipments, 3,876 assorted "garments," 127 "good cheer bags," and 271 fabric articles for the March Field Hospital.[316] As just one group of women among many doing similar work, the output of women's organizations can be inferred to

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[311] Dumenil, 236.
[312] "California Girls in Signal Corps: Twenty-Eight Women from This State Are Women Operators," *Riverside Daily Press* (Riverside, CA), July 15, 1918.https://cdnc.ucr.edu. Reynolds became a Montgomery Ward's Department store by 1954. While the original building is no longer extant, the site is adjacent to the City Hall built in 1975 and is occupied currently by Arcade Coffee Roasters.
[313] "Red Cross Notes," *Riverside Daily Press* (Riverside, CA), November 15, 1918. The creation of surgical dressings and hospital garments seem to be the most in demand services, each having their own "department" within the Riverside Red Cross and continuing from 1917 through 1919.
[314] "Red Cross Notes," *Riverside Daily Press* (Riverside, CA), November 15, 1918.
[315] "History of Navy League Is Full: At Request of War Relief Council Statement Is Prepared by Miss Martha Wright, Corresponding Secretary of the Chapter—Work of Organization Is Extensive," *Riverside Daily Press* (Riverside, CA), December 6, 1918. https://cdnc.ucr.edu
[316] "History of Navy League." The original house at 590 Fourteenth Street is no longer extant, and the lot now has a different address.

have been hugely significant to wartime operations, a fact that was recognized by the U.S. government in their requisitioning of the Red Cross for war work.

The First World War's mobilization of American women on the "home front" created an opportunity for collaboration between many of these previously unconnected women's groups, especially in Riverside. The Navy League started as a small group of women from All Saints Episcopal Parish House, who organized first aid and nursing classes—as the Red Cross expanded, they ceased their courses and folded them into the larger organization.[317] The Woman's Christian Temperance Union (WCTU) sewed for the Red Cross at their meetings, and were a part of the larger W.C.C.S. or "War Camp Community Service" organization that held social events for March Field and other local soldiers.[318]

Much of this coalescence occurred in 1918 in response to the activation of March Air Field and its corresponding training camp and hospital. A "women's church federation" was formed with delegates from 32 of the city's churches, led by YMCA members Mrs. E.M. Bonnett and Mrs. G.T. Roberts. The "federation" was created "to avoid overlapping in the field of work which is to be taken up by churches of the city with regard to the welfare of the soldiers of March field and of the wives of men stationed there who are coming here to live."[319] The creation of this united body of women, though for charitable and social purposes, represents the new degree of collaboration between these women's clubs and the corresponding increase in social power and visibility that the First World War afforded them.

RIVERSIDE WOMEN IN 1918: MARCH AIR FIELD AND THE SPANISH INFLUENZA

March Air Field was established in February 1918 as the Alessandro Flying Training Field for new Air Service (later the Air Force) recruits preparing to deploy to Europe.[320] A large component of local Riverside women's "war work" in 1918 was facilitating this training by offering material and labor assistance, hosting families and social events, and otherwise catering to soldiers training at the base.[321] Notably, the rise of the Spanish Influenza the same year led to the creation of a hospital on the site.[322] Riverside women were significantly involved there as nurses and providers of bandages and other materials.[323]

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[317] "History of Navy League"
[318] "W.C.C.S. Activities," *Riverside Daily Press* (Riverside, CA), January 25, 1919. https://cdnc.ucr.edu
[319] "Federation of Women Formed: Will Take Charge of Church Activities on Behalf of Military Men and Wives," *Riverside Daily Press* (Riverside, CA), June 7, 1918. https://cdnc.ucr.edu
[320] "March Air Reserve Base," Wikipedia, Wikimedia Foundation, last edited June 26, 2024, accessed July 19, 2025, https://en.wikipedia.org/wiki/March_Air_Reserve_Base.
[321] "San Diego Girls Working in March Field Offices," *Riverside Daily Press* (Riverside, CA), November 5, 1918. https://cdnc.ucr.edu. It is unclear whether Riverside women worked directly on the base. Two young women from San Diego, Frances Cox and Florence Doran, are noted to have been stationed at March Field "having enlisted in the aviation branch of the army in a clerical capacity," but no local women are specifically mentioned.
[322] I have been in contact with the resident historian at March Air Field, who is getting back to me about the nature of the hospital at the Field itself. Another makeshift hospital was set up in the city at Twelfth and Chestnut streets in 1918, at which the Nightingale Club volunteered, but that building is no longer extant. https://www.pressenterprise.com/2013/01/31/riverside-nightingale-club-to-mark-95-years/
[323] "Red Cross Notes," *Riverside Daily Press* (Riverside, CA), January 7, 1919. https://cdnc.ucr.edu

The YWCA maintained a particularly close relationship, having received a government mandate to support activities on and around March Air Field.[324] Women from Riverside did as mentioned work as nurses in the March Field hospital. The *Daily Press* in 1918 writes of a Mrs. Harold Polkinghorn who fell ill while "doing emergency nursing in the March Field hospital" and women from the Navy League served as relief nurses during influenza outbreaks.[325] Mrs. Estell Rouse, the "local chairman of nursing service" for the Red Cross in 1918, also assisted with Riverside's influenza response at the hospital, implying the participation of at least a group of local nurses.[326]

Riverside nurse in mask, 1918.
Independent Enterprise.

In the same year she founded the Married Nurses Club, a women's group now called the Nightingale Club which still funds nursing scholarships and meets monthly around the city. Outside of nursing, the YWCA and other women's groups contributed significant resources to the camp and hospital in the form of local produce and foodstuffs such as "fruit and jelly," as well as knitted clothing, care packages like a "Christmas box," and surgical dressings similar to the work done by the local Red Cross.[327] This work also continued after the formal armistice, with women sewing and knitting garments for European refugees. With the opening of March Air Field, women in Riverside were able to see many of the fruits of their labor and establish the local-to-local connection that they desired from Red Cross work. This beneficial arrangement quickly made March Field the focus of the charitable efforts of local women.

The YWCA under its "War Secretary" Mrs. Armin Hentschke provided a social life for soldiers at March Field throughout 1918 and into 1919. A dedicated "hospitality center" at the Lovekin property or "Dyer House" on West Main Street between Eleventh and Twelfth streets served as an employment department, social club, kitchen, and receiving room, extending "a cordial welcome, not only to the visiting women relatives of the men at March Field, but to the men themselves."[328] Wives, mothers, and other female relations of soldiers would "receive courteous attention by the hostesses and secretaries in charge"

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[324] "In Social and Club Circles: Y.W.C.A. Moves to New Home, Association Settled in Commodious Quarters on Main Street," *Riverside Daily Press* (Riverside, CA), July 15, 1918. https://cdnc.ucr.edu
[325] "San Diego Girls;" "History of Navy League is Full"
[326] "Red Cross Notes," *Riverside Daily Press* (Riverside, CA), September 30,1918. https://cdnc.ucr.edu
[327] "Red Cross Notes: Reputation at Stake," *Riverside Daily Press* (Riverside, CA), January 7, 1919. https://cdnc.ucr.edu
[328] "In Social and Club Circles: Y.W.C.A. Moves to New Home." The Dyer House is no longer extant, though Otis T. Dyer, its original owner, was an early Riverside settler and is listed as living in the house in 1891. The block currently holds the Riverside Family Courthouse and is near the Riverside Historic Courthouse. https://www.ancestry.com/search/collections/2469/records/1414118172?tid=&pid=&quer

until their family member was able to come from the field to meet them for visits. The hospitality center facilitated the YWCA's support of March Field while maintaining traditional feminine roles in service and hospitality. This continued onto the base itself; Miss Constance Girdlestone, Miss Olga Hammond, Miss Dolly Bettner and Miss Marion Partridge were young women volunteering through the YWCA to conduct "real war service" to "teach the boys in the aviation camp to dance."[329] Another YWCA program called for Riverside women to volunteer to host March Air Field boys in their homes for a few days for Thanksgiving, many of whom were recovering from influenza.[330] Positions that affluent white women in Riverside were used to holding—mother, hostess, club member—were commandeered here for the war effort.

Outside of the "Hello Girls" and WLAA, Riverside did not hold as many opportunities for women to participate in industrial work as other regions. This aligns with the city's agricultural character as well as its relative affluence in the 19th and early 20th centuries, especially in the typical "club woman's" demographic—white citrus growing or urban professional families. While significant African American, Mexican, and Asian populations in Riverside in this period undoubtedly participated in efforts on the "home front," their racial exclusion from the most prominent women's groups and discouragement from leadership roles creates noticeable gaps in the archival record of women's participation in the First World War. Despite the need for continued research, the value of women's contributions to the war effort in Riverside is apparent. Through service and women's organizations, local women provided vitally needed supplies, funds, nursing, agricultural labor, and social work that stimulated the economy and facilitated wartime operations.

On April 19, the City of Riverside a memorial plaque in Riverside's White Park dedicated to the "mothers of boys from Riverside County California who fought for democracy" in the First World War.[331]

[329] Ina Young Kelley, "Dancing Class Makes a Hit: Aviators to Be Taught to Trip It Lightly Under Auspices Dance Committee," *Riverside Daily Press* (Riverside, CA), May 20, 1918. https://cdnc.ucr.edu
[330] "Share Joys with Soldier: Riversiders Asked to Open Homes Thanksgiving Day to Uniformed Men," *Riverside Daily Press* (Riverside, CA), November 9, 1918. https://cdnc.ucr.edu
[331] Glenn Wenzel, "Historic White Park Tribute to Riverside Mothers of WWI Soldiers," *Raincross Gazette* (Riverside, CA), May 26, 2022.

CIVIC AND GOVERNMENT INVOLVEMENT, 1920-1941

Post-Suffrage Women's Organizations

Following World War I, women's organizations returned to social programming after dedicating their time and resources to the support of American troops on the Homefront. However, in contrast to the pre-war era, these once-social clubs now centered activism in support of equal rights, women's issues, professional development, and charity work.

After ratification of the 19th amendment in 1920—which granted women the right to vote—women continued to face a battle for political integration and full citizenship.[332] Women's economic and social injustices – perpetuated by sexist laws and anti-suffragists— limited their financial stability, right to community property, wages and labor rights, and child custody. The continued resistance to women's claims for full citizenship marked the interwar years. Women vigorously pressed for non-discriminatory legislation and inclusion in party politics during this era.[333]

Ironically, obtaining the vote threatened the coherent basis upon which women participated in political affairs. The pre-war suffragist coalition split over tensions between operating within the existing political framework and forming a separate party which would place women's interests first.[334] On a national scale, the League of Women Voters (LWV), initially favored a gender-based plan of action, distinguishing it from the National Women's Party (NWP), which wished to abolish all sex-based legislation in favor of obtaining an Equal Rights Amendment to the Constitution.[335] However, the low turnout of women voters in 1920 led the LWV into a non-partisan stance to prioritize voter education. By 1924, it led a massive campaign to "Get out the Vote," a program that, by the end of the decade, would evolve into the organization's main mission.[336]

Although the LWV attracted a small fraction of former suffragists in the U.S. (approximately 5-10%), women retained their activist stance through membership in other organizations.[337] Women's domestic political culture continued from the 19th century into the 1920s and 1930s, working towards incremental reform in the tradition of earlier movements. Business and professional women's organizations arose from an increase in the number of educated and working women. Women service societies such as the Altrusa, Quota, Zonta, and Soroptimists Clubs, also fought for civic issues.

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[332] However, the enfranchisement of Black women in some parks of the country was not ensured until the 1965 Voting Rights Act.
[333] S.J. Kleinberg, *Women in the United States 1830-1945* (New Brunswick, NJ: Rutgers University Press, 1999), 283.
[334] Kleinberg, *Women in the United States 1830-1945*, 282.
[335] Kleinberg, *Women in the United States 1830-1945*, 284.
[336] Liette Gidlow, "Beyond 1920: The Legacies of Woman Suffrage," *National Park Service,* accessed on October 16, 2025 at: https://www.nps.gov/articles/beyond-1920-the-legacies-of-woman-suffrage.htm#_edn
[337] Kleinberg, *Women in the United States 1830-1945*, 285.

Furthermore, after ratification, suffrage leaders forged an alliance to bring their collective political power to impact the legislative process. Soon twenty organizations, including the LWV, the GFWC, the National Consumers' League, the National Women's Trade Union League, and the WCTU, had banded together to form the Women's Joint Congressional Committee (WJCC). Claiming to represent a combined membership of twenty million women, the WJCC advanced a legislative agenda that put women and children first.

RIVERSIDE WOMEN'S CLUB AND CIVIC ISSUES

Following national trends, Riverside's women's clubs proliferated through the 1920s and 1930s, pushing social reform and equal rights. The Riverside's Women's Club continued its support of social activities and entertainment; however, the club also supported the California's Federation of Women's Clubs (CFWC) movement for social reform.

By 1921, the RWC included approximately 300 members. Given its increase in membership and community programs, the club acquired a lot at Tenth and Orange streets to construct a new clubhouse. The clubhouse was of concrete and framed construction, designed in a bungalow cottage style, and built by local contractor, L.C. Waldman. Amenities include a reception hall, large parlor with fireplace, a large kitchen and dining room, an auditorium with a ticket window, and a director's room used for meetings and small study classes. "Social affairs, better acquaintances, literary work and greater civic effort"[338] were emphasized with the construction of the new clubhouse. Additionally, a girls' auxiliary was developed.[339]

In 1923, the Southern District Convention of the CFWC took place in Riverside, and state and local district leaders hosted approximately 500 club attendees in different settings of the city, including the Mission Inn and the Congregational Church. Mrs. Thomas G. Winter, then-president of the GFWC, addressed the convention, reacting to the recent voting power acquired by the women, urging men and women to unite for the welfare of the country.[340] Winter declared, "Nothing great can come from half effort, but when we stand together, no matter how high the ideal to which we aspire, we can attain our end. If women stand together, they can solve the great problems of the country."[341] This newly acquired civic duty was also noted in the *Riverside Daily Press* by writer Katherine E. Oliver, who reported on the conference. Oliver wrote that compared to the history of early women's clubs, which were focused on social and cultural programing, modern club members had adopted a focus on family life and patriotism due to the hardening impacts of World War I. Oliver notes that the 1920s women club themes included "Americanism,

[338] "Riverside Women's Club Will Have Club House," *Riverside Daily Press,* August 20, 1921.
[339] "Riverside Women's Club Will Have Club House."
[340] "Unified Womanhood Can Accomplish Modern Miracles," *Riverside Daily Press,* November 16, 1923.
[341] "Unified Womanhood Can Accomplish Modern Miracles."

social services, [and] internal relations" correlated to women's impact and influence on the Homefront.[342]

In 1926, the CFWC Annual Banquet was held at the Mission Inn, hosting 600 women, as part of the 25th anniversary celebration of the annual convention. Dr. Mariana Bertola, then-president of the CFWC, spoke on the state of the nation, politics, education, adult education, and the goal of the federation – "Service to humanity is the rock upon which the Federation is founded,"[343] she stated. Other speakers during the convention included Mrs. W. A. Fitzgerald, past state president, who spoke on topics such as women and public service, support of the newspapers, and women's social progress. Lal Chand Mehra, Indian scholar and actor, addressed the banquet, speaking on the progress of American women compared to that of Indian women. Finally, at the closing ceremony, the female newspaper writers reporting on the convention were presented and acknowledged for their professional work as examples of women's social progress.[344]

California Dining Room in the Mission Inn, c. 1905. *Museum of Riverside.*

In 1927, the RWC hosted Federation Day celebrations at their clubhouse on Tenth and Orange streets. Guest speakers included Mrs. Edward Franklin, Vice-President of the GFWC, who spoke on the advancement of women's club. Mrs. Franklin noted that

[342] Katherine Elspheth Oliver, "Club Conventions Now as Compared to Early Days," *Riverside Daily Press,* November 16, 1923.
[343] "Club Leader Gives Address," *Riverside Daily Press,* May 7, 1926.
[344] "Club Women Make History," *Riverside Daily Press,* May 8, 1926.

women's clubs were no longer about self-improvement and self-culture for its members, but about the "improvement of the city, the state, and the nations."[345] Women's clubs worked towards the aim of male and female collaboration, and widen their scope to include "matters civic, state, national, and international."[346]

The following year, at the fourth annual Institute of International Relations conference hosted at the Mission Inn, the GFWC was represented by Mrs. Thomas Winters, past president. Mrs. Winters' gave a talk on the role of Women's Organizations in International Peace, stating that basic understanding, communication, and respect for different world views were key toward international understanding and peace among countries.[347] In 1929, women club members were again represented in the fifth Institute conference at the Mission Inn under the theme of "Agencies for International Understanding," this time with three different speakers' series addressing women's role in international relations.[348]

Miss Josephine Seaman, Vice-President of the CFWC, spoke on "International Relations – An Increased Interest;" Miss Evaline Dowling, chairman of the World Friendship Committee, and delegate of the World Federation of Education Association, spoke on the topic of "Internal Co-Operation;" and the California League of Women Voters, represented by Mrs. Margarete Brooks, spoke on the topic of "the National League of Women Voters' Program in the Department of International Co-Operation to Prevent War."[349] Mrs. Brooks noted that the League promoted international good-will by supporting certain national polices, such as the adherence to the World Court, and also conducted studies addressing social, cultural, and economic issues from the female perspective.[350]

Women in the Workforce

Through the 1920s and 1930s, women's role within the family economy was altered: more women took jobs outside of the home and replaced children under the age of 18 as the secondary breadwinners in the family. As the perceived productive value of women's labor within the home declined, and as Americans placed a higher value on education and consumption, traditional family size shrank, and more women sought work outside homemaking. Additionally, WWI and immigration restrictions withered the supply of potential lodgers, and greater affluence resulted in fewer people willing or needing to share a room in someone else's house. The shift to employment outside the house attested to women's economic resilience and the near demise of earning a living through household endeavors.[351]

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[345] "Federation Day at Women's Club," *Riverside Daily Press,* October 26, 1927.
[346] "Federation Day at Women's Club."
[347] "Noted Club Woman Addresses Institute," *Riverside Daily Press,* December 12, 1928.
[348] "Women's Clubs Are Agencies for Peace," *Riverside Daily Press,* November 12, 1929.
[349] "Miss Seaman to Speak Tomorrow," *Riverside Daily Press,* December 9, 1929.
[350] "Women Voters at Institute Dinner," *Riverside Daily Press,* December 12, 1929.
[351] Kleinberg, *Women in the United States 1830-1945*, 207.

Race, ethnicity, age, and marital status continued to have an impact on the proportion of women holding jobs outside the home, however, as well as the type of work they did. Women's employment expanded most strongly in the clerical and professional sectors, with the proportion of female workers in industry fluctuating as other jobs opened and industrial production ebbed and flowed. White women, compared to Black women, showed growing economic independence by staying in the workforce after marriage. White women increasingly consolidated their hold on white-collar occupations but had a large presence in textiles, clothing manufacturing, and food processing, with small progress on the fringes of heavy industry, including sewing seat covers, and other "nimble-fingered" tasks in car and truck factories.[352] According to U.S. census records, twice as many married white women worked in 1940 as in 1920, while married Black women's employment, in contrast, dropped from 32.5% gainfully employed women in 1920 to 27.3% in 1940.[353]

By 1920, approximately 39% of all employed women held professional, managerial, clerical, and sales positions, rising to 45% in 1940.[354] Women college graduates expanded their range of occupation to include personnel management and business careers. Women also made some progress in gaining significant government posts during Franklin D. Roosevelt's presidency, including Francis Perkins, the first women to attain cabinet rank as Secretary of Labor.[355] However, white collar jobs sustained a hierarchy for men and women. Men dominated senior office positions and those requiring physical labor, while women increasingly filled repetitious, routing, or junior slots in the office hierarchy.[356]

Several notable exceptions occurred in Riverside, where women broke into male-dominated fields in the 1920s and 1930s. Such professional women included builder Nellie G. Dunn, landscape architect Dorothy Dunbar, and banker Mayme Bonham, among others.[357]

Fondly known as the "lady builder," Nellie G. Dunn was born in 1885 in Utah, before relocating to Riverside in the 1920s, where she embarked on a career of prolific residential building. Dunn constructed many houses in the Wood Streets, Palm Heights, and Magnolia Center of Riverside in the mid- to late- 1920s. Dunn purchased several lots in a tract and constructed "builder" houses, often from standard designs or pattern books.[358] As recorded in the *Riverside Enterprise* in 1924, "What promises to be another triumph for

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[352] Kleinberg, *Women in the United States 1830-1945*, 209-210.
[353] 1920, 1930, and 1940 Occupational Statistics from the US Census. Cited in Kleinberg, *Women in the United States 1830-1945*, 208.
[354] US Department of Commerce, Bureau of the Census, *Historical Statistics of the United States from Colonial Times to 1957* (Washington, DC, Government Printing Office, 1960), 74. As cited in Kleinberg, *Women in the United States 1830-1945*, 211.
[355] Kleinberg, *Women in the United States 1830-1945*, 210.
[356] Kleinberg, *Women in the United States 1830-1945*, 211.
[357] See *Anthology of Women in Riverside, California, 1870-1970* for more biographies of notable early women professionals in Riverside.
[358] For more information see: Jennifer Mermilliod, "Mrs. Nellie G. Dunn, Riverside's Lady Builder," *Anthology of Women in Riverside, California 1870-1970,* 101-107.

Mrs. Nellie G. Dunn. Riverside architect and builder, is the new Palm Avenue tract, heralded as the city's newest, distinct residential district."[359]

Landscape architect Dorothy Dunbar was a Riverside native who studied at Riverside City College before embarking on her career. Dunbar designed several notable spaces in Riverside over the course of her life, including a large portion of Fairmount Park, March Field, and the Community Settlement House. She later went on to teach landscape architecture classes at Riverside City College and was involved in the City Beautification Committee, YWCA, and Zonta Club.[360]

Another woman professional who excelled in a male-dominated field in Riverside during this period was banker Mayme Bonham. Earning a diploma from the American Institute of Banking in 1931, Bonham worked at the Security Savings Bank of Riverside and served as the president of the Riverside County chapter of the American Institute of Banking. Bonham was involved in the Association of Bank Women and the Riverside County Red Cross chapter.[361]

Professional Women's Organizations

YWCA

In Riverside County, 5,362 women over the age of 10 held gainful employment in 1930 across all industries, including agricultural, industrial, and professional trades. The highest numbers of women employed were noted in professional and semiprofessional services, and in wholesale and retail trade, with over 2,000 employed women combined in those industries.[362]

Given the rise in professional employment of women, in 1927, the YWCA was actively fundraising through a building fund campaign to construct their own gendered facilities geared towards the professional working woman. The *Riverside Daily Press* reported, "With the advent of women into the business world the same corrective and preventative measures for health must be secured for them as for men."[363]

In the 1920s and 1930s, the YWCA organized separate clubs for Japanese American, Mexican American, and African American young women, as well as students at the

[359] "Woman Develops Real Estate Tract," *Riverside Enterprise,* September 21, 1924, 4 as included in Mermilliod, "Mrs. Nellie G. Dunn," 105.
[360] Jennifer Mermilliod, "'Character Gives Splendor to Beauty.' – Dorothy Dunbar," *Anthology of Women in Riverside, California, 1970-1970,* 94-100; Margaret Steen, "Few Women in Field: Landscaping her job," *Press-Enterprise,* September 22, 1963, 44.
[361] Ken Crawford, "Mayme Bonham (Davidson): Riverside Banking Pioneer," *Anthology of Women in Riverside, California, 1870-1970,* 87-88.
[362] US Department of Commerce, Bureau of the Census, *1930 Census: Volume 3. Population, Reports by States, Part 1: Alabama-Missouri* (Washington, DC, Government Printing Office, 1932), 273.
[363] "Riverside Women Need Adequate Gymnasium and Pool Equipment," *Riverside Daily Press,* May 28, 1927

Sherman Indian School. These segregated clubs mirrored activities of the white clubs' including drama, arts and crafts, outdoor recreation, and nature study.[364]

Native American girls of Sherman Institute holding YWCA signs, 1925. *Los Angeles Public Library.*

In the 1920s, Riverside's YWCA developed five clubs to support working women, and to provide social and philanthropic opportunities to its members. These clubs managed the fundraising activities of the YWCA and conducted philanthropic work during the holidays. The first club to be founded by a cohort of businesswomen was the Altruistic Club.[365] The motto of the club was "Not what we give, but what we share."[366]

A second group, the *Ayuda* Club, which translate to "to help" or "to serve" in Spanish, was founded for businesswomen to strive for self-development and mutual helpfulness. The club strived to uphold the ideals of the YWCA and provide a social atmosphere for the businesswomen of the City.[367] In 1924, a third business girl club, the College Corner Club of the YWCA, was formed to provide a gathering place for the college women of the City; to stimulate the greater interest of the YWCA; and to assist in the promotion of its programs.[368] The College Corner Club was originally organized as a social club, and transitioned into philanthropy work by 1927.[369] The *Adelante* Club, or the "move forward"

[364] Dona Graves, "Japanese American Heritage and the Quest for Civil Rights in Riverside, California, 1890s-1970s," National Register of Historic Places Multiple Property Documentation Form (Washington, DC: U.S. Department of the Interior, National Park Service, 2011) Section I, 37.
[365] "Business Girls Take Active Park In the Affairs of the Y.W.C.A.," *Riverside Daily Press,* October 19, 1929.
[366] "Business Girls Take Active Park In the Affairs of the Y.W.C.A."
[367] "Business Girls Take Active Park In the Affairs of the Y.W.C.A."
[368] "Business Girls Take Active Park In the Affairs of the Y.W.C.A."
[369] "Riverside's New Y.W.C.A. Affords A Beautiful and Useful Home for The Young Womanhood of the City."

club translated in Spanish, was founded by a cohort of young businesswomen and teachers. The purpose of the club was social interaction; to uphold the ideals of the YWCA; and to welcome young women of the City that were lonely and in need of friendship. The Selo Club was the youngest of the organizations, consisting of younger business girls in the city, some of whom were still attending school, and others who were recent members of the workforce.[370]

Additionally, the High School Girls Reserves organizations expanded to 13 groups by 1927. That year, the businesswomen's clubs held a combined membership of 210 members, and the Girl Reserves had a total membership of 228. According to the YWCA, there were approximately 2,500 Riverside women interested in YWCA activities in 1927, an amount that their old facilities could not accommodate.[371]

YWCA Riverside Clubhouse rendering by Julia Morgan, 1929. *California Polytechnic State University, San Luis Obispo.*

The new YWCA building was completed in 1929, designed in the Mediterranean Revival style by renowned architect, Julia Morgan. The *Riverside Daily Press* reported that the fundraising and project management for the new buildings was all overseen by women. The new building (3425 Mission Inn Avenue, extant), featured a spacious interior lobby with a tiled fireplace adorned with landscape paintings by artists Evylena Nunn Miller and Nell Walker Warner. French doors opened out from the lobby to the center patio with a fountain and landscaping designed by Mrs. H. N. Dubar and her daughter, Mrs. Dorothy Dunbar.

Amenities of the new YWCA building include a gym with a stage and dressing rooms; heated pool and locker rooms; kitchenette and a small dining room; club rooms; conference rooms; three small meeting rooms; and a quiet room for resting and sleeping. Additional sleeping quarters for traveling members were provided. The building was topped with a spacious roof garden, with tennis and basketball courts.[372]

[370] "Business Girls Take Active Park in the Affairs of the Y.W.C.A."
[371] "Riverside Women Need Adequate Gymnasium and Pool Equipment."
[372] "Riverside's New Y.W.C.A. Affords A Beautiful and Useful Home for The Young Womanhood of the City."

ZONTA CLUB

The Riverside Zonta Club was founded in 1930 by Dr. Annie McRobie Ross as an outgrowth of the YWCA. It was a branch of the international organization for business and professional women and sought to encourage high ideals and honest business methods, ethical standards, and promote fellowship among members.[373] Topics discussed by the group included the advantages and disadvantages of an 8-hour work day; the trend of modern education; and the purpose of the Federal Emergency Relief administration.[374] The group regularly met at the Mission Inn.

BUSINESS AND PROFESSIONAL WOMEN'S CLUB

In 1930, a group of business and professional women of Riverside organized a branch of the National Business and Professional Women's Club.[375] Margaret B. Chase served as the first president, holding regular meetings at the Mission Inn. In December 1931, the group hosted the conference of the California League of Business and Professional Women at the Mission Inn. Topics of lectures and discussions held by the group included "Better Buymanship" and "Women's Quest for Opportunity."[376] The group was active into the postwar era.[377]

Emma and Frank Boyd founded the Colored Citizen's Club (in 1932, when she was president) and the Economic, Political, and Commercial League of California (organized in 1930). She also established and presided over the Colored Women's Political Study Club in 1936. "Emma Boyd continued to agitate in the 1930s and 1940s, effectively deploying the social capital she had garnered through her clubs and business activities. She called for more land for Lincoln Park and argued before the City Council to allow Tillie's Mortuary to rezone land next to the Boyds' businesses; Tillie's has remained a community institution since then."[378] She paved paths to civil rights over a period of more than fifty years through her leadership as a Black woman in business, knowledge of property ownership and land use policy, role in community building, and convictions to fight racial discrimination.[379]

Charitable Organizations and the Community Chest

Charitable organizations continued to proliferate during the 1920s in Riverside, driven by women's clubs and religious groups working together to improve the community. One of

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[373] "Zonta Club is Formed by Women," *Riverside Daily Press,* February 28, 1930, 8.
[374] "Eight Hour Workday for Women Zonta Topics," *Riverside Daily Press,* June 13, 1930, 9; "Supt. Landis is Zonta Speaker," *Riverside Daily Press,* Mary 9, 1930, 8; "Official Gives Address at Meeting Held by Women's Group," *Riverside Enterprise,* February 24, 1934, 7.
[375] "Local Women Form Branch of National Women's Club," *Riverside Enterprise,* October 14, 1930, 4; "Business and Professional Women Launch Newest Club," *Riverside Enterprise,* November 11, 1930, 4.
[376] "Consumer's Problems Discussed by Business and Professional Women," *Riverside Daily Press,* March 14, 1934, 10; "Riverside Wins Attendance Cup," *Riverside Daily Press,* January 20, 1936, 8.
[377] For additional information on the Riverside Business and Professional Women's Club, refer to section titled "Postwar Women's Organizations."
[378] Gudis, "Emma Boyd," *Anthology of Women in Riverside, California 1870-1970*, 52.
[379] Gudis, "Emma Boyd," *Anthology of Women in Riverside, California 1870-1970*, 52.

the main organizers of charitable work at the time was the Community Settlement Association (CSA; previously known as Riverside City Home League). By the early 1920s, the CSA was a key community stakeholder in the Eastside and provided basic amenities like showers and laundry to the Mexican American population. In 1924, the CSA established a weaving department at the House of Neighbors, the model home of the CSA on Thirteenth Street in present-day Lincoln Park (261 E. Thirteenth Street, not extant), providing weaving classes to the community.[380] The new weaving room featured seven new looms and weaving supplies to accommodate seven to twelve students. Weaving students produced clothing and accessories, tweeds and homespun goods. The weaving department became a reliable source of profit for the CSA. In 1925, the CSA accrued $3,400 in cash from sales of handspun goods.[381]

The CSA also provided a maternity delivery center housed in their maternity cottage (261 E. Thirteenth Street, not extant), providing services at no cost for mothers in need. Due to the cost prohibitive nature of prenatal and newborn care, the program was not fully realized until 1921 with the passing of the Sheppard–Towner Maternity and Infancy Act.[382] By 1925, the maternity cottage was modernized and furnished with three bedrooms, two private rooms, bath and shower, a nursery, and a delivery room with updated equipment. The maternity cottage was overseen by one nurse, and in 1925, 22 babies were delivered and approximately 488 house visits were conducted.[383] Additionally, in 1923 the House of Neighbors began providing night classes, including English instruction, in addition to social functions, in an effort to "Americanize" the Spanish-speaking community. The House of Neighbors featured a stage, fireplace, and lounge for those lacking in comfortable home amenities.[384]

During the 1930s, the CSA reached out to the influx of Black residents arriving in Riverside from the southern United States and expanded services to include sport teams and recreation. However, in 1941, Riverside's Mayor Walter D. Davison (who had campaigned on cutting expenses) eliminated City funding for the CSA's social workers and asked the organization to vacate the City-owned buildings on Thirteenth Street in present-day Lincoln Park. At that time, operations ceased, and the CSA was disbanded until the postwar era.

RIVERSIDE COMMUNITY CHEST AND OTHER PHILANTHROPIC ORGANIZATIONS

Many of the functions of the CSA were partially funded by the annual Riverside Community Chest. Founded in 1924, the Riverside Community Chest provided funding to local philanthropic organization, both religious and secular, through a yearly fundraising

[380] "Much Demand for Homespun," Riverside Daily Press, March 12, 1924.
[381] "Help For Those Who Help Themselves Winning Way," *Riverside Daily Press,* January 21, 1925.
[382] "Charity Organizations Tell of Annual Work," Riverside Daily Press, December 4, 1923.
[383] "Maternity Cottage Has New Equipment," *Riverside Daily Press*, August 22, 1925; "Community Settlement House Lends Helping Hsand to Many Who Find Need for Friendship," *Riverside Daily Press*, November 3, 1926; "Help For Those Who Help Themselves Winning Way."
[384] "Charity Organizations Tell of Annual Work;" "Help for Those Who Help Themselves Winning Way."

campaign supported by the Riverside Chamber of Commerce.[385] Each member organization of the community chest, averaging 12 each year, would submit a yearly budget, combined to determine the annual fundraising goal of the chest. Financial pledges were made by residents of Riverside and could be allocated to their organization of choice.

In its inaugural year, the chest raised approximately $45,000, well surpassing the $42,255 budget allocated to its nine member organizations. The philanthropic organizations included the CSA, the Red Cross and Veterans Relief, the YWCA, St. Vincent de Paul, the Boy and Girl Scouts, the Riverside Community Clinic and Tuberculosis Association, the Salvation Army, and the Kiddie Kamp.[386] Both the Riverside County Clinic and the Kiddie Kamp were originally founded by the CSA, under the direction of Mrs. Isabella Ross, nurse and a founding member of the CSA.[387]

The Community Chest raised $56,000 in 1925, approximately $12,000 short of the estimated budget.[388] Similar shortcomings were experienced in 1926 and 1927, with a deficit of approximately $13,500 each year.[389] By 1928, underfunding and delinquencies on pledges created financial stress for the member organizations, with many cutting their operating budget by approximately 20%. The Executive Committee of the Community Chest ultimately decided to dissolve the Chest Fund in 1928 allowing the member organization to resume their individual fundraising campaigns starting November 1 of that year.[390]

CHARITY TREE

The Charity Tree was founded in 1912 by Ethan Allen Chase, with Mrs. Charles L. Nye as the elected president of the organization. The Tree was originally organized with 10 "branches," or departments, who aimed to raise $100 during the year for philanthropic work. In January 1918, the Tree took over the Red Cross shop on Ninth Street selling salvage materials donated by the community. By 1922, Tree had raised over $41,000, in support of local organizations like the CSA, the Riverside County Clinic, and the Riverside Community Hospital, as well as individuals and families in need of medical care. Two months out of the year, local philanthropic organizations were given the opportunity to manage the shop and retain the funds earned for their organizations, including the Salvation Army, the YWCA, and the RWC. The Tree's primarily philanthropic aide was for physically disabled children in need of orthopedic medical services at no cost to the family.[391] The Tree donated $150 a month to the Riverside Community Clinic to continue the expansion of the clinic, including its annual pediatric wellness check-ups,

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[385] "Community Chest What It Does," *Riverside Daily Press,* January 21, 1924.
[386] "Community Chest Workers Are Nearing $30,000 Mark," *Riverside Daily Press,* February 14, 1924; "Community Service Fund Is Growing," *Riverside Daily Press,* March 7, 1924.
[387] "Tribute to Isabella Ross"
[388] "Receive $56,000 For Chest Fund," *Riverside Daily Press,* October 29, 1925.
[389] "Need $12,803 Yet for Chest," *Riverside Daily Press,* November 16, 1926; "Last Minute Work by Flying Squadrons for Chest," *Riverside Daily Press,* December 8, 1927.
[390] "No Community Chest. What Now?," *Riverside Daily Press,* June 27, 1928.
[391] "Charity Tree Hears Report," *Riverside Daily Press,* November 7, 1922.

ophthalmology department, and its tuberculosis department.[392]

To support the growth of the organization, the shop was relocated to 1227 Main Street (not extant) in 1925, and later moved again in 1927, to a storefront on Market Street between Ninth and Tenth streets.[393] Mrs. C. L. Nye was manager of the shop between 1918 through 1930. By 1930, the Charity Shop grossed $90,000 since the initial management of the shop in 1918, contributing all the money to charitable work.

RIVERSIDE COUNTY CLINIC

The Riverside County Clinic was founded in 1919 as an outgrowth of two part-time clinics: one maintained by the Riverside's Women Club and the other by City Home League (later the CSA).[394] Mrs. Isabella Ross was the charge nurse responsible for the staffing and care of patients at the Clinic, especially caring for young children suffering from tuberculosis. Nurse Ross expanded the clinic into a two-room facility in the Loring block with a full-time tuberculosis nurse and sought physicians and dentists to provide medical treatment at no cost to patients.[395]

By 1923, the Riverside County Clinic had its own board of directors composed of representatives of various local organizations. It employed two full-time nurses, one for the clinic rooms, and one for the tuberculosis wing, while volunteer physicians and dentists provided medical treatment. The clinic was available to anyone at little or no cost to receive a single examination and a one-time treatment. The clinic received $150 per month from the Charity Tree organization, while the Board of Supervisors, the seal sale, and other sources, provided additional financial support.[396]

The clinic was relocated in 1925 when the Riverside Community Hospital opened, and clinic services were transferred to the first floor in the northwest wing of the hospital. Due to the community support, the Clinic was able to expand its services in 1925 to include general wellness checkups for school age children, a monthly orthopedic clinic, and an increase in the frequency of the dental clinic. Approximately 21 affiliate groups were represented on the board of directors in 1925, including women organizations such as the Charity Tree, the Nightingale Club, the RWC, the Community Settlement Association, the American Legion Auxiliary, the Aurantia Chapter of the DAR, and the County Federation of Women's Clubs.[397]

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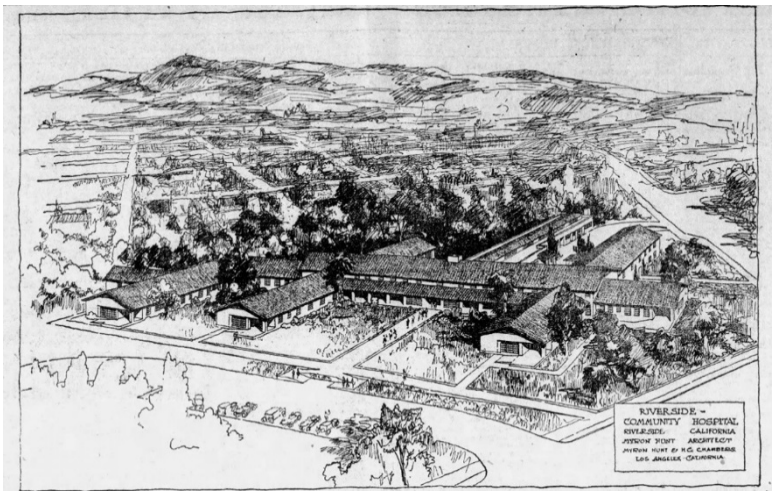
[392] "Charity Tree Helps Clinic," *Riverside Daily Press,* December 7, 1923.
[393] "Charity Shop in New Home," *Riverside Daily Press,* October 16, 1925; "Charity Shop Will Be Moved," Riverside Daily Press, January 21, 1927.
[394] "Clinic Will Move Monday," *Riverside Daily Press,* March 6, 1925.
[395] "Tribute To Isabella Ross," *Riverside Daily Press,* December 8, 1926.
[396] "Charity Organizations Tell Of Annual Work," *Riverside Daily Press,* December 4, 1923.
[397] "Clinic Will Move Monday."

Mothers and children in front of Riverside County Hospital, c. 1925. *University of California, Riverside.*

RIVERSIDE COMMUNITY HOSPITAL

To meet a shortage of hospital facilities in Riverside County and to further increase its services to the community, the Riverside Community Hospital board of directors began a building fund campaign in 1920 to develop a new 100-bed hospital facility.[398] The building fund budgeted at $250,000, was funded through community pledges and organizational support. By 1922, the hospital acquired a corner lot at the intersection of Magnolia Avenue and Fourteenth Street and hired noted architect Myron Hunt to design plans for a two-story Spanish Colonial Revival style hospital building.[399]

The Riverside Community Hospital opened its new facilities in 1925 under the direction of Hospital Superintendent, Ms. Nellie M. Porter. Hospital services and patients were relocated from the old hospital on Walnut and Twelfth streets to their new location at 4445 Magnolia Ave (extant). The new hospital facilities were designed to treat approximately 100-125 patients, featuring an emergency center, a surgery unit, a maternity ward, a laboratory, an X-ray unit, a student nursing program, an osteopathic department, and the Riverside County Clinic.



Riverside Community Hospital, 1922. *Riverside Daily Press.*

[398] "Community Hospital Campaign Starts Tonight at Glenwood Mission Inn," *Riverside Daily Press,* December 29, 1920.
[399] "Beautiful Drawings by Myron Hunt," *Riverside Daily Press,* September 25, 1922.

In support of women's health, the maternity ward featured new beds and room furnishings supplied by the Charity Tree to treat 18 women and 18 babies, in addition to the 46-patient capacity in the surgical and medical wards. By March 1925, the hospital saw on average one baby a day being born in the maternity ward. Additionally, in an effort to increase the popularity of the maternity ward and encourage women to give birth in hospital, as opposed to a high-risk home birth, the hospital decreased their fee to $40 for a 10-day hospital stay.[400] Upon opening, the hospital staff consisted of seventeen doctors, five graduate nurses, and twenty-five student nurses in the training program. The nursing training program was an affiliate program with the Riverside Junior College and the Riverside Community Hospital, inaugurated in 1924. The nursing program supported 35 junior college students, predominantly female students over the age of 18 with a high school diploma, with practical nursing training and courses at the Riverside Community Hospital. Boarding was provided at the old hospital building, supported by the Women's Auxiliary to the Community Hospital. The nursing program was headed by Ms. Nellie M. Porter, as hospital superintendent; Miss Dorothy Koethen, a head instructor of nursing; and Miss Emma Houghton, instructor of nutrition and diet.[401] Lecture courses were offered by physicians and surgeons from Riverside.

Riverside Community Hospital, 4445 Magnolia Ave. 2026. *Historic Resources Group*.

Prior to joining the Riverside Community Hospital, Porter gained professional experience working in Chicago, Sioux City, and Seattle. She graduated from the Samaritan Hospital at Sioux City, Iowa and took post graduate courses at the University of Washington. She did her post graduate work at the Presbyterian Hospital at Chicago and at the Chicago Lying-in Hospital. Porter became the superintendent of the Samaritan Hospital at Sioux City for five years; and later the superintendent of the school of nursing at Chicago Lying-in Hospital for three years. She was also a nursing instructor at the Seattle General Hospital for two years. She relocated to Riverside from Seattle in February 1924 to take on the

[400] "Baby A Day At new Community Hospital," *Riverside Daily Press,* March 14, 1925.
[401] "New Hospital Includes Nurses Training School," *Riverside Daily Press,* January 13, 1925.

superintendent role of the Riverside Community Hospital during its transitionary period into its new facilities.[402] Ms. Porter resigned in 1926 and returned to her home in Seattle; her position was subsequently filled by Dr. J.B. Tyrell in 1926 and Dr. Van Zwalenburg in 1927.[403]

The Community Hospital continued to obtain financial support from the Community Chest and the Community Tree Association through the 1920s for their humanitarian work at a minimal cost to the community. Additionally, the Women's Auxiliary, founded in 1926, provided additional financial support and donations to the hospital through public events, such as the annual charity ball at the Mission Inn. By 1928, the Auxiliary had donated over $2,000 to the hospital, in addition to renovating the old hospital for the nursing training program, beautifying the hospital ground, contributing large quantities of food, bedding, and surgical equipment, and overall developing public interest for the Community Hospital.[404]

Outside of the Community Hospital, women could seek maternity care at a nearby "laying in home" located at 3364 Cedar Street (extant), a converted residence owned and overseen by nurse, Mrs. Octavia Stone.[405] Mrs. Stone was a native of Bogard, Missouri, and relocated to Riverside in 1912. She opened her home at 3364 Cedar Street in 1927 as a maternity hospital, overseeing its operation until 1943. Mrs. Stone died in 1956 at the Arlington Sanitarium after years of illness.[406]

RELIGIOUS CHARITABLE GROUPS

In addition to the many church groups in the City managing their own philanthropic work, the WCTU and the YMCA collaborated in 1929 to develop a "home center" for March Field Soldiers, hosted at the YMCA. In just six months, 225 volunteer women contributed to the service, while 100 persons assisted in the 22 programs. Programs and meals were provided each Wednesday and Saturday evening, beginning with a short religious service by I.W. Larrymore, physical director of YMCA. On Saturday, programming included glee club practice. Support for the program was provided by the Riverside and California State WCTU organization, and as well as by other local organizations including the Ladies' Aid of the First Methodist Church, the Woman's Relief Corps, the Ladies of the Grand Army of the Republic, and the WCTU. On a national scale, home centers were conducted all over the U.S. at many army posts and naval stations by the WCTU. The objective of these centers was to provide a Christian atmosphere for the soldiers, giving them wholesome amusement and Christian influences.[407]

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[402] "New Hospital Includes Nurses Training School."
[403] "Van Zwalenburg Heads Hospital," *Riverside Daily Press,* March 4, 1927.
[404] "Optimistic Note Runs Through Community Hospital Annual Report," *Riverside Daily Press,* January 12, 1928.
[405] "Maternity Hospital," *Riverside Daily Press,* March 6, 1937.
[406] "Rites Today For Resident Here 44 years," *Riverside Daily Press,* February 10, 1956.
[407] "Center Completes First Six Months," *Riverside Daily Press,* November 5, 1929.

Arts and Culture, 1920-1940

In the 1920s and 1930s three distinct new arts organizations were formed in Riverside, derived from the social program of the women's organization and sororal clubs: The Riverside Community Playhouse. Riverside Art Association, and Riverside Opera Association.

RIVERSIDE COMMUNITY PLAYHOUSE

In 1925, Janet Scott founded the Riverside Community Players as the Drama Group of the RWC. Scott was a lifelong resident of Riverside who had professional theater training in New York. Scott continued her career on stage, in movies, and radio, in Hollywood and New York, with short intervals in Riverside.[408]

The organization grew in accordance with the community players' tradition. Its members spent hours training themselves at home; they built sets, printed tickets, districted advertising, built scenery, arranged lighting, ushered, and swept floors. They performed in private homes, barns, and school auditoriums.[409] In September of 1926, 27 charter members, led by Janet Scott and James Coleman Scott, met to elect officers and officially launch the Community Players. As an independent entity, the first productions were presented at the Loring Opera House (3685 Main Street, not extant).[410] After two seasons, in 1928, the Loring became the Golden State Movie Theatre and the Players moved to Central Junior High School.[411]

In 1930, resolved to finally have a home of their own, the Players held fundraising events and raised over $4,000 to purchase the former Washington School building at Twelfth and Almond streets. Remodeling work was carried out nightly and on weekends, and in May 1930 the Players production of *The Queen's Husband* opened in their new home. The Washington School became the Player's headquarters for 20 years until 1950, when school district purchased the property to construct a new administration building.[412]

In 1953, the Player's raised funds to construct their own theater at the Evans Park Property (4026 Fourteenth Street, extant) which was designed by architect Herman Ruhnau.[413]

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[408] Patterson, *A Colony for California,* 401.
[409] Patterson, *A Colony for California,* 401.
[410] The theater portion was demolished following a fire in 1990.
[411] "Our History," Riverside Community Players, accessed September 2025, https://www.riversidecommunityplayers.com/our-history.html
[412] "Our History."
[413] Landownership disputes continued through the early 1990s and by 1993, the Players finally acquired full ownership of the land on which the Playhouse was constructed; "Our History."

Community Player's Theater at 4026 Fourteenth Street, 2026. *Historic Resources Group.*

RIVERSIDE ART ASSOCIATION / RIVERSIDE ART ALLIANCE

The Riverside Art Association was founded in 1931 by artists Willet S. Foster, Richard Allman, Riverside City College art instructor, and Mrs. Estelle Rouse, amateur artist and social leader. The Mission Inn soon became the patron of the organization. The Inn provided space for the display of some of its members' paintings, and in return, the Association presented and prepared programs for the entertainment of Mission Inn guests.[414] Due to the association's interest in classical rather than modern art, some members briefly splintered off to form the separate Art Guild; the two groups joined forces once again in the early 1950s. The regrouped Association attained non-profit status in 1954 and in 1956, they rented space in the Riverside City Dog Pound on Brockton Ave. (not extant) to display art and provide art classes.[415]

In 1965, the group set about finding its own space where members could exhibit their work and offer classes. The Riverside Art Alliance was founded in 1965, led by Dottie Smith, as a women-led fundraising group to acquire the YWCA building for the Association. In 1967, the Alliance's fundraising efforts led to the down-payment of the YWCA building, which would become the home of the Riverside Art Museum.[416] The Riverside Art Alliance continues to function as an all-women group today.

RIVERSIDE OPERA ASSOCIATION

The Riverside Opera Association was founded in 1932 by opera singer Marcella Craft. As discussed in the previous section, Marcella Craft was a noted operatic soprano, who moved with her family to Riverside in 1887 before touring Europe. Upon her return to the U.S. due to Hitler's rise to power, Craft focused on establishing a resident opera company to give back to the Riverside community that supported her operatic career. Prior to

[414] Patterson, *A Colony for California,* 402.
[415] Kathy Allavie, "Keeping the Doors Open…The Women of the Art Alliance of the Riverside Art Museum," *Anthology of Women in Riverside,* 311.
[416] Kathy Allavie, "Keeping the Doors Open…The Women of the Art Alliance of the Riverside Art Museum," *Anthology of Women in Riverside,* 312-314.

Craft's establishment of the Riverside Opera Association (ROA) in 1932, Riverside already had a fair amount of experience and exposure to opera. Touring opera companies had regularly visited the city since the 1870s, performing in venues such as the Loring Opera House, the auditoriums of the social clubs in the city, in local churches, and in other locations.[417]

But Riverside had no active resident opera company in 1932 when Craft founded ROA. Craft was able to obtain the support for her new project from A. G. Paul, President of Riverside Junior College (RJC), and Ira C. Landis, Superintendent of Riverside City Schools.

With the approval of the governing body of the school district, which then had the charge of RJC, Paul and Landis arranged for Craft's fledgling local opera company to use the auditorium at the college for its performances, free of charge.[418] Under her creative direction, ROA became a teaching institution, providing an "opportunity to young singers to learn and actually to perform roles, with orchestra, and before the public."[419] Strategically, Craft required that all opera's at the ROA be performed in English to reach a wider audience. Paul and Landis also incorporated the ROA into the Extension Division of the Junior College's Adult Education program. Craft was hired as a professor in the Extension Division, earning a faculty salary for her work with the ROA, initially earning $2 an hour for working two and a half hours a week. Later, her pay increased to $500 a year in 1934, $1,200 in 1937 and $1,300 in 1939.[420]

Marcella Craft at Easter Services on Mt. Rubidoux, 1917. *Museum of Riverside.*

Craft received support for the ROA from H. Norman Spohr, choral director and Professor of Music at RJC. Gustav Hilverkus, director of instrumental music in the Riverside public schools, and the director of the Riverside Municipal Band (also known as the Riverside Military Band) was a ROA supporter. Craft

[417] Cindy Patton, "Marcella Craft and the Riverside Opera Association," *Journal of the Riverside Historical Society* 21 (2016): 6, https://www.riversidehistoricalsociety.org/_files/ugd/6eb138_440e17354c704e458d254639e2a7e0de.pdf
[418] Patton, "Marcella Craft and the Riverside Opera Association," 7.
[419] Program notes from April 12, 13, 1957 production, "A Festival of Opera," ROA production programs, Riverside Metropolitan Museum. As cited in Patton, "Marcella Craft and the Riverside Opera Association," 7.
[420] Patton, "Marcella Craft and the Riverside Opera Association," 7,9.

would recruit non-professional musicians for the ROA orchestra and chorus from both Spohr's and Hilverkus' ensembles.[421]

Stage and costume production was supported by community members and RJC personnel and students, at the time. Richard Allman supervised the design and construction of sets and stage properties and Mrs. Norman Spohr the creation of the costumes. Later, other community members and theater production professionals would assume these duties.[422]

Riverside Opera Association, 1934.
University of California, Riverside.

Due in part to the community's interest in the performing and fine arts, the Municipal Auditorium (3485 Mission Inn Avenue, extent) was commissioned in 1929 by Frank Miller, designed by Arthur Benton and G. Stanley Wilson. Miller commissioned Benton (and then Wilson) to design Riverside's memorial to American war dead. In 1925, Miller deeded the land for the auditorium to the city with the stipulation that the property be "maintained in perpetuity" as a Soldiers' Memorial with exhibit space and meeting hall. True to Miller's original wishes, the auditorium maintained its central role as a center for the arts for fifty years (dance, opera, pageants, exhibits, "big bands," lectures, etc.).[423]

Women during the Great Depression and the New Deal

The stock market crash of 1929 brought about major fiscal repercussions in the United States and ushered in the period known as the Great Depression. Consumer spending and investments dropped, which in turn led to industrial fallbacks and heightened unemployment. Nationwide, over 6 million people were unemployed by 1931, as four waves of banking panics forced many banks to liquidate loans and close. Contemporaneously, the Dust Bowl of the 1930s forced waves of migrants from the Great Plains region of the country, many of whom traveled to California seeking fertile agricultural lands.

[421] Patton, "Marcella Craft and the Riverside Opera Association," 8.
[422] Patton, "Marcella Craft and the Riverside Opera Association," 8.

During this period, President Franklin D. Roosevelt attempted to jumpstart the American economy and to put Americans back to work with the New Deal. Comprised of several arms and programs, the New Deal evolved over the 1930s to address the needs of Americans.

The 1933 Public Works Administration (PWA) focused on the construction of highways and public buildings, while the Works Progress Administration (WPA), created in 1935, was designed to fund much-needed infrastructure projects, employing a largely unskilled workforce. Additional New Deal-era programs included the Civic Works Administration (CWA) and the 1935 State Emergency Relief Administration (SERA).[424] These programs were the source of commissions for architects and artists alike during an otherwise bleak period, and resulted in the construction of new infrastructure, bridges, schools, and libraries, among other projects.

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GOVERNMENT PLANS RELIEF FOR JOBLESS WOMEN

Headline during the Great Depression, 1933. *Riverside Daily Press.*

Women in Riverside during the Great Depression were active in contributing to relief efforts and sought work themselves. Like men, women looked to provide for their families during the growing hardships of the 1930s, working in largely traditional roles and positions. For example, the Riverside YWCA and the Employment Service recorded that between 1933 and 1936, 729 women asked for work and 615 were placed in jobs doing housework, practical nursing, beauty trades, and waitressing.[425]

Over 1,200 Riverside residents took advantage of adult education courses held under the auspices of the Riverside city school system with financial aid from the Federal Emergency Education Relief funds. Among those taking courses in the mid-1930s were:

> ...Housewives and decorators learning the latest ideas in interior decoration; musicians practicing operas for their own and the community's enjoyment...mothers learning how to discover and correct wrong habits in children; playground directors acquiring greater skill in directing and women making better dresses and young girls learning better housekeeping.[426]

Hundreds of women in Riverside found employment in a new sewing shop that was opened in the courthouse basement. When it was established in April by the WPA, 6 of

[424] "Projects in Riverside," *The Living New Deal,* https://livingnewdeal.org/us/ca/riverside-ca/ (accessed November 2025).
[425] Bonnett Dorris, "History of the Riverside YWCA," presented at the YWCA's 70th Annual Meeting, March 26, 1976, Laura Klure Collection of the Riverside YWCA Archives (MS 409), Box 3., University of California, Riverside.
[426] "1,200 Persons Enrolled Here in Adult Education Projects," *Riverside Daily Press,* May 12, 1934, 2.

50 unemployed women who had registered for work with the county worked in the sewing shop. By the end of the month, 175 women were employed there.[427]

In 1933, Josephine Lozano worked as seamstress for the WPA project in downtown Riverside. At the courthouse, signs indicating "colored" and "white" marked each of the two ladies rest rooms. Lozano refused to use the "colored" bathroom and instead organized her fellow seamstresses. Armed with scissors, they joined forces to advocate that a federal bathroom should not be segregated, and the signs were removed. Lozano was, in turn, promoted to supervisor.[428] She continued to be a major force for civil rights and community organizing in the Eastside, bringing people together in her home at 2346 12th Street (extant). There she formed such groups as the *Programa de Madres Mexicanas* for Chicana school mothers and the Democratic Club of Riverside.[429]

Jane H. Dodge, 1938. *Riverside Daily Press.*

By December 1935, over 700 women in Riverside were working on the sewing project.[430] The sewing room included all stages of a garment's construction, from cutting to sewing, and final inspection. Finished products were distributed by certified case workers of various relief agencies to the public.[431] Mrs. Florence Pierce and Mrs. Alice J. Allender of Riverside served as directors of the sewing project.

From 1923 to 1937, Mrs. Jane H. Dodge served as the director of the county department of welfare and relief.[432] Dodge founded a girls health camp in Banning; held fundraisers for children's coats and shoes; and organized old age securities aid funds.[433] Dodge's dismissal in 1937 came as a surprise to many, when she was ousted for Corona's T.E. Murray with immediate effect after over a decade of success leading the office. Supervisor Stanfield based his motion on the opening statement that "this is a man's job." Dodge challenged the removal, claiming that the real reason was that she was planning to ask for Murray's resignation and stating "I am going to challenge this move all over the county. This is nothing but

[427] Delcamp, 76.
[428] Viafora, 61; Nicholas R. Padilla, [genealogical paper for a Mexican American Studies class taught by UCR Professor Carlos Cortés], undated, OCLC: 1586994227, Carlos E. Cortés papers, Special Collections & University Archives, University of California, Riverside.
[429] Viafora, 65; Latino Historic Context, 34, 164.
[430] "December 27, 1935," *Riverside Daily Press,* December 27, 1947, 14.
[431] "Unemployment Project Continues to be Serious in Riverside County; Relief Projects Extensive," *Riverside Enterprise,* April 28, 1936, 8.
[432] "Riverside Happenings," *Riverside Daily Press,* January 1, 1938, 18.
[433] "Children's Health Camp to be Opened March 15 Near Banning," *Riverside Daily Press,* February 25, 1931, 2; "Coats for Children in Want Requested," *Riverside Enterprise,* November 17, 1933, 3.

retaliation."[434] Although she did not appear to regain her previous title, Dodge continued to work at the county department. She resided at 4561 Beatty Drive (extant).[435]

Women found employment through federal programs dedicated to the arts. Women artists active in Riverside New Deal programs included Vera Rosalyn Kyes and Freda Clarissa Oien DeCastro. Vera Rosalyn Kyes was an artist and educator in Riverside. In 1927, she joined with fellow artist Helen E. Jackson to open the "Artists Den," a studio where they offered classes in painting, needlework, paper costumes, interior decorating, and waxed paper flowers (2778 Denton Street, extant). The studio was only located at the location for one year before it was reestablished at Kye's studio at 3696 Franklin Avenue (not extant).[436] During the Great Depression, the studio operated in connection with the Federal Emergency Education program. Kye also taught art through the WPA.[437]

During this period, the Riverside Opera Association received financial and personnel support from the local Federal Music Project (FMP) of the Works Progress Administration (WPA). After its establishment in 1935, the FMP would financially support the ROA orchestra, as well as other personnel such as some chorus members and stagehands. Specifically, the FMP provided paid relief for many unemployed musicians in exchange for their participation in live musical and dramatic performances.[438] This important federal support allowed the ROA to direct its limited income from performances and donations toward other aspects of opera productions, such as the purchase of music, the construction of scenery, and the creation of costumes. This FMP support helped keep ticket prices affordable, which ensured full audiences for ROA productions. With the rehearsal space, technical support, and the auditorium provided at no cost to the ROA by RJC, Craft had the resources to direct several opera productions annually throughout the course of the Depression, at a time when many other arts organizations struggled to survive.[439]

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[434] "Supervisors' Board Removes Mrs. Dodge as Relief Director," *Riverside Daily Press,* December 14, 1937, 1.
[435] "Welfare Worker Hurt in Wreck," *Riverside Daily Press,* February 28, 1938, 5.
[436] "Opening of the 'Artist's Den,"" *Riverside Daily Press,* May 7, 1927, 3.
[437] Ken Crawford, "Vera Rosalyn Kyes: Riverside Artist," *Anthology of Women in Riverside, 1870-1970,* 172.
[438] Kenneth J. Bindas, *All of this Music Belongs to the Nation* (Knoxville, TN: University of Tennessee Press, 1995), x-xi. As cited in Patton, "Marcella Craft and the Riverside Opera Association," 8.
[439] Patton, "Marcella Craft and the Riverside Opera Association," 8-9.

WOMEN DURING WORLD WAR II, 1942-1944

World War II brought about major changes for women nationwide. Moving beyond traditionally feminine roles, Riverside women became pilots, industrial workers, civil defense volunteers, and military personnel. They filled positions normally held by men, and motivated by duty or opportunity, forged new paths in male-dominated spaces. Women of color played an especially vital part in the support of Black and Hispanic troops stationed in the Riverside area, building social and community support for soldiers who often faced segregationist or discriminatory policies. Riverside women's participation in the Second World War parallels the First in the continued operation of charitable organizations such as the YWCA, USO, and Red Cross, but during World War II new opportunities for formal employment cemented women's place in the local workforce. Their service to the war effort at home, at camp, and abroad was key to Riverside's success during a time of rapid growth and change.

The City of Riverside and the surrounding area saw significant mobilization during World War II, as the city facilitated the expansion and operation of Camp Anza, Camp Haan, and March Field which combined hosted over 700,000 soldiers over the duration of the conflict.[440] Local women were integral to the functioning of these military camps and of the city itself during wartime. Women in Riverside had been involved in war work during World War I as civilian volunteers, nurses, suppliers, and social hosts, and these roles only expanded in the 1940s as the region became a military hub and gateway to the Pacific Theater.

Volunteerism at Home

The most prominent organization in service of soldiers and wartime personnel in Riverside was the United Service Organizations (USO), which became the primary provider of recreational and social services for those brought to Riverside by wartime operations. Buildings commandeered by the USO dotted the city. The YWCA at Seventh and Lime streets became a USO building in January 1942, and the YMCA on Eighth Street followed shortly thereafter in March alongside another USO building in Arlington (9462 Magnolia Avenue, extant).[441] Women held leadership positions at the new YWCA-USO including Miss Ruth Campbell and later Eunice Schmidt and Marguerite Hogue as directors.[442] Staffed mostly by women volunteers, USO centers such as these provided "dances, games, swimming, reading and writing facilities and many other recreational opportunities" for men in the Armed Forces.[443] Dances on the roof of the YWCA and YMCA buildings or in the Mission Inn proved especially popular for servicemen and young local "hostesses" who

[440] Camp Haan at its peak hosted 80,000 troops, March Field supported over 75,000, and Camp Anza processed more than 600,000 through its doors. ""The March Field Story," March Air Reserve Base, Accessed September 1, 2025.
[441] "USO Provides Recreation Centers for Service Men," Riverside Enterprise (Riverside, CA), Saturday, September 25, 1943, 20. Both the YWCA and YMCA downtown are extant, currently as the Riverside Art Museum and the Life Arts Center, respectively.
[442] "USO Provides Recreation Centers"
[443] "USO Provides Recreation Centers"

accompanied them, and these were often sponsored by local clubs and charitable organizations.[444] Another USO building at 3980 Orange Street (not extant) was requisitioned specifically for Black troops, and with W.C. McClearly as director and May Hill as associate, provided many of the same services as the Seventh and Eighth Street buildings for their constituents.[445] This building was managed and staffed by an African American team, and provided a kitchen and bathrooms for women as well as a large social hall which hosted "films, dances, art shows, literature displays, and socials."[446] Dedicated in 1943 to provide a space for soldiers excluded from the other USOs, the committee in charge was composed almost entirely of Riverside women.[447]

USO Dedication, June 12, 1943. *Riverside Daily Press.*

In addition to social events, the USO and other service organizations also provided housing for new arrivals to Riverside, especially young women and their families who had husbands or relatives stationed in the area. The USO's Dorothy Harth ran a Traveler's Aid service at the local bus depot, where information desks directed new residents to housing and services immediately upon arrival.[448]

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[444] "Patriotic Theme Marks USO Dance," *Riverside Daily Press* (Riverside, CA), May 25, 1942; "Mexican Women Organize New Club," *Riverside Enterprise* (Riverside, CA), April 4, 1943.
[445] "USO Provides Recreation Centers."
[446] Steve Lech, "Riverside's Negro USO Club," in *Riverside During WWII*, Riverside Historical Society.
[447] Steve Lech. These women include Miss Verna Gordon, Mrs. Maxine Williamson, Mrs. Mary Hill (associate Riverside USO director), Mrs. R.J. Boyd (chairman of the committee of management), Mrs. John McDowell, Miss Lorraine Robertson, and Mrs. Viola Fleming. The building at 3980 Orange St. is no longer extant; the site currently houses the Riverside County District Attorney's Office.
[448] "USO Provides Recreation Centers."

Couple dancing at March Field, 1942. *Los Angeles Public Library.*

The YWCA led the effort to expand temporary housing options in the city to meet the rapid increase in demand brought on by the combined mobilization of Camp Anza, Camp Haan, and March Field. A women's dormitory they "established as a war service" in the Fox Theater (3801 Mission Inn Avenue, extant) accommodated 54 women nightly, and the Salvation Army hosted another dormitory at Eighth Street (now University Avenue) and Fairmount Boulevard. Run by Mrs. Allie R. Allen, it was designed to house soldiers' wives with small children or women travelers from all over the country, and the women working there cared for 8-12 children daily throughout the war.[449] Another YWCA dormitory at 2931 Twelfth Street (extant) opened in 1944 to provide housing to young Black women who were struggling to find lodging in the city.[450] Most of the women and many of the men who arrived in Riverside during the war were assisted in some way by a women's organization.

The work of women's volunteer organizations further expanded beyond the YWCA-USO or social activities, especially as women of color found spaces to make their own impact on the war effort. In a reflection of the importance of agriculture to the city's economy, women volunteered to replace farm workers in the 1942 harvest. Young Riverside and Arlington women were recorded as "volunteer agricultural harvesters" working alongside ranchers to harvest walnuts, tomatoes, and grapes under the auspices of the U.S. Employment Service.[451] In 1943, local 4H clubs as well as indigenous women living on reservations in rural Riverside County were reported to be growing "Victory gardens" and raising beef cattle for use by the armed forces.[452] Other organizations like the Women's

[449] "USO Provides Recreation Centers." The wartime Salvation Army building is no longer extant.
[450] "YWCA Opens 'Dorm' on Sunday," *Riverside Enterprise* (Riverside, CA), March 11, 1944. The building as it was in the 1940s is still standing and currently houses the Orange Valley Masonic Lodge #13, a City of Riverside Landmark. Note: The first African American member of the YWCA board was Mrs. Omar Statton, whose family was active in the desegregation efforts of the city
[451] "Women Volunteers for Harvest Sought," *Riverside Daily Press* (Riverside, CA), September 26, 1942.
[452] "Indian Women, Youths Raise Food to Aid War Effort," *Riverside Enterprise* (Riverside, CA), May 9, 1943.

Association of Aeronautics continued the longstanding women's service of sewing surgical dressings, making 1,500 of them each week for the March Field Hospital in 1944.[453]

The most important social and volunteer institution outside of the USO was the Lincoln Park Center on Thirteenth Street and Park Avenue (not extant). Despite rapid growth of the Black population of Riverside in the wartime period, racial segregation restricted most Black Riverside residents and other people of color to the Eastside neighborhood.[454] In the middle of Eastside, the Lincoln Park Center served as the hub for a multitude of war service organizations run by women of color, and as a center of community life. Mexican American women including Mrs. Delfina Vasquez, unit chairman, and Mrs. Carmen Macias, vice chairman, organized the "Victoria" Red Cross Unit and held their meetings at Lincoln Park.[455] A "Club Victoria" also served a similar purpose to the USO, where women led by Mrs. Rose Baca, Delfina Vasquez, and Mrs. Carmen Macias organized assistance and entertainment for Latino military personnel and local youth at the Center.[456] African American women also used it for similar social and volunteer activities, meeting to form a Red Cross unit of Black women in 1942, hosting a "victory tea" sponsored by their Republican Study Club in 1943, and throwing a party for Black soldiers returning from service in the South Pacific to Camp Haan in 1945.[457] Gay Caroline, a prominent Black resident and civil rights activist who worked in Riverside's Recreation Department, ran the Lincoln Park Center in the 1950s and 1960s. She was additionally involved with the Riverside USO during the war—she was a Red Cross worker in the South Pacific during the postwar American occupation of Japan and the Philippines.

The Lincoln Park Center was at the core of the wartime work of Riverside's women of color, and served populations excluded by the white-exclusive locations and chapters of service organizations such as the USO or YWCA. It was women volunteers and organizers, through local chapters of these organizations, who provided necessary social and community services to the wartime population of Riverside. While these roles conformed to a traditional sense of femininity and domesticity that paralleled women's service in World War I, other residents ventured into the formal workforce for the first time in a civil or military capacity, participating in the city's mobilization.

"Women's Work" in Wartime Riverside

More than six million women across the country entered the wartime workforce during the Second World War, and Riverside residents were no exception.[458] The United States

[453] "Surgical Dressings Made for Hospital," *Riverside Daily Press* (Riverside, CA), March 17, 1944.
[454] Catherine Gudis, "Claiming Our Space," ArcGIS StoryMap.
[455] "Mexicans Form Red Cross Unit," *Riverside Daily Press* (Riverside, CA), May 27, 1943.
[456] "Mexican Women Organize New Club," *Riverside Enterprise* (Riverside, CA), April 4, 1943. The Lincoln Park Center's original wooden buildings are no longer extant, but a more newly built community center is still in operation in the park.
[457] "Red Cross Begins Home Service Series," *Riverside Enterprise* (Riverside, CA), December 16, 1942; "Lincoln Park Center to Be Scene of Gathering," *Riverside Enterprise* (Riverside, CA), October 24, 1943; "Negro Soldiers Safely Home from Overseas," *Riverside Enterprise* (Riverside, CA), January 21, 1945.
[458] "Research Starters: Women in World War II," The National World War II Museum, Accessed September 1, 2025.

Employment Service Office at 3469 Main Street (not extant) advertised jobs for women in a 1943 *Daily Press* article that included the usual positions of teachers, clerk typists, and "dining room girls." The same entry, though, also called for radio mechanic learners, laborers, service station operators, and medical technicians.[459] This expanded sense of "women's work" reflected a growing trend throughout the United States and California, as women were called on to fill industrial positions, take charge of civil defense, and become more actively involved in the logistical and public aspects of their communities' war efforts. However, their new status remained tied in many ways to a feminine identity. Women were portrayed as having delicate hands better suited to operate intricate machinery, utilizing previous skill sets as wives or mothers, or cutting a figure in their factory uniforms; the ideal worker was always still a young, unmarried woman. Though they were often considered from this patriarchal perspective, women built a reputation as patriotic, competent workers and gained the respect of their male colleagues and constituents. Volunteer organizations and employers recruited women of all ages who were willing and able to take over many essential civilian services in the city, to the benefit of the entire community.[460]

In the city itself, many women in Riverside joined new organizations dedicated to the war effort and its ancillary economy, including the Women's Ambulance and Defense Corps (WADC). The WADC trained local women in civilian skills that were designed to secure the "home front," preparing them to assist in both war emergencies and natural disasters, especially in the first years of the conflict. Wearing uniforms and trained with rifles, radios, first aid, gas masks, and ambulance driving, these volunteers took responsibility for the security of the city of Riverside.[461] Riverside, Arlington, and nearby Redlands all had units, some founded even before the events of Pearl Harbor in December 1941—a company of 80-90 women enlisted at the Mission Inn in June of that year.[462] The Arlington WADC run by Lt. Peggy Reichert had headquarters at 9472 Magnolia Avenue (extant) where they conducted defense drills regularly.[463] Another *Daily Press* article in May 1942 recorded an upcoming meeting at Fourth and Main streets, where the women of the WADC would be hosting a class in "motor mechanics," opening their training to women throughout the city.[464]

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[459] "Jobs Open," *Riverside Daily Press* (Riverside, CA), July 28, 1943. The building at 3469 Main St. is no longer extant; the area is now home to the Riverside Convention Center and the Downtown Arts and Culture District.
[460] "Green Hands Trained for Jobs in War Industries," *Riverside Daily Press* (Riverside, CA), July 2, 1942.
[461] Joe Blackstock, "Women's Corps Stepped Up to Aid the Homefront During World War II," *Daily Bulletin*, June 19, 2023.
[462] "Women's Corps Stepped Up"
[463] "WADC Unit Plans First Aid Station," *Riverside Daily Press* (Riverside, CA), July 30, 1942. The building at 9472 Magnolia, built in 1909, is still extant.
[464] "Defense Session," *Riverside Daily Press* (Riverside, CA), May 25, 1942.

Military Women at the Mission Inn, 1940s.
University of California, Riverside.

Women in Riverside volunteered for civil defense assignments including in aircraft observing towers, as air wardens, and on fire watch.[465] Others joined organizations such as the Red Cross Motor Corps as drivers transporting people and supplies, or the Riverside County Canteen Corps providing foodstuffs for war-related meetings and events.[466]

The Red Cross was a hugely popular vehicle for women's work and volunteerism. Nursing has long been a key role for women in times of conflict, and this continued in the Second World War. Riverside area nurses staffed hospitals in the city and at March Field as well as both local army camps where they were responsible for the care of thousands of soldiers. Some more experienced nurses joined the armed forces through the Red Cross and went as far as Honolulu in 1942, Australia in 1943, and France in 1945, while others drawn to wartime service trained as nurses' aides or in general first aid to assist on the home front.[467] Galvanized by advertisements, popular media, and patriotic public sentiment that encouraged involvement in the war effort, women took on demanding and difficult work that placed them visibly in the public sphere. Between the women working in these organizations, the women managing and training them, and the women recruiting them, the war created networks of skilled, professional women throughout Riverside and the surrounding area.

Riverside also saw a significant number of women take on industrial jobs in factories and on production lines, as much of the city's manufacturing was reconnoitered for defense

[465] "Mayor Washburn Receives Insignia," *Riverside Daily Press* (Riverside, CA), July 30, 1942.
[466] "Red Cross Staff Enthusiastic Over Success of Blood Bank," *Riverside Daily Press* (Riverside, CA), July 28, 1943.
[467] "Overseas Nurse Raised in Rank," *Riverside Daily Press* (Riverside, CA), February 10, 1945; "Red Cross Nurses Get Urgent Call," Riverside Daily Press (Riverside, CA), January 5, 1942; https://www.genealogybank.com "Training Class for Nurses' Aides Opens," Riverside Daily Press (Riverside, CA), January 5, 1942; "Red Cross Provides 37 Trained Nurses," *Riverside Enterprise* (Riverside, CA), January 1, 1943.

purposes. Food Machinery Corporation and Hunter Engineering Works both converted their peacetime operations into war industry. Food Machinery's factory on Twelfth Street, 3000 block, originally built citrus packing equipment, but transitioned to assembling "treaded amphibious landing craft," especially the LVT(A) 4 Water Buffalo, an "armored craft with a turret-mounted cannon."[468] J.L. Hunter's factory on Columbia and Iowa Avenue produced "precision tools for war industries" alongside parts for aircraft. For both companies, wartime increases in demand facilitated the almost doubling of output capacity and personnel, but Hunter Engineering notably filled many of those new positions on their lines with women industry workers.[469] In 1943, the *Daily Press* highlighted "the percentage of women defense workers on its payroll" as excellent and well-trained artisans.[470] Other women increased their role in vital pre-war production to account for a loss of male workers; by World War II Hispanic women "performed the majority of packinghouse labor" that allowed the economically vital citrus industry to continue during wartime.[471] Taking on new roles and learning new skills, Riverside women proved integral to wartime operations in a civilian capacity. Many other women would continue to aid the war effort through their recruitment into the armed forces themselves, and their work at Riverside's most important military sites: March Field, Camp Anza, and Camp Haan.

WACs and WASPs: Women at March Field, Camp Anza, and Camp Haan

Women in Riverside who joined the military in a formal capacity most often participated in the Women's Army Corps (WAC), while a select group were trained as WASPs (Women's Air Force Service Pilots). The WACs were considered members of the armed forces, their branch created to take up non-combat roles to "free up" men for combat duty.[472] Uniformed Air-WACs like Sgt. Grace K. Flynn first came to March Field in 1942, and worked in service and support roles such as secretaries, logistical workers, transport drivers, weather observers, and radio operators.[473] Many of the same jobs and positions women took on in the city were replicated in microcosm at Camp Anza, Camp Haan, and March Field. Local women worked salaried jobs in all three of the camps outside of the Red Cross or the WAC, as entertainers, librarians, social workers, laundresses, teachers, administrative workers, or other typically feminine occupations that were essential to the camps' daily functioning.[474] Working as a typist at Camp Anza in 1944, Geraldine Marr

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[468] "Riverside: Remnants of World War II Remain," *Press-Enterprise* (Riverside, CA), April 3, 2014. Catherine Gudis, "Claiming Our Space." The Food Machinery Company factory buildings encroached on Lincoln Park in Eastside and demolished low-income housing that included the site of Pachappa Camp, the first Korean settlement in the U.S., and a Japanese community. The area of both FMC (Eastside) and J.L. Hunter's (Columbia & Iowa Ave) wartime factories remain industrial, but the companies no longer produce there.
[469] "Women Aid War at Hunter Company," *Riverside Enterprise* (Riverside, CA), January 1, 1943.
[470] "Riverside Busy at War Work," *Riverside Enterprise* (Riverside, CA), September 25, 1943.
[471] "Eastside: Citrus Historic District," Live from the Frontline: A People's History of the I.E.
[472] Kelly A. Spring, "In the Military During World War II," National Women's History Museum,
[473] "Air-Wacs Busy in Many Jobs for U.S. Army," *Riverside Daily Press* (Riverside, CA), December 17, 1943. Glenn L. Lewis and the Office of Information 22nd Bombardment Wing, *The March Field Story*, March Field Museum.
[474] "Los Angeles Woman to be in Charge of Post Library," *Camp Haan Post Beacon* (Riverside, CA), March Air Field Museum.

remembers that for her and her fellow employees doing payroll for stationed pilots, "most of your coworkers were also from Riverside. They were all people from the local area."[475] This close relationship between Riverside and the camps applied to all areas of camp life, especially socially—organizations such as the Red Cross, USO, Gray Ladies, or other clubs from the city provided services or hosted activities for servicemen at the bases themselves. Entertainment was highly valued, and young women acted as hostesses for dances or as show performers for both black and white soldiers, as dances were often segregated.[476] Black troops at Camp Haan hosted women from the University Heights League for a dance in May 1942, and had famous actress Hattie McDaniels headline a chorus show a month later.[477]

WAC Pvt. Helen M. Lee and Lt. Helen L. Curry at March Field, December 1943. *Riverside Enterprise.*

Additionally, WACs took on more hands-on, industrial tasks; women became machinists working in the sub-depot machine shops, welding, balancing propellers, and building or repairing elements of aircraft.[478] WACs Beverly Derry and Vivienne Harmon, natives of Los Angeles, worked packing and repairing parachutes as supervisors in the March Field parachute department.[479]

Helen M. Lee served as the first Chinese American as a WAC at March Field, enrolling in 1943. Born in the United States and raised in China, Lee and her brothers fled to California when Japan attacked China.[480] Lee briefly studied English at University of California, Berkeley before heeding her father's advice to join the military and aid China in the war against Japan.

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[475] Marr, Geraldine. Interview by Christeen Taniguchi, Ben Taniguchi, Frank Teurlay, Erin Gettis, and Kim Johnson. *City of Riverside Camp Anza/Arlanza 2006–2007 Certified Local Government Grant Historical Resources Inventory and Context Statement*, September 2007. Riverside, CA: Galvin Preservation Associates, 2007.
[476] "Riverside Women's League Entertained at Camp Haan," *California Eagle* (Los Angeles, CA), May 7, 1942, p. 14.
[477] "Riverside Women's League Entertained at Camp Haan"; "Hum-Dinger Negro Show Coming Sunday," *Camp Haan Post Beacon* (Riverside, CA), June 11, 1942, March Air Field Museum.
[478] "Women Take Tough Jobs at March Field," *Riverside Daily Press* (Riverside, CA), July 10, 1942.
[479] "Pulchritude and Silk in March Field's Parachute Department," *Camp Haan Post Beacon* (Riverside, CA), August 6, 1942, March Air Field Museum.
[480] "Chinese Girl on Duty as WAC at March Field Post," *Riverside Enterprise,* December 4, 1943, 12.

Violet Catherine Kim, granddaughter of In Soo Kim, Pachappa Camp resident and Korean independence activist, worked as a general mechanic assistant and junior mechanic in 1942 and 1943 at March Field. Born in Riverside in 1922, Kim attended Polytechnic High School and earned a degree from UCLA. After the war, she became a teacher at Grand Terrace, Terrace View, and Lincoln Schools for the Colton Joint School Districts and retired in 1984. Catherine became the last surviving child of Yong Ryon and Hazel and would live at their home on Streeter Street (address unknown) until she moved to assisted living. The property was sold following Catherine's death in April 2018. Her death marked the end of any direct ties in Riverside to Pachappa Camp.[481]

Some women took their technical training a step further and became pilots themselves in the WASP program, a women pilot's organization assisting Air Force operations at 126 U.S. bases. The primary duties of WASPs were similar to WACs in that their participation was designed to free up their male counterparts for combat duty.

WASP pilots were most often utilized to move targets for training and to ferry planes to where they were needed at other bases. Trained and stationed at March Field, a small group of around 20 pilots had experience both with twin- and four-engine planes and were utilized in non-combat missions such as: "towing targets, daytime tracking missions, nighttime searchlight tracking missions, radio control work, strafing, laying of smoke, simulated bombing attacks, instrument flights, administrative flights and ferrying."[482] The WASPs were highly skilled after a month of intense training not dissimilar from their male counterparts, and after training in Riverside were utilized at Fourth Air Force bases across the country.[483]

Japanese Women in Riverside

Riverside in the first half of the 20th century was home to a robust Japanese community that was massively disrupted by the United States' policies in response to the bombing of Pearl Harbor and Executive Order 9066.[484] Japanese and Japanese American women in the city were barred from participating in much of this new world of women's military, social, and industrial work that the Second World War had opened. Instead, women like Lily Fujimoto and Sumi Harada alongside their families were forcibly removed from their homes on May 23, 1942, and incarcerated in camps across the western United States.[485] Japanese American women faced incredible hardship and state violence during this period of alienation and discrimination.

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[481] "The Kim and Inaba family friendship in detail," Asian Americans in the inland empire: stories from the past, digital exhibit, accessed March 2026, https://aapihistoryintheie.weebly.com/kim--inaba-story-details.html.
[482] Glenn L. Lewis and the Office of Information 22nd Bombardment Wing, *The March Field Story*.
[483] "WASPs Scheduled to Leave March Field Air Duties," *Riverside Enterprise* (Riverside, CA), November 1, 1944.
[484] Executive Order 9066 was issued on February 19,1942 by President Franklin Roosevelt, authorizing the forced removal of all persons deemed a threat to national security from the West Coast to relocation centers further inland, resulting in the incarceration of approximately 122,000 Japanese Americans.
[485] "Japanese Americans in Riverside," Asian American Riverside, University of California, Riverside,

Most Japanese American residents of Riverside were sent to Poston, Arizona, where women worked to maintain the camp itself through assigned jobs (though only American citizens, usually second-generation *Nisei*, were paid) and lived in harsh military-like conditions with little privacy. Despite daily traumas, vulnerability to violence against women, and the denial of their civil rights, women sustained their families and communities by continuing pre-incarceration routines and participating in camp-established social and cultural institutions like schools, newspapers, and clubs.[486]

For those women who returned [to Riverside], the economic landscape had shifted dramatically. Sumi Harada, who once managed her family's successful restaurant, found herself working as domestic help for wealthy Riverside families, a clear 'downward employment trajectory.' In the immediate postwar period Sumi opened her family home at 3356 Lemon Street (extant) to displaced Japanese American families returning to the area as they rebuilt their lives.[487] While working in Chicago, she had steadfastly refused to sell her family home on Lemon Street, deeming it the 'last tie I have with Riverside.' She continued to live alone in the house after her boarders were gone and kept the pre-war contents meticulously intact. This deliberate act of preservation transformed the house into a 'time capsule' for future research, especially important since the segregated areas of the city housing Japanese residents in the prewar decades were largely razed due to urban renewal or subject to disinvestment and demolition by neglect. Sumi and her family's decision to donate the Harada family home and its more than 6,000 objects to the City of Riverside enshrined its legacy as a unique archive of early Japanese American immigrant life and the wartime and postwar experience. "[488]

Mary Sakoguchi lost her savings and family store, the Sakoguchi Grocery Store (4098 Park Avenue / 4195 Park Avenue, extant) and began gardening for income, while Mrs. Shizika Hiroto became a janitor at the Riverside YWCA. Others, like the young daughters of the Kobayashi and Takenabe families, found homes around Riverside and San Bernardino where they could work in exchange for room and board while they went to school.[489]

Others like Riverside resident Miné Okubo, sent to Topaz, Utah, used art to document and process the experience; Okubo's powerful graphic novel *Citizen 13660* was published in 1946. Lily Fujimoto eventually returned to Riverside, while the Fujimoto family did not return until the 1980s. While forced to reside in these remote concentration camps, women maintained many of their most vital community roles as teachers, caretakers, and cultural producers while fighting for the restoration of their rights and liberties.

In the 1950s and 1960s, Riverside's Japanese American women continued to contribute to community life and broader society. Women like Mrs. Hideo Inaba were appointed to

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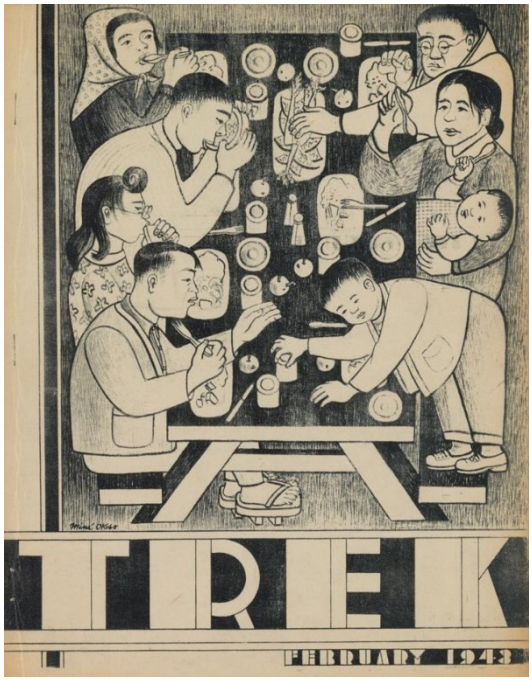
[486] "Behind the Wire," Immigration and Relocation in U.S. History, Library of Congress, Accessed September 1, 2025.
[487] "Place: Harada House," National Park Service, Published May 4, 2021. The Harada House is currently designated a National Historic Landmark.
[488] Gudis, "Sumi Harada," *Anthology of Women in Riverside, California 1870-1970* 149.
[489] Gudis, "Sumi Harada," *Anthology of Women in Riverside, California 1870-1970*, 148.

the YWCA board, and the YWCA itself was a visible mainstream organization promoting racial equality, even attempting to challenge segregation in local restaurants.[490]



Miné Okubo in 1945 and *Illustration of People During a Meal* by Miné Okubo in *Trek*, 1943. *University of California, Berkeley.*

[490] Gudis, "Sumi Harada," *Anthology of Women in Riverside, California 1870-1970*, 144.

WOMEN IN THE POSTWAR ERA, 1945-1959

Although many women returned to more traditional gender roles after World War II, a small but persistent group of women sought work outside the home, higher education, and continued their civic engagement — often through social justice, civil rights, or labor issues. Rather than regard the postwar period as one of complete dormancy for women's rights, it created the enabling environment for the next historic phase for women – the women's liberation movement and the modern civil rights movement.[491]

Postwar Readjustment and the Nuclear Family

The Second World War provided American women an opportunity to enter the work force in large numbers, more than any prior time in modern history. Particularly, young single women saw a jump in employment from 19.9% in 1940 to 41.8% in 1944.[492] Following the end of the Second World War, approximately half of the wartime entrants were forced out of work as servicemen returned to the job force. In 1946, the female labor force had dropped from its wartime peak of 19,170,000 to 16,896,000.[493] The GI Bill provided servicemen the opportunity to buy FHA-approved homes with no down payment, civil-service job preference, reemployment rights, as well as educational opportunities through manageable student loans – advantages that were available to only a few women.[494] Additionally, the transition of war-related industry back into home goods and scientific innovation lead to economic growth, and with that a rise in marriage rates,[495] a population boom, and suburban development throughout the United States.

The anxiety of the postwar readjustment period created an apt environment for the resurgence of "protectionists" and their anti-ERA campaign, as examined by historian Rebecca DeWolf. DeWolf states that after 15 years of economic and political turmoil in the United States – shifting from a decade of depression followed by five years of war – this period of instability proceeded considered changes regarding women's social status, as it extended women's public responsibilities and enhanced their values as citizens.[496] After World War II, however, women's new social status as economic drivers and heads of households brought about a pervasive feeling of distress regarding the future of conventional social arrangements, especially those that concerned women's traditional roles as wives and mothers. In the mid-to-late 1940s, this social anxiety developed into a

[491] Winship, "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 58.
[492] Claudia D. Goldin, "The Role of World War II in the Rise of Women's Employment," *The American Economic Review*, September 1991, Vol. 81, No. 4 (September 1991), 742.
[493] Rebecca DeWolf, *Gendered Citizenship: The Original Conflict Over the Equal Rights Amendment, 1920-1963* (University of Nebraska Press: 2021) 178.
[494] DeWolf, *Gendered Citizenship,* 176.
[495] Marriage rate, which was 84.5 per thousand women in 1945, jumped to 120.7 in 1946, according to Rebecca DeWolf, *Gendered Citizenship,* 178.
[496] DeWolf, *Gendered Citizenship,* 175.

popular desire to establish traditional gender roles, since many Americans felt that social stability would come only after women had returned to their traditional domestic duties.[497]

Women workers celebrating a co-workers engagement, c. 1960. *National Archives.*

The fallacy of the nuclear family, however, was ultimately exposed when women didn't leave the work force. Although there was a sudden drop in the number of women employed in the immediate postwar period, that figure continued to increase over the long term, especially for married, middle aged, white women.

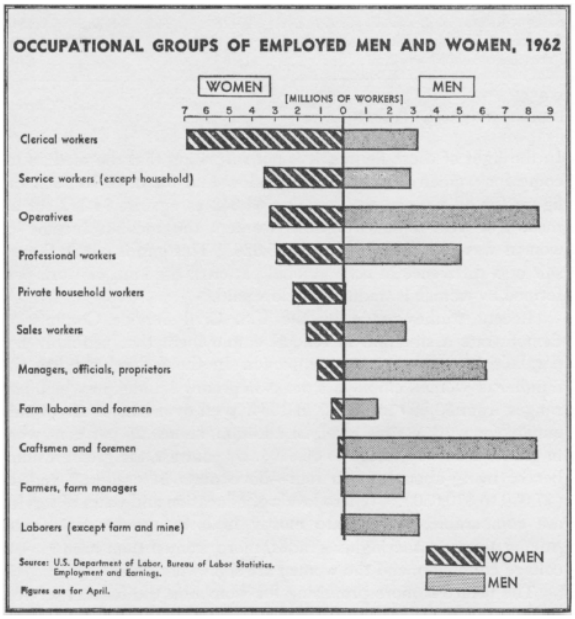
According to DeWolf, when the 1940s concluded, one in every four married women (with husband present) was in the labor force, where they constituted 52% of all women workers. Additionally, the number of couples in which both husband and wife worked jumped from 3 million, or 11%, in 1940, to almost 7 million, or 20%, in 1948. In 1948, moreover, approximately 4.5 million mothers with children under the age of eighteen were employed; they made up nearly 25% of the total female labor force. By 1952, approximately 10.4 million wives held jobs, which was 2 million more than the highest number of women employed during World War II and almost three times the number employed in 1940.[498]

Esther Peterson, former director of the United States Women's Bureau, shed light on the type of jobs available to American's 25 million working women in the postwar period. According to Peterson's research, the greatest expansion in women's employment between 1940 and 1960 was in the clerical field, although the number of women employed in the 11 broad categories reported by the Bureau of the Census increased in every field except farm work. The percentage of women workers in some categories declined or remained the same. For instance, the number of professional women workers increased from about 1.6 million in 1940 to 2.9 million in 1962. However, they constituted 13% of all women workers in both years. The number of women operatives also increased from nearly 2.2 million in 1940 to over 3.3 million in 1962. But in 1940 they represented 18% of the female work force, and in 1962 only 15%.[499]

On the other hand, clerical women workers increased from 2,530,000 in 1940 to 6,948,000 in 1962, while their percentage distribution rose from 21% to 31% of all employed women. While the number of women in private household work increased slightly, the percentage

[497] DeWolf, *Gendered Citizenship*, 175.
[498] DeWolf, *Gendered Citizenship*, 179.
[499] Esther Peterson, "Working Women," *Daedalus*, Spring, 1964, Vol. 93, No. 2, The Woman in America (Spring, 1964), 683.

of all women domestic workers declined from 18% in 1940 to 10% in 1962. This postwar trend in women' s employment showed a move away from unskilled, manual labor, to those requiring a high degree of skill and a more solid educational background.[500]



Women and men in occupational roles, 1962. *Esther Peterson, "Working Women," Daedalus, Spring, 1964.*

Although slightly hindered by the idea of the nuclear family, women's college enrollment rose steadily following the end of the war. From 1920 to 1960, college enrollment of women more than quadrupled in the United States. In 1920, there were fewer than one-third of a million women college students; in 1960 the figure was one and one-quarter million. Bachelor's degrees awarded to women also increased from 16,642 in 1920 to 104,000 in 1950 and approximately 140,000 in 1960 – "more than an eightfold growth in 40 years."[501]

Women in the Labor Force

Women in Riverside followed the national trends after the war, with a majority of women returning to housewife duties. According to the 1950 U.S. census, the total female population in Riverside was recorded at 26,642, of which 19,061 women of working age (14 years old and over) were reported. Of those women eligible to work, only 29% made up the female workforce and 54% were reported as not working outside the home, with most listed as "keeping house."[502]

The majority of employed women held clerical positions, followed by professional and technical workers, and thirdly, service workers. The top four industry groups in 1950 for women in Riverside were retail trade (13%), private housework (10%), medical and health services (9%), and public educational services (9.5%).[503] Notably, 4% of working women were nonwhite in 1950.[504] It is important to note that census data for 1950 is limited as to

[500] Peterson, "Working Women," 683.
[501] Peterson, "Working Women," 677.
[502] Bureau of the Census, "Census of Population: 1950, Volume II, Characteristics of the Population, Part 5 California," Table 35 (US Department of Commerce: Washington, DC), https://www2.census.gov/library/publications/decennial/1950/population-volume-2/37778768v2p5ch3.pdf, accessed November 2025.
[503] Bureau of the Census, "Census of Population: 1950, Volume II, Characteristics of the Population, Part 5 California," Table 35.
[504] Bureau of the Census, "Census of Population: 1950, Volume II, Characteristics of the Population, Part 5 California," Table 36.

the type of labor nonwhite women did, but from newspaper accounts, a majority of the black workforce in Riverside in 1950 were janitorial service employees or domestic workers.[505] Michiko Yashimura, a Riverside Unified School District teacher for over 36 years, reflects on the restricted roles available to women during the postwar period:

> "In the '50s and '60s, for women, you're limited as to what your horizon is. Because for an educated woman, you were a teacher. If you were going into business, you were a secretary. Never the vice president, you were the secretary. Okay, and then if you were interested in the medical field, you were a nurse. Never the doctor, the nurse. Okay, so for the five of us [sisters], we were following, you know, what was possible for a woman of our time, you know? Teacher. Nurse. Secretary."[506]

By 1960, the population of working women (14 years old and over) in Riverside reached 30,811. Thirty-four (34) percent of those eligible to work comprised were employed. Notably, the largest population of women workers was between the age of 45 to 64 years old – making up 31% of the labor force. Fifty-seven (57) percent of the labor force were married women with husbands present; 12% were married women with husbands and children under the age of 6. The majority of working women in 1960 were employed in clerical jobs (35%), holding roles as secretaries, stenographers, and typists; followed by professional and technical workers (19%), including elementary and secondary school teachers (8%); and service workers (12%) including waiters, bartenders, cooks, and counter workers. Nonwhite women workers accounted for 5% of the total labor force.[507]

In comparison to 1950, by 1960 16% of women eligible to work were reported married with their husband present – assumed housewives. An approximately 25% of working-age women in 1960 were reported as not in the labor force, categorized as "other, under 65 years old."[508] It is unknown what this group of women tended to, whether they were widowed or divorced, physically unable to work, and/or if they lived with other family members.

Although a majority of women in 1960 were not the workforce,[509] there was an overall steady increase in women working, from 26% in 1950 to 34% in 1960. From industry, to education, to professional women – Riverside saw a range of women workers in the

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[505] Refer to the section of "African American Women in the Labor Force" for more details.
[506] Michiko Yoshimura, [Interview with Michiko Yoshimura] by Kahleia Corpuz and Cathy Gudis, A People's History of the IE, 2025.001.004, March 4, 2026.
[507] Bureau of the Census, "Census of Population: 1960, Volume I, Characteristics of the Population, Part 6 California," Table 73-75, (US Department of Commerce: Washington, DC), https://www2.census.gov/library/publications/decennial/1960/population-volume-1/vol-01-06-g.pdf, accessed November 2025; Bureau of the Census, "Census of Population: 1960, Volume I, Characteristics of the Population, Part 6 California," Table 77.
[508] Bureau of the Census, "Census of Population: 1960, Volume I, Characteristics of the Population, Part 6 California," Table 73.
[509] According to 1960 US Census records, 64% of the female population of Riverside was not in the workforce.

postwar period, considering major social, political, and economic adjustments of the mid-20th century.

WOMEN IN INDUSTRY

After World War II, the war industry rapidly transitioned back to civilian production to meet a high demand for goods that had been unavailable during the war. Riverside became a major center for aluminum fabrication primarily due to the Hunter brothers and the Hunter-Douglas Company. Other industries, including technological and scientific research industries, were attracted to Riverside in search of room for expansion, and for the opportunity to train people to do their work. This led to the expansion of higher education institutions for education and training support, as well as employee amenities such as housing, shopping centers, and recreational facilities.[510] For women, the opportunity for employment and education were a catalyst to enter more technical fields than had been available in the pre-war years.

After the war, the Hunter Douglas Company reverted to producing venetian blinds. They revolutionized the industry by developing a method for aluminum casting, applicable to not only venetian blinds but to many other products. Additionally, the company entered the plastics field to make ladder tapes to hold the strips together in the form of venetian blinds – replacing fabric tapes that required labor intensive machine sewing. The Hunter company sold both the semi-manufactured materials – aluminum strips and plastic tape – and the fabricating tools.[511] In 1950, the plant employed approximately 100 women out of 500 employees.[512]

Assembly line at Bourns Laboratories, 1952. *Riverside Independent Enterprise*

Other industrial newcomers in Riverside included Bourns Laboratories Inc. in 1950 and Rorh Corporation in 1952. Bourns Laboratories relocated to 6135 Magnolia Ave (extant) in 1950 from Pasadena with financial assistance from the Riverside Chamber of Commerce. Founded by Marlan and Rosemary Bourns, the company invented the first miniature linear motion and vane position potentiometers, propelling their small business into a global corporation, manufacturing a range of products that impact almost every aspect of today's electronics industry.[513] The company's assembly department featured

[510] Patterson, *A Colony for California,* 427.
[511] Petterson, *A Colony for California,* 430.
[512] "Magnolia BPW Club Observes National Week," *Riverside Daily Press,* October 21, 1950.
[513] Petterson, *A Colony for California,* 430.

women employees assembling and testing potentiometers in the company's Riverside headquarters. Lettie Ann Glover was the project engineer supervisor in the chemical and element department.[514]

Notably, Bourns contributed to the 1969 moon landing, designing the linear motion potentiometers that were used in the lunar module landing control and in the pressure transducers that regulated astronauts' oxygen as they walked on the moon.[515]

Rohr Corporation branched from its parent plant in Chula Vista in 1952. Located in one of the largest wartime buildings at Camp Anza, Rohr specialized in the assembly of aircraft "power packages" and by 1970, it was the maker of streamline rail cars for the new San Francisco Bay Area Rapid Transit system.[516] In September 1955, Rorh reported 273 women at the Riverside plant, 15% of the total workforce, limited to light precision tasks, repetitive operations, and sub-assembly work, as well as office work. Only one woman at Rohr, Mrs. Curtis R. Lewis, held a professional position as a technical illustrator doing isometric and perspective drawings.[517]

In 1956, the *Riverside Independent Enterprise* highlighted women in the scientific and technical fields in Riverside County. The article, aptly titled "WOMEN: Answer to Shortage of Scientific Personnel? If..." emphasized that women were well suited to take on more scientific and technical positions, *if* society was more open to accept women in such positions and *if* young women were educated to "look upon the scientific field as a proper and promising one."[518] The article noted eight women worked at the Naval Ordnance Laboratory in Corona (NOLC), including Virginia Parker, librarian; Imelda McNee, scientist; Bernice F. Robinson, editor; Lois Pochop, technical illustrator; Catherine M. Douglas, chemist; Eshter C. Jackson, statistician, Rita Todorvo, mathematician; and Elizabeth Budd, editor. Several women worked at the Motorola Research Laboratory (8330 Indiana Ave, not extant), including Mrs. Myrtle Knauf, a graduate from the University of North Dakota with a degree in physics and mathematics. Knauf had a background in teaching and conducting scientific war work. She was a physicist at the National Bureau of Standards during World War II and later taught with the Army's special training program. She later moved to work at NOLC.[519]

At Food Machinery Corporation, Ethel Nelson was a senior draftsman and dubbed "Grandmother Moses" where she was the only woman among 30 men.[520]

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[514] Martha McLean, "WOMEN: Answer to Shortage of Scientific Personnel? If...," *Riverside Independent Enterprise,* May 20, 1956.
[515] Gordon Bourns, *Beyond Our Wildest Dreams* (Bourns Inc, 2022) 83.
[516] Petterson, *A Colony for California,* 432.
[517] McLean, "WOMEN: Answer to Shortage of Scientific Personnel? If...."
[518] McLean, "WOMEN: Answer to Shortage of Scientific Personnel? If...."
[519] McLean, "WOMEN: Answer to Shortage of Scientific Personnel? If...."
[520] McLean, "WOMEN: Answer to Shortage of Scientific Personnel? If...."

In 1956, the League of the American Federation of Labor and Congress of Industrial Organizations (AFL-CIO)[521] Women of Riverside County was organized to represent all wives of AFL-CIO members and women who belonged to the AFL-CIO, led by league president, Dorothy F. Lee. The organization was dedicated to community and labor services, and to the coordination of labor efforts with those of existing labor groups. Primarily, the league encouraged unified action on legislative and civil issue, focused on family, school, and employment. Additional services included classes on public speaking, and parliamentary procedures.[522]

The league met at the Labor Center (1074 E La Cadena Dr, extant) and initial officers included: Louise Phillips, vice-president; Arzula Rees, second vice-president; Eula Bragg, recording secretary; Rena Snoddy, corresponding secretary; Pearl Snoddy, treasures; Dollie Hix, chaplain; Eilen McCarty, sergeant-at-arms; Erma Pesola and Vada Perrigo, directors.[523]

AFRICAN AMERICAN WOMEN IN THE LABOR FORCE

The employment of Black women in the postwar years was complex and limited due to racial discrimination and a lack of educational opportunities. In an attempt to ease racial tensions in response to the war effort at home, President Franklin Roosevelt issued Executive Order 8802 on June 25, 1941, banning discrimination in defense industries and establishing the Committee on Fair Employment Practices (known as FEPC), to receive and investigate discrimination complaints and take appropriate steps to redress valid grievances.[524]

Esther Peterson analyzed the issues and statistics around Black women's employment in the U.S. in 1964. According to Peterson, jobs for Black women were reserved at the lowest economic level or at the professional level, with very few opportunities for employment in between. Jobs in sales, clerical work and skilled occupations were often closed to Black women, and in turn, discouraged young African American women from training for those fields. Nevertheless, Peterson notes, the number of non-white women employed as clerical, professional, sales and miscellaneous service workers increased considerably between 1940 and 1960 – in 1940, less than one-fifth of all Black women workers in the U.S. were in these occupations. By 1960 more than one-third of all employed Black women were in these jobs. The largest number of nonwhite women in 1963 was in private household work, which employed 1,026,000 in the U.S. The second highest number, 696,000, were service workers (other than household), and in third place were 391,000 operatives.[525]

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[521] American Federation of Labor and Congress of Industrial Organizations.
[522] "Wives, Women Members Form AFL-CIO League for County," *Riverside Daily Press,* June 5, 1956.
[523] "Wives, Women Members Form AFL-CIO League for County."
[524] "World War II and Post War (1940–1949)," The Civil Rights Act of 1964: A Long Struggle for Freedom Exhibit, Library of Congress, accessed March 2026, https://www.loc.gov/exhibits/civil-rights-act/world-war-ii-and-post-war.html
[525] Peterson, "Working Women," 687.

Overall, a total of 2,455,000 Black women were employed in 1960 across the U.S., as compared with 1,870,000 in 1950. They made up a majority, approximately 94%, of the nearly 3 million nonwhite women workers in the labor force in 1960. This number, which comprises both the employed and those looking for work, represents a 35% increase over the number of nonwhite women workers in 1950. One out of eight women workers were nonwhite both in 1950 and in 1960.[526]

Notably, Peterson analyzes that the percentage of Black women in the labor force was higher for many decades prior to World War II, than that of white women. In 1900, 41% of nonwhite women were gainfully employed, whereas only 17% of white women were in the labor force. By 1963, although there were far more whites and far fewer nonwhites among women workers, the proportion of nonwhites with a job was still a fourth greater than the proportion of whites. Black mothers also tended to work outside the home to a greater extent than white mothers. In 1960, 31% of nonwhite married women living with their husbands and having children under six years of age were in the labor force. This compared with 18% for white women.[527]

Postwar statistics on employed women of color in Riverside county is very limited. Census records from 1950 reveal that 4% of working women were nonwhite.528 The National Association for the Advancement of Colored People (NAACP) estimated that only 3% of Riverside's Black community worked in Riverside at the time. "Riverside has no negro [sic] doctors or lawyers. The 3% estimate includes businessmen – barbers, morticians, café owners, cleaners, beauticians, innkeepers, garagemen, filling station operators, music shopkeepers, realtors and caterers."[529] These businesses were run by Black people for Black people, with exception of the Black manned wash rack on Main Street near Fourteenth Street (extant), and a catering shop. Approximately, 70 Black airmen and one Black officer, a flight surgeon, lived in the Riverside area with their families. While some ex-GIs operated their own trucks for hauling oranges.[530]

In Riverside, Black workers were a small factor on payroll. Riverside's two largest industrial payrolls, Hunter-Douglas and Food Machinery employed a total of 18 Black employees in 1950 – 11 at Hunter Douglas, including janitors and a watchman; and seven at Food Machinery, mainly custodians.[531] Other janitors worked at the Loring Building, the Evans Building, Keystone drugs, Rouse's Department Store and elsewhere. Two women, Hazel Russell and Mrs. Johnne Lott were employed as teachers at Casa Blanca and at Irving School.[532] Black residents represented less than 1% of the civil service placement on the

[526] Peterson, "Working Women," 683-684.
[527] Peterson, "Working Women," 683-684.
[528] Bureau of the Census, "Census of Population: 1950, Volume II, Characteristics of the Population, Part 5 California," Table 36.
[529] Beth Teters, "Sparse Statistics Augmented By Cooperation of Negroes, Library," *Riverside Daily Press,* February 13, 1950.
[530] Beth Teters, "Sparse Statistics Augmented By Cooperation of Negroes, Library," *Riverside Daily Press,* February 13, 1950.
[531] Beth Teters, "Negro Housing Varies From Adequate to Bad," *Riverside Daily Press,* February 14, 1950.
[532] Teters, "Negro Housing Varies From Adequate to Bad,"

City or County level. With approximately a third of Black residents being active church goers, the Hunter and FMC churches employed nearly 20 Black residents in Riverside.[533]

The NAACP asserted that most of Riverside's Black residents in the mid-century were railroad workers with headquarters in San Bernardino or Colton, or else worked in mountain or desert resorts while maintaining families in Riverside.[534] With limited employment opportunities, African Americans in Riverside were often in positions that offered little upward mobility, and many chose to leave the city to find employment elsewhere.[535]

THE WOMEN'S AIR FORCE (WAF) AT MARCH FIELD

The WAFS/WASP program was deactivated on December 20, 1944, as the country returned to peacetime activity. March Air Field reverted to its operational role and became a Tactical Air Command (TAC) base. When President Harry Truman signed The National Security Act of 1947, creating the Department of Defense, the U.S. Air Force (USAF) became a separate military service, turning March Air Field into March Air Force Base (AFB).[536]

WAF Service Pilots flight team walking from the "Pistol Packin' Mama." *WASP Museum*.

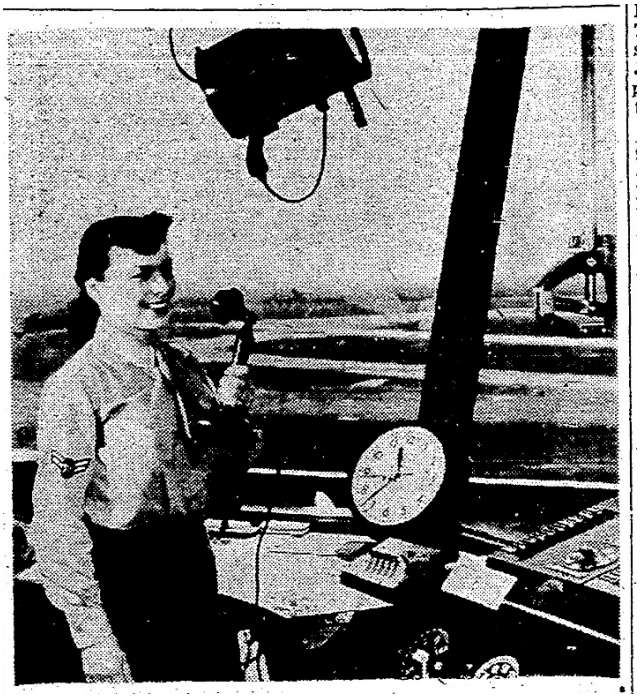
A year later, President Truman signed the Women's Armed Services Integration Act on June 12, 1948, legally permitting women to serve in the U.S. Armed Forces in a number of official capacities. Most importantly, the act allowed women to serve in all four branches of the military. Previously, women serving in the military could enlist as volunteers in clerical positions or work as nurses, though Congress did briefly give the Women's Army Corps (WAC) full army status during WWII.[537]

Following the Women's Armed Services Integration Act, the Women's Air Force (WAF) was established for women to serve in non-combative roles within the USAF. Originally, WAF was limited to 4,000 enlisted women and 300 women officers, all of whom were encouraged to fill a variety of ground duty roles—mostly clerical and medical—but were

[533] IS Architecture, "City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," (City of Riverside, 2022), 44.
[534] Teters, "Fundamentals of Negro Life Probed in Series."
[535] "City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," 43.
[536] The Rose Institute, "The Many Lives of March ARB," *Inland Empire Outlook* V, no. 4 (2015): 20, https://issuu.com/roseinstitutecmc/docs/ieo_fall_2015_final_web.
[537] Natalie Walker, "The Women's Armed Services Integration Act," The Truman Library Institute, accessed November 2025, https://www.trumanlibraryinstitute.org/truman-and-womens-rights/.

not to be trained as pilots, even though the United States Army Air Corps (USAAC) had graduated the first class of women pilots in April 1943, during wartime.[538]

WAF recruitment was rigorous due to the limited number of positions. Enlistment in the WAF was open to single women between the ages of 18 and 34 years old with a high school diploma, no dependents, and U.S. citizenship by either birth or naturalization. Applicants were required to meet USAF physical standards and the Armed Forces qualification test for mental aptitude – with a minimum percentile test score of 65%, as compared to the 10% minimum percentile qualification for male enlistees.[539]



Cpl. Helen "Lee" Pawlak, 4106th WAF Sqaudron. *Riverside Independent News, 1951.*

By 1952, there were 163 WAFs stationed at the 4106th WAF Squadron at March AFB with Lt. Marjorie Murray as the commanding officer and Second Lt. Doris H. Dalack as the adjutant and supply officer. WAFs at March AFB held a fair representation of 446 jobs available out of the 558 classifications within the entire USAF at the time. Typical WAF jobs included parachute rigger, weather observer, librarian, stenographer, supply technician, control tower operator, and inspection team.[540]

Within the Strategic Air Command (SAC), WAFs held a range of positions in nine of the SAC's non-tactical units, ranging from office to kitchen, from flight line to medical labs, and from gymnasiums to weather bureau. At March AFB, Cpl. Katherine Howard of the 4106th WAF squadron was the only WAF control tower operator at the base in 1951, with training in the ground-control approach (GCA) system – both highly technical jobs requiring specialized training and skill. Sgt. Helen Pawlok, also of the 4106th WAF squadron, was another control tower operator and later worked with Flight Service in Base Operations as a dispatcher directing transient aircraft and personnel.[541]

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[538] Martha Lockwood, "Women's legacy parallels Air Force history," Air Force News Service, September 18, 2014, https://www.af.mil/News/Article-Display/Article/497548/womens-legacy-parallels-air-force-history/.
[539] Beth Teters, "WAF at March Air Force Base Plays Vital Role in Defense," *Riverside Daily Press,* June 9, 1952; "Base of Choice Now Offered Reeinlisting WAF Personnel," *The Team March Beacon,* April 10, 1953.
[540] Beth Teters, "WAF at March Air Force Base Plays Vital Role in Defense," *Riverside Daily Press,* June 9, 1952
[541] "Many Key SAC Jobs Now Filled by WAFS," *The Team March Beach,* November 2, 1951.

In 1952, there were five barracks at March AFB dedicated to WAF housing, with a limited number of officers residing off base and 15 WAF personnel married to Airmen stationed at the base.[542] In 1953, new WAF barracks were constructed by the Gould and Cross Construction Company. The modernist, three-story, masonry brick structure was designed to house 197 WAF personnel, with a maximum of three people per room. Amenities included in-room storage and washbasins, shared bathrooms, three communal lounges, telephone booths, ice-water fountains, and storage closets.[543] Recreation facilities for WAF at March AFB included a theater, bowling, tennis, handball, swimming, golf, softball, a library, a hobby shop, and service and Non-Commissioned Officers (NCO) clubs.[544]

During the Korean War (1950-53), the only WAFs permitted to serve in the Korean battle zone were medical air evacuation nurses. Servicewomen who had joined the Reserves following World War II, were involuntarily recalled to active duty as WAF. Together, with already in-service WAFs, the women carried out support roles at rear-echelon bases in Japan. They were air traffic controllers, weather observers, radar operators and photo interpreters. Nurses served stateside, and flight nurses served in the Korean theater.[545]

By the end of the Korean War in 1953, 12,800 WAF officers and enlisted women were serving worldwide, and in 1955, Air Force nurses experienced a moment of turnabout when men were accepted into the Air Force Nurse Corps.[546]

Back at March AFB, the SAC WAF unit led a pioneer integration program which resulted in the deactivation of the 26th WAF Squadron on January 15, 1954, along with the WAF commander, the adjutant, and the first sergeant. SAC WAFs now reported directly to each assigned department for duty, administrative purposes, and discipline. New titles in connection with the SAC WAF program were changed to WAF Adviser, instead of Commander, and NCOIC of Dormitory, formerly First Sergeant. These positions were filled by 2d Lt. Phillis Cato, and M/Sgt. Betty J. Gray, respectively.[547]

By mid-century there were approximately 10,800 WAFs serving in 19 officer and 34 airmen career fields, stationed in Japan, Hawaii, Germany, France, Switzerland, Italy, Spain, England, Wales, Newfoundland, Alaska, and the United States.[548] March AFB totaled 155 WAF in 1954, and increased to 250 by 1956.[549] The expansion in the WAF

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[542] Beth Teters, "WAF at March Air Force Base Plays Vital Role in Defense," *Riverside Daily Press,* June 9, 1952
[543] A/3C Charles Dow, "Sensational New WAF Barracks Features Finest Air Force Living," *The Team March Beacon,* May 01, 1953.
[544] Beth Teters, "WAF at March Air Force Base Plays Vital Role in Defense," *Riverside Daily Press,* June 9, 1952
[545] Martha Lockwood, "Women's Legacy Parallels Air Force History," *Air Force News Service,* September 18, 2014.
[546] Martha Lockwood, "Women's Legacy Parallels Air Force History," *Air Force News Service,* September 18, 2014.
[547] "Pioneer WAF Program," *The Team March Beacon,* January 29, 1954.
[548] "Happy Birthday, WAF!," *The Team March Beacon,* June 25, 1954; Hawaii and Alaska were granted statehood in 1959.
[549] "Happy Birthday, WAF!," *The Team March Beacon,* June 25, 1954; Bill Leahy, "WAF Celebrates 8th Birthday Tomorrow," *The Team March Beacon,* June 29, 1956.

program at March AFB required the expansion of the women's barracks to include two more buildings, offering private rooms.[550]

WAF members of March AFB attending the 1959 SAC 15th AF NCO Academy, Major Mary C. Lynn at far left, 1959. The *Team March Beacon.*

WAFs continued to expand their service and education at March AFB, including selected candidates for the MATS Flight Stewardess School.[551] In 1956, four WAF master sergeants from March AFB attended the NCO Academy School at Barksdale, LA, making them some of the first women to ever attend the training. The four WAF officers included M/Sgt. Mary J. Schimpf, 807 Hq. Sec.; Margaret Corbett, 807th Hq. Sw. Sec.; Geneve Elliot, Medics; and Mary Burge, 15th Air Force. NCO Academy training was aimed at reacquainting senior NCOs with supervisory responsibilities and good leadership skills.[552]

In 1959, the SAC's 15th AF NCO Academy at March AFB became integrated with WAF officers. Twenty-four WAF master and technical sergeants from SAC's installations throughout the US attended the five-week course, including seven co-eds from the March AFB – Sergeant Alice G. Harshaw, Guthalee Clark, Rita Hanley, Gertrude Hudgson, Mary Jo Mears, Ida D. Pflanz and Jackeline J. Griffith.

[550] Bill Leahy, "WAF Celebrates 8th Birthday Tomorrow," *The Team March Beacon,* June 29, 1956.
[551] Bill Leahy, "WAF Celebrates 8th Birthday Tomorrow," *The Team March Beacon,* June 29, 1956.
[552] Betty Duzeneck, "March Send 4 WAF to 1st NCO Academy Class May 16," *The Team Beacon,* April 13, 1956.

Women Service Organizations

Women service organizations at March AFB were composed of NCO wives and volunteer WAFs to serve the women and families stationed at the base. The NCO Wives Club was an important part of service life at March AFB. One out of 50 NCO wives belonged to the organization at March AFB. This small group acted as representatives of all the NCO wives at the Youth Council, Dependents Association (DA), Teenage Club, Preteen Club, and other base organizations.[553]

Each month members of the NCO Wives Club donated their time to local causes, including Girl's Town in Arlington, Girl Scouts, and Cub Scouts in Riverside County. The Dependents Assistance Program benefitted from the support of the Wives Club – in 1955 the NCO wives club president was a member of the DA advisory council, while club members were involved with the DA Welcoming Committee, the Casualty Committee, the Publicity Committee, and Personal Service Committee.[554]

The Dependents Assistance (DA) Program at March AFB was a service organization lead by women volunteers, either spouses or military personnel. The objective of the DA was to provide referrals for specific counseling services for military spouses and dependents. The DA worked with organizations on base and within the local Riverside Community, such as the Red Cross, Chaplain, Legal Office, Family Service, and Air Force Aid.[555] Additional aid services ranged depending on the need of the service men and their families, including financial assistance, travel expenses, childcare and homecare, furnishings and home goods, and even updated brochures on oversees bases, etc. Community programs outside the base include the Wives Lecture Courses held in Arlington and Riverside, at the Magnolia Grammar School Auditorium.[556]

Mrs. Honey Simons, chairman of the Dependent's Assistance's Personal Services committee, and M/Sgt. Joe Esperanza, NCOIC of D/A, organizing the SAC Wives Course, 1955. *The Team March Beacon.*

By 1955, the DA Center at March AFB expanded to sustain an almost 300% increase in assisted cases each month. On average, the monthly total of 250 personnel or dependents

[553] Roma Torcha, "Women's Activities Work Towards Betterment of Airman's Life," *The Team March Beacon,* April 29, 1955.
[554] Roma Torcha, "Women's Activities Work Towards Betterment of Airman's Life."
[555] "D.A. Veteran Wives Invited to Aid Newcomer Wives," *The Team March Beacon,* November 24, 1955.
[556] Roma Torcha, "Women's Activities Work Towards Betterment of Airman's Life."

were aided in 1954 and reach 780 in the month of March 1955. This increase was attributed to the larger facilities and offices on base, making room for more utilization of volunteer workers. Over 200 women were active trained volunteers working for the DA in 1955; volunteer hours increased from 200 hours/month in 1954 to over 652 hours/month in March 1955.[557]

In 1957, the General Federation of Women's Club began extending invitations to Air Force Wives' clubs for affiliation. By encouraging service wives' clubs to affiliate, the federation aimed to make it easier for service families to integrate into community life when they transferred to new stations. Since the Federation had affiliates in all parts of the country and many foreign nations, affiliates served as a means for service wives to get acquainted with new neighbors.[558]

In 1960, the Japanese Wives Club was formed at March Air Force Base, providing social activities and support for Japanese nationals married to U.S. servicemen, connecting them to local events like the Sister City program with Sendai, Japan. The *Fujinkai*, the women's club of the Japanese Union Church, also invited the Japanese Wives Club to church dinners.[559]

Postwar Women's Organizations

Women's clubs continued to support social and civic efforts for women in Riverside during the postwar period, including community service groups, political affiliates, and professional and educational organizations. By 1955, the Riverside Daily Press noted that women's organizations numbered well over 200.[560] Among the established organizations, new groups included the American Legion Auxiliary, the Junior's Woman's Club, and the Soroptimist International of Riverside.

The Newcomers to Riverside was established in 1950. At 100 members in 1955, the purpose of the club was to help women get acquainted with each other, as well as the community. Membership was geared for women with less than 9-month residency in Riverside, up to 2 years. A college newcomers' club was organized by UCR women whose husbands were linked with the Citrus Experiment Station, but which later expanded to include other allied groups from the university.[561]

Community Service Groups (CSG) included, Junior Aid, Friendship House, the Children's League, and Osteopathic Hospital Auxiliary, organized in 1950. Junior Aid formed in 1928 and fostered three CSGs, the Visiting Nurse Association, the Children Consultant Service, and the New Family Service Association. The Children's league, organized in 1949,

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[557] Roma Torcha, "Women's Activities Work Towards Betterment of Airman's Life."
[558] "All AF Wives Clubs Invited to Join International Federation," *The Team March Beacon,* February 1, 1957.
[559] Gudis, "Sumi Harada," *Anthology of Women in Riverside, California 1870-1970*, 144.
[560] Margaret Steen, "Women Take Active Park in City Life," *Riverside Independent Enterprise,* June 19, 1955.
[561] Steen, "Women Take Active Part in City Life."

sponsored the Children's Wing of the Community Hospital, as well as an assistance fund for sick children.

Woman and children at Friendship House, 3679 Market Street, 1951. *Riverside Independent Press.*

By 1948, the Friendship House (3679 Market Street, not extant), originally founded in 1920 as the Restroom Club by the Riverside Women's Club, became a place for women to rest, prepare a warm lunch, and socialize. Mrs. Ethel S. Ball, the full-time hostess, was paid by City funds. All other activities of the Friendship House were budgeted and paid for by subscriptions and an annual rummage sale. Friendship House operated as an employment bureau, receiving requests for help and applications for work from women across the city. All types of women workers were registered, including nurses, stenographers, domestic workers, and others. In February 1948, Friendship house reported 289 work applications, 108 placements, 1250 patrons, 105 requests for help, and 825 telephone calls.[562]

Women with military ties founded new organizations during the postwar period, building upon the legacy of the DAR. Families of World War veterans organized the American Legion Auxiliary (2979 Dexter Drive, extant), with chapters in Riverside, Arlington, Mira Loma and Rubidoux. Other military auxiliaries included the auxiliary for Women of Veterans for Foreign Wars' families; while Gold Star Mothers Club was organized for women whose sons died in the wars.[563]

As part of the growing social events in the community, the Riverside Community Flower Association was incorporated in 1950 with Mrs. Melbourne Alexander as President, representing the Women's Club and the Victoria Garden Club. The aim of the Association was "to produce a flower show for the enjoyment and education of the community."[564] The Association was begun c. 1900 when Mrs. John Mylne organized planting seven miles of ragged robin roses along Victoria Ave. Mrs. Mylne's work earned Riverside the title of "City Beautiful." Between then and 1950, hundreds of women dedicated their time to enhancing the tradition.

[562] Teters, "Friendship House Cheery Haven of Rest for Women."
[563] Steen, "Women Take Active Part in City Life."
[564] "Beauty for Everybody," *Riverside Daily Press,* April 13, 1958.

For many years, the Riverside Women's club and the City Beautiful Committee of the Chamber of Commerce staged flower shows, but usually only members exhibited. After World War II, additional organization joined, including the Riverside Garden Club, the Alvord Women's Club, and the Victoria Garden Club – staging small shows within their own membership. In 1947, under the leadership of Howard Starke, then president of the Riverside Garden Club, the Riverside women club, the Alvord Club and the Junior Women's club, and the Begonia Society, formed the nucleus of the Riverside Community Flower Show Association. In 1958, the association had grown to include seventeen sponsoring organizations, each providing two delegates. The Soroptimist Club handled the public relations, while the American Association of University Women, handled the marketing. By 1958, Riverside Community Flower show was the largest amateur flower show in Southern California.[565] The theme for the 1958 flower show was "Beauty for Everybody."

The Elites Social and Charity Club, 1962. *The Civil Rights Institute of Inland Southern California, donated by the Elites Social and Charity Club.*

Social groups established by Black women in the City's Eastside included the Eastside Garden Club, the Women's Republicans Study Club, the Elites Social and Charity Club, among others.[566] The Elites Social and Charity Club was organized on January 11, 1962, by Ms. Peggy Streeter, with a group of approximately 15 young Black women. The club began as a social club with the primary purpose of assisting its member in becoming better homemakers. The club's first organizational meeting was held at the home of Melva Cooke, 4539 Sedgwick Avenue (extant). Each club meeting would rotate among the members to host. Charter members included: Dorella Anderson, Sylvia Brannham, Melva Cooke, Bobbie Davison, Gloria Hunter Hall, Connie Lawton, Barbara Ligon, Beverly McHenry, Glenzetta Powell, Lula Roberts, Gwen Streeter and Nora Williams.[567]

Over the years, the organization evolved to develop social and charitable events for the

[565] "Beauty for Everybody," *Riverside Daily Press,* April 13, 1958.
[566] Teters, "Fundamentals of Negro Life Probed in Series."
[567] Melva Cooke, "History of the Elites Social and Charity Club", historical record, June 10, 1998, Civil Rights Institute of Inland Southern California, Elite Social Club Scrapbook Collection.

community, including an annual scholarship fund to deserving high school graduate, and Thanksgiving and Christmas baskets donations to needy families in the Riverside area. The group also hosted fundraising events to support the community. As one of the oldest Black women's clubs in the Inland Empire, the Elites became Life Members of the NAACP and the Inland Area Sickle Cell Organization, highly dedicated to their motto "Service to those in need."[568]

Recreational amenities for the Black community included the Lincoln Park Recreational Center, which provided swim lessons and other activities; the Settlement House, which offered neighborhood recreational and education programs; and church-hosted activities such as dinners, pie socials, concerts, and youth programs.[569]

Following World War II, Japanese women played direct and indirect roles in the supporting advocacy efforts for returning Japanese. Michiko Yoshimura noted that funds from the closure of the Japanese Union Church and the Link Street Language School went towards funding the Riverside chapter of the Japanese American Citizens League (JACL) in 1968, while Mabel Zinc belonged to an activist group, "organized because people got together and worked to get reparations for our having been in camp."[570]

Japanese women became organizers within the JACL, like charter members Meiko Inaba and Michiko Yashimura, supporting the Sendai Festival, Thanksgiving dinner, and summer picnics.[571] Inaba recalls the organization of the JACL:

> "And then—we started—the Japanese American Citizens' League, the JACL, started what we call Sendai Festival. And it was at the old plaza, Riverside Plaza. And then a part of the festival was serving Japanese foods, you know, bento foods and things. Plus, we used to do [Ondo]. We had a teacher, Doris Higa, whose mother was a [Odori] teacher and a hula dance teacher in Hawaii…So Doris in turn would teach us out here. And we'd perform at the Sendai Festival. And I had grown up, because they were like dances that we would learn to do at Obon."[572]

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[568] Cooke, *History of the Elites Social and Charity Club.*
[569] Teters, "Fundamentals of Negro Life Probed in Series."
[570] Graves, 63; Zinc interview, 2006. As cited in Gudis, "Sumi Harada," *Anthology of Women in Riverside, California 1870-1970*, 149.
[571] Mieko Inaba, [Interview with Meiko Inaba] by Kahleia Corpuz and Cathy Gudis, A People's History of the IE, 2025.001.003, February 27, 2026.; Michiko Yoshimura, interview.
[572] Mieko Inaba, interview.

RIVERSIDE JUNIOR WOMEN'S CLUB

The Riverside Junior Women's Club (JWC) was organized in 1942 by Mrs. Roy Lay. The group was a federated club part of a larger syndicate of national, state, district, and country Junior Clubs. Two advisors from the Riverside Women's Club were part of the Junior board, with junior members ranging in age from 16 to 35.[573] The junior club emphasized community service in its membership, with each member required to serve a minimum of 50 hours of service per year. The organization's objectives were intellectual advance of women, social enjoyment, and community service in accordance with the parent club.[574]

Riverside Junior Women's Club, 1950. *Riverside Daily Press.*

In 1951, The Riverside JWC was one of 8 clubs in the Riverside County Federation of Junior Women's Clubs, which was organized in 1951.[575] In 1953, the Riverside group's main project was the Children's Dental Health Service, which aided all City school children from kindergarten through high school. At the urging of the Riverside Junior Women's Club, the Board of Education appointed a school dentist to conduct dental health examinations and emphasizes the importance of preventing dental decay in young children as soon as possible. The junior club assisted the dentist by conducting clerical work and providing financial aid to children in need of dental work – donating approximately $500 annually. By 1953, junior club members contributed more than 1071 hours of volunteer work. Other annual Riverside JWC events included the children's Christmas party, an Easter egg hunt, spring formal dance, public affair dinner, mother-daughter banquet, and senior May breakfast.[576]

BUSINESS AND PROFESSIONAL WOMEN'S CLUB (BPWC)

In support of professional businesswomen, Riverside women founded the Riverside Business and Professional Women's Club in 1930 with 14 charter members. By 1953, the organization included a total membership of 85 women, with the national goal to "elevate standards of women in business and the professions, and to expend opportunities to business and professional women in the United States through education along lines of industrial, scientific and vocation activities."[577] Part of a national and state-wide federation,

[573] "Riverside Jr. Woman's Club," *Riverside Daily Press,* June 22, 1953.
[574] "Riverside Jr. Woman's Club."
[575] "County Juniors Name Chairman," *Riverside Daily Press,* January 27, 1951.
[576] "Riverside Jr. Woman's Club."
[577] "BPWC," *Riverside Daily Press,* June 22, 1953.

the Riverside BPWC was one of six BPWC's in Riverside County, including Corona, Elsinore, Hemet, Indio, and Magnolia Center. Every club in the federation was granted an opportunity for political involvement by presenting resolutions regarding new bills or amendments on any government level.[578]

The Riverside chapter was an active participant in supporting both district and statewide initiatives. In 1946, the Riverside BPWC hosted a two-day conference for the board of directors of the California Federation of Business and Professional Women's Clubs at the Mission Inn. Board members were led by the Southern District President, Mrs. Eleanor J. McClaskey, a native of Riverside, and Miss. Ruth Warren, president of the Riverside BPWC chapter.[579] In 1947, a special session was held for the nomination of officers and the endorsement of two Riverside residents for district and state offices.[580]

Mayor W.C. Evans and Riverside Business and Professional Women's Club, signing a proclamation for observance of Business Women's Week, 1952. *Riverside Daily Press.*

In 1949, Riverside welcomed two additional BPWCs, one in Magnolia Center and the other in Arlington. The two clubs were first introduced to members of the Southern District in 1949, during the 26th annual convention of the Southern District California Federation of BPWCs, held at the Mission Inn. Over 300 members were hosted by the federation, where Kean Wallace and Jane Lunt, officers of Magnolia Center BPWC and, Elba Hadley, president of Arlington BPWC, were introduced.[581] By 1953, the Magnolia Center BPWC had increased its membership by 34%, and was an active participant in the community. The club raised money through a fashion show to fund a woman's scholarship for Riverside College; participated in Arbor week planting trees in Shamel Park; and sponsored 12 children to attend Day Camp during the summer of 1953.[582]

In 1950, the Riverside BPWC hosted the midwinter conference of the Southern District of California BPWC at the Mission Inn. Approximately 130 delegates attended the conference, along with 250 guests.[583] That same year, in observance of National Business

[578] "County Business Women Convene," *Riverside Daily Press*, October 8, 1945; "BPWC."
[579] "BPWC Still Seeks Convention Site," *Riverside Daily Press,* January 14, 1945.
[580] "Business Women Nominate," *Riverside Daily Press,* March 5, 1947.
[581] "Over 300 at BPW Conclave," *Riverside Daily Press,* April 25, 1949.
[582] Olive Condon, "Magnolia Center BPWC," *Riverside Daily Press,* June 22, 1953.
[583] "Business Women Gather Here for Winter Conclave," *Riverside Daily Press*, January 21, 1950.

Women's [sic] week,[584] the Riverside BPWC hosted 'Bosses Night', bringing together nearly 100 Riverside businesswomen and their employers for a dinner banquet at the Mission Inn.

Through the 1950s, Riverside BPWC, along with Magnolia Center and Arlington, continued in the tradition of observing annual Business Women's Week, hosting a range of activities highlighting local businesswomen. In 1953, for the 26th annual national observance, the organization highlighted women's contributions to the economic, social, and political life of the community. In 1956, Riverside BPWC president, Elsie Lansing, met with local businesswomen to plan the weeks activities, including a luncheon and tour of selected small business in the downtown Riverside area owned by fellow club members.[585]

The Victoria Business and Professional Women's Club was organized in June of 1956, focused on serving the African American community. The executive board consisted of all Black women, including Frances Allen, president, Irene Davidson, first vice-president, Hazel M. Russell, second vice-president, Della Stervens, secretary, Myrtle Taylor, treasurer, Exie Lee Hampton, corresponding secretary, Gay Caroline, hospitality chairman, Eleanor Grier, parliamentarian, Joe Ann Lott, chaplain, and Myrtle Davis, historian.[586] The group hosted community events in partnership with the Community Settlement Association and the Lincoln Park Recreation Center, including Youth Day, A Big Brother program, membership drives, donation drives, observance of "Negro [sic] History and Brotherhood Week" in February, and civic leadership honor ceremonies, including a tribute to Emma Pearl Boyd, in 1956.[587]In addition to the BPWC, other professional clubs included the Soroptimist Club founded in 1948, the Altrusa Club formed in 1954, and the Quota Club formed in 1955. Other business clubs include the Legal Secretaries, the National Secretaries Association, the Credit Women's Club, and the Home Economic Association. Teachers and educators were supported by the Association for Childhood Education, Delta Kappa Gamma and Alpha Delta Kapa, the latter two being honor societies.[588]

FRIENDS OF THE MISSION INN

Following the Mission Inn's financial struggle and disrepair during the 1950's, in 1969 a group of thirteen Riverside women organize the "Mission Possible" luncheon, tour, and fashion show, featuring *Mission Impossible* actor Peter Lupus, to foster an "emotional commitment from the women of Riverside" to save the Inn. One month later in June 1969, a formal citizens' group, the Friends of the Mission Inn was formed, led by artist

[584] National Business Women Week was an annual event initiated in 1924, by Emma Dot Parker, executive director of the National Federation of Professional and Business Women's Club, to give local communities an opportunity to become better acquainted with the Federations program and spotlight local businesswomen's work in the community; "Many Businesses Represented as BPW Entertains Employers," *Riverside Daily Press*, October 20, 1950.
[585] "Plan for Business Women's Week," *Riverside Daily Press* October 8, 1953; "Business Women To Observe Week," *Riverside Daily Press,* September 23, 1956.
[586] "Endorsement," *The Riverside Daily Press,* June 25, 1957.
[587] "Women's Group to Honor Pioneer Civic Worker," *Riverside Daily Press,* October 18, 1956; "First Youth Celebration Will Be Held Labor Day," *Riverside Daily Press,* July 19, 1957. "Victoria BPWC Opens Membership Drive," *Riverside Daily Press,* October 4, 1957; "Clubwomen Start Plans For Youth Day," *Riverside Daily Press,* September 24, 1959.
[588] Steen, "Women Take Active Part in City Life."

and community activist, Patsy O'Toole, to develop rehabilitation efforts, increase business, and steward the hotel's rapidly disintegrating art and artifact collections, most of which were stored in the hotel's basement. Within one year, Friends of the Mission Inn boasted over 800 members and were a constant presence in the hotel, restoring furniture, hosting fundraisers, and redecorating rooms to increase occupancy.[589] Despite the Hotel's financial crisis into the late 1980's, when it was finally restored by Duane and Kelly Robert, Friends of the Mission Inn continued their preservation efforts of the hotel with an active membership.

Education

The postwar boom brought to Riverside a large surge of students in the early 1950s. Enrollment increases from five to ten percent annually were noted after the end of World War II. In 1953, the three Riverside City school districts saw a total average daily attendance of 13,000 students, compared to half that amount in 1942-1943. This increase in attendance led the Riverside School Board to approve building bonds in 1949 to construct new schools and to improve many of the school district's facilities. By 1953, three new schools were built: Pachappa Elementary, Madison Primary, and Jurupa Junior High School. Major additions and alterations were made at Bryant, Fremont, Jefferson, Liberty, Longfellow, Magnolia, and Palm elementary schools, including construction of auditoriums, all-purpose rooms, and gymnasiums. New classrooms alone totaled more than 80 by 1953.[590]

Riverside was also home to the California School for the Deaf which employed and served many women in the area. Founded through the passing of California Assembly Bill 75 in 1946, the school was constructed and opened at 3044 Horace Street in 1953. All eight teachers at the time of its opening were women: Miss Helen Ann Toner; Mrs. Ona R. Howell; Miss Grace E. Paxson; Mrs. Doris DeLong; Miss Antonia Scheringer; Mrs. Ann B. Hritz; Mrs. Virginia K. Fletcher; and Mrs. Mabel Finnell.[591]

In Riverside's three school districts of more than 500 teachers and administrators, women accounted for approximately 9.5% of educators in 1950s, and approximately 8% percent in 1960.[592] The percentage of African American women educators in the district are currently unknown; however, the postwar period saw an increase in educators of color as the school district moved towards racial integration in the 1960s.

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[589] Emily McEwen, "Southern California's Unique Museum-Hotel: Preserving Fantasy and Consuming the Past at Riverside's Mission Inn, 1903-2010" (PhD diss. University of California, Riverside, 2011) 393.
[590] "School Shape Your Child's Future; It Pays to Get Acquainted with Them," *Riverside Daily Press,* June 22, 1953.
[591] Advertisement, *Riverside Daily Press,* February 9, 1953, 34; "School for Deaf Opens," *Riverside Daily Press,* February 9, 1953, 27.
[592] Bureau of the Census, "Census of Population: 1950, Volume II, Characteristics of the Population, Part 5 California," Table 35; Bureau of the Census, "Census of Population: 1960, Volume I, Characteristics of the Population, Part 6 California," Table 74.

AFRICAN AMERICAN WOMEN EDUCATORS

In 1947, Hazel Russell was the first African American teacher hired by the Riverside School District to teach at Casa Blanca Elementary School (3060 Madison Street, extant), seven years before the Supreme Court's ruling on Brown vs. The Board of Education. Mrs. Russell arrived from Texas and taught at the school for over a decade, before moving on to teach at junior high school, Cal State Fullerton, and Riverside Community College.[593]

In 1950, Irving and Casa Blanca Elementary Schools absorbed virtually all children of color due to de facto segregation. Another African American teacher, Mrs. Johnne Lott taught grade school at Irving School during the 1950s.[594] At the time there were approximately 300 Black children in Riverside's lower grade schools—272 alone attending Irving and Longfellow Elementary Schools and University Heights Junior High (UHJH).[595]

Casa Blanca School Staff, Mrs. Hazel Russell pictured second row, center, 1963. *The Press Enterprise.*

By 1954, Black PTA leadership was on the rise with more African American student enrollment in various other schools. Mrs. Albert Simpson was the 1954 president of the Irving School PTA, while Mrs. George Stowers Jr. was the president of the Casa Blanca PTA, both Black women. Notably, Mrs. Stowers led a one-woman campaign to develop curbs and gutters for Opal Street where she lived. Mrs. Stowers' civic leadership was an example of the increasing sense of community activism among Black residents.[596]

Another notable woman of color included Mrs. Julius Williamson, mother of four and the first African American woman officer of the mixed Longfellow's PTA chapter. Williamson was a member of the Community Settlement Association board and previous board member of the Community Chest and Community Council, secretary of the NAACP and

[593] Bryan Hagan, "Riverside Unified First Black Teacher, Hazel Hawkins Russell, Dies at 93," *The Riverside Press Enterprise,* August 19, 2017.
[594] Beth Teters, "Fundamentals of Negro Life Probed in Series," *Riverside Daily Press,* February 15, 1950.
[595] Teters, "Fundamentals of Negro Life Probed in Series."
[596] Ryan Hagen, "Riverside Unified First Black Teacher, Hazel Hawkins Russell, Dies at 93," *Press Enterprise,* August 19, 2017.

of the Women's Political in Study Group, and an active member of the YWCA. Williamson was also past president of the University Heights PTA.[597]

By 1954, there were four Black teachers in Riverside's public schools: Mrs. James Jordan and Mrs. Johnna Lott at the Irving school, and Mrs. Jean Grier and Mrs. Hazel Russell at the Casa Blanca school.[598]

PARENT-TEACHER ASSOCIATION

The Riverside Council of the California Congress of Parents and Teachers, also known as the Parent-Teacher Association (PTA) was organized in 1921 by A.C. Fulmor, the first and only male president. The Riverside PTA council had the largest enrollment of women but also included a large number of men. In 1953, the Council featured 27 units, including 22 elementary schools, four junior high schools, and one Poly High School. Three of those were organized in March of 1953, including Madison PTA, Pachappa PTA, and Casa Blanca PTA. Parents eligible for inclusion into the Council had to belong to a unit within the Riverside High School District. In 1953, the Riverside PTA membership numbered 10,855 members, an increase of over 2,000 members in one year.[599] Officers in 1953 were comprised of an all-women group, led Mrs. Tom Sallenger, president and Mrs. Hugh E. Felps, vice-president. By 1955, the council added two additional PTA units with an enrollment of 12,744 members.[600]

The objective of the PTAs were to promote the welfare of children and youth in home, school, church and the community; to raise the standards of home life; to secure adequate laws for the care and protection of children and youth; to bring together a closer relationship between the home and the school; to promote cooperation between parents and teachers in regard to teaching children; and to support the physical, mental, social, and spiritual wellbeing of students.[601]

As part of their commitment to community service, the Riverside PTA Council participated in the annual Mother's March, in cooperation with the March of Dimes. Other community outreach included the Mothersingers group, led by Dr. Roberta Bitgood, minister of music at Calvary Presbyterian Church. The Mothersingers group, composed of women singers, all PTA members, met weekly to practice their performances for different associations in the council or for other interested groups in Riverside.[602]

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[597] Teters, "Fundamentals of Negro Life Probed in Series."
[598] Beth Teters, "Reporter Looks at Negro Role in Community Life," *Riverside Independent Enterprise,* February 12, 1954.
[599] "Riverside PTA Council," *Riverside Daily Press,* June 22, 1953.
[600] Margaret Steen, "Women Take Active Park in City Life," *Riverside Independent Enterprise, June 19, 1955.*
[601] "Riverside PTA Council."
[602] "Riverside PTA Council."

Membership in any Riverside PTA was open to people of all races, creeds, beliefs, and circumstances. Membership was based on payment of dues and a commitment to the education development and wellbeing of children in the community.

AMERICAN ASSOCIATION OF UNIVERSITY WOMEN (AAUW)

The American Association of University Women (AAUW) Riverside branch was organized in 1943 for women with college degrees.[603] The goal of the association was to support women college graduates by uniting and opening doors in education that were previously inaccessible and to engage in community service work.

The group held local talks on the topics of women's civic, economic, and social contributions. In 1946, the branch held a discussion on the theme of "Women of Many Nations and Their Contribution to World Peace." Topics of discussion included "Women's accomplishments in science"; "Women's activity in politics as economists"; and "Women in the business world, in cultural fields, and as missionaries, who have contributed to internal understanding."[604]

In 1952, as a part of its international program, the branch participated in the annual Institute of World Affairs (IWA) and sponsored a dinner meeting in connection with its sessions at the Mission Inn. Events were regularly held at members' private residences, as well as in public spaces such as the Mission Inn.[605]

Riverside American Association of University Women, 1956. *Riverside Independent Enterprise.*

By 1953, the Riverside AAUW numbered 247 members, each one of whom participated in one or more of the branch's 11 study groups, used to develop "practical education work" as designed by the 1882 founders of the AAUW. The Riverside study groups included a group for recent graduates, and others for community service, internal relations, current affairs, literature, mental hygiene, creative writing, and bridge.[606]

The two community driven groups were the mental hygiene group and the community service group. The mental hygiene group worked with the Riverside County Mental Hygiene Society to bring the State Mental Hygiene Clinic to Riverside. The group conducted quarterly collections of books, magazines, and other articles, to use in therapy

[603] Steen, "Women Take Active Part in City Life."
[604] "Women and World Peace Theme of Study Group," *Riverside Daily Press,* March 19, 1946.
[605] "Local women To Play Active Role in World Institute Events," *Riverside Daily Press,* December 9, 1952; "AAUW Dinner: Women's Groups Active In World Institute Plans," *Riverside Daily Press,* December 8, 1953.
[606] "Riverside Branch, AAUW," *Riverside Daily Press,* June 22, 1953.

for patients at the Patton State Hospital. Additionally, recent graduates met regularly with teenage girls at Juvenile Hall to provide support services.[607]

The community service group sponsored parties for servicemen at the nearby military installations. Through the branch's community contacts chairman, branch members helped at USO parties and served refreshments once a month at the Braille Auxiliary programs.[608] Scholarships and fellowships were principal projects of the branch, which gave three or four local scholarships of $100 each year to girls going to college. Additionally, the branch contributed annually to the state AAUW fellowship fund through which women from other countries were afforded travel to the United States to conduct specialized research or study in different fields. The branch established the Riverside, California Scholarship Fund to support college women in different ways – from international study grants; to college enrollment fees; to purchasing necessary supplies, like glasses.[609] Additionally, the branch also followed the California Legislation closely to by the education chairman whose committee met with members of the Riverside Board of Education to discuss pros and cons of various proposed measures focusing on education and women's rights.[610]

UNIVERSITY OF CALIFORNIA, RIVERSIDE

The University of California, Riverside was founded in 1954 from the foundation of the UC Citrus Experiment Station, established in 1907. As World War II came to a close, President Franklin Roosevelt signed the G.I. Bill into law in 1944, eventually funding education and training programs for 7.8 million veterans. Supported by local Riverside boosters, including the chamber of commerce, local educators, and community and political groups, the group lobbied California legislators and the UC Regents to establish a UC campus in Riverside. The lobby was successful, and in 1948, Governor Earl Warren signed off on a $2 million plan to help shape a new campus in Riverside.[611]

On February 15, 1954, 65 professors and 127 students formally launched the newest University of California campus, led by provost Gordon Watkins. The campus opened with the College of Letters and Science as four divisions: humanities, social sciences, physical sciences, and life sciences, in addition to a university library and a department of physical education. The academic program placed primary emphasis on excellent undergraduate teaching with special incentives for student achievement.[612]

The Citrus Experiment Station, which celebrated its fiftieth anniversary in 1957, had increased its staff from the original two to 265, composed of 115 academic personnel

[607] "Riverside Branch, AAUW."
[608] "Riverside Branch, AAUW."
[609] "Riverside Branch, AAUW."
[610] "Riverside Branch, AAUW."
[611] UCR 2020 Strategic Planning Working Paper, "The History of UCR," 4-5, https://strategicplan.ucr.edu/, accessed October 2025.
[612] "The History of UCR," 6.

assisted by 150 research technicians; the experiment station had a complex of laboratory and office buildings, greenhouses, and many acres of experimental plantings. Its activities covered nearly every crop grown in Southern California and had extended to any other plant of scientific interest in numerous foreign areas.[613]

In 1953, UC Regents appointed Loda Mae Davis as the first dean of women, associate dean of students, and assistant profession of social science. Davis graduated from UC Berkeley in 1923 with honors in commerce and started her career in merchandising as an assistant to the president and merchandise manager of the Emporium, the largest San Francisco department store at the time. After she returned to Berkley to receive her Master of Science in business in 1932, Davis served as an advisor to students at UC Berkeley and later taught at San Mateo Junior College, developing courses in consumer education.[614]

Losa Mae Davis, 1954. *The Highlander*.

An economic analyst, consumer rights advocate, and world traveler, Davis worked for the Works Project Administration in 1936 and other Federal entities during the Roosevelt administration. In 1940, she became a consultant in the Consumer Division of the National Council of Defense, a job which led to her becoming the head of the first field staff of the Office of Price Administration. Following World War II, she worked for the United Nations Relief and Rehabilitation Administration (UNNRA) supply program in Austria.[615]

UCR Female Student Body

Between 1954 and 1960, women students on the UCR campus began organizing and partaking in student government, sports, and social clubs, supported by Dean Davis and the Dean of Student office. In 1954, the Associated Women Students (AWS) of UCR organized on campus. AWS led welfare projects on campus, established women's honorary organization such as Mortar Board, and dealt with matters concerning women's issues.[616] Additionally, the organization planned social and fundraising activities on campus, including fashion shows, cookie sales, and social picnics.[617] In 1956, the student government saw

[613] "The History of UCR," 7.
[614] "Learning to Live in Group Important, Says New Dean," *The Riverside Daily Press,* November 5, 1953.
[615] UCR Library "Loda Mae Davis, UCR's pioneering woman," February 28, 2020, https://library.ucr.edu/news/2020/02/28/loda-mae-davis-ucrs-pioneering-woman, accessed October 2025.
[616] "AWS Organizes on Campus; Elects Brumgardt Pres.," *The Highlander,* April 9, 1954.
[617] "AWS Representatives UCR Coed Gp.," *The Highlander,* November 5, 1954.

an active participation from women students and in 1957, UCR Senior student Carla Hunter was voted the first female senior class president.[618]

By 1959, annual AWS projects included a mother-daughter tea, and social events, like hayrides and dances. The annual AWS Women's Day honored coeds with banquets, fashion shows, and a presentation of awards to outstanding women on campus. AWS expanded their sponsor system, most importantly, to sophomore, junior, and senior girls, which were chosen as advisers to freshmen coeds. Sponsors helped students get acquainted with social and academic aspects of the campus life during the first year. The AWS board of 11 elected representatives led general AWS policy with the advice of Dean Davis.[619]

In 1958, the Women's Recreational Commission (WRC), a coalition of women students under the commission of the AWS, successfully lobbied for the establishment of women's sports organizations on campus. As an introduction to women's sports, basketball, badminton, and swimming were offered and funded by the physical education department.[620] Other opportunities for women include mixed men and women's tournaments offered by the Intramural program.[621]

One of the biggest obstacles for the first women's class was accessibility to housing. From the time of UCR's inauguration until 1959, the campus did not have student dormitories. Unlike male students who could more easily acquire a room to rent, job, and access transportation, single women faced housing restrictions due to discrimination, financial hardships, and lack of personal transportation.

The first approved women's housing by the UCR provost was the Canyon Crest Town apartments in 1956.[622] However, unlike the men's housing in Cayon Crest, women's housing followed strict housing regulations and hours for single students, including chaperones for parties and for entering the men's housing, as required by UCR.[623] Consequences for breaking any of the rules resulted in "campusing," or "restriction to the students' house for the time specified."[624] The University received some harsh criticism for the antiquated policy through the student paper, The Highlander, calling for women's right to self-govern and adapt their own housing policy.

Women students were proving to be self-reliable and no longer tide down to gender norms. By 1957, half of coeds at UCR worked part-time to help finance their higher

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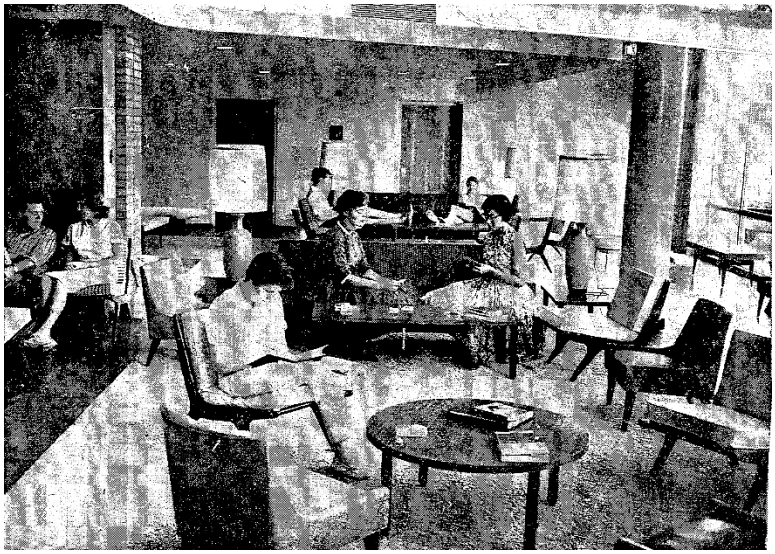
[618] Geroge Beattie, "Editorial: To Be or Not to Be…," *The Highlander,* March 13, 1956; "Hunter Is First Women President," *The Highlander,* October 29, 1957.
[619] "Women's Work Is Never Done," *Riverside Daily Press,* October 13, 1959
[620] Pat Allen, "The Better Half," *The Highlander,* February 25, 1958.
[621] "Women's Sports to Organize," *The Highlander,* October 29, 1957.
[622] Canyon Crest Town housing was constructed as war housing during World War II for military personally with families. Approximately 275 dwellings were constructed on the eastside, near Canyon Crest Drive and Blaine Street. A few pockets of WWII housing remain, although most of the area has been redeveloped with residential housing.
[623] "Coed Housing Rules Released," *The Highland,* December 4, 1956.
[624] "Coed Housing Rules Released," *The Highland,* December 4, 1956.

education. Most of the women that worked more than 28 hours a week held office positions, such as receptionists, clerks, typists, and stenographers. While others found flexible job opportunities working as models, lifeguards, recreational leaders, waitresses, camp counselors, usherettes, tutors, readers, laboratory helpers, and window display assistants.[625]

By 1959, student enrollment totaled 1,266, up 26% compared to the fall of 1958. Proportionally the demographics were more freshmen, more women, and more humanities majors, making up 24% of the student body; physical sciences remained the largest major, however, with 31% of the student body. The freshman class jumped 51% from 300 to 452, making up 37% of the student body. An increased number of women students was noted with an enrollment rate of 42% in the fall of 1959, up from 33% a year prior. The 1959 freshman class, itself, was composed of 53% women, an inclination of the structure of the future student body.[626]



UCR Coeds in the new women's dormitory, 1959. *Riverside Independent Enterprise.*

To support the rise of the student body, the first dormitories opened on campus in the fall of 1959 for approximately 313 women students and 342 male students.[627] More than half the women in the halls were freshman women, who were required to live in the new residence halls their first year. With the support of Dean Davis, the new women's dormitories no longer implemented housing restrictions for upperclassmen (or men) and were government by a Residence Hall Association, an elected governing body of women students, making UCR the first UC to grant women the same dorm privileges as men.[628]

[625] "The Goal Is Education," *The Riverside Independent Enterprise,* May 26, 1957.
[626] "Residence Hall Start Mild Transition," *The Riverside Daily Press,* October 13, 1959.
[627] Marylin Jacobsen, "It's New; Esprit de Dorms," *The Riverside Independent Enterprise,* September 27, 1959.
[628] "Freshman Girls Must Live In Residence Halls – Davis," *The Highlander,* April 29, 1959; UCR Library, "Loda Mae Davis, UCR's pioneering woman," published February 28, 2020, *https://library.ucr.edu/news/2020/02/28/loda-mae-davis-ucrs-pioneering-woman.*

Service and social clubs flourished with the opening of the dormitories. The Riverside chapter of the Prytanean, a statewide honor and service organization within the UC system was dedicated to junior and senior women selected for their past service to the school. Programs include speaker series on campus from a broad range of academic topics.[629]

The Glengarries and Balmorals originated on UCR campus, with approximately 35-40 girls each. Both clubs met university needs for service, including ushering at plays and concerts; service at banquets and selling tickets at games; and fundraising for Uni Camp and summer camp for underprivileged children. The Glens extended their service to include a toy drive for Riverside Community Settlement house, and hosted parties for children there.[630]

The Canyon Crest Housing project was retained with the opening of the new dormitories but was adapted to house married student couples. By 1949, married students accounted for one in every ten across the US, compared to the early 1930s, where they accounted for one in every 122 students. This rise in married students was due in part to the GI Bill, which offered educational grants and benefits to returning servicemen up to $160 a month. Young couples were no longer following the linear tradition of adulthood – i.e. finishing college, followed by a job, then marriage, then family growth. In 1959, most young couples were getting married, attending college, working, and growing their family simultaneously.[631]

At UCR, married students accounted for 14% of the student body in 1959; slightly lower than the 21% of the 1,006 total enrollment in 1958 – 14% men and 7% women.[632] The most common demographic of married students was (1) married student couple, or (2) the wife of the student. As a married student couple, the co-ed combined her studies with marriage, sometime family, and often a part-time job. As the wife of a student, young woman combined marriage, a full-time job, and family, to be the breadwinner of the household, supporting her husband through undergraduate or graduate school.[633] Most women were employed as teachers, secretaries, nurses, caretakers, door-to-door sales[women], librarians, counselors, or held part-time jobs at the university.[634]

Politics and Civic Representation

EQUAL RIGHTS AMENDMENT AND THE POSTWAR PERIOD

World War II provided the right combination of patriotic zeal for democratic ideals and a broad appreciation for women's wartime contribution which led to a surge of support for

[629] "Women's Work Is Never Done," *Riverside Daily Press,* October 13, 1959.
[630] "Women's Work Is Never Done," *Riverside Daily Press,* October 13, 1959.
[631] "The College Wife…New Personality on UCR Campus," *Riverside Independent Enterprise,* March 13, 1959.
[632] "Fewer Married Students; Is UCR's Trend Changing?," *Riverside Daily Press,* October 13, 1959.
[633] "The College Wife…New Personality on UCR Campus."
[634] Marylin Jacobsen, "It's a Great Life…If You Can Take It," *Riverside Independent Enterprise,* March 13, 1959.

the Equal Rights Amendment (ERA) from both the Democratic and Republican parties. By the end of the war, however, the postwar readjustment anxiety and society's return to traditional gendered roles began to drive the national outlook back to a division between the rights of men and women.[635]

According to historian Rebecca DeWolf, in 1944, ERA opponents organized the National Committee to Defeat the Un-Equal Rights Amendment (NCDURA), a coalition of predominantly prominent liberal ERA opposition. After World War II, the NCDURA worked with conservatives to increase opposition of the ERA as it made progress in the Senate.

In preparation for the 1946 Senate floor debate on the ERA, the NCDURA worked with Senator Robert Taft (R-Ohio), to distribute a copy of the "Freund Statement" to every senator. The Freund Statement was an extensive essay by eminent legal scholar and longtime ERA opponent, Paul Freund, that outlined various arguments against the amendment. Before the debate, the NCDURA and its allies in the Senate also introduced into the *Congressional Record* a syndicated article denouncing the ERA written by former First Lady Eleanor Roosevelt.[636]

The political counterattack was successful, and in July 1946, the ERA failed to obtain the two-thirds senate majority vote required for passage of a constitutional amendment. Between 1946 and 1947, NCDURA's leaders continued to build relationships with prominent ERA opponents, while developing a joint resolution that aimed to eliminate harmful discrimination against women while reaffirming equitable sex-based legislature affirmed by ERA opponents.[637]

The Women's Status Bill included two main objectives: 1) to declare a general national policy regarding sex discrimination, and 2) to establish a presidential commission on the status of women. For the policy statement, the bill called for the elimination of distinctions on the basis of sex except for those that were "reasonably based on differences in physical structure, biological, or social function," such as maternity leave for women only and combat service for men exclusively. The purpose of the bill's proposed presidential commission was to investigate sex-specific laws and make recommendations at the appropriate federal, state, and local levels. To bolster support for the bill, the NCDURA changed its name to the National Committee on the Status of Women (NCSW) in the spring of 1947.[638] Notably, this was the first time that opponents of the ERA enlisted the power of the federal government to help establish a degree of equality for men and women, while still supporting what they considered sensible sex-based laws and

[635] DeWolf, *Gendered Citizenship,* 175,178.
[636] Rebecca De Wolf, "The 1940s Fight Against the Equal Rights Amendment Was Bipartisan and Crossed Ideological Lines," History News Network, published May 2, 2021, https://www.hnn.us/article/the-1940s-fight-against-the-equal-rights-amendment.
[637] De Wolf, "The 1940s Fight Against the Equal Rights Amendment Was Bipartisan and Crossed Ideological Lines."
[638] De Wolf, "The 1940s Fight Against the Equal Rights Amendment Was Bipartisan and Crossed Ideological Lines."

customs.[639] Prior to the Women's Status Bill, ERA opponents argued that legislative action on specific women issues should come from the state legislature, deeming it "specific bills for specific ills."[640]

By 1948, nine (9) states prohibited sex discrimination in regard to pay and the federal government requires equal pay only for its administration. Twenty-four (24) states had general minimum wage laws for women, while forty-three (43) states had general maximum labor hour laws for women. Four (4) states provide protection on the same basis for men and women. Virtually every state had special health laws for the protection of women workers. [641] Both democrats and republicans supported equal rights and equal pay for women across the country, however, the support was based on equitable sex-based legislation not the principal belief of equal rights for both men and women.

Back at the federal level, the NCSW introduced a version of the Women's Status Bill into Congress every year until 1954. While the measure failed to pass Congress, it did provide the blueprint for what would become President John Kennedy's Presidential Commission on the Status of Women, which was created in 1961.[642]

The ERA was reintroduced to the Senate in January 1950. A modification to the essential wording of the ERA by Senator Carl Hayden (D-AZ), however, resulted in a rider to the ERA, specifically referencing the female sex — which opponents feared could nullify the gender equality of the language in the original Amendment. The Senate passed the ERA with the Hayden rider with a vote of 51-31, but it was stalled in legislative limbo in the House and Senate chambers by staunch ERA supporters, ultimately lacking the congressional support necessary for potential ratification by the states.[643] With the apparent defeat of the ERA in congress, both political parties became less interested in the issue, and they eventually removed support for the ERA from their party platforms in the early 1960s.[644]

WOMEN'S POLITICAL ENGAGEMENT

Although postwar support for the ERA was considerably diminished by the NCDURA and their allies in Congress, women across the U.S. were demonstrating their involvement and influence in local, state, and national politics.

Women's electoral impact was first significantly felt in the 1952 presidential election, when in an unprecedented turnout, nearly 17.6 million women voted for Dwight D.

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[639] DeWolf, *Gendered Citizenship,* 195.
[640] "Not all Clear Sailing for Equal Rights Amendment," *Riverside Daily Press,* April 9, 1946.
[641] "Economic Discrimination Against Women Continues to Lessen," *Riverside Daily Press,* August 13, 1948.
[642] De Wolf, "The 1940s Fight Against the Equal Rights Amendment Was Bipartisan and Crossed Ideological Lines."
[643] Sian Winship, "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," (City of Los Angeles Department of Planning, 2018), 55.
[644] DeWolf, *Gendered Citizenship,* 201.

Eisenhower out of the nearly 34 million votes cast in his favor.[645] Never had a political campaign gone so far to court the women's vote as did the Eisenhower campaign. For the first time, political propaganda was specifically catered to women, including posters, television advertisements, magazine articles, and even fashion. The Ike Girl's, as they came to be known, joined the Eisenhower Nixon Bandwagon to propel "Ike" to landslide victories in 1952 and again in1956, with 52.5% of the total vote. [646]

1952 Republican National Convention. *National Archives.*

Women were drawn to Eisenhower's candidacy for several reasons. Ike stressed the issues that were important to women at the time, including education, social welfare, public health, labor, and the ending of the Korean War (1953). Eisenhower's campaign also recognized the growing role of women in state, local, and national affairs, especially after the adoption of women's suffrage, and made extensive use of women campaign workers, including Bertha Adkins, political activist and community leader. Adkins was appointed Executive Director of the Women's Division of the Republican National Convention in 1952. She encouraged women to become active in politics and arranged for women to meet Eisenhower during "Breakfast with the President" events. In 1958 Eisenhower appointed Adkins Under Secretary of Health Education and Welfare. [647]

Although a supporter of women's rights, Eisenhower's public opinion on the ERA was cautionary due to the conservative values of the republican party. While much of Eisenhower's legislation was in line with the progressive values of the ERA, he faced pressure to appease a conservative base and to tackle the complexity of the cold war, including the charges of Senator Joseph R. McCarthy about Communist infiltration of government agencies, and budgeting the federal economy, following the depression years.[648]

Despite his ambivalent views on women's rights, President Eisenhower's appointment of women to high-level positions in his Administration helped lead the way for the subsequent supporters of the Equal Rights Amendment and the Women's Liberation

[645] "Women Unite for Ike!," U.S National Archives for Google Arts and Culture, accessed October 2025, https://artsandculture.google.com/story/women-unite-for-ike-u-s-national-archives/SQUxMpribfV4KQ?hl=en
[646] Betty Pryor, "Eligible Women Outnumber Men," *Riverside Daily Press,* November 7, 1960.
[647] "Women Unite for Ike!"
[648] Chester J. Pach, Jr., "Dwight D. Eisenhower: Domestic Affairs," University of Virginia Miller Center, accessed November 2025, https://millercenter.org/president/eisenhower/domestic-affairs

Movement of subsequent decades.[649] His appointments of women were to positions in his Cabinet, as U.S. Ambassadors, and as representatives to the United Nations – some 42 women in all.[650]

In 1959, a bipartisan survey conducted by the Women's Division of the Republican National Committee showed 20,000 women in county governments, and 10,000 women, including four mayors, in municipal offices. There were 753 women in high appointive jobs in state and territorial governments, 41 women in elected state of offices, 17 women in the United States Congress, and 347 women representatives in state legislature, comparted with 214 a decade prior.[651]

Furthermore, six women served as ambassadors since 1949 and in 1959, one-fourth of all US foreign service personnel were women. In the judicial field, approximately 135 women were serving in 1955. Elsewhere in the federal government, there was about a 20% rise in the number of women with professional classifications than a decade prior. Some of the highest-ranking women in office in 1959 were Bertha Adkins, undersecretary of Health, Education, and Welfare; Ivy Barker Priest, treasurer; Daphne Leeds, assistant patent commissioner; Dorothy McColough Lee, chairman of the Subversive Activities Control Board; and Anne Wheaton, first woman associate press secretary at the White House.[652]

Dwight D. Eisenhower witnesses Frank K. Sanderson swearing in Mrs. Katherine G. Howard, as Deputy Administrator of the Federal Civil Defense Administration, 1953. *Dwight D. Eisenhower Presidential Library.*

LOCAL POLITICS AND WOMEN'S CONTRIBUTIONS

Riverside women followed national postwar trends by establishing their position in city government and founding political organizations. In 1950, the Riverside Democratic Women's Forum was established to support the election of democratic candidates at the local and state level. Thelma Zulch, Riverside attorney, was elected as the first president of the forum with Dorothy Jacobson as the vice-president and program chairman.

[649] Barbara Constable, "A Guide to Historical Holdings in the Eisenhower Library: Women's Studies," Eisenhower Library, accessed November 2025, https://www.eisenhowerlibrary.gov/sites/default/files/research/subject-guides/pdf/womens-studies.pdf
[650] "Women in the 1950s," Dwight D. Eisenhower Presidential Library, Museum, and Boyhood Home, accessed October 2025, https://www.eisenhowerlibrary.gov/research/online-documents/women-1950s#:~:text=The%20image%20of%20American%20women,Civil%20Defense%20Administrator)%20and%20others
[651] Patricia Wiggins, "Notable Gains Whet Tastes of Women on Political Front," *Riverside Daily Press,* December 27, 1959.
[652] Wiggins, "Notable Gains Whet Tastes of Women on Political Front."

In the spring of 1950, the forum hosted state Democratic political candidates to a reception and tea at the Riverside YWCA. The reception was open to members of all Democratic women's organizations in Riverside County.[653] In 1950, the forum hosted Congresswomen Helen Gahagan Douglas to campaign for her U.S. Senate position.[654] In the fall of 1950, new officers for the forum were selected, included Mrs. Mary Gleeson as president, and Mary O'Keeffe, as Vice President.[655]

Organization for Women in Government, 1953. *Riverside Daily Press.*

In 1952, a coalition of volunteer staff for the Democratic headquarters organized the Riverside Women's Democratic Club, under the auspices of the Riverside Couty Democratic Central Committee.[656] Republican women established the Riverside Republican Women Federation in 1952 with 53 charter members. Led by Mrs. Charles Gibson, president, membership was open to any interested Riverside women voter with $1 membership dues. Inaugural guest speakers at the founding meeting in the Magnolia dining room of the Mission Inn were Glenn Gurtner, member of the Republican Central Committee, and Moulton Phillips, Republican candidate for Assembly.[657]

A year later, the newly founded Organization for Women in Government endorsed Thelma H. Goodspeed and Nancy O'Neill, the only women candidates for the City Council. The organization was a non-partisan group, meant to "encourage participation of women in the pollical structure of the community."[658] Open to any interested women, without dues, the organization was led by Mary O'Keefe as president. Approved committees included ways and means; public relations; news service; membership; information; radio;

[653] "Demo Women To Hear Candidates," *Riverside Daily Press,* April 27, 1950.
[654] "Demos Ready for Douglas Visit," *Riverside Daily Press,* April 24, 1950
[655] "City Demo Forum Elects Officers," *Riverside Daily Press,* September 16, 1950.
[656] "Democratic Women Here To Form Permanent Organization," *Riverside Daily Press,* November 11, 1952.
[657] "53 Charter Members Launch Republican Women's Unit," *Riverside Daily Press,* March 24, 1952.
[658] "Women's Group Endorses O'Neil and Goodspeed," *Riverside Daily Press,* February 17, 1953.

telephone; and parliamentarian.[659] In March 1953, a second public campaign was held at Casa Blanca School for Goodspeed and O'Neill, with entertainment from the surrounding community, followed by another public meeting at the Liberty School.[660]

The Riverside Women's Club also came to the support of both women city council candidates by hosting a fashion show in April 1953. Under the theme of "California Living," the show featured the candidates among the models showcasing casual clothes for all ages, including men's fashion.[661]

Nancy O'Neill, 1953. *Riverside Daily Press.*

Both O'Neill and Goodspeed were elected to seven-member council under the chairmanship of Mayor E.V. Dales. O'Neill was elected to the City Council by Second Ward voters in the fall of 1952. She won a nomination on the final ballot through a successful write-in campaign in the 1952 primary election and beat out the incumbent, Harry Fowler, to secure a council seat. During her inaugural term in office, O'Neill supported the relocation of the City Dog Pound and the Humane Society animal shelter, while also working on the city's juke box license ordinance.[662]

O'Neill was born in 1918 and moved to Riverside in 1946 where she took an active role in community projects, including the Riverside PTA, participation in the Community Chest, United Fund, and Red Cross drives. She was past president and director of the Children's League and a Girl Scout official.[663]

Goodspeed was a business executive, newspaperwoman, and member of the Board of Freeholders, which in 1953 drafted the City Charter providing an outline for a City Manager form of government.[664] Goodspeed was born in 1902 and moved to Riverside County in 1928. She developed a career in the newspaper industry as editor of the Indio News, associate editor of the Palm Springs Limelight, and manager of the Palm Springs Printing Company. During her campaign for Riverside city council, she was a writer for the Indio Date Palm and Hemet News and served as secretary-treasurer of the Riverside printing and lithography plant, while her husband was the co-owner of citrus groves in Arlington Heights. During her

[659] "Women's Group Endorses O'Neil and Goodspeed," *Riverside Daily Press,* February 17, 1953.
[660] "Women's Political Society to Meet In Casa Blanca," *Riverside Daily Press,* March 23, 1953.
[661] "Election Candidates to Appear At Fashion Show Friday Night," *Riverside Daily Press,* April 8, 1953.
[662] "O'Neil," *Riverside Daily Press,* April 13, 1953.
[663] "Mayor, City Council Candidates Viewing in Tomorrow's Election," *Riverside Daily Press,* April 13, 1953.
[664] "Women's Group Endorses O'Neil and Goodspeed," *Riverside Daily Press,* February 17, 1953.

time on the Board of Freeholders, Goodspeed was an active participant in several committees, including chairman of the study committee, secretary of the public elections committee, and a member of the board's public relations and speakers' bureau group. Goodspeed was active in many civic groups, including the Riverside Women's Club, Girl Scout Council, Community Settlement Association, Soroptimist Club, Order of the Eastern Star, and Community Planning Forum.[665]

Thelma A. Goodspeed, 1953.
Riverside Daily Press.

Political-minded bipartisan groups were founded in Riverside in the postwar period, including the Pro American Riverside chapter, which was established in 1945 as part of a national, bipartisan organization meant to support educational and civic programs. The nation organization was founded in 1933 in Seattle by Mrs. Theodore Roosevelt Sr. Pro America consisted of state and local units. Among its members and board were Republican, Democrats, and Independents. The organization deemed all issues and candidates against the U.S. Constitution before lending support. The Riverside Pro America unit was established with the support of 33 founding members. By 1953, the organization had grown to 165 active members, including residents of Corona, Perris, and Banning. The organization held monthly meetings at the Victoria Club to discuss national, state, and local politics. Informal meetings with legislature were held between sessions to discuss and learn about pending bills. In addition to supporting a political agenda, Pro American supported educational endeavors, like providing college scholarships to local college women.[666]

Statewide political conventions continued to assemble in Riverside during the postwar period. In 1956, the Southern California division of the California Federation of Republican Women hosted the third annual School of Politics at the Mission Inn. The extensive-one day event gathered 400 delegates from clubs in eight counties for courses in precinct work, club organization, programing, and other phases of campaigning and "Americanism."[667]

In 1957, Riverside County voters approved the formation of a temporary freeholders committee to draft the 1958 county charter. Mary O'Keeffe put out a call to action in the *Riverside Independent Enterprise* to all eligible and well-known women to apply for an opportunity to serve on the board of freeholders. O'Keeffe was pushing for at "least one women freeholder from each supervisorial district" for her own personal desire to "live in a

[665] "Mayor, City Council Candidates Viewing in Tomorrow's Election," *Riverside Daily Press,* April 13, 1953.
[666] "Pro America," *Riverside Daily Press,* June 22, 1953.
[667] "GOP Women's Federation to Convene Here," *Riverside Daily Press,* February 24, 1956.

community that has the best form of government."[668] As part of the search, O'Keeffe reached out to several organizations with prominent women leaders, including the Riverside League of Women Voters, Soroptimists, Zontas, Business and Professional Women's Clubs, and the Riverside Woman's Club. Ultimately, two women out of 28 candidates were voted as members to the board of freeholders, Helen Hester of Coachella and Myra R. Linn of La Sierra.[669]

The Riverside County Charter was finalized in March 1958 and was fully endorsed by the League of Women Voters (LWV, discussed below). During the review process, the League conducted an intensive study on each specific aspect of the charter and attended all the meetings of the Board of Freeholders as they drafted the charter. After their review, Mrs. Edward Rudin, League President stated, "League opinion is that greater government efficiency can be effected under a charter form of government designed to incorporate an administrative reorganization of the County's government structure." [670]

The Charter Observer Committee, headed by Mrs. Charles Ford, set forth eight specific areas of interest for consideration by the board of Freeholders, all which were actively addressed in the draft. The eight points included establishment of an administrative county head; re-districting, when needed; improved procedures for coordination of county departments; decrease in election officials; establishment of a merit system; and provisions for adding new county services, when needed.[671]

The charter, however, was rejected by voters, by nearly a 2 to 1 count. Anti-charter organizers, led by Judge Vernon H. Hillard and County Supervisor William Jobes, argued that the charter would make county government more costly and would deprive the voters in of many controls, ultimately swaying voters to reject the draft.[672]

RIVERSIDE LEAGUE OF WOMEN VOTERS

The League of Women Voters was organized in 1953 by president Mrs. Richard G. Brill with 50 members. As part of the National League of Women Voters, the group's purpose was to promote informed and active participation of all citizens in government.[673] As a non-partisan organization, the league did not support political parties or candidates but sought to educate citizens on the impact of national, state, and local legislature.

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[668] "Mary O'Keeffe Seeks Women as Freeholders," *Riverside Independent Enterprise,* April 30, 1957.
[669] "Mary O'Keeffe Seeks Women as Freeholders," *Riverside Independent Enterprise,* April 30, 1957; Clarence Carpenter, "Freeholder Board Elected," *Riverside Independent Enterprise,* June 12, 1957.
[670] "Women Voters Support County Charter," *Riverside Independent Enterprise,* March 20, 1958.
[671] "Women Voters Support County Charter," *Riverside Independent Enterprise,* March 20, 1958.
[672] "Hilliard, Jones Luad Charter Vote," *Riverside Daily Enterprise,* June 5, 1958.
[673] The League of Women Voters of Riverside, *Its First Ten Years,* 1963, 1.

Riverside League of Women Voters registering people to vote, c. 1950s. *Its First Ten Years*.

Within its first year of service, the league conducted a "Know Your Town" survey to compile statistics and information on Riverside's local government, including education and recreation in the city, fire and police protection, and public health and transportation. The resulting 30-page booklet was available to all residents upon request. The league undertook its first "voter service" project at the special election in January 1954, with a get-out-the-vote drive.[674]

In 1955, the league undertook its first local study on the topic of "How Safe is Riverside?" Members gathered facts and figures and discussed their research at "unit" meetings – groups of 15 to 20 women – to allow each member an opportunity to discuss. The study resulted in league support for hiring a city traffic engineer and improvement in fire and police protection.[675]

The league "observer program" was inaugurated in the fall of 1954, where league members regularly attended meetings of the City Council, Board of Supervisors, and other boards of local government. That fall, the league initiated their voter registration campaigns, supported by local residents. League booth, "votemobiles" and tables at stores and the newspaper office later became a familiar pre-election activity of the league.[676] That year the league also initiated their first candidate meeting. The meeting brought an overflow to the Palm School and full coverage from The Press. The league set a precedent for these meetings moving forward – providing equal treatment for all candidates and emphasis on providing information on the issues at hand.

For its first national presidential election in 1956, the LWV's 12 registrars worked to turn in 1,773 voter registrations; 2,000 "Voter's Guides" were distributed; 13,000 copies of "Facts for Riverside Voters" were published; 4,000 "Capsule Pros and Cons" on the ballot measures were given away; and 900 people attended eight "Pro and Con" sessions on ballot measures.[677] In 1957, the LWV was set to study the proposed City Charter drafted

[674] *Its First Ten Years,* 3.
[675] *Its First Ten Years*, 5.
[676] *Its First Ten Years,* 6.
[677] *Its First Ten Years,* 10.

by a citizen elected board of Freeholders. The league sent observers to the weekly meeting of the Board, and published a booklet, "The Big Question on County Charter," to disseminate the information to the public. The league reached a consensus during the "Charter Consensus Week" to unanimously support the proposed charter. Coffees, rallies, sandwich boards, and a door-to-door campaign were among the league's contributions to the campaign made by the county-wide Citizens Committee for the Charter. The effort was ultimately unsuccessful, and the proposed charter was rejected by voters at the June 3rd election.[678]

In 1958, the LWV carried out another local study with the support of city manager, Ken Hunter. The study was emphasized on "services of city government." League members examined how functions such as recreation and other services fit into the structure of city government, looking at the needs and methods of financing. The study resulted in support of the development of the city's recreation and park program, including the Santa Ana River area, and "directed and coordinated city planning for lesser public works," such as streetlights, sidewalks, and curbs.[679] Through 1960, the league continued with its support of long-range planning and adequate financing for capital improvements in Riverside.

CIVIL RIGHTS ORGANIZATIONS

After fighting fascism abroad during World War II, returning Black servicemen witnessed the "Double V[ictory] Campaign"[680] as apparently one-sided, facing a segregated military, menial war effort jobs, and a fiercely segregated Jim Crow nation. Throughout the war, the NAACP and other civil rights organizations worked to end discrimination in the armed forces. During this time African Americans advocated for equality in civilian life as well. The Congress of Racial Equality (CORE), an interracial organization founded in 1942 to seek change through nonviolent means, conducted the first sit-ins to challenge the South's Jim Crow laws.[681]

After the war, and with the onset of the Cold War, segregation and inequality within the U.S. were brought into focus, prompting federal and judicial action. In 1947, President Harry Truman appointed a special committee to investigate racial conditions that detailed a civil rights agenda in its report, *To Secure These Rights*. A year later, Truman issued Executive Order no. 9981 on July 26, 1948, abolishing racial discrimination in the US Armed Forces. The NAACP won important Supreme Court victories and mobilized a mass lobby of organizations to press Congress to pass civil rights legislation.[682] African

[678] *Its First Ten Years*, 15.
[679] *Its First Ten Years*, 16.
[680] The Double V Campaign was a significant movement during World War II that sought to address the systemic racism and segregation faced by African Americans, while also supporting the war effort against Axis powers. This campaign, spearheaded by the *Pittsburgh Courier*, one of the leading African American newspapers of the time, aimed to achieve a "double victory" – victory over fascism abroad and victory over racism at home. For more information refer to: "The Double V Campaign," National Park Service, https://www.nps.gov/poch/learn/historyculture/the-double-v-campaign.htm.
[681] "World War II and Post War (1940–1949)."
[682] "World War II and the Post War Years Timeline," The Civil Rights Act of 1964: A Long Struggle for Freedom Exhibit, Library of Congress, accessed March 2026, https://www.loc.gov/exhibits/civil-rights-act/world-war-ii-timeline.html

Americans achieved notable firsts—Jackie Robinson broke the color barrier in major league baseball in 1947; civil rights activists Bayard Rustin and George Houser led black and white riders on a "Journey of Reconciliation" to challenge racial segregation on interstate buses in 1947; and in 1949, Jo Ann Robinson became president of the Women's Political Council (WPC), which organized and supported the Montgomery Bus Boycott.[683] These precursors laid the foundation for the Modern Civil Rights Movement of the 1960s.

In Riverside, the only organized women's political group in the black community was an affiliate of the National Republican Women, called the Women's Political Study Club – one of 32 units in California.[684]

The Community Settlement Association (CSA) moved to 4366 Bermuda Avenue (extant)[685] after the city took away funding for operations at Lincoln Park in 1941. With civic leaders at the helm like Dorella Anderson, CSA filled the gaps in social services not provided publicly, from after school and recreation programs to emergency food and mental health counseling. In 1949, CSA conducted housing surveys and beautification projects. They organized with churches, white and Black realtors, bankers, and the Riverside Housing Improvement Committee, a multiracial coalition that sought to resist wholesale slum clearance by the city until more and better housing was available.[686]

The Riverside Chapter of the National Association for the Advancement of Colored People (NAACP) was established in 1942, with their first President being Omar Stratton, renewing efforts that had begun with the Citizens Committee in the 1930s.[687]In 1947, Mrs. Blessie Adams was voted President of the Riverside NAACP chapter, with Maxime Williamson as First Vice President, William Lacey, secretary, Lottie Williamson, assistant secretary and Mrs. Frank Tillie, as treasurer.[688] Adams led the Riverside chapter until 1950, when Reverand L.B. Moss of pastor of the Park Avenue Baptist church was elected president, followed by William Davis in 1953, who was elected president for two terms.[689]

Over the following few years, the Riverside NAACP fought to end segregation in downtown commercial establishments, and to increase job opportunities. By 1946 shops still bore signs 'whites only.'

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[683] "World War II and the Post War Years Timeline."
[684] Beth Teters, "Negro Housing Varies from Adequate to Bad," *Riverside Daily Press,* February 14, 1950.
[685] The Community Settlement House is listed in the National Register of Histoir Places (Reference no. 100001906).
[686] Catherine Gudis, "Claiming Our Space," A People's History of the I.E., published September 25, 2022, https://peopleshistoryie.org/claiming-our-space/
[687] "City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," 42.
[688] Mrs. Adams Named Head of NAACP Chapter Here," *The Riverside Independent Enterprise,* November 18, 1947.
[689] Beth Teters, "Series Explores Life Among Riverside's 300 Negroes [sic]," *Riverside Daily Press,* February 13, 1950; "Riverside Unit, NAACP, Elects New Officers," *Riverside Daily Press,* December 8, 1953.

The NAACP engaged the Riverside City Council to pass an ordinance prohibiting this practice in 1946, but the city council refused to take this action (unlike in San Bernardino which passed a similar ordinance that year)."[690] The NAACP and other social groups supported Reverend Moss (Preacher form the Park Avenue Baptist Church) in his 1946 unsuccessful bid for a seat on the City Council, and through the 1950s brought hiring discrimination complaints to the State Fair Employment Practice Commission.[691]

Riverside NAACP chapter with Noah W. Griffin, NAACP regional director, 1948. *Riverside Daily Press.*

Facing similar discrimination as Black Americans, Latinos mobilized throughout California to fight for equal inclusion in civic and political life. In the postwar period, direct political engagement became the focus, either in running for office or getting out the vote. In Riverside, several political and civil rights groups were active participants in the community, including the American GI Forum, the Community Service Organization (CSO), the Casa Blanca Unity Leagues, and later, the Community Action Group (CAG) and the Mexican American Political Association (MAPA).[692]

The Community Service Organization (CSO) was formed in 1947 in Los Angeles, "to empower Mexican Americans to secure civil rights through neighborhood-based activism."[693] In 1960, the CSO's Los Angeles branch was led by activist, César Chavez. That year, the CSO and Chavez focused their efforts on Riverside County and Casa

[690] Catherine Gudis and Jen Tilton, "Structural Racism in Riverside County: A History," ACLU Capital Sentencing Project, 74-75.
[691] "City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," 42.
[692] "City of Riverside Latino Historic Context Statement," 203, 208-211.
[693] California State Office of Historic Preservation, 2015, p. 77. As cited in "City of Riverside Latino Historic Context Statement," 208.

Blanca, in "a massive campaign to register hundreds of Riverside County's Latin-American citizens" in advance of the November 1960 elections.[694]

Helping the CSO was a small group of community leaders and organizers in Riverside's Latino community. Among them was Simona Valero, CSO chairperson, Mrs. Mary Ayala, CSO county chapter president, John Sotelo, as well as local leaders from the NAACP. Throughout the spring of 1960, volunteers traveled door-to-door in neighborhoods throughout Riverside to register voters.[695] The campaign was successful, and as of April 12, 1960, one week before the registration deadline, the CSO reported having registered more than 1,200 voters. The American GI Forum registered 150 new voters, and the NAACP another 500.[696]

[694] Reich, Ken. 1960. "Focus on Casa Blanca: Drive Under Way to Register Voters of Latin American Descent." *Riverside Independent Enterprise*, 8 August 1960 (Riverside, CA). As cited in "City of Riverside Latino Historic Context Statement," 208.
[695] "City of Riverside Latino Historic Context Statement," 208.
[696] "Deadline Thursday: Final Drive on to Sign Voters." 1960. Riverside Daily Press, 12 April 1960 (Riverside, CA). as cited in "City of Riverside Latino Historic Context Statement," 209

SECOND WAVE FEMINISM AND WOMEN'S LIBERATION, 1960-1990

The period from the 1960s through 1990s was a tumultuous one for women nationwide and in Riverside. The era brought women's rights and issues to the forefront of American thought across the political spectrum. Major issues and events that influenced women during this period involved the civil rights movement and women's liberation; Second Wave feminism, and the diversification of jobs and professions for women across American, and in Riverside specifically. This chapter discusses these themes in greater detail and concludes with what is widely regarded as the waning of the period of Second Wave feminism in the late 1980s.

The Civil Rights Movement and Women's Liberation

Faced with deep-seated racism, economic inequality, housing shortages, and systemic segregation (Jim Crow laws), which peaked in the immediate postwar period, civil rights activists organized to deliver equal and civil rights to marginalized groups, launching the modern civil rights movement of the 1950s-1960s. Nationwide substantial civil rights gains were made in the decade after Brown v. Board of Education (1954).

Civil Rights March on Washington, D.C., 1963.
National Archives.

The NAACP's continuing legal and lobbying work helped obtain the passage the Civil Rights Act of 1957, the first rights legislation since Reconstruction, signed by President Dwight D. Eisenhower. The act created the United States Commission on Civil Rights, established a civil rights division at the Justice Department, and provided penalties for voting rights violations. In 1964, Congress passed another sweeping civil rights bill initially proposed by President John F. Kennedy and signed into law by his successor, Lyndon B. Johnson. The Civil Rights Act of 1964 granted the federal government power to enforce civil rights and withhold funds, prohibited discrimination in most public accommodations, and created the Equal Employment Opportunity Commission.[697]

From the groundwork of Black civil rights leaders, other marginalized groups organized to demand similar equality in education, housing, and labor. In the 1960s, Mexican Americans

[697] National Park Service Landmarks Program, "Civil Rights in America: A Framework for Identifying Significant Sites," Telling All American Stories, Revised 2008, 17-18, as cited in "City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," 45.

organized to fight for civil equality, initiating the Chicano Civil Rights Movement (*El Movimiento*) led by Cesar Chavez and Dolores Huerta. The Chicano movement brought together many groups of people to advance social justice, including artists, teachers, students, and journalists.[698]

The resurgence of the women's rights movement in the 1960s lead by Betty Friedan and the National Organization for Women (NOW) resulted in significant civil rights gains: adoption of the 1963 Equal Pay Act, the prohibition of inequality based on sex in the Civil Rights Act of 1964, and the breaching of barriers to employment for women.[699]

Major events in the Gay Liberation movement took place during this time in metropolitan areas with large and active LGBTQ+ communities, including New York, San Francisco, and Los Angeles. Gays and lesbians in the "bar culture" engaged in various forms of resistance to police repression by insisting on their right to gather in public.[700] In 1965, picketers staged the first Reminder Day at Independence Hall in Philadelphia to call attention to the lack of civil rights for LGBT (Lesbian Gay Bisexual and Transexual) people. In 1966, the Mattachine Society staged a “sip-in” in New York at the Julius Bar in Greenwich Village, and when they were refused service, sued the New York Liquor Authority.[701] This cultural resistance, along with the formal political efforts of homophile organizations, laid the basis for the contemporary gay and lesbian movement.[702]

WOMEN AND THE CIVIL RIGHTS MOVEMENT (1954-1970)

When examining the Civil Rights Movement, women’s leadership, until recently, has been mostly overlooked. While countless women played important roles at various points during the Black Freedom Struggle, it is men who still receive more attention and credit for the successes of the movement, particularly in commemorative efforts and historical narratives. But the reality of the civil rights movement challenges these narratives. Many African American women operated as leaders at the local level, serving as the bridge between national and grassroots organizations.[703]

At the March on Washington, women who played vital roles in launching the modern civil rights movement and propelling it forward, were thrust into the background.[704] No woman marched down Constitutional Avenue with Dr. Martin Luther King Jr., A. Philip Randolph,

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[698] “Latino Civil Rights: Latino History,” National Museum of the American Latino, accessed December 2025, https://latino.si.edu/learn/latino-history-and-culture/latino-history/latino-civil-rights
[699] “The Modern Civil Rights Movement, 1954-1964,” National Park Service, accessed December 2025, https://www.nps.gov/subjects/civilrights/modern-civil-rights-movement.htm
[700] “The Modern Civil Rights Movement, 1954-1964.”
[701] Historic Resources Group, “City of Riverside LGBTQ+ Historic Context Statement,” (City of Riverside: 2023), 47.
[702] “The Modern Civil Rights Movement, 1954-1964.”
[703] “Women in the African American Civil Rights Movement: An Historic Context,” National Park Service, accessed December 2025, https://www.nps.gov/articles/women-in-the-african-american-civil-rights-movement-an-historic-context.htm#:~:text=Many
[704] Lynne Olson, *Freedom Daughters: The Unsung Heroines of The Civil Rights Movement from 1830-1970*, (Simon & Schuster:2001), 13.

Roy Wilkins, and the rest of the male civil rights leaders.[705] As an afterthought, the planning committee organized a "Tribute to Women" to recognize some of the leader's heroines. Randolph in a halting delivery, turned what was to be a token gesture of solidarity into a spontaneous display of sexism.[706] Women leaders who had gathered to support the national movement, including Daisy Bates, Rosa Parks, Diane Nash Bevel, Prince Estella Lee, and Gloria Richardson, were not granted proper recognition and as a final slight, no women were invited to meet and consult with President Kennedy immediately after the event.[707]

According to historian Janet Dewart Bell, prior to the modern Civil Rights Movement, Black women played significant roles in the struggle for social justice. Organizing through churches, schools, and social organizations, particularly the Black woman's club movement of the late nineteenth century, Black women were integral to the African American community's survival and advancement – developing social justice and social programs.[708] The creation of the National Association of Colored Women's Clubs, the National Council for Negro Women, and other similar organizations help to lay the foundation for women's leadership during the modern Civil Rights Movement.[709]

Food service crew at the Civil Rights March on Washington, D.C., 1963. *National Archives.*

Scholar Belinda Robnett highlights that much of the labor of the modern civil rights movement in the 1950s and 1960s was organized around gender. Men, particularly religious figures came to serve as formal leaders, which the movement then coalesced around at the national level. This meant that while Black women took on important strategic roles at the local level, they were often prevented from having a more visible role or accessing the highest levels of leadership in national organizations.[710]

RIVERSIDE WOMEN AND THE CIVIL RIGHTS MOVEMENT

Social groups and civic organizations remained an important aspect of the Civil Rights movement in Riverside. Local civil rights groups, such as the NAACP, the Congress of

[705] Olson, *Freedom Daughters,* 13.
[706] Davis W. Houck and David E. Dixon, *Women and the Civil Rights Movement, 1954-1965* (University of Texas Press:2011), x.
[707] Davis W. Houck and David E. Dixon, *Women and the Civil Rights Movement, 1954-1965,* xi.
[708] Janet Dewart Bell, *Lighting the Fires of Freedom: African American Women in the Civil Rights Movement* (The New Press:2018), 2.
[709] "Women in the African American Civil Rights Movement: An Historic Context."
[710] "Women in the African American Civil Rights Movement: An Historic Context."

Racial Equality (CORE), the Inland Area Urban League, the Community Service Organization (CSO), and the Community Action Group (CAG) were pivotal in securing the integration of Riverside schools, supporting voter registration, forming a human relations commission, providing job training and securing jobs for Riverside's marginalized communities. Among these civil rights organizations, the NAACP was the most established organization in Riverside, with a large women membership and leadership during the civil uprising of the 1960s.

In 1960, the Riverside NAACP chapter led a symbolic protest against S.H. Kress (3824 Main Street, extant) and F.W. Woolworth (Ninth and Main St, not extant) two national retail stores whose southern branches had refused Black people the right to sit at their lunch counters. These sit-ins became a symbol of non-violent protests in the South, mostly carried out by Black college students and the Student Nonviolent Coordinating Committee (SCNN). Supported by both the NAACP Youth Council and the recent NAACP Highland Chapter from UCR, the Riverside NAACP picketed both stores, leading a peaceful demonstration of solidarity with Black southerners.[711] Dr. Lulamae Clemens,[712] presidents of the Riverside NAACP, issued a statement saying the demonstrations were "in support of national efforts aimed at the humiliating policy of Southern variety stores in refusing to abide by the tenants of the American Creed – respect for human dignity and equality for man."[713]

Riverside residents protesting S.H. Kress, organized by the Riverside NAACP, NAACP Youth Council, and the NAACP Highlander Chapter, 1960. *Riverside Daily Press.*

Alongside the League of Women Voters, the CSO, and the CAG, the NAACP continued active voter registration drives to support civic change. In 1961, following the annual NAACP membership drive, the voter registration committee registered over 5,000 people for the primary and presidential elections, while the education committee was one of the sponsors of the Career Opportunity Workshop held for youth of Riverside and San Bernardino counties. Additionally, several members serving on the Riverside Citywide Improvement Committee unanimously endorsed the committee's recommendation for capital improvement bonds.[714]

[711] "Members of NAACP Picket Variety Stores In Riverside," *Riverside Daily Press,* April 2, 1960.
[712] Refer to the section on the desegregation of the Riverside School District for more information on Dr. Lulamae Clemons.
[713] "NAACP Plans Local Protest," *Riverside Daily Press,* March 31, 1960.
[714] "NAACP Seeking 2,500 Members," *Riverside Daily Press,* March 24, 1961.

In 1963, following protests from the Desert and Pass CORE chapter against Bank of American, Stater Brothers, and other large employers due to inequitable hiring practices, the Riverside NAACP favored the establishment of a biracial human relations commission as a peaceful approach to solving Riverside's segregation and discrimination problems, rather than the use of picketing or other types of demonstrations. The purpose of the human relations group would be to contact directly the persons primarily responsible for discrimination in the areas of employment and housing to try to resolve a policy of equal opportunity. In response to the level of racial discrimination in Riverside, NAACP Riverside president, Jesse Wall, noted, "If a person came from Alabama to Riverside and started at one end of the Main Street, going into all the stores, he would not find much difference between local employment practices and those in Birmingham or Jackson, Mississippi."[715]

Throughout California, human relations commissions became a new bureaucratic form of addressing race relations in the state. At the 1963 League of California Cities Convention in San Francisco, the topic of Human Relations Commissions was addressed by John D. Phillips, Berkeley city manager. Phillips advised that since local government can't legislate in the field of racial discrimination, they should find other ways to provide leadership and help give "minorities equal opportunity and status," through the creation of a human relations commission specifically to advice the City Council.[716]

Phillips suggested that council-created commissions could "study the problems of prejudice and discrimination in the community, and its causes." It could advise the City Council "on all problems of intergroup relations." He noted that the city government should study the "deeply held attitudes which create and maintain housing ghettos;" cooperate with school districts and other agencies to meet basic education and training; and appoint marginalized group members to city boards and commissions." At the time, Riverside had three members of color serving on advisory board, including one on the Library Board, one on the Planning Commission, and one on the Substandard Housing Committee.[717]

To develop the human relations commission, and to better understand the needs of the Black community, the Riverside NAACP formed three study committees assigned to study the areas of employment, housing, and education.[718] In November of 1963, the Human Relations Council of Riverside was formed with a seven-member executive committee, including Jesse Wall, chairman; Dr. Ralph Eckert, education committee; Rev. Philip Smith, housing committee; Wilsson Patterson, employment committee; Eubanks Carsner, Mrs. Gay Caroline, and John Sotelo.[719] The Human Relations Council was not a government commission, but a civilian-led organization, working with local businesses, community members, and local government agencies to support civil rights. At first, the Riverside City

[715] "NAACP favors forming human relations council," *Riverside Daily Press,* June 8, 1963.
[716] "Cities urged to lead fight against discrimination," *Riverside Daily Press,* October 24, 1963.
[717] "Cities urged to lead fight against discrimination."
[718] "NAACP tell of council plans," *Riverside Daily Press,* July 9, 1963.
[719] "Riverside's new council on human relations names executive group," *Riverside Daily Press,* November 1, 1963.

Council was hesitant to appoint a city government representative to the newly formed citizen group, but finally John Sotelo was assigned.[720]

Employment training and job opportunities for communities of color were main civic issues for both the NAACP and the Inland Area Urban League. In 1964, the NAACP began hosting a job information workshop at Community Settlement House. Workshops were designed for unemployed and high school seniors who were joining the labor force after graduation. Resources included job training programs, apprenticeships, job openings, summer employment prospects, California State Employment office services, and welfare department employment programs. The workshop was co-sponsored by the State Employment Office, and State Division of Apprenticeship Standards.[721] Ultimately, the workshop transitioned into a permanent employment information center operated at the Community Settlement House. The center was a clearing house for information on types of jobs available, training needs, and training opportunities.[722]

Founded in 1966 to serve the larger Inland Empire, The Inland Area Urban League used federal and local funds to support job training and placement for black and brown residents throughout Riverside County.[723] According to Ola Faye Washington Stephens, president of the League in the 1980's, the league became a source of support for the unemployed in the community:

> "… the first thing that got involved with was the Inland Area Urban League…in the 70s. [The issues we faced were] unemployment, educating the community on what was available, getting…kids involved in job training and connecting with businesspeople who could assist the kids, you know. The Urban League paid half and the employer paid the other half and that type thing, teach [them] how to interview and stuff like that."[724]

In 1964, Gay Caroline was elected president of the Riverside NAACP branch. Caroline was a second-generation president; her father Stanley Y. Beverly, had previously served two terms as president. She joined the NAACP in 1956, served as membership chairman for three years, and was past secretary and co-chairman of the speaker's bureau.[725]

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[720] "Cities urged to lead fight against discrimination."
[721] "NAACP to hold job information workshop," *Riverside Daily Press,* April 15, 1964.
[722] "NAACP has employment center," *Riverside Daily Press,* May 14, 1964.
[723] "Urban League programs bring together 'haves and have nots,'" *Riverside Independent Enterprise,* October 15, 1970.
[724] Ola Faye Washington Stephens, "Interview with Ola Faye Washington Stephens" interview by Catherine Gudis, A People's History of the IE, 2025.001.002, February 19, 2026.
[725] "Woman to head NAACP unit," *Riverside Independent Enterprise,* January 2, 1964.

Gay Caroline, 1963. *Riverside Daily Press.*

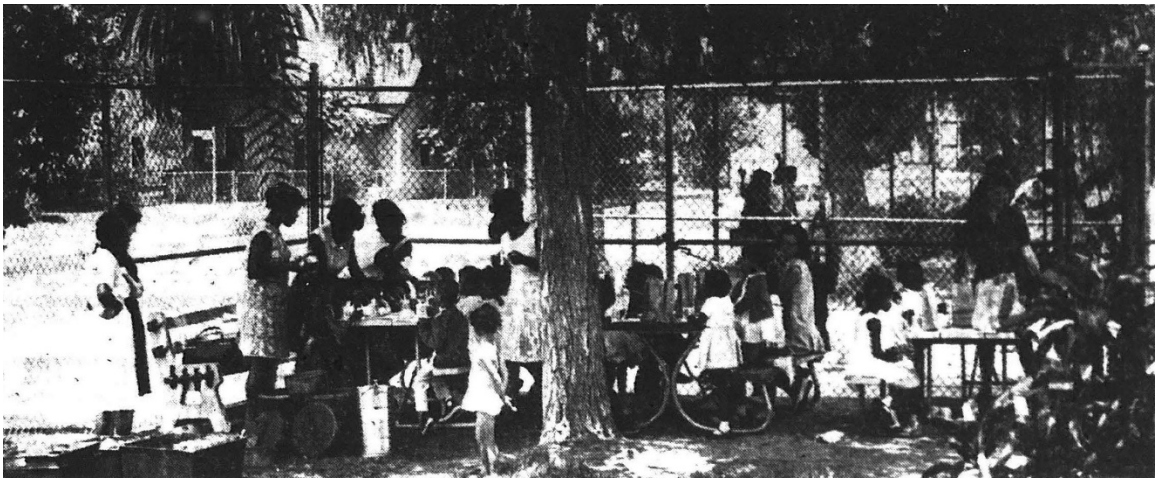
A native of Riverside, Caroline graduated from Riverside City College and attended Redlands University.[726] During World War II, she joined the USO, serving in the U.S., Japan, and the Philippines. Upon returning to California, Caroline pursued a career in community service. She worked as a senior recreation leader for the City of Oakland, and later at Lincoln Park in Riverside, eventually becoming the park's director. In this role, she developed programs that fostered community engagement and provided recreational opportunities for residents of all ages.[727]

As an advocate for civil rights, Gay Caroline was instrumental in the 1960s campaign that helped elect John Sotelo, Riverside's first Latino city council member, marking a significant step toward political inclusivity in the city. In 1965, she was selected as one of four delegates to represent Riverside County at President Lyndon B. Johnson's 1965 inauguration in Washington D.C. In 1973, she was appointed director of the NAACP Head Start State Preschool Program in Riverside, a position she held for 16 years. Under her leadership, the program provided early childhood education and support services to countless families, emphasizing the importance of equal education opportunities for all children.[728]

One of the major community-wide contributions of the Riverside chapter was its highly successful Headstart Program. In 1965, U.S. Congress passed legislation under the Economic Opportunity Act which provided funding for Community Action Program, of which Headstart was one of its components. The local Community Action Committee (CAC) requested the Riverside NAACP to sponsor the program. As first vice-president and chairman of the education committee for the Riverside NAACP, Dr. Lulamae Clemons drafted the Headstart Program proposal for funding. The proposal was approved for the fiscal year 1966-1967, and each year thereafter, until 2000, making the NAACP Headstart program one of the longest continuous programs operated in Riverside County by an African American non-profit organization. The first Headstart class of 15 pre-school students was help on October 6, 1966, at the First Mexican Baptist church at 4355

[726] "Woman to head NAACP unit."
[727] Paulette Brown-Hinds, "Gay Anita Caroline," *Anthology of Women in Riverside, California: 1870-1970* (Riverside Historical Society: 2025) 69.
[728] Brown-Hinds, "Gay Anita Caroline."

Bermuda Street.[729] Dr. Clemons was the Headstart program director from 1966-1973, followed by Gay Caroline in 1973.



Headstart children at Irving School, 1965. *Riverside Daily Press.*

The NAACP's push for equitable hiring led them in 1966 to formally request the State's Fair Employment Practices Commission to investigate the City of Riverside's hiring practices and recommend changes, which would improve its "image" among the Black community. They also began regular conferences with the State Department of Employment office, to speak about the needs of the Black community, led by NAACP president, George Williams.[730]

The Riverside NAACP was supported and led by several other Black women during the civil rights movement. In 1964, the organization honored Mrs. Ada Simpson, a 25-year member of NAACP and hospitality chairman, as well as Alice Key, action chairman for the NAACP and publisher of VOICE (Victory Over Inequities, Civic and Economic), a newspaper publicized on the eastside.[731] Notably, Key spoke with the NAACP executive director, Roy Wilkins, in 1965, following the actions of Selma's Bloody Sunday march on behalf of the Riverside NAACP group; Wilkins' noted that no other branch personally called to express their condolences.[732]

Alice Key was born on March 18, 1911, in Henderson, Kentucky to Louise and Malcolm Key. As a young child, Key moved to Riverside, California with her family.[733] After graduating from Poly High School in 1928, Key relocated to Los Angeles to study

[729] Waudier-Rucker Hughes, Gay Caroline, and Lulamae Clemons, "Community Drum Majors for Justice and Truth: The History of the Riverside Branch NAACP," *The African American Presence in Riverside Journal of the Riverside African American Historical Society* (2004)*:* 92-93.
[730] "A leader who speaks his mind," *Riverside Independent Enterprise,* April 3, 1966
[731] "Riverside NAACP presents awards," *Riverside Daily Press,* May 18, 1964.
[732] "NAACP says march suggested infeasible," *Independent,* March 10, 1965.
[733] "Alice Key," The History Makers, accessed January 2026, https://www.thehistorymakers.org/biography/alice-key-41

journalism at UCLA. While there, she was sidetracked by entertainer Leroy Broomfield, who produced the Sebastian Cotton Club performances, and Key became a dancer and performer in jazz clubs throughout Los Angeles and New York.[734] In 1943, Key retired from entertainment and became a journalist and civil rights advocate. She was a writer for the *Los Angeles Tribune,* an African American newspaper. In 1954, Key moved to Las Vegas, Nevada to take a job working for the *Las Vegas Voice.* Not long after her arrival, Key and Bob Bailey started the first all-African American television talk show in Las Vegas, "Talk of the Town," which she co-hosted for several months. In the 1960s, Key became the public relations manager for the Nevada Committee for the Rights of Women, which promoted education about birth control and fought for reforms to the abortion laws in Nevada.[735] In Riverside, Key joined teacher and NAACP President Jesse Wall and others in the Eastside to advocate for school integration in the 1960s. She was also the president of VOICE and worked as part of the multiracial coalition for representation of marginalized communities on city council, including the 1963 election of John Sotelo to the City Council.[736]

Mrs. Booker Coffee was NAACP president in 1969, during the publication of the "Black Manifesto" drafted by organizers of the National Black Economic Development Conference (NBEDL). The manifesto demanded reparations from churches and synagogues to the Black community for its "symbolic power structure oppression of the black man."[737] Opposition to the manifesto from the national NAACP branch led Mrs. Coffee to contact local churches and synagogues in Riverside to deliver the NAACP stance. "We feel that there is a need for coming together so minority problems can be aired in a brotherly fashion – not in an atmosphere of threats of violence."[738]

By the late 1960s, the Riverside NAACP had grown into the fourth largest chapter in Southern California. Outgoing president, George William, noted that the group had "direct lines of communication with city administration, and police department, the county sheriff and welfare departments, the city schools, the city library, the county wide Economic Opportunity Board, the state employment service, the draft board, and other agencies of the city." Williams noted that through the 1960s Riverside had shown improvement in employment, education, and housing for its residents of color, but there were still problems in these areas.[739]

After the height of the civil rights movement, the Riverside NAACP continued to fight for equitable hiring practices and implementing affirmative action. In 1971, Rosie Bonds, former Olympic field and track star and political science major at UCR, took the leadership

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[734] "Alice Key," Riversider, accessed December 2025, https://riversider.org/etienne/our-community/unsung-heroes/alice-key/
[735] "Alice Key," The History Makers.
[736] "Claiming Our Space," Story Map by Catherine Gudis, published September 25, 2022, https://storymaps.arcgis.com/stories/e441b082dd8646cfa48fd5017730e7e9
[737] "NAACP chapter raps manifesto," *Riverside Daily Press,* May 21, 1969.
[738] "NAACP chapter raps manifesto."
[739] "NAACP leader steps down; may run for City Council," *Riverside Daily Press,* December 10, 1968.

of the non-functioning NAACP Political Action Committee.[740] Her goals were to increase voter registration of minorities; increase committee support of municipal, state, and federal legislation to improve the educational, political and economic state of marginalized groups – in conjunction, the repeal of racially discriminatory legislation; increase leadership of people of color in public offices; and obtain equal enforcement of the law. With Bonds in a leadership position, the NAACP saw new interest in committee membership, including Mexican Americans, Asian Americans, whites, and Black people. "Doors will be open to anyone who is oppressed," Bonds stated.[741]

DESEGREGATION OF THE RIVERSIDE SCHOOL DISTRICT

The Riverside Unified School District (RUSD) was created on July 1, 1963, from the combination of the previous Riverside City School District, a portion of the Riverside High School District, and the Highgrove School District, all of which had existed as independent entities since the late 19th century. The newly formed district contained 26 elementary schools, five junior high schools, and two high schools. All 33 neighborhood schools were *de facto* segregated.[742]

The 1954 Supreme Court case *Brown v. Board of Education of Topeka (Brown v. Board)* had ruled that *de jure* segregation was a violation of the Equal Protection Clause of the Fourteenth Amendment.[743] The ruling did not, however, explicitly address *de facto* segregation like that found in the neighborhood schools. The first challenge to the Riverside school district's *de facto* segregation was triggered by the opening of Alcott School, a new elementary school near Lowell School. The Alcott School's attendance boundaries were designed to syphon white children from Lowell School, which was already predominantly composed of students of color. A petition from a citizens' group at Lowell School was presented to the School Board on May 15, 1961, to request a study committee for the formation of the Alcott School boundaries to consider the problem of *de facto* segregation.

The Lowell School Committee was composed of members of the African American, Mexican American, and white communities. Committee members included John Sotelo, Jesse Ybarra, Alice Key, Robert Bland, Etienne Caroline, and Jesse Wall.[744] The committee's findings showed that in the 1961-62 school year, the Lowell School had an enrollment of 90% of marginalized students, although it had only been at 50% the year prior. The committee recommended the dispersal of upper grades to other schools. Moreover, Riverside adopted a policy termed 'Open Enrollment' in 1961. This policy allowed fifth and sixth graders at Lowell School to transfer to another school, preserving

[740] Refer to "Title IX and Women's Sports" for more information on Rosie Bonds.
[741] Joanne Norris, "Rosie Bonds; NAACP leader," *Riverside Daily Press,* January 24, 1971.
[742] History and Plot Plans, 1 as cited in "City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," 47.
[743] *Brown v. Board* as cited in "City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," 47.
[744] Rincon Consultants, Inc., "City of Riverside Latino Historic Context Statement," (City of Riverside:2018), 188.

the neighborhood school system while allowing students who desired a more integrated school setting to change schools, albeit with limited transportation resources.[745]

In 1963, the Riverside Unified School District, at the recommendation of the Riverside NAACP chapter, introduced new "compensatory programming," which would increase funding and resources for instruction, curriculum changes, and supportive activities, at Irving, Lowell, and Casa Blanca, the district's three predominantly minority-serving elementary schools, to address racial discrimination in the school system. The recommendations were implemented and, in recognition for this work, the School Board received an award from the Riverside NAACP chapter for "outstanding service to the community" at the conclusion of the 1963-1964 school year.[746]

Riverside Board of Education discussing integration plans, 1965. *Riverside Daily Press.*

However, the momentum for complete segregation of the school system was driven by a group of Black mothers in 1965. According to academic Dr. Hilary Mason, Mrs. Donald Renfro sought a transfer for her children, Donald Jr. and Danice, to enroll in an elementary school outside of their East Riverside school zone. Mrs. Renfro and her husband Donald, a manager at IBM who had served as PTA President at Lowell Elementary School the previous year, felt that their children were receiving an inadequate and unequal education at Lowell. When the open enrollment process was delayed, and her request went unanswered, Mrs. Renfro hosted a gathering of several Black community women at her home at 2470 Carlton Place (extant), to discuss their concerns with the schools. Most of the women were mothers, and while one was the wife of Robert Bland (Riverside NAACP Education Committee chair), reportedly none of the women themselves were active in the area's civil rights organizations.[747]

[745] *No Easy Way*, 14 as cited in "City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," 48.
[746] Hilary Malson, "Plots on the Periphery: Black Women-Led Grassroots Planning in Inland Southern California" (PhD diss., University of California Los Angeles, 2025), 114. https://escholarship.org/uc/item/4p5061w0
[747] Malson, "Plots on the Periphery," 118.

Renfro Residence, 2470 Carlton Place, 2026. *Historic Resources Group.*

The women organized a petition within the community, gathering signatures affirming their support of "eliminating segregation in city schools by closing Lowell and Irving Schools and by re-assigning these students to other schools in the area which have previously had less than 10% minority group students."[748] While some members of civil rights groups were invited to the planning meeting, the women determined that they would participate as individuals, rather than seeking civic representation.

On September 7, 1965, following a fire that destroyed Lowell School in the Eastside neighborhood, the coalition of parents presented their petition to the school district. The school district responded with tentative plans to bus 143 students whose classrooms were burned down at Lowell to other local schools, while students whose classrooms were still standing would remain at Lowell. Frustrated with the decision, the group gathered at the Community Settlement House, and collectively developed plans to boycott the public schools and to establish community-based Freedom Schools.[749]

The threat of the boycott, the arson that destroyed Lowell elementary school, and the recent 1965 Watts uprising in nearby Los Angeles, ultimately led the Riverside School Board, at the urging of President Arthur Littleworth, to voluntary integrate all schools in the district. Thus, Riverside became the first city in American with more than 100,000 residents to desegregate without the enforcement of a court order.[750]

[748] Malson, "Plots on the Periphery," 119.
[749] Malson, "Plots on the Periphery," 122.
[750] Arthur L. Littleworth, No Easy Way: Integrating Riverside Schools - a Victory for Community, 1st edition (Riverside, CA: Inlandia Institute, 2014). As cited in "City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," 52.

Within a month, a plan had been put into place to desegregate all Riverside public schools. This integration plan awakened controversy and debate within the affected communities. Many additional petitions were submitted to the school district expressing agreement or asking for variations on these plans or exemptions from closures, including a petition signed by 138 Casa Blanca residents asking that, "under no circumstances" should Casa Blanca School be closed.[751] Despite these protests, Lowell and Irving closed in 1966, and Casa Blanca closed in 1967, dispersing 650 students to other schools throughout the City.[752]

Casa Blanca Elementary School, 3060 Madison St. 2026. *Historic Resources Group.*

[751] Hendrick, 1968. As cited in "City of Riverside Latino Historic Context Statement," 191.
[752] "City of Riverside Latino Historic Context Statement," 191.

Women in the Movement for School Desegregation

The desegregation of the Riverside School district would not have been accomplished without the work of women, including the coalition of parents that initiated the process to develop a grassroots plan of action at a time when no proactive guidelines were available for the desegregation of an entire school district.

Activist Edna Milan was one such key player in the desegregation of Riverside's schools. Edna Milan was raised in Montgomery, Alabama, where she rode the buses with Rosa Parks, experiencing the racism and abuse that led to the Montgomery Bus Boycott. When she moved to Atlanta, Milan became involved in the civil rights movement as a parishioner at Ebenezer Baptist Church, where she saw Dr. Martin Luther King, Jr. preach his first sermon as co-pastor with his father.[753] In 1965, she was recruited by Riverside Unified School District to assist with integration of Riverside schools, specifically assisting in the transfer of Casa Blanca children to Washington Elementary School. Ms. Milan even accompanied the students riding on the school bus that took them to their new schools.[754]

Mary Ayala was the Casa Blanca PTA president and school district employee for many years. Although "she had only completed a seventh-grade education and considered herself very shy," Ayala went on to become a vocal proponent of equal educational rights.[755] In addition to her work with the Community Service Organization (CSO) in Riverside, Ayala spent many years working for the Riverside School District as a district aide. Following desegregation in the mid-1960s, Ayala participated in Title I and Title IV projects to forward educational equality. She assisted in compiling the study, "Teaching Mexican Culture" used by Riverside Unified School District teachers.[756]

Dr. Lulamae Clemons was a leader in the educational field since her arrival at Riverside in the postwar period. In 1956, Dr. Clemons was hired as the Coordinator of Health Services for the Riverside County Office of Education (RCOE), becoming the RCOE's first Black employee. After the desegregation of the Riverside School district, she was promoted to Director of Intergroup Relations. Clemons was tasked with overseeing countywide coordination of intergroup relations and the integration of schools.[757] She became an emissary, spreading awareness of the importance of school desegregation and distributing resources to districts in "solving problems related to ethnic distribution of pupils."[758]

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[753] Journal of the Riverside African American Historical Society, Preserving the Past, Capturing the Present- The African American Presence in Riverside, ed. Lulamae Clemons (Riverside, California, 2004), 28-30. As cited in City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," 52.
[754] City of Riverside African American Civil Rights Movement Historic Context Statement (1870-1976)," 52.
[755] "City of Riverside Latino Historic Context Statement," 191.
[756] Studer, 1997, pp. 188-189. As cited in "City of Riverside Latino Historic Context Statement," 191.
[757] Tom Patterson, "Dr. Clemons to get additional responsibilities," *Riverside Daily Press,* May 16, 1968.
[758] Catherine Gudis, "Dr. Lulamae Clemons," *Anthology of Women in Riverside, California 1870-1970,* 74.

Dr. Lulamae Clemons, c. 1960s. *Civil Rights Institute of Inland Southern California, donated by Riverside African American Historical Society, Inc*.

After Title IV of the Civil Right Act of 1964 was passed, Dr. Clemons was appointed head of UCR-based Title IV Schools Desegregation Project, where she supervised compliance with equal education requirements for four western states.[759] A year later, when Lowell school was burned down and parents were urging for school integration, Dr. Clemons was vocal about community cooperation on a fair basis, and urged all those involved to study the situation carefully and consider the impact on the children. "The project," she reflected, "was aimed at bringing the community together on this issue of quality education, to meet the needs of all the students."[760]

In 1965, Dr. Clemons co-authored the "The American Negro," as part of a book series titled "American All," published by the Webster Division of McGraw-Hill, focusing on other races and ethnicities.[761] The book was adopted by the California State Board of Education as the first multicultural textbook for public school dissemination. It was also translated and distributed in French-speaking nations by the Department of States USIA.[762] Dr. Clemons continued to develop "integrated" educational materials representing "historical and sociological factors unique to minority ethnic groups," including lesson modules for the "Education of the Mexican American," pioneering K-12 Ethnic Studies Curriculum.[763]

Dr. Jane R. Mercer, sociology professor at UCR, led a study on the sociological effects of desegregation on the children and parents of the district over a span of seven years. The Riverside School Study, financed by the State Department of Education, took place between 1965 and 1972, started with approximately 1,700 elementary school children – a third each from Hispanic, Black, and white racial background – and approximately 2,400

[759] "Our Heros," Civil Rights Institute of Southern California, https://www.inlandcivilrights.org/our-heroes/our-heroes-bios/#lulamae_clemons. As cited in Gudis, "Dr. Lulamae Clemons," 74.
[760] Clemons interview with Gudis; See also "Work Together, Speakers Agree," *Press Enterprise,* September 30, 1954. As cited in Gudis, "Dr. Lulamae Clemons," 75.
[761] Clemons interview with Gudis; Brown-Hinds, "Learning from Lulamae," As cited in Gudis, "Dr. Lulamae Clemons," 76.
[762] Clemons interview with Suster; "Members Honored," *The Challenger: Riverside Edition,* vol.2 (July 1967):1. As cited in Gudis, "Dr. Lulamae Clemons," 76.
[763] "Dr. Clemons at UCR," *Riverside Reporter.* As cited in Gudis, "Dr. Lulamae Clemons," 76.

parents interviewed at regular intervals.[764] Assisting Dr. Mercer from UCR were Thomas P. Carter (education), Frederick O. Gearing (anthropology), Harold B. Gerard (psychology), Norman Miller (psychology), and Harry Singer (education). Participants from the Riverside School district included E. Raymond Berry, associate superintendent, Mabel Purl, director of research, and Jesse Wall, director of intergroup education.[765]

Dr. Jane Mercer, 1968. *Riverside Independent Enterprise.*

The goal of the Riverside School Study was to gather measurable and qualitative data in relation to children's adjustment to school both before and after integration; their attitudes and behavior towards themselves and their classmates; effects on their job aspirations; and participation on school activities. Similar studies were focused on the parents' attitudes, participation in school events, and goals for their children. Through IQ tests and grade records, the study also tracked children's progress before and after integration. The study also included in-depth interviews with all elementary school principals and more than 100 teachers – although the Riverside City Teacher's Association turned down opportunities to better study teacher's attitudes before and after integration.[766]

Second Wave Feminism, 1960-1980

The Civil Rights Movement provided the foundation for the beginnings of Second Wave feminism or the Women's Liberation Movement, supported by a confluence of events in the 1960s. These include the 1960 approval of the first oral contraceptive, *Enovid*, by the U.S. Food and Drug Administration (FDA) that gave women more control over childbearing; the rise of women in the labor force; President John F. Kennedy's Commission on the Status of Women pointing to the significant inequality between men and women in the American workplace; the establishment of a national citizen's advisory council; and the publishing of Betty Friedan's (1921-2006) 1963 book, *The Feminine Mystique*. Friedan's book disrupted the consensus that a woman's place was in the home, along with the rise in education among women during this period. After the passage of the Higher Education Act of 1965, more than two million women pursued degrees across the United States during the ensuing five years.[767]

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[764] Bob Holmes, "Integration healthy shakeup for schools, says expert," *Riverside Independent Enterprise,* May 24, 1968.
[765] Irving G. Hendrick, "The Development of a School Integration Plan in Riverside, California: A History and Perspective," The Riverside School Study, a joint project of the Riverside Unified School District and UCR, September 1968, MS 376, Riverside School Desegregation Study collection, Special Collections & University Archives, University of California, Riverside.
[766] Holmes, "Integration healthy shakeup for schools, says expert."
[767] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 58.

Bella Abzug, Betty Freidan, and Billie Jean King accompany Torch Relay Runners into Houston for the First National Women's Conference, 1977. *National Archives.*

Historians Rosalynn Baxandall and Linda Gordon note that the late 1960s women's movement emerged "…in two separate streams with two distinct sets of roots."[768] The first stream, equal rights led by the National Organization for Women (NOW) founded by Friedan, was an outgrowth of the women's networks of WWII and the growth of labor unions in the early 1960s. Members of this stream of the movement were largely older, educated white women of middle-class or upper middle-class, with professional backgrounds. Esther Peterson, former director of the United States Women's Bureau, was an advisor to President Kennedy and influenced the emergence of the equal pay Bill from Washington in 1963. Equal pay was underscored by the passage of Title VII of the Civil Rights Act of 1964, which codified that employers could not discriminate based on sex.[769]

Subsequently, the Equal Employment Opportunity Commission (EEOC) was established to investigate discrimination complaints; however, the EEOC largely failed to enforce sex discrimination laws.[770] As part of a nationwide protest to demand equality, Betty Friedan and the National Organization for Women organized the Women's Strike for Equality on August 26, 1970, on the fiftieth anniversary date of the ratification of the 19th amendment. Women across the political spectrum joined together to demand equal opportunities in employment and education, as well as 24-hour childcare centers. This was the largest protest for gender equality in United States history. There were demonstrations and rallies in more than 90 major cities and small towns across the country and over 100,000 women participated, including 50,000 who marched down Fifth Avenue in New York City.[771]

The second stream identified by Baxandall and Gordon was the more radical women's liberation movement. Many of the women involved in this branch came from civil rights backgrounds and the New Left. These women were younger and more radical than their equal rights/NOW counterparts. Many were college students and women of color.

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[768] Rosalyn Baxandall and Linda Gordon, "Second-Wave Feminism," in A Companion to American Women's History, ed. Nancy A. Hewitt (Malden, MA: Blackwell, 2002), 414. As cited in "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 59.
[769] As well as race, color, national origin, and religion. As cited in "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 59.
[770] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 59.
[771] "Women's Equality Day," National Women's History Museum, published August 26, 2013, https://www.womenshistory.org/articles/womens-equality-day#:~:text=Fifty%20years%20later%20on%20August,in%20appointing%20educational%20administration%20positions.

Included here are also lesbian feminists, whose activism not only advanced women but LGBTQ+ rights as well.[772]

Like suffrage activists before them, 1960s feminists revived the battle for legal equality but expanded that to include sexuality, gender power dynamics, financial independence, reproductive rights, and violence against women. There were also tensions between the two movements regarding inclusivity and controversial issues such as women's reproductive rights, and health and wellness.[773] Distinctions in race, gender, social and economic standing drew parallel movements like the gay and lesbian movement, Black women's liberation, and the Chicana feminist movement, that ultimately disassociate themselves from the greater women's liberation movement.

In addition to tensions between the two feminist factions, not all women were united behind the idea of Second Wave feminism and women's liberation. Second Wave feminism experienced opposition from a small, determined group of conservative women who felt the need to protect their choice to remain non-working housewives and rallied against the ERA. Debate over the ERA intensified the anti-feminist opposition. The most famous national spokespeople in this regard were Phyllis Schlafly and Anita Bryant. [774]

SECOND WAVE FEMINIST ORGANIZATIONS IN RIVERSIDE

The earliest organized efforts in support of the women's liberation movement in Riverside began in in the late 1960s. Since 1969, women's action groups such as NOW, the Woman's Political Caucus, the Riverside Women's Center, the UCR Women's Resource Center, and FW had been formed in Riverside, supporting women's issues across a political spectrum.[775] By 1973, two representative organizations of the women's liberation movement were dominant in the area, a local chapter of the National Organization of Women (NOW) and Fascinating Womanhood (FW), founded by Helen Andelin. At this time approximately 3,000 Riverside women had taken a step (small or large) into the women's movement, about equally divided between the two organizations.

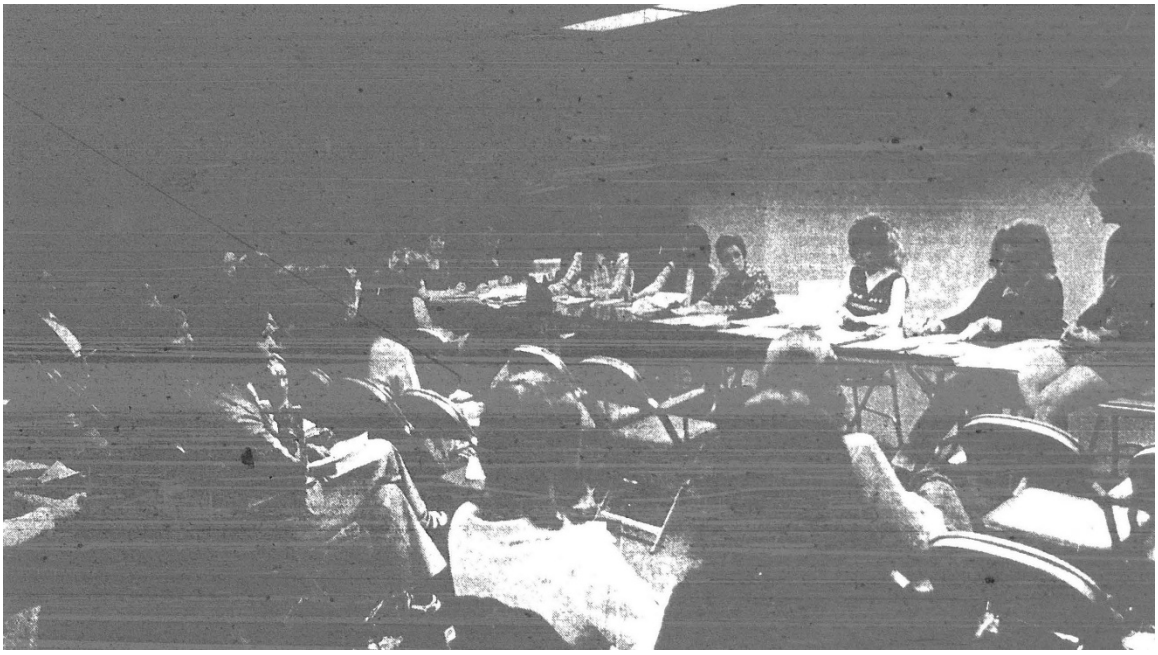
National Organization of Women (NOW)

In 1966, Friedan formed the National Organization for Women (NOW), the leading organization of the legal rights branch of the movement. The group's mission was to bring women into mainstream American society in equal partnership with men with full legal equity.[776] New York, Boston, and Chicago emerged as hotbeds of feminism and Los Angeles quickly established itself with its own national reputation. In 1967, NOW ratified its Women's Bill of Rights, which focused on addressing many of the issues facing American women — opportunity for equal employment, adequate childcare facilities,

[772] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 59.
[773] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 59
[774] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 60.
[775] Ruth Austen, "Women: Where are they going?" *Riverside Independent Enterprise,* August 26, 1973.
[776] "Group Forms to Push Equality for Women," *Los Angeles Times*, October 31, 1966, 11. As cited in "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 60.

equal opportunity to pursue higher education, the right of women in poverty to obtain job training, and reproductive rights.[777]

In Riverside County, NOW established a local chapter in the summer of 1970, servicing the San Bernardino-Riverside area. The fledgling group's first efforts were largely consciousness-raising sessions, where women got together to discuss the impact of rigidly defined sex roles on themselves, men, and society at large.[778] Led by the first president, Delores (Dee) Spilker, the group also published a monthly newsletter called Women Are Powerful (WAP), where they disseminated information on women's issues, pending California legislature affecting women's rights, and published upcoming meeting, discussion, and events.



San Bernardino-Riverside NOW during a panel discussion on women studies programs, 1973. *Riverside Independent Enterprise.*

By June 1971, the local NOW chapter had approximately 100 members – most of them professionals, in their 20s or 30s and all of them white. The next year the chapter acquired their own office space at the Redland YWCA (201 Cajon St, Redlands, extant).[779] The group began having introductory sessions for new members on such topics as discrimination against women in employment, education, and the traditional concept of marriage. They also began working closely with the local Welfare Rights Organization

[777] Architectural Resources Group, "Standard Oil Company Department Building/Woman's Building," City of Los Angeles Historic-Cultural Monument Nomination Continuation Sheet, 11. As cited in "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 60.
[778] Diane Millikan, "NOW: it's being taken seriously," *Riverside Independent Enterprise,* April 10, 1973.
[779] Austen, "Women: Where are they going?."

(WRO) for women on welfare; and collected money for a lobbyist for the state NOW chapter.[780]

In order to be taken seriously in a relatively conservative, middle-class town, the group worked to change its perception as "a bunch of bra-burning radicals," said Barbara Parker, second president of NOW. The group began working with established women's clubs to collaborate on legislation and set up a speaker's bureau to provide information for high schools, colleges, and community organizations on women's issues.[781]

Their first action-oriented work was to push for legislation benefitting women. They sent telegrams and letters to area representatives about stale legislation on matters including day care services, women and credit, and abortion laws. They worked together with local women's groups and the Roundtable of Women's Organizations to urge passage of the Equal Rights Amendment in California.[782]

By the end of 1972, several task forces had been formed and were at work on specific goals. One of the most successful was the employment task force, which kept a critical eye on the city and county's federally ordered Affirmative Action Plan intended to improve employment for women and minorities. Members of the education task force began working with the YWCA to introduce a creative course for high school home economic students to encourage them to get good job training and deliberately plan their futures. They also received approval from the Riverside School District to encourage female students to consider job opportunities outside the in traditional "female" jobs. NOW member Jane Block helped coordinate a course with the UCR extension program division on "women in the school curriculum," to incorporate women's contributions into high school textbooks and lectures.[783]

The speakers' bureau was one of the most popular NOW programs. NOW members - at first sporadically, then steadily – were invited by high schools, colleges and community service organizations to expand on the feminist point of view, taking on speaking arrangements up to four or five times a week.[784] At first, said Mrs. Parker, some of the groups "invited us more or less as a joke," but gradually NOW members became well-armed with facts and figures on "discrimination against women and generally were well-received."[785]

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[780] Millikan, "NOW: it's being taken seriously."
[781] Millikan, "NOW: it's being taken seriously."
[782] Millikan, "NOW: it's being taken seriously."
[783] Millikan, "NOW: it's being taken seriously."
[784] Dana Bottorff, "Feminist group settled into work," *Riverside Daily Press,* March 6, 1977.
[785] Millikan, "NOW: it's being taken seriously."

San Bernardino-Riverside NOW supporters marching for abortion rights, 1975. *Riverside Independent Enterprise.*

By 1977, NOW was the leader in the women's movement in Riverside, expanding its membership to 150 women. The tasks forces were expanded to include rape, sexuality, political action, education, battered women, and other aspects of women's personal life. The burning issues of the early women's movement – the ERA, equal pay for equal work, and general changes in the sex roles expected by society – were adapted to focus on local issues affecting women through the task forces. Additionally, the local chapter supported legislature by state Senator Robert Presley, D-Riverside, providing half-way houses throughout the state for wives and children of abusive men.

Not all women that joined NOW sought political or civic involvement in the greater women's movement. Many women sought help with specific problems, peer group support, or just some general information on what their rights were in their marriages or in their work. Some women needed moral support or legal information, while others experienced job discrimination. Jeanne Holtz, member of the NOW's state board and local coordinator in 1975, noted "Some people want to make some changes in their personal lives and go to NOW for some direction and support." [786] Many of those women often moved on from NOW after those services were rendered.

One of the biggest criticisms of NOW was that it was primarily a white, middle-class, educated women's organization. By the late 1970s, there were only two or three members who were women of color. Frances Nahas, member of the Commission on the Status of Women and Mujeres Unidas, noted money was one of the barriers keeping women of color away from NOW, as participation required social functions and daycare expenses. Block supported Nahas' stance, stating "If I were a minority woman, I wouldn't want a principally Caucasian group to define my needs or my power base." She added, "What they should do is form their own thing and join with us in coalition." [787]

[786] Bottorff, "Feminist group settled into work."
[787] Bottorff, "Feminist group settled into work." For more information on the feminist movement and non-inclusivity, refer to the self-titled section on page 161.

Jane Kathryn Block (née McMenamin), an early member of NOW, was instrumental in developing the local women's movement. Jane was born in 1929 in Billings, Montana and grew up in Idaho. She relocated to Los Angeles in 1954, where she worked in the credit industry. After becoming financially independent, Jane married Richard Block, professor of mathematics at the University of Illinois in Urbana-Champaign. In 1968, professor Block received an appointment at UCR, and the couple relocated to Riverside.[788] After moving to Riverside, Block helped organize a local NOW chapter and took on speaking roles about feminism. Shortly thereafter, Block took on a larger role as a social and political activist. In the mid-1970s, she helped organize the County Commission on the Status of Women and led an effort to establish shelters for battered women, leading to the foundation of the Riverside County Coalition for Alternatives to Domestic Violence (RCCADV) and Horizon House in 1978.[789]

Jane Block, 1991. *Civil Rights Institute of Inland Southern California, donated by Jane Block.*

In the early 1970s, Block became involved with students at UCR to help establish the UCR Women's Center and later the Riverside Rape Crisis Center, now known as NORA. Additionally, between 1978-1982, she hosted the KUCR-FM radio program, "Women's Spaces, Women's Places," focusing on women's issues and interviewing local women who were creating change in the community.[790] In 1986, Block along with local politicians Jean Mansfield, Rosanna Scott, and Lois Carson, director of the Community Action Group, organized the Riverside County Childcare Consortium to help plan and develop childcare centers by working with government agencies and private industry, and is still currently operating.[791]

In addition to her work as a feminist activist, Block championed environmental conservation. In 1972, Block, with the support of her husband, organized the Box Springs Mountain Conservation Association.[792] Fellow preservationist, Ruth Bratton Anderson Wilson (1923-2021) and Martha Rinker McLean (1918-1984) shared the bylaws of the Tri-County Conservation League, which had led to the preservation of the Santa Ana River, to help support the work of the association.[793] The Box Springs Mountain Conservation Association was ultimately successful and the 2,400-acre Box Springs Mountain Regional

[788] The Riverside Women Creating Change Collaborative, *Riverside Women Creating Change* (The Inlandia Institute:2024) 108.
[789] *Riverside Women Creating Change,* 109.
[790] *Riverside Women Creating Change,* 111.
[791] *Riverside Women Creating Change,* 110.
[792] Jane Block, "An Interview with Jane" interview by Judith Auth, Inlandia Institute, November 15, 2011, https://inlandiainstitute.org/wp-content/uploads/2017/10/making-waves_jane-block.pdf
[793] Riverside Historical Society, *Anthology of Women in Riverside, California 1870-1970*, 253.

Park was officially dedicated on April 5, 1975. Block continued leading the establishment of nature preserves, including Sycamore Canyon Wilderness Park, the Santa Rosa Plateau Ecological Reserve, and Indian Canyon.[794]

In response to the passage of Measure R (1979) and later Measure C (1987), Block helped organized the Riverside Lands Conservancy, now the Rivers and Land Conservancy, as a land trust organization to steward natural habitats, along with fellow preservationist Beverly Wingate Maloof (1931-2006).[795] Block acquired the property at 4081 Mission Inn Avenue (extant) as headquarters for the conservancy, which she later donated to the organization.[796] During her tenure as president, Block helped guide the Conservancy to financial stability and success in preserving thousands of acres of environmentally sensitive land, including land for a new State Park in San Timoteo Canyon.[797] Block is currently a board member of the Endangered Habitats League, Cal State San Bernardino Water Resources Institute, the Riverside County Child Care Consortium and the Family Services Association.[798]

Riverside Women's Center

The Riverside Women's Center (RWC) was founded in October 1969 by a small group of local feminists, including Fran Peters, Sue Owens, and Ann Eden.[799] It was later led by Fran Peters and headquartered in a small house at 4046 Chester Street (not extant). The RWC was originally a place where women could safely gather, support each other, and cooperatively solving their own problems – a "haven" of feminist energy. However, financial and institutional problems made it difficult for the center to find staff members. This was exacerbated by the increase of feminist activities at UCR, resulting in the loss of many members, including Peters, for other groups on campus.

Sue Owens, Riverside Women Center member, 1975. *Riverside Daily Press*.

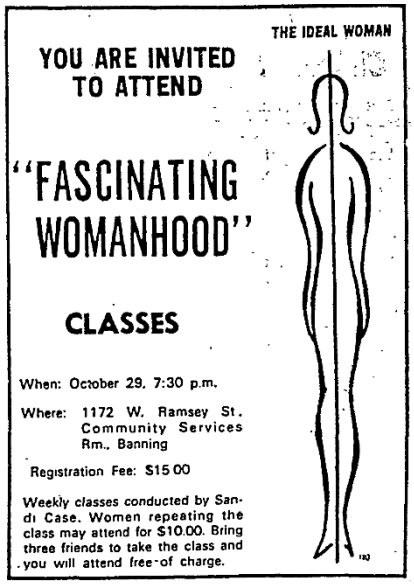
However, due to the dedication of some of the original members, the RWC relocated to 3354 Orange Street (extant), a larger house which could accommodate up to five residents, making sharing living expenses much easier. Also, the new house allowed for more space to hold multiple meetings at a time, which required a donation to the RWC

[794] "Who We Are," Riverside Women Creating Change, accessed December 2025, https://riversidewomencreatingchange.org/about/who-we-are/
[795] Beverly Wingate Maloof, [An interview with Beverly Wingate Maloof] by Virginia Field, Inlandia Institute, 2017, https://inlandiainstitute.org/wp-content/uploads/2017/10/making-waves_beverly-wingate-maloof.pdf, accessed May 2026.
[796] Block, interview.
[797] "Jane Block: Pioneer of the Environmental Movement, Champion for Women and Children" Inlandia Institute, 2011.
[798] "Block," Inlandia Institute, accessed December 2025, https://inlandiainstitute.org/contributor/jane-block/
[799] Pat Eickman, "Womancenter: A Phoenix rising?," *Riverside Daily Press,* April 18, 1975.

from the visiting groups. By 1973, 70 women were involved in the RWC, and the group began publishing their monthly newsletter "Smogbelly."[800] The center mainly provided space and facilities, instead of programs or services. There were a variety of activities hosted at the house, including a weekly 'Coffeehouse' meeting, a gathering for information and socializing; monthly, "womendances" for women only; a weekly lesbian rap group meeting; a self-help women's health group; a feminist study group; and yoga classes. The local NOW chapter also used the space as a gathering center in Riverside.[801]

Conservative Women Groups

At the same time, conservative women groups were formed as an alternative to the women's liberation movement. In Riverside County, these groups included the Eagle Forum, Pro American, and Pro-Life Council. One of the most popular was the Fascinating Womanhood movement.



Fascinating Womnehood ad, 1973. *Riverside Independent Enterprise.*

Fascinating Womanhood (FW) was a conservative women's movement founded by Helen Andelin in 1965, following the publication of her book *Fascinating Womanhood.* Andelin, a devout Mormon, housewife, and mother of eight children, based her book largely on a set of booklets published in the 1920s and 1930s by the Psychological Press. FW was meant to rival the Women's Liberation Movement, an antithesis to Friedman's *The Feminine Mystique*, by guiding women into a submissive form of feminism, to experience happiness in marriage and family life. By 1975, the book had sold over 400,000 copies and was the leader in anti-feminism rhetoric with 11,000 teachers trained to teach FW classes in schools and churches across the country.[802]

In Riverside County, FW courses were held in community centers, adult schools, and churches, including the Riverside YWCA, Banning Community Center, and Jurupa Adult School.[803] Loma Linda University held classes and instructor training for hundreds of women under the leadership of Amy Errion. The churches were the biggest supporters of FW, offering eight-week FW courses.[804]

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[800] Austen, "Women: Where are they going?."
[801] Eickman, "Womancenter: A Phoenix rising?."
[802] "The Sexes: Total Fascination," *Time Magazine,* March 10, 1975, https://time.com/archive/6850973/the-sexes-total-fascination/
[803] "Class in 'fascinating womanhood' offered at Jurupa Adult School," *Riverside Daily Press,* October 20, 1971; "Winter classes start at Riverside Y Monday," *Riverside Independent Enterprise,"* January 12, 1972.
[804] Austen, "Women: Where are they going?."

Muriel Donaldson, a homemaker from Sunnymead, and Ellen Newcomb, a homemaker and former grade schoolteacher from Banning, were two well-established FW instructors teaching 10-week courses across Riverside County.[805] Donaldson saw the liberal women's movement as a threat to feminism, stating "I hate to see any movement away from family life. With so many women working who have small children, I think it is really sad."[806]

SECOND WAVE FEMINIST AND NON-INCLUSIVITY

Like earlier women's rights movements, Second Wave feminism generally, and the legal rights branch specifically, was criticized for its lack of inclusivity. Reports of married women feeling criticized and unwelcome by 'radical feminist' were common. Women of color felt they had less in common with white feminists who were not hindered by racism or struggled for fundamental civil rights. Lesbians faced a similar predicament – discrimination based on their gender and sexuality. Initially, NOW tried to distance itself from lesbian women fearing they might discredit and distract from the organization's ability to champion the rights of women and achieve political change – stemming from NOW founder Betty Friedan who publicly criticized lesbians and proclaimed them the "Lavender Menace." [807]

THE LGBTQ+ MOVEMENT

The 1960s and 1970s ushered in a sexual revolution in America. Sexual liberalism was the dominant ethic, with people looking to sexual experiences for pleasure. The rise of Second Wave feminism and radical feminist commentaries sought to expose reproductive politics, gender politics, and pleasure politics in American society.

The era also saw a rise in violence. As noted by historian Josh Sides, one of the legacies of the sexual revolution was the "campaign of physical violence and repression it unleashed," and the 1970s was an era "marked by shocking violence against…homosexuals."[808] This violence culminated in the assassinations of major gay rights leaders including San Francisco Supervisor Harvey Milk and Mayor George Moscone in 1978. Partially in response to the violence against the community, the gay rights movement accelerated and made some significant advancements during this period.[809]

In the women's movement, lesbians were largely forced to work behind the scenes, pretend to be straight, and keep silent. The fear led many to take reactionary stands when the subject of sexual orientation was brought up, while others left NOW quietly when they sensed opposition to their presence. Tensions mounted until the second night of the 1970 Congress to Unite Women in New York, when a group of lesbians literally seized the

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[805] Carolyn Connors, "'Fascinating Womanhood'…it's a course," *Riverside Daily Press,* January 15, 1971.
[806] Austen, "Women: Where are they going?."
[807] Ruth Austen, "Lesbians group has feminism as a goal," *Riverside Independent Enterprise,* July 11, 1974.
[808] Josh Sides, Erotic City: Sexual Revolutions and the Making of Modern San Francisco (New York: Oxford University Press, 2009), 7. As cited in "City of Riverside LGBTQ+ Historic Context Statement," 47.
[809] Katz, Invention of Heterosexuality, 139. As cited in "City of Riverside LGBTQ+ Historic Context Statement," 47.

Congress, halting a planned program so the topic of lesbianism could be discussed, among them Kate Millett - a professor at Columbia University, a founding member of Columbia Women's Liberation and chairman of the Education Committee of New York NOW.[810]

A year later, prominent lesbian members of NOW, including Los Angeles feminist Eve Norman called for a vote to affirm that lesbian oppression was a feminist issue. It passed overwhelmingly, and lesbian feminists became a significant force in the Second Wave feminist movement nationally and in Southern California.[811] NOW issued a resolution that read, "Lesbians have never been excluded from NOW, but we have been evasive or apologetic about their presence within the organization. Afraid of alienating public support, we have often treated lesbians as the stepsisters of the movement."[812]

LGBTQ+ Organizations in Riverside[813]

Organization and recognition of the LGBTQ+ community in Riverside began in the early 1970s.[814] This was partially influenced by two major events: the removal of homosexuality as a psychiatric disorder classification in 1973 and passage of the consenting adult sex bill in California in 1975. Although the homophile movement in Riverside appeared to be relatively nascent until the late 1970s, as recalled by local activist Carolyn "Connie" Confer: "We're invisible to urban centers… even so I think that for a long time San Bernardino and Riverside and the Inland Empire have been dissed as areas that weren't very forward thinking, as being quite conservative, and that if you were gay why would you want to live in a place like that? … It's largely a mistaken view."[815]

Pride March on Washinton, 1987. *Civil Rights Institute of Inland Southern California, donated by Carolyn "Connie" Cofer.*

The discussions on lesbianism and sexuality in the feminist movement began as a series of meetings started by a few San Bernardino-Riverside NOW members at the Redlands YWCA building called the Gay-Bisexual Rap Group. Later, the name was changed to

[810] Austen, "Lesbians group has feminism as a goal."
[811] Rosalyn Baxandall and Linda Gordon, "Second-Wave Feminism," in *A Companion to American Women's History*, ed. Nancy A. Hewitt (Malden, MA: Blackwell, 2002), 414. As cited in "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 59.
[812] LA Women's Liberation Movement Collection, 1970-1976, Box 1, Folder 9, Southern California Library of Social Studies and Research, Los Angeles, CA. As cited in "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 66.
[813] For more information, see: *City of Riverside LGBTQ+ Historic Context Statement,* prepared by Historic Resources Group for the City of Riverside, August 2023.
[814] Recent scholarship argues that the gay liberation movement began with a series of spontaneous protests, including the Stonewall Uprising of 1969 in New York City. As cited in "City of Riverside LGBTQ+ Historic Context Statement," 49.
[815] Connie Confer, interview by Jill Surdzial, November 11, 2022. As cited in "City of Riverside LGBTQ+ Historic Context Statement," 49.

Lesbian Rap Group to focus attention on specifically lesbian issues, and the group moved their meetings to the Riverside Women's Center. Along with the socializing aspect of the gatherings, the primary reason for the rap sessions was to discuss the discriminations and frustrations felt by the lesbian community, formulate ways for a more active role in the local feminist movement, and to strategize tackling homophobia in the community.[816]

Professional Advisory Committee (PAC)

The Professional Advisory Council (PAC) was a non-profit organization founded in 1977 to support political and social action among the gay and lesbian community in San Bernardino and Riverside counties. Early members included Irvin Howard, Linda Elliott, John Tibbals, Ruth Halman, Craig Henderson, and Allen R. Briggs, among others. It was an influential group within the community, and by 1981 it had amassed 400 members; by 1987 it had a mailing list of over 500.[817]

The PAC financed the Gay and Lesbian Community Center and Hotline beginning in 1979. Through the community center and hotline, they provided a variety of services to the LGBTQ community including crisis and peer counseling; weekly rap groups; mediation/arbitration commission to assist with dispute settlement; monthly venereal disease clinic; and information and resources including a library and speakers bureau. The PAC also partnered with other civil rights organizations, including the ACLU and NOW, to provide workshops on gay rights.[818]

LGBTQ+ Activism

Connie Confer and Kay Berryhill-Smith, 1993. *Civil Rights Institute of Inland Southern California, donated by Carolyn "Connie" Cofer.*

Connie Confer and Kay Berryhill-Smith were a lesbian couple who were important local advocates and activists and heavily involved in local LGBTQ+ political action groups. They were early members of PAC, a local organization that became the Gay and Lesbian Community Center starting around 1978, and cofounders of the Political Action Committee for Elections (PACE) and Inland AIDS Project (IAP). Professionally, Confer was a social worker for Riverside County starting in 1969, and in the 1980s-1990s she served as Assistant City Attorney for Riverside. Confer ties her political awakening to two specific events in the late 1960s: she was denied a hotel room

[816] Ruth Austen, "Lesbians group has feminism as a goal."
[817] "Center Provides Information for Gay Men and Lesbians," *San Bernardino Sun*, 1 February 1981; "Inland Empire Gays: A Life Apart" *San Bernardino Sun*, November 22, 1987. As cited in "City of Riverside LGBTQ+ Historic Context Statement," 60.
[818] "Gay Rights Workshop Planned for S.B.," *San Bernardino Sun*, May 11, 1979; Kathy Rebello-Rees, "Center Provides Information for Gay Men and Lesbians," *San Bernardino County Sun*, February 1, 1981, 33. As cited in "City of Riverside LGBTQ+ Historic Context Statement," 60.

based on her sexuality; and a medical questionnaire required for employment with Riverside County asked whether she had sex with someone of the same gender and Confer knew to lie in her response.[819]

Confer's partner Kay Berryhill-Smith was a civil rights advocate and social worker for the County of Riverside for 27 years, where she served as head of adoptions for 9 years; fought for fair housing; volunteered for local groups, including Head Start and the Community Settlement Association; and served for eight years on the City of Riverside Human Relations Commission. Recurring general meetings for PACE and other events were held at the Riverside home of Confer and Berryhill-Smith during the 1980s and 1990s, which became a significant local gathering place for the lesbian community. The couple started an annual Holiday Cookie Potluck at the residence in 1980 as an informal gathering for lesbians. The event became a staple for the lesbian community in Riverside and across Southern California.[820]

Confer and Berryhill-Smith hosted the potluck for decades, and the tradition became a local institution. It is now hosted by Erin Edwards, who was the first openly LGBTQ+ Council Member of the Riverside City Council, and her wife Elizabeth Przyblyski.[821]

BLACK LIBERATION AND THE WOMEN'S MOVEMENT

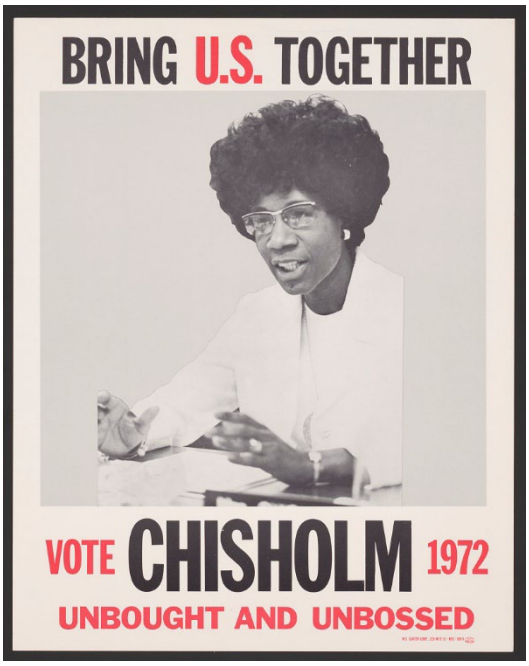
According to historian Lynne Olson, for more than a century, Black women had been pulled between alliances of race and gender. Almost always, they chose race, insisting that their own freedom could not be won independently from Black men's freedom. In reality, neither Black men nor white women paid much attention to Black women's needs.[822] Regardless, many African American feminists worked within the larger Black Liberation or Black Power movements to achieve equality, believing feminism was inherent in the anti-racist struggle. Some Black women tried to incorporate a feminist agenda into these movements and were met with resistance, as these movements were characterized by strong masculine discourse and the belief that truly revolutionary Black women were the supportive ones.[823]

Likewise, Black feminists viewed white middle-class women as out of touch with poor and/or women of color who did not enjoy race or class privilege. Olson notes, the conditions that white, middle-class women found oppressive – for example, being a housewife at home with their children – seemed like a nirvana to many working-class Black women, who were not afforded such options. Meanwhile the issues facing Black women – poor housing and transportation, poor healthcare and nutrition, welfare, and lack

[819] City of Riverside LGBTQ+ Historic Context Statement," 49.
[820] "City of Riverside LGBTQ+ Historic Context Statement," 49.
[821] Addresses of current residents are not included in this document. As cited in "City of Riverside LGBTQ+ Historic Context Statement," 50.
[822] Olson, *Freedom's Daughters,* 366.
[823] Benita Roth, *Separate Roads to Feminism: Black, Chicana and White Feminist Movements in America's Second Wave* (Cambridge, MA: Cambridge University Press, 2004), 76. As cited in "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 66.

of employment opportunities due to systematic racism – were not priorities for many white women, who'd never lacked basic needs.[824]

Linda J.M. LaRue, civil rights activist, expands on these social and economic differences between Black and white women. LaRue defined Black oppression as "unreasonably burdened, unjustly, severely, rigorously, cruelly and harshly fettered by white authority."[825] In contrast, while white women oppression was "checked, restrained, excluded from conscious and overt activity."[826] This stark difference, LaRue notes, went unrecognized by white feminists who grouped both women together as if their struggles were the same.



Shirley Chisholm campaign poster, 1972.
Library of Congress.

Although sympathetic to some aspects of the white feminist struggle, most African American women declined to organize within or alongside white feminist groups. Still some Black women who believed it was important for Black and white women to find a common cause in their gender and band together and fight sexual inequality. Civil rights leaders Fannie Lou Hamer and Anna Arnold Hedgeman, as well as Shirley Chisholm, the first Black women elected to congress, were early members of NOW. Hamer and Chisholm were also founding members of the National Women's Political Caucus (NWPC), an organization formed in 1971 to support the election and appointment of women to government office. At the caucus' first meeting, Hamer made it very clear to her white colleagues that most Black women would never enlist in the women's movement unless it understood and addressed their concerns.[827] For the most part, Black feminists largely functioned in unorganized, decentralized groups doing consciousness raising at the local level.[828]

Notable Events and Lectures on Black Feminism in Riverside

Riverside hosted several events, workshops, and panel discussions on Black women liberation, both in the general community and on college campus. In 1972, as part of Negro History Week [sic], a panel was organized at the Riverside Public Library to discuss "The

[824] Olson, *Freedom's Daughters,* 367.
[825] Linda J.M. LaRue, "Black Liberation and Women's Liberation," *The Highlander,* March 8, 1971.
[826] LaRue, "Black Liberation and Women's Liberation."
[827] Olson, *Freedom's Daughters,* 368.
[828] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 66.

Black Woman: Myths and Realities." Among the five speakers, two Black local women were featured. Woodie Rucker, North High School Black History teacher, spoke on Black women's history, and Gwen Streeter, Title IV Inservice Training Coordinator for RUSD, discussing the topic of realities of the Black woman. Other topics of discussion include "Black Woman: Myths and Stereotypes," by UCR professor Dr. James Deslond; and "Black Women: Relations to the Women's Liberation Movement" from the white and Black perspective, from Catherine Lucas, Assistant Library Director, and Lyndsay Brown, Racial Imperative Coordinator for Pasadena YWCA, respectively.[829]

In 1973, UCR's Black Women's Study Group hosted the "Black Women's Spring Forum" lecture series. The keynote speaker was black author, professor and social activist, Toni Cade Bambara, editor of the essay collection *The Black Women* (1970) and *Tales for Black Folks* (1971). Cade's speech, "The Changing Role of Black Women and Men," focused on the internalization of stereotypes in the black community, Black studies in college and universities, and the interpersonal relationship of the Black women as a means for true liberation.[830]

In 1975, during International Women's Week at UCR, a Black women's panel was organized to discuss the topic of women's liberation and racism. Panel participants included Laura Head, assistant professor of Psychology, Irma Pool, Chuck Turner, and Linda Thompson, UCR students, as well as coordinators of the UCR Women's Resource Center. Discussion centered on the opinion that the white feminist movement didn't serve the greater needs of Black women. White women in the audience argued "how could a movement designed to achieve equality for *all* women fail to satisfy the needs of black women in particular?"[831] Head responded that Black women were not only fighting sexism, but also a greater enemy, racism.

UCR's Black Women's Study Group presented a workshop on "Black Women and Progress" in 1978. Speakers included Beah Richards, Black theater actress, whole challenged the perception of black women in society – "I'm asking you to have the courage to explore. Or someday you will have your own rejected thoughts given to you as something evolved by your captors," Richard said.[832]

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[829] "Panel on 'The Black Woman' opens Negro [sic] History Week series," *Riverside Daily Press,* February 7, 1972.
[830] Sally Ann Maas, "Blacks 'bombarded with myths,'" *Riverside Daily Press,* May 24, 1973.
[831] Irma Poole, "Liberation of black women impeded by feminist racism," *The Highlander,* March 13, 1975.
[832] Pat Eickman, "Challenges to black women," *Riverside Daily Press,* May 24, 1978.

Other speakers included UCR associate professor of sociology and past Black Studies director, Maurice Jackson, discussing racism and the rearing of Black children. Jackson addressed Black mothers in the workshop and emphasized that Black parents should learn about racism and Black history to teach their children about Black heroes and Black contributions to culture, as well Black strengths. Finally, a discussion on Black male and female relationships rounded out the workshops, led by Roland H. Luckett, an African American psychotherapist from Irvine and Patricial Heisser, a Black clinical psychologist from Cedars-Sinai Medical Center.[833]

Laura Head, assistant professor of Psychology, 1975. *The Highlander*.

At the 1980 Black History Month Observance at UCR and RCC, several noteworthy Black women were featured as speakers discussing women's issues. California Assemblywomen, Maxine Waters, a member of the Legislature's Commission on the Status of Women, presidential appointee to the National Advisory Committee for Women, and past chairwomen of the Black Women Caucus was a featured speaker, as well as Betye Thomas, previous director of historical development for the National Council of Negro Women.[834]

CHICANA FEMINISM AND ACTIVISTS

Inspired by the Civil Rights Movement, the Chicano Rights Movement brought together educated college students, labor activists, land activists, and high school students who demanded equality in white America, an end to racism, the right to cultural autonomy, and national self-determination. *Chicanismo* meant identifying with *La Raza*[835] and collectively promoting the interest of *carnales* (brothers) with whom they shared a common language, culture, religion, and Aztec heritage.[836] The organizations that were essential to the Chicano Rights Movement were predominantly created and led by men who used *machismo* and *marianismo*[837] ideology, cultural gender norms, and language, for their own benefit.[838]

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[833] Pat Eickman, "Challenges to black women," *Riverside Daily Press,* May 24, 1978.
[834] T.E. Foreman, "Piana recital at UCR to open Black History observances," *Riverside Daily Press,* February 1, 1980.
[835] "The people" in Chicano culture refers to a group of Mexican Americans who share culture, traditions, and values.
[836] Ramón A. Gutierrez, "Community, Patriarchy and Individualism: The Politics of Chicano History and the Dream of Equality," *American Quarterly* 45, no. 1 (1993): 44–72, https://doi.org/10.2307/2713052. As cited in Rodriguez, Christian "Revolutionary Sisters: The Rise of Chicana Feminism," *History in the Making* 18, no. 7 (2025): 88, https://scholarworks.lib.csusb.edu/history-in-the-making/vol18/iss1/7
[837] The Oxford English Dictionary defines *machismo* as "the quality of being macho; manliness, male virility, or masculine pride; the display of this." Additionally, *marianismo* is defined as "A pattern of behavior that is regarded as conforming to a traditional or archetypal female role; female submissiveness. Frequently opposed to *machismo*."
[838] Rodriguez, "Revolutionary Sisters: The Rise of Chicana Feminism," 88.

Scholar Alma Garcia notes that at the cultural level, the Chicano movement emphasized the need to safeguard the value of family loyalty. At the political level, the Chicano movement used the family as a strategic organizational tool for protest activities. However, as women began to question their traditional female roles, changes in the structure of Chicano families, and in turn, to the Chicano movement, began to take hold. Thus, a Chicana feminist movement originated from the nationalist Chicano struggle. As the Chicano movement developed during the 1970s, Chicana feminists began to draw their own political agenda and question their role within the greater Chicano movement.[839]

Like Black feminists, Chicana feminists struggled to gain social equality and end sexist and racist oppression.[840] On their relationship to the white feminist movement, Garcia notes several factors preventing an alliance between Chicana Feminist and white feminists. First, Chicana feminists believed that the white feminist movement overlooked the effects of racial oppression experienced by Chicanas and other women of color. In addition, Chicana feminists criticized white feminists who believed that a general women's movement would be able to overcome racial differences among women. Chicanas interpreted this as a failure by the white feminist movement to deal with the issue of racism.[841] A second factor was the middle-class orientation of white feminists. Throughout the 1970s, Chicana feminists viewed the white feminist movement as a middle-class movement. In contrast, Chicana feminists analyzed the Chicano movement in general as a working-class movement.[842]

Additionally, Chicana feminists as activists in the broader Chicano movement identified as major struggles the farmworkers movement, welfare rights, undocumented workers, and prison rights. Such issues were seen as far removed from the demands of the white feminist movement, and white organizations were not intent of acting on such issues, creating a further divided between Chicana feminists and the larger women's liberation movement.[843]

As a means to put "Chicana *primero* [first]," Chicanas began organizing their own women's groups focused on issues affecting their community, like education, employment opportunities, health care, housing, and welfare services. *La Comision Femenil Mexicana* was formed in 1970 based on a resolution derived from conversation during a "Workshop on Women" at the National Mexican American Issues Conference in Sacramento.[844] The resolution directed the Commission to focus on the dissemination of information about "the work and achievement of Mexicana/Chicana Women" and to promote "programs which specifically lend themselves to help, assist, and promote solutions to female type problems and problems confronting the Mexican family." Additionally, the Commission

[839] Alma M. Garcia, "The Development of Chicana Feminist Discourse, 1970-1980" *Gender and Society* 3, no. 3 (1989): 219.
[840] Garcia, "The Development of Chicana Feminist Discourse, 1970-1980," 220.
[841] Garcia, "The Development of Chicana Feminist Discourse, 1970-1980," 229.
[842] Garcia, "The Development of Chicana Feminist Discourse, 1970-1980,"230.
[843] Garcia, "The Development of Chicana Feminist Discourse, 1970-1980,"231.
[844] Benita Roth, *Separate Roads to Feminism: Black, Chicana, and White Feminist Movements in America's Second Wave* (Cambridge University Press, 2004) 141.

was to explore ways to build coalitions with other women's groups and movements, to support women's issues across racial and gender barriers. [845] In August 1972, the commission opened the Chicana Service Action Center, the first counseling and referral center staffed by Chicanas to service Mexican American women in the Los Angeles area. The center helped unskilled and low-wage Chicana women in need of services ranging from childcare to employment to the appropriate agency. [846]

Throughout the 1970s, Chicanas mobilized around feminists' issues, with the establishment of groups at both state and elite universities in the Southwest and programs within the community. Approximately 36 conferences, workshops, seminars and meetings focusing on Chicana issues took place between 1970-1977 on both the local and national level; by decade's end, there were at least ten newspapers and magazines dedicated to the Chicana feminism, along with feminist writings in popular Chicano movement journals.[847]

The Chicana Movement in Riverside

Similar to Black women fighting for liberation from oppressive social structures, Chicanas in Riverside were demanding the right to be treated as individuals, focusing on education and better employment opportunities. In 1973, a Riverside chapter of *La Comision Femenil* was organized by three four local women – Dee Garcia, a Job Corps representative for the San Bernardino office of the state Dept of Human Resources Development, Jenny Gracia, a Chicana counselor at North High School, Cecilia Rio, a Riverside County probation officer, and Rita Martinez, a secretary for the Riverside Redevelopment Agency. Garcia noted the major purpose of the commission was to break through the traditional gender roles assigned to Mexican American women from a young age and create awareness among Chicanas about educational and career opportunities.[848]

Dee Garcia, 1972. *Riverside Daily Press.*

This self-awareness of Mexican American culture, including a renewed pride in the people, the language, and the customs, allowed young Chicanas to obtain a new social independence that their mothers and grandmothers did not have – a feminist stance on social and economic independence.

[845] Roth, *Separate Roads to Feminism,* 142.
[846] Douglas Martinez, "Chicanas taking up equality banner," *Riverside Daily Press,* March 7, 1973; Pat Eickman, "Sex bias hearings: a different view," *Riverside Independent Enterprise,* February 13, 1973.
[847] Roth, *Separate Roads to Feminism,* 154.
[848] Douglas Martinez, "Chicanas taking up equality banner," *Riverside Daily Press,* March 7, 1973.

"The traditional concept or woman's role as submissive, protected, stay-at-home, shy wife and mother is phasing out."[849]

Hermanas Unidas

Following federal spending initiatives in the late 1960s dispersed in Chicano communities like Riverside's Casa Blanca and Eastside through agencies such as the Economic Opportunity Board (EOB), grassroots organizations were created through community action groups, like Mujeres Unidas, formerly, Hermanas Unidas, who counseled young Chicanas and were active in community service. [850]

Riverside's Mujeres Unidas was organized in 1976, as a support and counseling group for local Chicanas comprise of professional women. Approximately 30 Chicana members opened a new counseling and referral center for fellow Chicanas at the Casa Blanca Neighborhood Center (3091 Esperanza St).[851] Assisting the volunteer group was Mimi Vega, a UCR student intern at the time. Other members included Dee Viduarri, member of *Comision Femenil*; Terry La Rocca, administrative assistant at Riverside's Redevelopment Agency; and Marina Hernandez-Martinez, deputy probation office and member of the County Commission on the Status of Women. Inaugural chairpersons were Frances Nahas, facility coordinator at the Casa Blanca Neighborhood Center, and Rosa Preciado, teacher at Mount San Antonio College.[852]

Mujeres Unidas was the first type of counseling service dedicated to helping the Chicana community in Riverside. By 1980, it was hosting annual Chicana of the Year awards in recognition of Chicanas making a difference in their community, and fundraising to provide an annual transitional scholarship awarded to support an undergraduate Chicana student re-entering school at UCR.[853]

Frances Nahas was a lifelong community activist in Riverside and inaugural chairperson of Mujeres Unidas. Born on September 24, 1943, in Riverside, Nahas graduated from Ramona High School and attended Riverside City College. She developed a career as a floral designer and social worker, owning two flower shops in Riverside.[854] In 1972, she was appointed as the first director of the Neighborhood Community Center at Villegas Park (Esperanza Street). Nahas had 12 years of experience working in recreation at the time of her appointment. However, due to opposition from the community, including the Brown Berets, Nahas was forced to share the position with local resident Richard Noa and Villegas Park Director, Glen Ayala, managing the park and a multi-purpose social service

[849] Barbara Fryer, "Teen-age chicanas: a new awareness," *Riverside Daily Press,* July 15, 1973.
[850] Ron Gonzalez, "Area chicano movement has changed its tactics," *Riverside Daily Press,* August 15, 1976.
[851] The center is now called the Ysmael Villegas Community Center.
[852] Pat Eickman, "Hermanas start center," *Riverside Daily Press,* February 27, 1976.
[853] "Transition Scholarship," *Riverside Independent Enterprise,* December 5, 1980.
[854] "Frances Vasquez Escalera Nahas, obituary," *The Press Enterprise, May 3, 2008, accessed January 2026,* https://www.pressenterprise.com/obituaries/frances-vasquez-escalera-nahas-riverside-ca/

center, as equals.[855] Additionally, Nahas managed the Community Center at March Air Force Base.[856]

Ysmael Villegas Community Center, 2026. *Historic Resources Group.*

In 1976, Nahas was appointed to the Riverside County Commission on the Status of Women.[857] A year later, she resigned from her position as park director, to pursue educational opportunities and future employment in the field of community relations/services.[858] Her love of children and arts and crafts led her to many social activities, including the NAACP Head Start program and childcare teaching. Nahas received various service awards from local organizations, including the Riverside Volunteer Center, the American G.I. Forum, 4H Club, Central Middle School, and Mujeres Unidas.[859] Nahas was also a member of the Riverside-San Bernardino NOW chapter, and an active participant in the Riverside and Hispanic Chambers of Commerce.[860]

Frances Nahas, 1976. *Riverside Daily Press.*

By the mid-1970s, Chicanos were actively transitioning into a more sophisticated movement, stressing education, better job and career opportunities, and increased political savvy.[861] Through the support of community organizations, including Mujeres Unidas, young Chicanos were seeing a slow increase in college education in Riverside County. In 1965, there were 319 Hispanic students registered at Riverside City College out of the 7,108 total. By 1975, there were 1,280 Hispanic students registered out of 14,876 students. In comparison, at UCR,

[855] "Casa Blanca's first center director quits position," *Riverside Daily Press,* September 30, 1977.
[856] "Frances Vasquez Escalera Nahas, obituary."
[857] "Chicana of the Year award," *Riverside Daily Press,* November 10, 1976.
[858] "Casa Blanca's first center director quits position," *Riverside Daily Press,* September 30, 1977.
[859] "Frances Vasquez Escalera Nahas, obituary."
[860] Bottorff, "Feminist group settled into work;" "Frances Vasquez Escalera Nahas, obituary."
[861] Gonzalez, "Area chicano movement has changed its tactics."

326 Chicanos registered in 1975, out of 5,208 students; in 1972 there were 290 Chicanos registered out of 5,520 students. Although college attendance was still low in comparison to the population of college-age Chicanos residing in Riverside County,[862] Chicanos began to expand their educational opportunities compared to a decade prior.[863]

Notable College Events for Chicana Feminists

In 1976, UCR hosted a conference on the status of Chicanas tilted "Las Chicanas in Transition," sponsored by UCR's Chicano studies program, University Extension and the Chicanas at UCR (a part of the campus MECHA organization). Originally intended as a regional program, it drew Chicana participants from around the state. Irene Tovar, a member of the State Personnel Board and vice-president of the Board of Civil Service Commissioners for the City of Los Angeles opened the session. Tovar was a Chicana movement activist, member of the Los Angeles County Mexican American Education Committee, and founding member of the Latin American Civic Association. She was involved in the creation of a Chicano studies department at California State University, Northridge, and was the first person of color to serve on the state board among many other civil rights accolades.[864] Tovar emphasis the importance of a college education for Chicanas as the foundation for societal and economic mobility, but stressed to "always remember from whence you came."[865]

"Las Chicanas in Transition" workshop, sponsored by UCR's Chicano studies program, 1976. *Riverside Daily Press.*

[862] Approximately one-fifth of Riverside county's 74,277 college age population were Chicanos in 1970, according to 1970 US Census records.
[863] Gonzalez, "Area chicano movement has changed its tactics."
[864] "Interview of Irene Tovar," UCLA Library Center for Oral History Research, accessed December 2025, https://oralhistory.library.ucla.edu/catalog/21198-zz002cft9q
[865] Pat Eickman, "Chicanas discuss racism, sexism and ways to work within society," *Riverside Daily Press,* April 14, 1976.

Another topic of discussion focused on Chicana identity and feminism. "Three years ago, you couldn't identify yourself as a feminist if you wanted to be part of MECHA," the campus Chicano organization, commented UCR student Ana Solorio. When Chicanos first started organizing and holding conferences, men wanted women to play a submissive role in the movement. Since then, Chicanas became "more aware, more assertive, more educated, [and] more determined," noted Jennie Garcia, Administrative assistant at North High School in Riverside.[866]

On the topic of education, Riverside dentist, Dr. Manuela Sosa, spoke about her experience in higher education and the isolation she felt as the only Chicana in her undergraduate classes. The only Mexican American dentist in Riverside, Sosa was active in community affairs, including being a founding member and later, chairperson, of Mujeres Unidas. She opened her own practice (6850 Brockton Ave, extant) in Riverside in 1975 and was honored as Mujeres Unidas' Chicana of the Year in 1976.[867]

Chicana Activism

Riverside was home to several Chicana activists that embodied the significance of the Chicano Movement – community collaboration, civil activism, and education – through their work and involvement in the Hispanic community.

Simona Valera was a native of Riverside and life-long activists in Casa Blanca. Valero was born in Casa Blanca on 21 February 1922, to immigrant parents escaping the tumult of the Mexican Revolution. For many decades, During World War II, Valero capitalized on an opportunity to leave agricultural work and accepted an aircraft assembly job. This job led to an office-based administrative position, and in the postwar period, Valero combined her knowledge of her community and its needs, and the professional skills she had acquired, and became a social worker and administrator, serving the community for many years.

In the 1960s, the County's Economic Opportunity Board selected Valero and Mrs. Georgette White as staff for the Casa Blanca Community Services Center, Valero served in this position, as well as a Social Service Assistant, for 25 years. She continued her education with extension classes at UC Riverside. Valero's civic involvement and commitment included work in the "PTA, Home of Neighborly Service, Casa Blanca Villegas Center and Park activities and innumerable other activities in Casa Blanca, as well as the Riverside Inland Epilepsy Foundation."[868] In addition, along with her husband, John, Valero was an instrumental leader and organizer of the *Sociedad Progresista Mexicana*, for nearly four decades. Valero was one of the many community members who lobbied for the

[866] Pat Eickman, "Chicanas discuss racism, sexism and ways to work within society," *Riverside Daily Press,* April 14, 1976.
[867] "Chicana of the Year award," *Riverside Daily Press,* November 10, 1976.
[868] Riverside County Board of Supervisors. 1990. "Proclamation: In Recognition of Simona Valero." 21 February 1990. On file with Rincon Consultants, Inc. As cited in "City of Riverside Latino Historic Context Statement," 217.

creation of Villegas Park and Community Center, a project that came to fruition in the postwar period.[869]

WOMEN'S STUDIES PROGRAMS AND COLLEGE ORGANIZATIONS

In the 1970s, women's college organizations evolved from traditional clubs to powerful feminist groups, focusing on advocacy, consciousness-raising, and academic development, spurred by Title IX (1972) and the women's movement, leading to new women campus centers, feminist publications, and the formation of national bodies like the Women's College Coalition (1972) to champion women's educational equity and leadership. Concurrently, the formation of women's studies programs at colleges and universities emerged. The first accredited women's studies course in the nation appeared in the spring catalog of Cornell University in March 1969. Nationally, women's studies courses increased from 100 courses on about 60 campuses in 1970 to 2,000 on 500 campuses in 1973.[870] The first women's studies program in Southern California was established at Cal State University Long Beach (CSULB) in 1970.[871]

Women's Studies in Riverside

Women's studies began drawing interest from college students in Riverside County beginning in 1970. At Riverside City College (RCC), women studies courses were started in the mid-1970s due to a growing interest in the women's movement. "Women in American Society" at RCC was taught by Jan Schall, and was a popular course attended equally by women and men with an enrollment of 60 students per session. The class combines women's history, psychology, and sociology to study women's issues like abortion, gender roles, and sexuality. "Women in American Society" had a positive impact on the number of students enrolled in sociology classes, noted Schall, being a predominantly male-dominated department. "There are many 'A' students being channeled into secretarial courses, rather than the science they might be qualified for. Many women now change their majors or at least give other things a try," said Schall.[872]

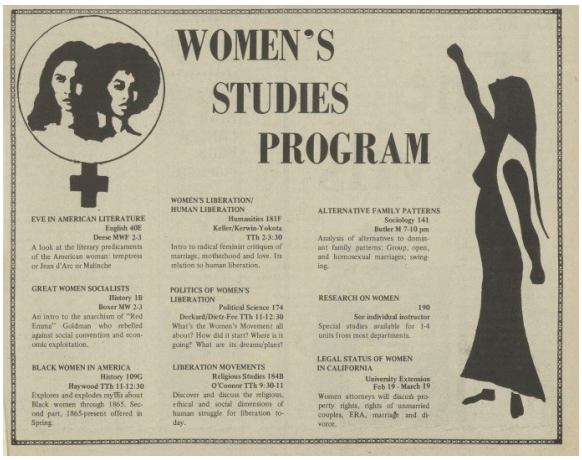
An interim "Contemporary Women" studies class was introduced during the winter break in 1970 at University of Redlands. Led by French language professor Mrs. Jane Roberts, the four-week course featured lectures from several professional women (and some men), experts in their field, including Dr. Sylvia Tucker, dean of women and assistant to the chancellor at UCR from 1964-1969.[873]

Dr. Tucker was visiting faculty member at Claremont Graduate School, as well as lecturer at many other colleges and universities throughout Southern California. Interestingly, she did not consider herself a "radical" woman or a member of the women's movement. Instead, Dr. Tucker advocated for women's empowerment as a means of change for

[869] "City of Riverside Latino Historic Context Statement," 217.
[870] Carolyn Nizzi, "Women studies courses still few," *Riverside Daily Press,* September 13, 1973.
[871] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 77.
[872] Nizzi, "Women studies courses still few."
[873] "Women about women to women," *Riverside Daily Press,* February 15, 1970.

women's future survival. She stressed that women needed to develop interests outside of "their family life, daytime TV, and bridge," in order to fill a contributing role to society – as an intelligent, worthy person – not just a woman.[874] Other topics discussed in the interim class include, "What is Woman?," "The Family," The Career," and "The Liberation Movement." Five male lecturers were also invited to round out the last discussion panel for the interim course, discussing marriage, differences between male and female, and career opportunities for men and women.[875]

UCR offered the most courses in women's studies among the local colleges, including the UCR extension program. "Women and the Arts" in the Dance Department was introduced in 1973, followed by "19th century feminism," "Black women in America," and "Politics of Women" courses. UCR also offered courses including historical perspective of women, the economics of women, and the philosophy of feminism.[876] UCR Extension offered four course in women's studies, including short courses and workshops – "Management Development for Women," "Integrating Women into Management," "The Two-Career Marriage: Exploring Problems and Potentials," and "Images in Women in Literature."[877]


WOMEN'S STUDIES PROGRAM

EVE IN AMERICAN LITERATURE
English 40E
Deese MWF 2-3
A look at the literary predicaments of the American woman: temptress or Jeun d'Arc or Malinche

GREAT WOMEN SOCIALISTS
History 1B
Bezer MW 2-3
An intro to the anarchism of "Red Emma" Goldman who rebelled against social convention and economic exploitation.

BLACK WOMEN IN AMERICA
History 109G
Haywood TTh 11-12:30
Explores and explodes myths about Black women through 1865. Second part, 1865-present offered in Spring.

WOMEN'S LIBERATION/ HUMAN LIBERATION
Humanities 181F
Keller/Kerwin-Yokota
TTh 2-3:30
Intro to radical feminist critiques of marriage, motherhood and love. Its relation to human liberation.

POLITICS OF WOMEN'S LIBERATION
Political Science 174
Deckard/Dietz-Fee TTh 11-12:30
What's the Women's Movement all about? How did it start? Where is it going? What are its dreams/plans?

LIBERATION MOVEMENTS
Religious Studies 184B
O'Connor TTh 9:30-11
Discover and discuss the religious, ethical and social dimensions of human struggle for liberation today.

ALTERNATIVE FAMILY PATTERNS
Sociology 141
Butler M 7-10 pm
Analysis of alternatives to dominant family patterns: Group, open, and homosexual marriages; swinging.

RESEARCH ON WOMEN
190
See individual instructor
Special studies available for 1-4 units from most departments.

LEGAL STATUS OF WOMEN IN CALIFORNIA
University Extension
Feb 19 - March 19
Women attorneys will discuss property rights, rights of unmarried couples, ERA, marriage and divorce.

UCR Women's Studies Program, 1973. *The Highlander.*

A Women's Studies Minor was adopted by UCR in 1978, after months of organization efforts by the Women's Studies Committee. A few years prior, an attempt was made to create a Women's Studies Major, but it was never realized. Interest in women's studies then began blossoming, and a number of University of California campuses enacted structured Women's Studies programs including UCLA, UC Irvine, and UCR. The new minor offered a basic examination of women's achievements, tying together the existing women's studies courses scattered through several departments with new courses, providing cohesiveness and structure.[878]

International Women's Day/Week

International Women's Day was established in the early twentieth century and was officially recognized by the United Nations in 1977.[879] According to the American Civil

[874] "Women about women to women."
[875] "Men about women to women," Riverside Daily Press, February 15, 1970.
[876] Nizzi, "Women studies courses still few."
[877] Nizzi, "Women studies courses still few."
[878] "New Women's Studies minor approved by Academic Senate," *The Highlander,* March 1, 1978.
[879] United Nations, "International Women's Day 8 March," https://www.un.org/en/observances/womens-day/background (accessed April 6, 2023). As cited in "City of Riverside LGBTQ+ Historic Context Statement," 52.

Liberties Union (ACLU), the fight for women's rights and the fight for LGBTQ+ rights, including lesbian invisibility, are interconnected, and some of the cases that have been "litigated in the LGBTQ space were built on early victories in women's rights. [880]

The Highlander, Vol. XVII, No. 20, March 8, 1971. California Digital Newspaper Collection.

At UCR, a special issue of *The Highlander*, the official student newsletter, was published in recognition of International Women's Day in March 1971. The special edition included articles such as "Roots of the Oppression: The Family Structure," "Two Welfare Organizers: Motivation to Fight for Your Rights," and "Black Liberation and Women's Liberation." In addition, there was an article entitled, "Your Sexuality is Your Life," written by an anonymous author. The article started with "I am a homosexual woman" and recounted the author's journey to accepting her sexuality. The author recounts attending the Riverside chapter of the Gay Liberation Front's meeting on the UCR campus, where she discussed her "confusion and frustration." At first debating whether she should live openly as a homosexual and "probably jeopardize any career that I may have planned," she ultimately decided that "at least for today, gay is my identity. I feel comfortable with it." [881]

In 1976, UCR Women's Week hosted a panel on lesbianism and anarchy. Discussing the feminist aspects of anarchy, liberalism, and lesbianism, students Jacqueline May, Jan Schirchild, and Barbara White, offered different approaches to achieving greater equality for women. The discussion included other organizations supportive of women's rights, including the lesbian rap group and the Riverside Rape Crisis Center. [882]

UCR Women's Resource Center

The UCR Women's Resource Center (WRC) was established in August 1973 as an action-oriented women's space providing referrals, educational programs, speakers and services for women that may not have been provided elsewhere on campus. The WRC became a

[880] ACLU, "How Women's Rights Paved the Way for Gender Justice at the ACLU," https://www.aclu.org/news/womens-rights/howwomens-rights-paved-the-way-for-gender-justice-at-the-aclu (accessed April 6, 2023). As cited in "City of Riverside LGBTQ+ Historic Context Statement," 52.
[881] Anonymous, "Your Sexuality is Your Life," The Highlander 18, no. 20 (March 8, 1971): 3. As cited in "City of Riverside LGBTQ+ Historic Context Statement," 53.
[882] Michael Heyerman, "Panel Argues Lesbianism, Anarchy," The Highlander 23, no. 13 (March 6, 1975): 4. As cited in "City of Riverside LGBTQ+ Historic Context Statement," 53.

"place of progressive women's politics, a bastion of activism and a location where all women can come together to share poetry, spoken word, and feminist readings."[246]

UCR Women's Resource Center, 1979. *The Highlander*.

The WRC adopted a group decision-making process for the organization, rather than the traditional hierarchical structure. The center collaborated with many campus organizations, other universities and the greater community to provided resources for self-defense, affirmative-action advocacy, welfare and prison reform, domestic abuse, LGBTQ rights and sexual health, including birth control, family planning, sexual harassment and rape.[883] The first unofficial coordinator was Jane Beitscher.[884] Jane Brown, director of the center, was hired as co-coordinator with Fran Peters, in August 1974. Peters resigned in June 1976, and after reorganization in July 1977, Brown was made full-time director.[885]

One of the most well-known functions of the center was its work in the field of rape education and prevention. From the fall of 1974 to June of 1978, the Rape Crisis Center operated out of the WRC and was supported by university funds. Due to budget cutbacks, however, the Rape Crisis Center was moved out into the community, although contacts between the two, including an internship, were maintained. The WRC also held several rape prevention workshops in the Aberdeen-Inverness dormitory and Bannockburn after the sexual assaults on campus in 1979. Escort Service was begun in 1975, originally funded under the office of Student Affairs. In 1978, the WRC took over budget responsibility for the program, and by 1979, Escort Service had 20 volunteers working rotating shifts, five days a week.[886]

Another community aspect of the WRC was its radio program "Women's Place/Women's Space," which aired on KUCR (88.1 FM) Tuesday nights from 7-8 p.m. The program, hosted by Maria Cranor and Jane Block, spotlighted men and women with diverse points

[883] "Our History," UCR Women's Resource Center, accessed December 2025, https://wrc.ucr.edu/who-we-are/our-history
[884] Ruth Austen, "Women: Where are they going?," *Riverside Independent Enterprise,* August 26, 1973.
[885] Mark Mansell, "Women's Resource Center: showing expanding options for women," *The Highlander,* January 18, 1979.
[886] Mansell, "Women's Resource Center: showing expanding options for women."

of view to express their opinions, and presents programs of interest to women, including politics, parenting and childbirth, and women in sports.[887]

Additionally, the WRC operated the prison tutorial program, which offered credit in Education 100, for students tutoring inmates at the California Institution for Women. The center also hosted an informal weekly presentation on a wide variety of topics during lunch hour called "Brown Bagger," and supported the organization of the Women's Studies minor at UCR adopted in 1978.[888]

Women's Liberation Front at UCR

The UCR Women's Liberation Front (WLF) was part of a national feminist organization established in the late 1960s. The WLF was divided between action groups that challenged basic American institutions – nuclear family, capitalist structures – and encounter groups hosting consciousness-raising meetings to help women identify the root of their issues and discover their own power.[889] Most identified as a militant group of feminists, WLF chapters were prominent on college campuses across the US.

In 1969, the UCR WLF chapter published their manifesto in *The Highlander,* highlighting a militant approach to women's liberation. Their policy on abortion referred women to the Society for Human Abortion in San Francisco, to obtain a list of illegal abortion providers in a foreign country, termed "foreign cultural excursions," instead of trying to obtain a legal one through the therapeutic abortion act.[890] According to the WLF, therapeutic abortions were degrading, oppressive, racists, and anti-poor, denying women the control of their own bodies. The WLF demanded repeal of all abortion laws, and the right to "free abortions to insure the availability of medical relief from unwanted pregnancy to all women regardless of their social or economic condition." [891] The WLF conducted several demonstrations in the interest of abortion law repeal. It also circulated literature advising women what to do "to avoid premature motherhood," including obtaining birth control and the morning after pill. The WLF also maintained contacts with local counselors for welfare support, including Reverand Don Graff in San Bernardino, from the Los Angeles Clergy Counseling Service.[892]

However, not all the WLF's work focused on "radical" policies. The WLF hosted university programs on sexual education and rape prevention and collaborated with the San-Bernardino-Riverside NOW chapter to hold political action meetings on topics regarding sexism in schools, equitable employment practices in private corporations, and women's image in the media.[893] In 1969, the WLF also helped establish an affordable childcare

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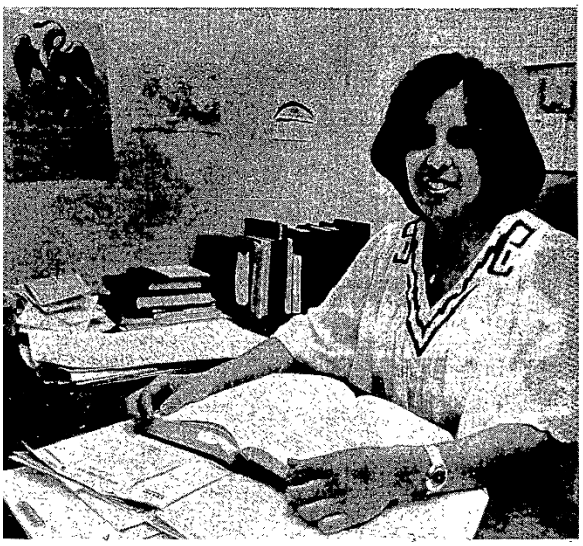
[887] Mansell, "Women's Resource Center: showing expanding options for women."
[888] Mansell, "Women's Resource Center: showing expanding options for women."
[889] "These groups fight for 'women's liberation,'" *Riverside Daily Press,* February 17, 1970.
[890] Joanne Norris, "The law denies a woman control over her own body," *Riverside Independent Enterprise,* February 24, 1970.
[891] "WLF Policy & Abortion Information," *The Highlander,* January 23, 1970.
[892] Joanne Norris, "'The law denies a woman control over her own body,'" *Riverside Independent Enterprise,* February 24, 1970.
[893] "Women's groups plan action meeting," *Riverside Daily Enterprise,* December 3, 1970.

program for student parents at UCR. Following the student strike at UCR in the spring of 1969, the WLF proposed the idea of a childcare center to then-Chancellor Ivan Hinderaker. WLF also conducted basic research into various aspects of the project and assisted the university in locating a suitable facility. The center was located on campus in the married student housing compound. For 25-50 cents per hour, married or single parent students could leave their 2–5-year-olds in the care of professional teachers and parent aides. The childcare center director, Mrs. Blaire Groven oversaw four teachers, and developed a curriculum for the children to play, learn, and rest. The childcare center was the first of its kind in the University of California system, with approximately 50 children enrolled by 1970.[894]

UCR Alumnae and Activists



Irene Gallardo, 1976. *Riverside Independent Enterprise.*

Irene Gallaro was an attorney for Riverside Community Legal Services in the mid-1970's. A native of San Bernardino, Gallardo attended UCR in the early 1970's, becoming the editor of UCR's *The Highlander* in 1970. During her tenure as editor, Gallardo, a liberal Chicana, was adamant about reflecting all political viewpoints of the student body in a fair representation of the right to free speech. Gallardo's editorial pieces reflected her "politically liberal Chicana" ideology, focusing on racism, the anti-war movement, feminism, and an honest criticism of UCR's administration and regents.[895] Gallardo also helped organize local participation in the 1970 Chicano moratorium against the Vietnam War. [896]

After UCR, Gallardo entered UCLA by means of the Educational Opportunities Program (EOP). At UCLA, she served on the staff of a Chicano law review and helped set up a legal services agency in Santa Monica in 1971 for Chicanos. Gallardo graduated from UCLA Law School in 1975. As a means to continue serving the Chicano community, Gallardo return to Riverside and work at Community Legal Services in 1976 helping predominately low-income, and Spanish speaking residents seeking legal support.[897]

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[894] Carolyn Connors, "Their mothers go to college," *Riverside Daily Press,* March 2, 1970.
[895] Cheryl Diehm, "New UCR newspaper editor promises objective coverage, liberal editorials," *Riverside Independent Enterprise,* August 7, 1970.
[896] Ron Gonzalez, "A better chance for others is firm resolve of chicana lawyer," *Riverside Independent Enterprise,* September 4, 1976.
[897] Gonzalez, "A better chance for others is firm resolve of chicana lawyer."

Vera Martinez, a UCR graduate student in administrative education, was appointed to the National Council on Education Research in 1973. The newly formed council included top experts from across the US through presidential appointment to develop national education programs. Formally, the council was the guiding force behind the National Institute of Education, a part of the Health, Education and Welfare Department (HEW). One of only two women, Martinez became involve in the HEW in 1971, during a seminar for Chicana women.[898]

In 1980, Evangelina Enriquez and Alfredo Mirande, co-authored the book *La Chicana: The Mexican American Woman*. The book explores the history of the Chicana from a scholarly viewpoint and from the personal viewpoint as parents, dedicated to their daughter Lucy Mirande. At the time of publishing, Enriquez was a graduate student in comparative literature at UCR, and Mirande was chairman of the UCR Chicano studies program.[899]

Evangelina Enriquez and Alfredo Mirande, 1980. *Riverside Daily Press*.

Through the writing of the book, Enriquez' goal was to uncover and make public the roles played by Chicanas in history, from ancient to modern times, with personal anecdotes. Inspired by strong women in their personal lives, Enriquez and Mirande recount the history of Mexican women who fought in battle alongside men, women writers, pioneers, landowners and saints. They also explore the narrative of what they see as an oppression of Chicanas from both within and outside their culture, including *machismo*. The book was reviewed by the *Los Angeles Times'* Robert Kirsch, calling it "a fascinating study, filled with fresh views of women from Aztec times on."[900]

"The Anglo feminist movement is not the answer the problems of Chicanas," Enriquez and Mirande contend, because it ignored the struggles and needs of the Chicana. "The Chicana feminist seeks to eradicate poverty and racism as well as sexism," they said in the conclusion of "La Chicana." "Total liberation will come only when Chicanas and Chicanos can join in the mutual struggle against oppression."[901]

RCC Women's Center

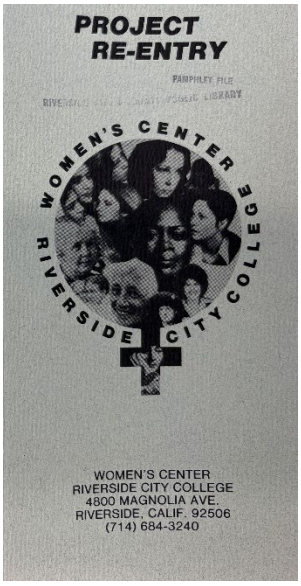
The Riverside City College Women's Center was established in 1976 by professors Judy Haugh and Gail Maula, following in the establishment of women's centers across the country. Led by Haugh, the center was originally located in a converted ladies' room

[898] Ruth Austen, "A chicana working against labels," *Riverside Daily Press,* June 3, 1973.
[899] Ilene Aleshire, "This book on Chicanas is for Lucy," *Riverside Daily Press,* March 19, 1980.
[900] Aleshire, "This book on Chicanas is for Lucy."
[901] Aleshire, "This book on Chicanas is for Lucy."

lounge and frequented by both women and men.

Unlike other women centers who were strictly "women only," the RCC women's center welcomed men into the space to relax and socialize – making them more sympathetic to the women's movement.[902]

The center offered counseling services (personal, professional, and educational), referral services, employment information, and a library focusing on women's issues. Its main priority was the Re-Entry Program for older women returning to school, mostly geared towards middle-aged housewives and mothers. "One of the things I think women fear about coming back to school is isolation," noted Haugh. The Re-Entry program helped future students navigate registration, academic counseling, and provided personal support.[903]



Project Re-Entry pamphelet from the Riverside City College Women's Center. *Riverside Public Library Local History Archive*.

Title IX and Women's Sports

Title IX was passed on June 23, 1972, as a result of intensified lobbying by feminist activists, educators, and lawmakers aiming to bridge gaps in the Civil Rights Act of 1964, which did not fully prohibit sex discrimination in educational institutions. Representative Patsy Mink (D-Hawaii) is recognized as the major author and sponsor of the bill, supported by Representative Edith Green (D-Oregon) and Senator Birch Bayh (D-Indiana).[904] In 1975, specific provisions to prevent gender-based discrimination in sports participation were put into place, which required educational institutions to fulfill the requirements of Title IX within three years. . In 1978, the Department of Health, Education and Welfare, mandated the provision of equal opportunities to men and women in all educational institutions.[905]

Prior to Title IX, women's involvement in sports was limited, particularly at the collegiate level. Some efforts were made to encourage inter-collegiate sport among women, including appointing a Commission on Intercollegiate Sports for Women in 1966 and in 1969, along with the announcement of several national championships for women.[906]

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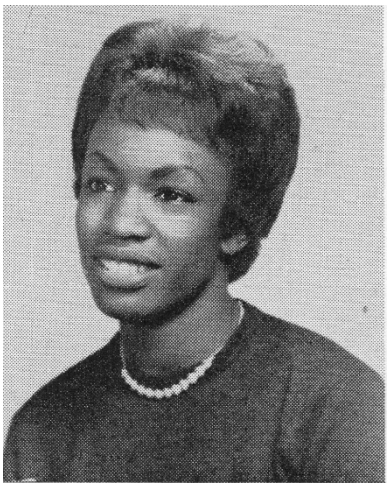
[902] Dana Bottorff, "RCC Women's Center not for women only," *Riverside Independent Enterprise,* May 8, 1977.
[903] Bottorff, "RCC Women's Center not for women only."
[904] "History of Title IX," Women's Sports Foundation, accessed March 2026, https://www.womenssportsfoundation.org/advocacy_category/title-ix/
[905] "How Title IX changed the landscape of sports," The International Platform on Sport and Development, July 29, 2022, https://www.sportanddev.org/latest/news/how-title-ix-changed-landscape-sports
[906] "How Title IX changed the landscape of sports."

Since Title IX's passage, the participation of women in sports in the US has significantly increased at the high school level by 1,057 percent and in college athletics by 614 percent.[907]

By 1975, Riverside high school and college programs saw an improvement in women's sports. UCR began awarding two full tuition scholarships to female athletes, and added an intercollegiate gymnastics team, in addition to their intercollegiate volleyball team.[908]

Riverside City College also expanded to include women's volleyball and basketball, coached by Pat Whitacre. Other RCC athletics programs available to women included tennis, coached by Joan Connor, and coed bowling, archery, and badminton.[909] At the high school level, competitive girls' athletic programs were developed including volleyball, basketball, and tennis, among other sports. In 1975, Riverside Unified School District provided $11,000 to each of the four high schools to equip girls' sports teams. In response to salary wages for gendered coaching, in 1974, RUSD changed salary compensation into a single salary schedule for boys' and girls' coaches, based on a percentage of base salary schedule – the lowest percentage if the sport was strictly a women's sport.[910] However, even with budget restrictions, Title IX provided girls with an opportunity to join competitive sports, ultimately leading to more representation at the college and professional levels.



Rosie Bonds, Poly High Koala 1962.
Riverside Public Library

Prior to Title IX, Rosie Bonds stood out as a fiercely competitive and talented athlete at Polytechnic High School. Rosie Bonds was born on July 7, 1944, in Riverside. Rosie's track and field career began in Junior High School and later rose to national recognition as a high school athlete, setting national records for 80-meter hurdles, 50-yard dash and 100-meter dash.[911] In 1959 Bonds was named all American Athlete and in 1960, she was a pre-Olympic game participant at the AAU National Championships in Corpus Christi, TX.[912]

After graduating from Polytechnic High School, Bonds attended RCC and worked under coach Dennis Ikenberry. In 1964, Bonds was the U.S. women's 80-meter hurdle champion for two consecutive years when she tried out for the Olympic team, becoming the women's hurdling champion at the trials. On October 18, 1964, Bonds finished first in the first round of the

[907] "Title IX," Billie Jean King, accessed March 2026, https://www.billiejeanking.com/equality/title-ix/
[908] "Girls' athletics growing under Title IX," *Riverside Daily Press,* September 26, 1975.
[909] "Girls' athletics growing under Title IX."
[910] Pat Eickman, "Putting the girls on the scoreboard," *Riverside Independent Enterprise,* October 1, 1975.
[911] Marylin Jacobsen, "City's Olympic Hope…Will She Get to Go?" *Riverside Daily Press,* July 1, 1960.
[912] Jacobsen, "City's Olympic Hope…Will She Get to Go?;"Rosie Grateful to All," *Riverside Daily Press,* July 30, 1960.

Tokyo Summer Olympics women's 80-meter hurdles and placed fourth in the semifinal. At the final meet, she finished eight after hitting the final hurdle. Bonds retired from track two years later at the age of 22 and returned to Riverside and enrolled at UCR to study political science.[913]

Bonds became a vocational nurse working between the Bay Area and Riverside. She raised a daughter on her own after her divorce. In 2002, Bonds became permanently disabled and was unable to work following a car accident in New Mexico. Due to medical bills and financial stress, she became unhoused while residing in Oakland, CA and sought help from St. Mary's Center, a social services center and shelter. Following her struggle, Bonds became an advocate for social justice and health care for unhoused people and those living in poverty.[914]

Bonds and her two brothers were distinguished athletes, competing professionally in different sports – Rosie in track and field, Robert Bonds Jr. in track and professional football in Canada, and Bobby Bonds in Major League Baseball.[915]The Bonds family home at 2112 Vasquez Place was declared a City landmark in 2009 for its association with Bobby Bonds.

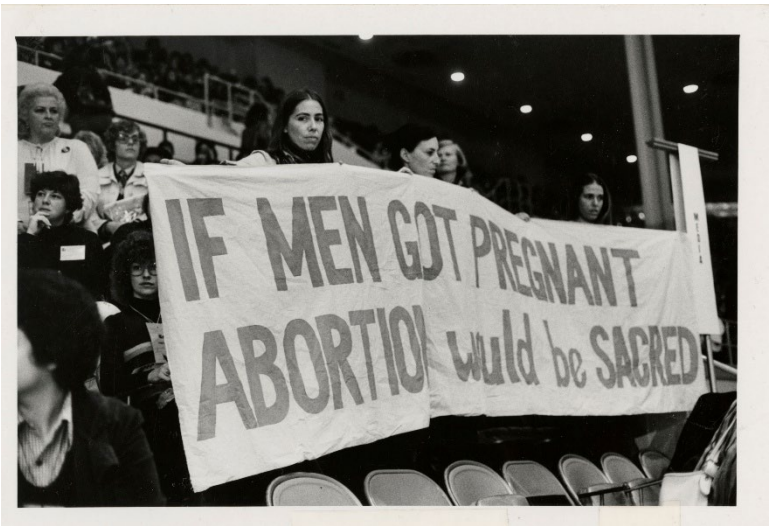
Other notable Riverside athletes include Cynthia "Sippy" Woodhead (1978 World Championships medalist); Cheryl Miller (WNBA professional athlete, 1984 Olympic gold medalist); Luann Ryon (1976 Olympic gold medalist); Becky Bell (2020 University of Arizona Sports Hall of Fame inductee); and Joanna Hayes (2004 Olympic gold medalist), among others.

FIGHT FOR REPRODUCTIVE RIGHTS

Prior to the Supreme Court decision on Roe v. Wade in 1973, California passed a "therapeutic abortion law" in 1967 allowing for abortion where pregnancy resulted from rape, certain cases of statutory rape, and cases where the physical and/or mental health of the mother might be endangered. This law, while controversial for its stipulations, provided a legal first step in furthering women's reproductive rights in California.[916] The women's movement continued to advocate for greater abortion rights, championed reproductive freedom, making the fight for abortion access central to equality. Roe v. Wade was a landmark victory, establishing a constitutional right to abortion under privacy rights that benefited women's autonomy. Its recent overturning in 2022 by *Dobbs v. Jackson Women's Health Organization* returned abortion law to the states, sparking intensified battles over bodily autonomy, healthcare, and fundamental rights for women,

[913] Josh Richman, "Bonds' aunt clears life's hurdles," *East Bay Times,* March 31, 2006.
[914] Richman, "Bonds' aunt clears life's hurdles;" Norris, "Rosie Bonds; NAACP leader."
[915] "Rosie Bonds Kreidler," Oiselle, accessed December 2025, https://www.oiselle.com/pages/rosie-bonds-kreidler?srsltid=AfmBOorMankCU8Xinp_4zepjN2hlR4sJ-wR-YgImqn-76WWBKLUvXRHW
[916] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 72.

impacting access and exacerbating disparities for women of color and low-income individuals.



National Women's Conference, 1977. *National Archives.*

In Riverside, opposition to therapeutic abortion was strongly felt by women's groups, including NOW and the WLF at UCR, as discussed above. In 1970, the *Riverside Daily Press* humanized the act of having an abortion by featuring women's stories and their difficult decisions for having an abortion. Most were young, unmarried women, with no financial stability, no intent to marry, and limited opportunities for work. Others were married mothers with limited resources who could not care for another child. Between January and September 1969 under the California 1967 abortion law, 9,196 women had undergone a legal abortion – 192 of them from Riverside, Imperial, and San Bernardino counties.[917] That was more than doubled the total for all legal abortions in the area in 1968, a total of 92.[918]

A valuable provision to the California 1967 abortion law was dropped before passage at the urging of Gov. Ronald Reagan, allowing legal abortion if there is a substantial risk that the child will be born with grave psychical or mental defects.[919] This gap in the law, forced most women to have to claim mental distress if they carried their pregnancy to term, and undergo psychiatric evaluations to be approved to have a legal abortion. Legal abortions were requested by a primary care doctor who then referred the case to an accredited hospital board for review. Depending on the leniency of the hospital board, a case could be approved or rejected. There was a small minority of physicians in Riverside County who were willing to interpret the abortion law liberally – other doctors would only provide abortions if the women were unmarried, while others yet would not perform them at all.[920] Two main hospitals in Riverside, Parkview Hospital and Community Hospital, were the most lenient in performing abortions.[921] There was oftentimes stigma and fear around psychiatric evaluations for obtaining an abortion. Women feared being labeled mentally unstable to have a child, and possibly having their medical records reviewed by future

[917] Joanne Norris, "Abortion: 'I think what I did was for the best,'" *Riverside Daily Press,* February 22, 1970.
[918] "Abortions in California on fast increase," *Riverside Daily Press,* February 22, 1970.
[919] Norris, "Abortion: 'I think what I did was for the best.'"
[920] Norris, "Abortion: 'I think what I did was for the best.'"
[921] "Abortions in California on fast increase," *Riverside Daily Press,* February 22, 1970.

employers. The red tape to therapeutic abortions made a lot of women seek illegal abortions in nearby Los Angeles or even out of the country through "foreign cultural excursions," as supported by the WLF.[922]

WOMEN COUNSELING AND ABORTION CENTERS

In the 1970s, women's counseling services emerged largely from grassroots activism within the greater women's liberation movement. These services provided a feminist alternative to the male-dominated and often discriminatory mainstream psychiatry, focusing on issues like domestic violence, sexual assault, abortion access welfare services, and childcare services.

One of the most important issues for feminists at the time was violence against women. Domestic, physical, mental, and rape crimes of violence against women remained hidden for decades as they were seen by law enforcement as family issues not prosecutable under the law. Violence against women was an example of an issue that surfaced during the consciousness-raising sessions offered at women's centers and other support groups. Women had nowhere to go to escape abuse – there were no battered women's shelters available[923] – so many found solace in the safety of group therapy. By the end of the 1970s, violence against women had become a major feminist issue. Feminists became crucial in teaching women self-defense, establishing rape crisis hotlines, and creating shelters.[924]

Clergy Counseling Service for Problem Pregnancies

In nearby San Bernardino, Clergy Counseling Service for Problem Pregnancies, led by Rev. Donald T. Graff of St. John's Episcopal Church, was one of three counseling service members in Riverside and San Bernardino counties in 1970. The counseling service provided help for women with unwanted pregnancies, with its main purpose to help women to obtain abortions under the therapeutic abortion act.[925] Because Riverside County was not as liberal as Los Angeles, doctors were not as willing to perform abortions and hospitals also did not want the reputation of being abortions centers. Roughly 90% of the women who came to the service for counseling ended up getting illegal abortions due to red-tape and stigma on mental health. Additional bureaucratic paperwork and welfare approval from Medi-Cal increased the wait times to get an abortion. Rev. Graff noted that most of the women seeking abortion counseling were white, young, single girls who were in college, or were working at relatively low-paying jobs.[926]

Teen Mothers Program

In 1973, the Alvord School District Teen Mother program, was one of four special Teen Mother programs operating in Riverside County, encompassing the San Jacinto, Jurupa,

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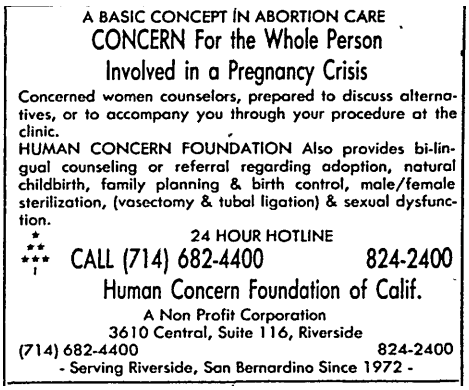
[922] Joanne Norris, "Legal abortions: 'too much red tape,'" *Riverside Independent Enterprise,* February 23, 1970.
[923] According to Spain, the shelter movement started in London in 1971. It established its first U.S. foothold in Boston. As cited in "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 78.
[924] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 78.
[925] Norris, "Legal abortions: 'too much red tape.'"
[926] Norris, "Legal abortions: 'too much red tape.'"

and Riverside Unified school districts. Established in 1970, the teen mother's programs were designed to help girls cope with their pregnancies and their newborns, held in a variety of places away from school campuses. Led by a Teen Mother teacher, girls were supported in their academic work, as well as taught prenatal and postpartum care. Each individualized program was taught in an informal setting, allowing the girls to work at their own pace.[927]

Human Concern Foundation


A BASIC CONCEPT IN ABORTION CARE
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Involved in a Pregnancy Crisis
Concerned women counselors, prepared to discuss alternatives, or to accompany you through your procedure at the clinic.
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- Serving Riverside, San Bernardino Since 1972 -

Human Concern Foundation. *Riverside Daily Press.*

After Roe V. Wade, Don Mohlstrom founded the Human Concern Foundation in August 1975, bringing low-cost clinic abortions to Riverside. Mohlstrom, a methodist minister, received threats and harassment from anti-abortion demonstrators. They also campaigned to get Concern Health Center (CHC), the working arm of Human Concern Foundation, evicted from its office building (3610 Central Ave, not extant) but failed. Another abortion center, Birth Control Institute, on Arlington Avenue, was also targeted by anti-abortion protestors. By 1977, local pro-life demonstrations were lessened, and CHC was able to perform 200 abortions per month at the clinic. The center also offered birth control, and gynecology care, prepared childbirth classes, counseling, vasectomies, and referrals for tubal ligations.

With the rise in abortion clinics and providers came a rise in anti-abortions organizations in Riverside County. The Right to Life League had several local chapters in Hemet, Coachella Valley, and Palm Desert. In Riverside, the Riverside Committee for a Human Life Amendment, Inc. was actively organizing and reaching out to several Catholic parishes, while another chapter was organizing in Coachella Velley. The Inland Empire Right to Life phone line served Riverside, Corona, Norco, San Bernardino, Rialto, and Fontana, coordinated by Mary K. Benner of Corona. Jane Brown, director of UCR Women's Resource Center and member of local NOW chapter, noted that abortion opponents had more funding to support their cause than those who supported abortion rights, and were more outspoken. Local anti-abortion group leaders include Kathleen E. Neff, Mary K. Benner, Arlene LaLonde, and Liz Froelich.[928]

Community Women's Coalition

In 1971, the Community Women's Coalition (CWC), was established as an umbrella organization for all the groups and individuals offering services to women and men in Riverside. Located at 3859 Main Street (not extant), the CWC provided help in filling out

[927] Barbara Fryer, "Pregnancy and the high school girl," Riverside Daily Press, May 2, 1973
[928] Pat Eickman, "One front active on abortion issues," *Riverside Daily Press,* September 23, 1977.

non-contested divorce papers, employment referrals, education, and welfare rights counseling, in addition to birth control counseling and abortion referrals, and was run by volunteer staff.[929] Organizations belonging to the coalition include the Associated Women Students at UCR, the Riverside County Welfare Rights Organization, and the National Organization for Women (NOW).

Riverside Rape Crisis Center

The Riverside Rape Crisis Center was organized in 1974 as a university program led by UCR's Women's Resource Center. The rape crisis center mainly operated as a telephone hotline offering counseling and referral services. In 1978, the university withdrew funding for the center after concluding that it served community wide interests and therefore should be financially supported by community wide groups.[930] That same year, the Riverside Soroptimist Club agreed to temporarily sponsor the rape crisis center, initially housing the center out of club members homes and Jean Mansfields's office at the Riverside Area Federal Employees credit union, another Soroptimist member and volunteer with the rape crisis center. In addition to Soroptimist funds, the Riverside County Board of Supervisors approved a $2,400 rescue fund in August 1978.[931]

In 1979, the rape crisis center opened in a new office at 3775 14th St (extant) in Riverside, led by director Marjorie Hughes. The center established a speaker's bureau on rape prevention, while continuing its victim assistance program, counseling services, and efforts to provide advocates to accompany rape victims through police and hospital procedures with the support of the Riverside Victim's Advocacy Program.[932] As part of their involvement with the center, the Soroptimists also established a "court watch" program, in which members observe Riverside rape trials and report back to the club.[933]

The rape crisis center was successful in obtaining additional funding outside of the Soroptimist Club, including federal and state grants. In 1982, the center relocated to the Cesar E. Chavez/Bobby Bonds Sports Complex community center (2060 University Avenue), and by 1988, the center was overseen by a board of directors, and staffed with 10 full-time employees, 60 volunteers, and a budget of $248,000.[934]

The center continued to provide advocate and counseling services to rape victims and their families throughout Riverside. In addition, the center provided non-legal support to those victims that chose to prosecute their offenders. In 1983, the center also increased its prevention and education services in sexual child abuse in response to

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[929] Cheryl Diehm, "County Women in Coalition," *The Highlander,* October 14, 1971.
[930] "Supervisors vote to consider funds to aid rape center," *Riverside Daily Press,* July 12, 1978.
[931] Dana Bottorff, "Raspe crisis center is new Soroptimist project," *Riverside Daily Press,* October 29, 1978.
[932] Pat Eickman, "Volunteers are training to help victims of rape," *Riverside Independent Enterprise,* November 12, 1978.
[933] Dana Bottorff, "Rape crisis center opens new office, offers speakers on rape prevention," *Riverside Independent Enterprise,* May 18, 1979.
[934] Steve Pokin, "A decade of being there for the victims of sex crimes," *Riverside Press Enterprise,* September 11, 1988.

heightened awareness of incest and child abuse increase nationwide.[935] The Riverside Rape Crisis Center is in continued operation, now referred to as NORA.

Cesar E. Chavez/Bobby Bonds Community Center at 2060 University Avenue, 2026. *Historic Resources Group.*

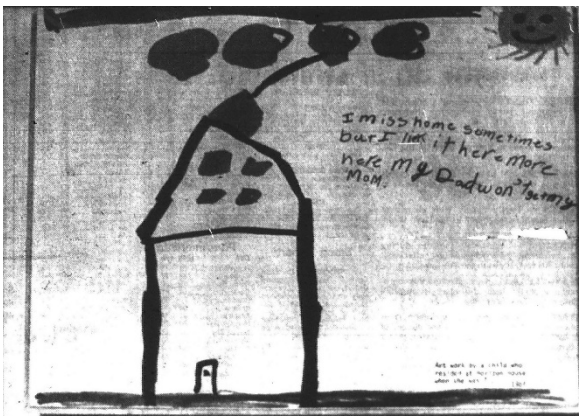
Riverside County Coalition for Alternatives to Domestic Violence (RCCADV)

Riverside County Coalition for Alternatives to Domestic Violence (RCCADV) was founded in 1978 as a county-wide non-profit organization serving victims and families of domestic violence. In March 1977, at the request of the Mental Health Advisory Board and the Riverside County Commission on the Status of Women, two meetings were held to determine the scope of community resources available in Riverside County to combat domestic violence. The broad community response to these meetings resulted in the formation of a Domestic Violence Task Force to explore what was being done to aid victims of domestic violence and to address unmet needs through the development of services.[936]

The Task Force led to the creation of a local volunteer group called Women in Crisis led by Barbarba Gardner, to shelter battered women in private homes and provide counsel. By September 1977, the group had housed and counseled 22 women and 29 children in a six-month timespan.[937] In March 1978, the Task Force was incorporated as the RCCADV, and soon after, it was selected as one of six pilot programs throughout California to receive SB

[935] Pokin, "A decade of being there for the victims of sex crimes."
[936] Riverside County Coalition for Alternatives to Domestic Violence, "Peace on Earth Being At Home: Annual Report 1983," April 9, 1964, Riverside Public Library Local History Archives.
[937] Pat Eickman, "Volunteers look for help for battered spouses," *Riverside Daily Press,* September 23, 1977.

91 funding, sponsored by Riverside Senator Robert Presley, to establish a 24-hour shelter and other support services for victims of domestic violence.[938]



Horizon House children's drawing, 1984. *Riverside Independent Enterprise.*

With the financial help of Margarete Brady, the coalition acquired a two-story, single-family residence in Downtown Riverside to house in approximately 15 women.[939] On August 15, 1978, Horizon House, the shelter facility, was opened, and for the first three months of operation it was run by a total volunteer staff under the direction on Mollie Lynch. In October, the house was temporarily closed until funding could be secured to hire personnel. With assistance from the County Board of Supervisors, the City of Riverside, and the community, the shelter was reopened in November 1978. In 1980, the facility was purchased from the Brady's and renovated with Community Development funding from the county and city of Riverside.[940]

In addition to emergency shelter and support to women and children, the coalition also provided crisis intervention, counseling services, respite care, and children services and outings for victims. Community outreach, education, training, and advocacy were also essential services to increase community awareness and sensitivity to the problem of domestic violence.[941] The coalition continues to support victims of domestic abuse across Riverside County. Horizon House closed in 2004 when the coalition opened its updated facilities, Casa de Paz.

Professional Women in Riverside

Second Wave feminism fundamentally reshaped professional women's lives by challenging traditional gender roles; fighting for equal pay and opportunity laws, like the Equal Employment Opportunity Act of 1972, Title VII and Title IX; and opening male-dominated fields, leading to more women entering higher education and professional careers.

According to the U.S. Census Bureau, between 1972 and 1978, working women increased 25% nationally. And while most were in clerical and service work— traditionally "female work"— more women were moving into jobs traditionally held by men. By 1978, the

[938] Riverside County Coalition for Alternatives to Domestic Violence, "Peace on Earth Being at Home: Annual Report 1983."
[939] Pat Eickman, "Area domestic violence coalition located possible shelter in downtown Riverside," *Riverside Daily Press,* June 14, 1978. Note, the location of Horizon House was not made public to maintain the privacy and safety of domestic violence victims.
[940] Riverside County Coalition for Alternatives to Domestic Violence, "Peace on Earth Being At Home: Annual Report 1983."
[941] Riverside County Coalition for Alternatives to Domestic Violence, "Peace on Earth Being at Home: Annual Report 1983."

Census Bureau reported representation among managers and administrators was up 67%, craft workers up 84%, and laborers up 81%. Given this increase in women's employment, however, the median income of women in 1977 was only 59% of a men's median earnings, with only a slight improvement from a decade prior. Work experience, education, and types of jobs, accounted for the part of the difference, according to the Bureau, but noted that "discrimination in hiring practices, hours of work, and pay" could not be ruled out as contributing factors.[942] Despite laws like the Equal Pay Act of 1963, women continue to face gender pay gaps for equitable work compared to men, with women in 2024 earning an average of 85% of a man's salary.[943]

NON-TRADITIONAL FEMALE EMPLOYMENT IN RIVERSIDE

According to 1970 census records, women 16 years and older accounted for 41.4% of the labor force in Riverside.[944] Outside of traditional female roles such as teaching, nursing, and secretarial positions, employment of qualified women in traditional 'male only' jobs was slowly increasing beginning in 1970. Riverside pharmacist Jo Honeyman, from Honeyman Pharmacy at 755 W. Blaine St,[945] noted that when she started in the field in 1956, only seven percent of all pharmacists were women – by 1973, that figured rose to 25%, twice the percentage of women in other medical fields.[946]

Riverside County employee positions also increased for women. Barbara Purvis became deputy city attorney in 1970. In 1971, Joanne Adams was hired as a County Assessor appraiser. In 1973, Adams was promoted to the County planning and analysis department. Cathy Colt was hired by the County Assessor's Office that same year, and Evelyn Wolfe became the new appraiser for boats and aircrafts.[947] Mrs. Donna Bouer Babcock was tax collector-treasurer for Riverside County, overseeing 53 people and the collection and investment of county taxes. She began work in 1945 as a temporary clerk.[948] Other County female workers included, Sandra Hall, the only female on the personnel recruiting staff; Sue Morgan, a personnel analyst, and Lorette Schmitcke, an appraiser in the Indio office.[949]

Women as head of corporations and small business owners were slowly increasing. In Riverside, Margaret Fisher was president of Fisher Oil Co., with nine employes, and she was also one of two women on the board of directors of Riverside National Bank, the

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[942] "Reports says women getting more jobs, still earning less," *Riverside Daily Press,* March 20, 1980.
[943] Richard Fry and Carolina Aragao, "Gender pay gap in U.S. has narrowed slightly over 2 decades," Pew Research Center, March 4, 2025, https://www.pewresearch.org/short-reads/2025/03/04/gender-pay-gap-in-us-has-narrowed-slightly-over-2-decades/
[944] Bureau of the Census, "1970 US Census, Volume 1: Characteristics of the Population, Part 6: California," Table 85 (US Department of Commerce, Washington, DC), https://www.census.gov/library/publications/1973/dec/population-volume-1.html#par_textimage_4, accessed January 2025.
[945] The location is currently a strip mall with contemporary architectural features.
[946] Ruth Austen, "Those 'men only' jobs disappearing," *The Sunday Press Enterprise,* August 5, 1973
[947] Austen, "Those 'men only' jobs disappearing."
[948] Diane Millikan, "The (very few) women executives," *Riverside Daily Press,* June 4, 1972.
[949] Austen, "Those 'men only' jobs disappearing."

other woman was Mary Ann Hogan, assistant vice-president at the Riverside National Bank on Central Avenue.[950]

In the media business, sisters Ollie Sherbin and Helen LaPica from Riverside, owned and operated the Riverside radio station, K-ACE for many years. They began in 1957 when Mrs. Lapica's husband, Ray, built the station and became president. Ray later became an attorney and left the station's operations to the sisters.[951] At Pacific Telephone Company, nine of seventeen local framers[952] were women. Jery McGinnis was the chief line assigner, and Linda Christiansen, was the first women phone installer in Riverside. [953]

Sandra Cobie, installation foreman for Pacific Telephone. 1977. *Riverside Independent Enterprise.*

Madaline Lee founded the gay bar and neighborhood haven The Menagerie (3581 University Ave.) in 1983. Lee was an organizer for queer rights, helped galvanize local businesses to support the Inland AIDS Project in 1983, and hosted gay pride festivals in the mid-1980s. She was also an entrepreneur, having run other clubs in Riverside previously, such as The Stage Door. She was active in the downtown business organizations and was deeply committed to civil rights, supporting queer rights advocacy groups including the Riverside Coalition Against Discrimination (RCAD) and Political Action Committee for Elections (PACE) in the mid-1990s.[954]

WOMEN OF COLOR IN THE WORKFORCE

As many women saw a rise in employment during the 1970s, employment opportunities for women of color, however, were trailing behind. According to a 1969 report by the Equal

[950] Austen, "Those 'men only' jobs disappearing."
[951] Millikan, "The (very few) women executives."
[952] Framers were technicians who laid out and set up wiring in buildings for future telephone use.
[953] Austen, "Those 'men only' jobs disappearing."
[954] Alicia Robinson, "Riverside: Gay rights activist who opened Menagerie bar dies," *Riverside Press Enterprise,* December 18, 2010.

Employment Opportunities Commission, 57% of women workers held white collar jobs, but only 28% of office jobs were held by Black women. Mrs. Althea T. L. Simmons, NAACP director for training programs noted that discrimination against Black women played a special hardship, because "the black woman is in large measure a vital part of the economic base of the family. More black women work alongside their husbands than do white women, with the black families depending on two salaries for their living."[955]

In Riverside, Black women accounted for 5% percent of the total labor force in 1970.[956] Black women were not afforded the same job opportunities to match their skill sets. Dr. Lulamae Clemons was the first Black woman hired as a certified employee in the Riverside County School office in 1956; by 1970, she was still the only one. As a highly qualified and trained educator, Dr. Clemons was active in local organizations to support the education and employment of black women. "The Negro woman's role has changed with the time. All through history she has done was needed to be done according to her lifetime and lifestyle," stated Dr. Clemons.[957]

Other leaders in the Black community included activist Victoria Wood, a member of Mumininas, a cultural organization for Black women. During her time in the Air Force, Wood experienced discrimination both for being Black and for being a woman. During her two years of service, she found advancement nearly impossible. She then worked for the City Planning department for three years and the police department for another three years. Reeducation of Black and white people was part of Wood's plan to open job opportunities for Black women.[958]

Mrs. Arthurine Milner was the chairman of the Welfare Rights Organization (WRO) in Riverside County and the head of the Rubidoux WRO chapter. Her work was focused on providing lower income community members, predominantly women, information on the food stamp programs and other assistance programs around the County. The WRO often worked with the Riverside-San Bernardino NOW chapter to advocate for social services for single-mother households and low-income families.[959] Milner organized WRO in 1969, and was also active in the Community Action Group, Opportunity Center, and Paramount Estates Neighborhood group.[960]

Latina women similarly faced setbacks in employment in comparison to white women. The median income of a Chicana factory worker in 1973 was $3,590 compared to $3,924 for white women, and $4,484 for a Chicana clerical worker compared to $5,090 for white

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[955] Joan Hanauer, "'The black woman is still on bottom of ladder,'" *Riverside Daily Press,* February 16, 1970.
[956] Bureau of the Census, "1970 US Census, Volume 1: Characteristics of the Population, Part 6: California," Table 85 and 92 (US Department of Commerce, Washington, DC), https://www.census.gov/library/publications/1973/dec/population-volume-1.html#par_textimage_4, accessed January 2025.
[957] Carol Weissert, "'The black woman is the last person to sit back,'" *Riverside Daily Press,* February 16, 1970.
[958] Weissert, "'The black woman is the last person to sit back.'"
[959] "Welfare Rights events is May 29," *The Sunday-Press Enterprise,* May 23, 1971.
[960] Weissert, "'The black woman is the last person to sit back.'"

women.[961] Of the 7,949 Chicanas in Riverside County's labor market, the largest numbers - 3,267 were within the ranks of factory and clerical workers. Service workers like waitresses and farm laborers claim the next highest numbers locally, with 1,538 and 1,143 respectively. Other jobs positions and corresponding numbers of workers among Chicanas included: professional workers, with 649 employees; administrative, 172; sales workers, 528; craftswomen, 106; transportation equipment drivers, 80; other laborers, 137; and domestic employees, 329. [962]

The reasons for menial work among Latina women narrowed down to several factors. First, traditional Mexican American gender roles held back many women in pursuing higher education and professional careers. Second, lack of education support and high dropout rates contributed to lower paying jobs. According to the 1970 census, of the 15,300 Hispanic females 25 years and older in Riverside County, about 20% finished high school. The median level of school completed was nine years with some 1,176 women having no schooling at all.[963] Additionally general stereotyping and discrimination, poor counseling, language difficulties, and low income, furthered "the cycle of defeat that often prevails in the *barrio* where certain things are thought to be beyond reach."[964]

The change was slow and the *Comision Femenil* was one of the most vocal organizations calling out for support of the Chicana worker. Among its recommendations were improved early childhood education programs, including preschool, bilingual, bicultural education; increased use of paraprofessionals at every level; private compensatory education to meet the needs of high school dropouts and those who did not receive quality education; meaningful training programs; and greater representation of marginalized communities on all investigative boards. Additionally, the group favored accessible job testing for the lower class, including the waiving of the civil service examination for those people with proven job experience, and affordable childcare programs.[965]

Native American women also made strides in educational and professional spheres during this period. For example, Laurie (Lorene) Sisquoc and Ramona Bradley served as early curators of the Sherman Indian School Museum beginning in the 1970s and 1980s. Sisquoc's grandmother worked at Sherman Indian High School, and Lorene spent much of her childhood on the campus, where she also worked for 43 years beginning in 1982, serving as Cultural Traditions Leader. She co-founded of the Sherman Indian Museum (later director and curator), the Mother Earth Clan Cultural Programs (a non-profit organization created in 1985 to preserve and protect Native American culture, history, language, and the arts), the Southern California Indian Basket Weavers Association, and

[961] Barbara Fryer, "The chicana worker: 'last of last,'" *Riverside Independent Enterprise,* October 28, 1973.
[962] Fryer, "The chicana worker: 'last of last.'"
[963] Fryer, "The chicana worker: 'last of last.'"
[964] Fryer, "The chicana worker: 'last of last.'"
[965] Fryer, "The chicana worker: 'last of last.'"

the Chia Café Collective, focused on traditional edible plants and their uses.[966] Sisquoc also spearheaded the preservation and documentation of the Sherman Indian High School cemetery, where 67 children were buried, some in unmarked graves, between 1904 and 1955. [967]

Bradley and Sisquoc sought to "bring awareness about boarding school history, Native American history, [and] local history…It's not just telling the negative story of a positive story. It's the people's story."[968] When asked how to bring more equity to indigenous girls and women, Sisquoc replied:

> One thing I'd like to encourage is that you let them have a voice like at the Women's March. Some of our girls wanted to talk about the missing and murdered indigenous women movement…[Let] them have a voice. Because the Native American Community is really underrepresented…Giving them the time to have a voice in any of your activities is great and inspiring for the girls to see the importance of their voice and being heard.[969]

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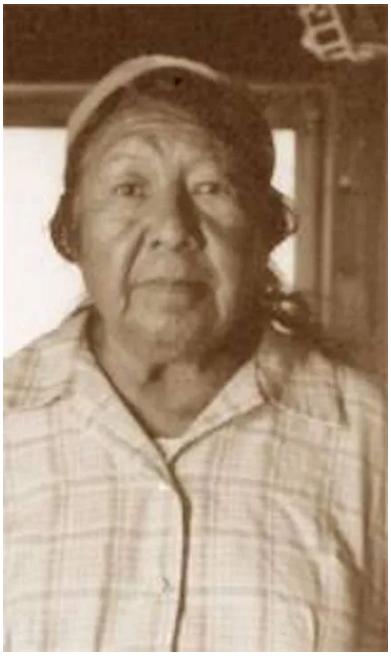
[966] Lorene Sisquoc, "Weaver Spotlight," California Indian Basketweavers' Association, January 2026, https://www.facebook.com/californiaindianbasketweavers/posts/we-would-like-to-highlight-lorene-sisquoc-fort-sill-apache-tribemountain-cahuill/1291153463046447/; "Decolonize Your Diet: A Conversation with Native Food Educators," Tending the Wild, PBS SoCal, Nov. 16, 2016, https://www.pbssocal.org/shows/tending-the-wild/decolonize-your-diet-a-conversation-with-native-food-educators; "Neighbor of the Week: Lorene Sisquoc," *The Raincross Gazette*, April 6, 2025, https://www.raincrossgazette.com/neighbor-of-the-week-lorene-sisquoc/.
[967] Clifford E. Trafzer, Matthew Sakiestewa Gilbert, Lorene Sisquoc, *The Indian School on Magnolia Avenue*: *Voices and Images from Sherman Institute* (Oregon State University Press: 2012), 159-172; Cecilia Rasmussen, "Institute Tried to Drum 'Civilization' into Indian Youth," *Los Angeles Times*, Feb. 23, 2003.
[968] Interview with Laurie (Lorene) Sisquoc, the Sherman Indian School Museum Curator, Riverside California. June 19, 2020. AAUW, 1-2.
[969] Interview with Laurie (Lorene) Sisquoc, the Sherman Indian School Museum Curator, Riverside California. June 19, 2020. AAUW, 4.

In nearby Banning, California, the Malki Museum – the first museum in the state founded by Native Americans—was established by Wanikik Cahuilla Jane K. Penn in 1965. The museum was dedicated to preserving and educating the public and holds a collection of Cahuilla arts and crafts.[970] In 1982, Dr. Katherine Siva Saubel took over as director of the museum.

Dorothy Ramon (Serrano) was a knowledgeable elder and is recognized as the last primary speaker of the Serrano language. She worked to save the Serrano culture and language. The Dorothy Ramon Learning Center is named in her honor and dedicated to the documentation and sharing of Southern California's First Peoples' culture, languages, history, and other traditional arts.[971]



Dorothy Ramon, N.d. *Dorothy Ramon Learning Center.*

[970] "Museum History," *Malki Museum.* Accessed on March 11, 2026: https://malkimuseum.org/pages/museum-history
[971] "Dorothy Ramon Learning Center," accessed on March 11, 2026 at: https://actaonline.org/profile/dorothy-ramon-learning-center

WOMEN IN ACADEMIA

Women in academia also saw an increase during the women's movement but was still relatively low in comparison to male-dominant academic roles, especially in tenured and senior positions. In 1970, a survey of UCR's hiring practices was carried out by student journalists and published in *The Highlander*. Results on the preliminary study concluded that UCR preferred to hire women as secretaries, clerks, administrative assistant, typists, stenographers, kitchen assistants, and maids – jobs traditionally seen as "woman's work" in its modern definition.

Female secretaries, clerks, and assistants at UCR played a vital role in the functioning of its growing academic departments, handling complex tasks like accounting, monograph typing, grant allocation, navigating the introduction of database software, and overall daily management. Recognizing their value to the institution and the importance of worker's rights, many of these women in the 1970s and early 1980s were at the forefront of early labor organizing at the university. Women in administrative positions used their access to "typewriters, copiers, and other useful supplies" to print union flyers, and connected across departments to hold meetings on campus.[972] Some, like Sala Ponnech, Lorraine Kline, Gladys Murphy, and Margaret Ellis served as chairs of the local CSEA (California State Employees Association) during the struggle to gain collective bargaining rights for UC employees.[973] As committed union activists, they provided important representation for employees during arbitration, advocated against unjust disciplinary actions and hostile work environments, and organized workers across departments including clerical staff, skilled tradespeople, and research associates. They skillfully navigated the male-dominated workplace in order to lay the foundation for labor action at UCR. According to Sala, gender dynamics were rooted in the type of work that was available to women at the time:

> "I began working with them (CSEA), and there was already kind of a way that they did things…But the guys in skilled trade—and I say guys, there were no women in the skilled trades—and at that time I don't know if there ever had been. We're talking carpentry, painting, electrical work, that kind of thing, plumbing. But they had the freedom of the campus. So clericals, for instance, we'd prepare the flyers and announcements and skilled trades would distribute them everywhere…"[974]

In assessing academic employees, of the over 400 employed at UCR, only about 7.8% were women. Out of the 34-department chairman, only one female professor was hired, Florence Nightingale David in Biostatistics,[975] who was also one of two women at UCR

[972] Sala Ponnech, "Interview with Sala Ponnech," interview by Peyton Peeli, A People's History of the I.E., 2025.001.006, April 8, 2026.
[973] Ponnech, interview.
[974] Ponnech, interview.
[975] Professor David was a renowned British statistician who became the first chair of UCR's newly formed Department of Statistics (previously Biostatistics) in 1970. For more information on David, refer to: Amanda L. Golbeck and Craig A.

with the title of full professor, the other, Katheleen Williams was a professor of English Literature.[976]

During her tenure at UCR from 1953 to 1964, Dean Loda Mae Davis advocated for female faculty to be granted same membership rights as male faculty.[977] Under her leadership, UCR saw a range of notable female professors in its early history, and after her retirement in 1964, David continued to serve as a mentor to women in academia, including Jane Mercer, Jackelyn Haywood, Christena Schlundt, Anne Kernan, among several others.[978]

In the public sector, Judith Auth became a children's librarian at the Riverside Public Library starting in 1971. As a librarian she brought services to the Eastside community, forming Eastside Library, and became involved with cultural organizations, including Nosotros Fine Arts Workshop (2811 University Ave, not extant), where alongside Leer Larkins she served as the secretary for 20 years.[979] In c1984, she worked with Linda Dunn, founder of the Inland Agency Peace Builders (later Inland Agency), on "Promoting Peace on the Eastside," which "had marches up and down Park Avenue, and we conducted discussion groups, and we tried to frame gun violence as a public health issue, and to look at the spread of gang violence as an epidemic."[980] In 1988 Auth advocated for the preservation of Evergreen Cemetery as an "open air museum" to recognize the full history of the region through the different races and ethnicities of people who lived here.[981]

Auth reflects on the academic gender roles during her education at UCLA and her ultimately decision to pursue library science as a career:

> "Well, obviously, it's way later, but yeah. Right, 1970. And the gender balance kind of depended upon the institution. That if you were academic, you were male. If you were public, you are female. But Andy Horne was the head of the library service, the UCLA School of Library Information Science. And he was a very generous and dynamic person. And, um… We got to meet Lawrence Clark Powell, after whom the UCLA library is named. And when I went to my first meeting, I looked at these people, and I thought, I like these people. I want to be part of this community."

Molgaard, "The Inimitable F. N. David: A Renaissance Statistician" *Notices of the American Mathematical Society Journal* 68, No. 3 (2021): 321-330.
[976] Bruce Henderson, "Women are scarce among UCR's faculty," *The Highlander,* February 24, 1970.
[977] "Loda Mae Davis, UCR's pioneering woman."
[978] To review oral histories from twenty-one prominent UCR female professors, including Loda Mae Davis, refer to: "Series 4. Oral history project, 1962-2002," OCLC:903224456, boxes 4-10, Loda Mae Davis paper, Special Collections & University Archives, University of California, Riverside
[979] *Riverside Women Creating Change,* 92-93.
[980] Judith Auth, [Interview with Judith Auth] interview by Catherine Gudis, A People's History of the IE, 2025.001.001, November 12, 2025.
[981] *Riverside Women Creating Change,* 92-93.

Auth became the Director of the Riverside Public Library in 1996 and retired in 2006.

Notable Female Professors

Jacquelyn Haywood, 1977. *Loda Mae Davis papers,* UCR Special Collections.

Jacquelyn Haywood was born on April 16, 1923, in Ft. Smith, Arkansas. She earned her graduate degree in American History from the University of Wisconsin in 1951 and her Ph.D. from UCLA in 1974. Haywood's Ph.D. dissertation was centered on the establishment of Black churches in Louisiana by white Congregationalists of the American Missionary Association. It was never published, most likely Haywood noted, due to the civil unrest of the 1960s and 1970s.

Haywood's education career began in Caruthersville, Missouri and Danville, Virginia teaching high school botany, followed by high school history in Ft. Smith, Arkansas. During her master's thesis work, Haywood taught history, including African American history and history of the American South, at Grambling State College, a position she held for 16 years. In the spring of 1969, Haywood was invited to teach at UCR (1969-1989) while still drafting her dissertation, in the newly formed Black Studies department. At the time, Haywood, along with UCR Sociologist professor and Black Studies chairman Maurice Jackson, helped decide on policy and design courses for the new department. Unfortunately, the Black Studies department was downsized to an interdisciplinary program within a few months following administrative and political differences between UCR chancellor Ivan Hinderaker and the Black student's union.[982]

During her tenure at UCR, Haywood faced the adversity of being a Black woman in a male dominated field. In her oral history, she noted that her male colleagues received promotions more easily and always supported each other. Professional women were rather unusual and didn't receive the same support and opportunities offered to the male faculty. Regardless of the adversity, Haywood continued to teach African American and general history courses at UCR and, in 1972, prior to finalizing her dissertation, she co-authored *In Search of American Volume I and II,* a college-level American history textbook with fellow academics from Carnegie-Mellon University and Yale University.[983] Her accolades included the Bunting Institute of Independent Study Fellowship at Radcliffe College in 1977; the

[982] Rich Zeiger, "UCR chancellor dissolves Black Studies Department," *Riverside Independent Enterprise*, February 5, 1970.
[983] "Jacquelyn Haywood."

Seal of Grambling State University of Louisiana in 1982; and the Outstanding Service to African American Students Award from 1979-1989.[984]

Haywood's passion for teaching was her greatest asset as a professor and later, as chairman of the Black Studies program at UCR. She noted that her love for teaching "was what made it all worthwhile…Nothing that a chancellor could do, could make my work worthwhile. But seeing the students grow…Being able to help them if the needed help, was really very important."[985] Dr Haywood retired from teaching at UCR in 1989 with the rank of Professor Emeritus in History and Black Studies.[986]

Christena Schlundt was born on May 6, 1922, in LaPort, Indiana. She earned her master's degree in education from Northwestern University in 1948, and her Ph.D. from Claremont Graduate School in American history with an emphasis in Dance History in 1958. Her research interests centered on 20th century American choreographers.[987] Schlundt began teaching in 1945 at Augustana College, her undergraduate alma mater, until 1950 when she taught at Wayne University for two years.[988]

Christena Schlundt, c. 1955. *Loda Mae Davis papers, UCR Special Collection.*

In 1953, she was invited to teach physical education at the newly established UCR campus, under the leadership of Loda Mae Davis, first Dean of Women, and close friend of Schlundt. During her first years at UCR, Schlundt taught several physical education classes, including hockey, badminton, basketball, and archery – as well as dance. In 1963-1964, she was chairman of the physical education department.[989] She also served as an Associate Dean in what is now the College of Humanities, Arts, and Social Sciences.[990]

Schlundt gradually developed the dance program at UCR, at first as part of the theater program. It was established as its own autonomous program in 1972, and Schlundt was promoted to full professor in 1974. The dance program was small, with

[984] Lulamae Clemons, "Part 4 Noteworthy Recognition," *The African American Presence in Riverside Journal of the Riverside African American Historical Society* (2004): 72.
[985] "Jacquelyn Haywood."
[986] Clemons, "Part 4 Noteworthy Recognition," 72.
[987] "Christena Lindborg Schlundt," UC Riverside Department of Dance, accessed December 2025, https://dance.ucr.edu/faculty/christena-schlundt/
[988] Christena Schlundt CV, OCLC:903224456, Box 9, Folders 1-7, Loda Mae Davis papers, Special Collections & University Archives, University of California, Riverside.
[989] Pat Eickman, "Teaching is more than leading," *Riverside Independent Enterprise,* May 7, 1976.
[990] "Christena Lindborg Schlundt."

two full-time faculty members, Schlundt and Fred Strickland, and approximately 20 students.[991]

In 1974, Schlundt traveled to France on sabbatical to study 15th century French Court Dance and Music. After returning from sabbatical, Schlundt focused on the development of a graduate degree in dance history at UCR. By rallying behind the idea of a geographically flexible program, employing tenured dance faculty within the entire UC system, and by deferring part of her salary to offset costs, Schlundt was successful in establishing the nation's first Masters of Arts degree in dance history in 1982. In 1985, she presented her research and experience in the development of the MA program at the international colloquy on dance research at the Sorbonne. The program was criticized for being a dance *history* program, rather than a traditional applied dance program. Schlundt defended the program as a means to provide a graduate level dance program at a time when dance was not viewed as a legitimate graduate subject by the UC regents.[992]

A decade later, the UCR Department of Dance was established as the first Ph.D. program in dance history and theory in the work. The department's annual lecture series in UCR's Center for Studies of Body, Performance, and Dance is named in her honor. Schlundt earned the Distinguished Teaching Award in 1981, one of the highest accolades that can be bestowed by the UCR Academic Senate. In 1991, she retired from teaching but remained active on campus.[993]

Dr. Anne Kernan was born on January 15, 1933, in Dublin, Ireland. She received a first-class honors degree in physics at University College Dublin (UCD), as the only female in the class of 1952. She later earned her Ph.D. in physics from UCD in 1957.[994]

After earning her Ph.D., Dr. Kernan spent several years lecturing at UCD. In 1961 she was awarded a post-doctoral research position at the Lawrence Radiation Laboratory (now the Lawrence Berkeley National Laboratory) at UC Berkeley. On her arrival, she noticed even fewer female physicists than on European campuses. "Women were encouraged more towards biology. I found it more sexist at Berkeley and although I didn't have any problems at all, I think they were surprised by me," she said.[995]

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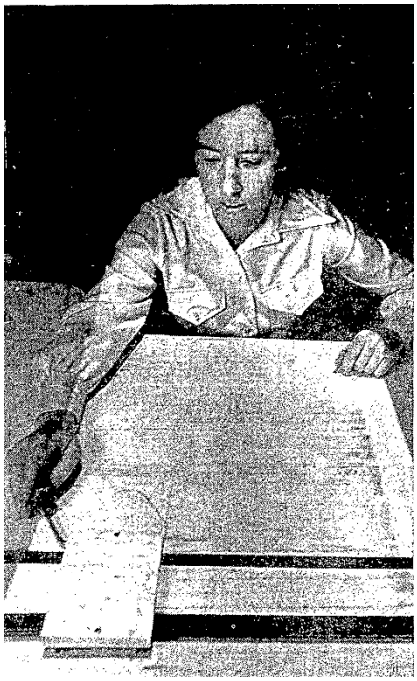
[991] Eickman, "Teaching is more than leading."
[992] "Christena Schlundt," oral history interview by Jeff Friedman, February 9, 1998, OCLC:903224456, Box 9, Folders 1-7, Loda Mae Davis papers, Special Collections & University Archives, University of California, Riverside.
[993] "Christena Lindborg Schlundt."
[994] "In Memoriam, Ann Kernan," UC Riverside College of Agricultural and National Science, June 1, 2020, https://cnas.ucr.edu/news/2020/06/01/memory-anne-kernan
[995] "Anne Kernan obituary: trailblazing Irish physicist," *The Irish Times,* May 30, 2020, https://www.irishtimes.com/opinion/anne-kernan-obituary-trailblazing-irish-physicist-1.4264877

In 1965, she joined the Linear Accelerator Center at Standford University for a year, where she researched heavy baryon resonances and electroweak kaon decays. In 1967, she was invited to join the faculty at UCR as a lecturer in the physics department and a year later she was promoted to associate professor of physics, becoming the first woman to gain tenure in the department. Between 1973-1976, she served as chair of the physics department, and between 1991-1994 she served as vice chancellor for research, and dean of the graduate division – becoming the first woman to serve in all these positions.[996]

Dr. Kernan went on sabbatical between 1972-1973 at CERN, the European Center for Particle Physics Research, and worked with physicist Carlo Rubbia focusing on diffractive interactions and heavy meson physics. During her three-year term as chairman of the physics department at UCR, Dr. Kernan continued her research in particle physics in Geneva, Switzerland.[997] She went on to become one of the founding members of the UA1 experiment at CERN where the W and Z bosons were discovered in 1983. These discoveries led to the award of the 1984 Nobel Prize in physics to Carlo Rubbia and Simon van der Meer. In recognition of her contributions, she attended the award ceremony in Stockholm at the invitation of the recipients. In 1986, Dr. Kernan's pursuit of the high energy frontier prompted her to move to the DZero experiment which was being constructed at the Tevatron collider at Fermilab. Working at DZero, her group was part of the team that went on to discover the top quark in 1995.[998]



Dr. Anne Kernan, 1970. *Riverside Daily Press.*

Dr. Kernan's honors included Fellow of the American Physical Society (APS) and Fellow of the American Association for the Advancement of Science. She was a Senior Visiting Scientist at CERN, was elected a Councilor of the American Physical Society, and served on many advisory committees for the Lawrence Berkeley Laboratory, the National Science Foundation, the U.S. Department of Energy, and the APS Committee on the Status of Women in Physics.[999] She retired from UCR in 1994 and moved to Panama City Beach, Florida.

[996] "In Memoriam, Ann Kernan."
[997] "Anne Kernan," oral history interview by Jennifer Fisher, May 31, 1996, OCLC:903224456, Box 7, Folders 5-8, Loda Mae Davis papers, Special Collections & University Archives, University of California, Riverside.
[998] "In Memoriam, Ann Kernan."
[999] "In Memoriam, Ann Kernan."

Feminism, Politics, and the ERA, 1970-1990

In addition to the feminist and women's liberation groups throughout Southern California, groups of women voters also rallied to promote the women's agenda and the Equal Rights Amendment, stimulate voter turnout, and support women candidates for public office. Two of the most visible groups were stark contrasts: the older, established League of Women's Voters and the newer, brasher Women's Political Caucus.[1000]

President Jimmy Carter signing an extention of ERA ratification, 1978. *National Archives.*

The Equal Rights Amendment (ERA) passed the U.S. Senate and then the House of Representatives, and on March 22, 1972, the proposed 27th Amendment to the Constitution was sent to the states for ratification. But as it had done for every amendment since the 18th (Prohibition), with the exception of the 19th Amendment, Congress placed a seven-year deadline on the ratification process.[1001] In 1978, Congress extended the ERA ratification deadline to June 30, 1982. NOW immediately changed its strategy from localized pre-ratification lobbying efforts in individual states to a national educational strategy. Feminists worked tirelessly to support ratification through fundraisers and awareness building.[1002]

FEMINIST POLITICS IN RIVERSIDE

In preparation for the first National Women's Conference in Houston in 1977, six delegates from Riverside County hosted stage forums in Redlands, San Bernardino, and Riverside, to listen to issues affecting local women and to hoist their opinions and recommendations for the convention. Local activists from both ends of the women's rights spectrum attend the forums. Many opposed to the delegates were anti-ERA, anti-abortion, and anti-gay conservatives, who felt unrepresented in the 80-member California delegation, although approximately 20 percent of the national delegation at the conference were conservative, right-wing women.[1003]

[1000] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 81.
[1001] "History of the Equal Rights Amendment," ERA, accessed January 2026, https://www.equalrightsamendment.org/the-equal-rights-amendment
[1002] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 83
[1003] Dana Bottorff, "IWY forums draw emotion," *Press Independent Enterprise,* November 4, 1977

National Women's Conference forum meeting in Riverisde, 1977. *Press Independent Enterprise.*

Among the opposition were: Rita Miller, chair of the local Eagle Forum and state research coordinator for Stop ERA; Charlotte Guyaux, former member and critic of the Riverside County Commission on the Status of Women; Liz Froelich, member of Rescind ERA and the Pro-Life Council, and members of the Eagle Forum and Pro American, two national organizations fighting passage of the ERA. Among those expressing support for the delegates were Peggy Babcock, chair of the Riverside County Women's Advisory Committee, Ruth Austen, member of the Women's Advisory Committee, and Paula Alger, active in the local NOW chapter and the National Women's Political Caucus.[1004] A few of the questions dealt directly with issues the delegates prepared to discuss, including federally funded day care, elimination of veteran's preferences in employment, and programs to help women of color; however, discussion was open to allow for a range of topics across the political spectrum.[1005]

The National Women's Conference resulted in the passage of 25 out of 26 resolutions on women's issues.[1006] These resolutions were taken to the Federal government for consideration and lobbying for legislative action by members of the National Commission on the Observance of Internal Women's Year, most of them leaders of major women's group.[1007]

The Riverside County Commission of the Status of Women was formed in 1976 to study women's issues in Riverside County and to make recommendations to the Board of

[1004] Bottorff, "IWY forums draw emotion."
[1005] Dana Bottorff, "IWY forums draw emotion," *Press Independent Enterprise,* November 4, 1977
[1006] Concerning issues included rape, wife abuse, child abuse, credit, disabled women's issues, minority women's issues, education, insurance, and homemakers' concerns.
[1007] Dana Bottorff, "Area women returned more inspired than ever to continue their fights," *Riverside Daily Press,* November 25, 1977.

Supervisors on those issues. The advisory group was reorganized 14 months later as the Riverside County Advisory Committee on Women after opposition, including six commission members, claimed the group served as an arm of the feminist movement with government assistance and joined to disband it. As a compromise, the County Board of Supervisors reorganized the group as a committee, not a *commission*, and restricted the issues studied by assignment of the Board, rather than through independent selection.[1008]

RIVERSIDE COUNTY ADVISORY COMMITTEE ON WOMEN

Riverside County Advisory Committee on Women, 1981. *Riverside Press-Enterprise,* Riverside Public Library Local History Archives.

Ruth Austen, a freelance writer, along with committee members Jean Temple of Sun City, and Barbabra Gardner of Riverside, were part of the original lobbying effort to get the County Supervisors to establish the Commission on the Status of Women. At the time of the establishment of the commission, Austen notes, the concept of a women's commission was new and there were no role models for the supervisors to follow. [1009]

The committee, comprised of 15 members led by a chairman, was voted to continue working indefinitely in 1979. Austen, Chairwoman at the time, led the study sessions, including domestic violence, career planning, and sexual assault. The group's study on sexual assault and rape resulted in a series of sponsored rape prevention seminars by the County, leading to the formation of a Rape Prevention Coordinating Council – a coalition of public and private agencies that offered services to rape victims.[1010] By 1981, the committee's action items included cosponsoring Women's History Week with the San Bernardino Commission on the Status of Women; a job fair in Palm Desert; and improvements in the women's quarters in Riverside County Jail facilities in Riverside and Indio.

[1008] Donna Kennedy, "Role of county committee on the status of women remains controversial," *Riverside Press Enterprise,* March 29, 1981.
[1009] Dana Bottorff, "Women's committee survives its infancy and goes to work," *Riverside Independent Enterprise,* March 11, 1979
[1010] Bottorff, "Women's committee survives its infancy and goes to work."

However, the committee's lack of executive power and funding to take a greater stance on women's issues in the county was a setback. In comparison, most of the 33 other women's commissions in the state of California, including the San Bernardino Commission, had a budget, a paid director, and the authority to investigate women's problems on their own accord. This lack of power frustrated the Riverside County committee, in addition to the opposition from local anti-feminist, including committee members Margarete Horspool and Paula Forsythe.[1011]

The End of Second Wave Feminism

As the political tide became more conservative at the end of the 1970s, in 1980 the Republican Party removed their support for the Equal Rights Amendment from its platform following the election of President Ronald Reagan.[1012] During the conservative Reagan Era of the 1980s, the vision of feminism began to fade. The decade saw a strong conservative backlash against feminist gains.

Although pro-ERA activities increased with massive lobbying, petitioning, countdown rallies, walkathons, fundraisers, and even the radical suffragist tactics of hunger strikes, White House picketing, and civil disobedience, anti-ERA rhetoric also grew. The most vocal critic of the ERA was likely Phyllis Schlafly and her STOP ERA movement, which argued that the ERA threatened traditional family roles, would result in women being subjected to conscription, and would threaten Social Security benefits for housewives.

As the original 1979 deadline to pass the amendment approached, those in favor and opposition of the ERA led campaign after campaign across the states. Although Congress voted to extend the deadline for ratification to June 30, 1982—giving states 3 more years to ratify—when the day arrived, the ERA was still three states shy of becoming part of the U.S. Constitution. Failing to obtain ratification in two-thirds of the states, the ERA was buried by the Reagan administration. This was a significant defeat for all those who had fought so hard for so decades.[1013] The Equal Rights Amendment was reintroduced in Congress on July 14, 1982, and has been introduced before every session of Congress since then as the movement to ratify the ERA continues.[1014]

Feminism was largely out of favor among women in the 1980s. This antifeminist shift was in large part due to the "family values" agenda championed under the Reagan and Bush administrations, wherein women were encouraged to return to traditional gender roles and dedicate themselves as housewives and mothers. As argued by journalist Susan Faludi, women of the 1980s experienced a "backlash," a subtle and pervasive effort to undermine the progress women had made in previous decades by maintaining that women

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[1011] Kennedy, "Role of county committee on the status of women remains controversial."
[1012] "History of the Equal Rights Amendment."
[1013] Judith Glazer-Raymo, *Shattering the Myths: Women in Academe* (Baltimore, MD: The John Hopkins University Press, 1999), 19.
[1014] "History of the Equal Rights Amendment."

were worse off from feminism. Faludi recounts that in the 1980s, first the fundamentalist right, then the White House, and ultimately Hollywood, held feminism responsible for "every woe besetting women, from mental depression to meager savings accounts, from teenage suicides to eating disorders to bad complexions."[1015] Faludi continues "No feminist ever said the women's movement was about women 'having it all.' In the 80s, it was falsely held up as a feminist broken promise."[1016]

Into Third Wave Feminism

The 1990s ushered in a new wave of feminism: Third Wave feminism. This wave of feminism differentiated itself from past movements by moving from challenging systemic inequality to embracing diversity and individuality.[1017]

The third wave of feminism was largely sparked by attorney Anita Hill. In 1991, Hill testified that Supreme Court nominee Clarence Thomas had sexually harassed her during his chairmanship of the Equal Employment Opportunity Commission when she worked as an adviser to him.[1018] Hill's testimony sparked national feminist support, and outrage when Thomas was still confirmed as a Supreme Court Justice after the three-day hearing.

Third Wave feminism was also characterized by the Riot Grrrl Movement, in which feminist punk musicians espoused distinctly feminist rhetoric. The resulting "girl riot" bands adopted activist agendas advocating for women's empowerment through music as well as publications, or zines.[1019] The Guerilla Girls was formed as an anonymous group of female artists dedicated to fighting sexism and racism in the art world. In Riverside, feminist and queer women, like Annie Knight, participated in the riot grrrl phenomenon at the Life Arts Building (3485 University Ave, Riverside City Landmark No. 41) and Back to the Grind (3575 University Avenue, extant), where zines and art shows were organized.[1020]

Third Wave feminism also adopted "intersectionality," a theory developed by lawyer and theorist Kimberle Crenshaw that showed how a person's various identifiers (race, class, gender, etc.) overlap to influence how they interact with the world and are treated. Developed in 1989, the theory led to "intersectional feminism," a response to the multiple ways that women are oppressed. In turn, this work influenced other work by two revolutionary scholars: Judith Butler and her "Gendered Trouble: Feminism and the

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[1015] Susan Faludi, *Backlash: The Undeclared War Against American Women* (New York: Crown, 1991), xi.
[1016] Hope Reese, "*Backlash* Then, *Backlash* Now," *Jstor Daily,* March 17, 2021, accessed on January 14, 2026 at: https://daily.jstor.org/backlash-then-backlash-now/
[1017] "Los Angeles Citywide Historic Context Statement, Women's Rights in Los Angeles," 84.
[1018] Terry Gross, "Anita Hill Started a Conversation About Sexual Harassment. She's Not Done Yet," NPR, September 28, 2021, https://www.npr.org/2021/09/28/1040911313/anita-hill-belonging-sexual-harassment-conversation.
[1019] "Feminism: The Third Wave," *National Women's History Museum,* June 23, 2020, accessed on January 14, 2026, https://www.womenshistory.org/exhibits/feminism-third-wave
[1020] Annie Knight, [An interview with Annie Knight] by Jill Surdzial, Civil Rights Institute of Inland Southern California, 2025, https://archive.inlandcivilrights.org/records/6d303550-3b6c-493e-b21f-62ae6782137d/.

Subversion of Identity," and Patricia Hill Collins' "Black Feminist Thought: Knowledge, Consciousness and the Politics of Empowerment." [1021]

[1021] "Third Wave Literature," *National Women's History Museum,* June 23, 2020, accessed on January 14, 2026 at: https://www.womenshistory.org/exhibits/feminism-third-wave

CONCLUSION

Women have played significant roles in Riverside from the first inhabitants of the area to present day. Native American, Spanish, Mexican, and early American women were integral to family structures, and performed essential domestic, agricultural, and artistic roles in early Riverside. With the influx of white, middle- and upper-class American residents, women founded groups where they could meet, first through religious institutions, and later in women-centered social clubs. Early professionals in the community included white horticulturalists, Japanese and Korean hoteliers, and Black and Latino teachers, among others. With the rise of the temperance, suffrage, and progressive movements, an even greater number of women became socially, culturally, and politically involved in women-centered groups and women-centered relief in the prewar years, reflecting First Wave feminism. World War II continued this trajectory as women held active roles in the war efforts, serving as pilots, industrial workers, civil defense volunteers, and military personnel.

The aftereffects of the war signaled a shift for women: the return of GIs to the job market and social pressures to conform with gender roles curtailed some of the progress they'd achieved during the war. As a result, the postwar era was a tumultuous time in which women fought for stronger protections, including the Equal Rights Amendment (ERA), setting the stage for the Modern Civil Rights movement beginning in the 1950s. By the 1960s and 1970s, the fight for legal protections expanded to include sexuality, gender power dynamics, financial independence, reproductive rights, and violence against women. This period also ushered in inclusivity and greater attention to women of color and LGBTQ+ feminists with the rise of Second Wave Feminism. Women fought significant battles across the country and in Riverside against discrimination and segregation in housing, schools, and the workforce. Many of these efforts took places in institutions of learning, including the University of California, Riverside.

By the 1980s, a strong conservative backlash colored the vision of feminism, which began to fade. It was not until the 1990s and the rise of Third Wave feminism that many of the issues raised in previous decades again came to the forefront, this time in the new framework of "intersectionality," and an emphasis on embracing diversity and individuality. This period continues to today—many of the topics covered in this Historic Context Study remain relevant as women in Riverside continue to advocate and flourish today.

Riverside women have thus contributed significantly to the history of Riverside across the spectrum of its development, from economic endeavors to artistic legacies, charitable causes to political activism, cultural efforts to professional achievements. These histories are reflected in the city's built environment, in the places that significant women lived, worked, volunteered, created, and protested.

This historic context statement is intended to serve as an introduction to women's history in Riverside, in the hopes that additional information from the community and through ongoing research efforts will come to light to enrich the story and identify additional places and spaces associated with women. It is meant to be a living document that can help guide local planning staff and the community, and to provide the framework for future study.

In addition to this historic context statement, other tools exist for the identification and commemoration of women's history in Riverside. Formal designation of eligible properties significant to women's history is an important step in acknowledging the struggles and contributions of women. In addition to nominating properties associated with significant women and women's groups, future goals will include updating existing landmarks that are significant for, but do not acknowledge, an association with significant women.

SECTION 2. DESIGNATION CRITERIA & ELIGIBILITY STANDARDS

Introduction

This section is intended to assist with the identification and evaluation of properties that may be significant for their association with women's history in Riverside. Properties identified in the narrative have not been evaluated for eligibility as part of this study, and no properties will be formally designated as a result of this project. Identified properties are intended to link the stories of women's history in Riverside with the built environment; provide information about women's history in the city; and identify properties that may qualify for historic designation.

A Study List of the properties identified as part of the research for this study and through community outreach efforts is included in Appendix A.

Designation Criteria

A property may be designated as historic by Federal, State, and local authorities. In order for a building to qualify for listing in the National Register or the California Register, it must meet one or more identified criteria of significance. The property must also retain sufficient historic integrity to continue to evoke the sense of place and time with which it is historically associated.

NATIONAL REGISTER OF HISTORIC PLACES (NRHP)

The National Register is "an authoritative guide to be used by Federal, State, and local governments, private groups and citizens to identify the nation's cultural resources. Listing of private property in the National Register does not prohibit under Federal law or regulation any actions which may otherwise be taken by the property owner with respect to the property.[1022]

To be eligible for listing and/or listed in the National Register, a resource must possess significance in American history and culture, architecture, or archaeology. Listing in the National Register is primarily honorary and does not in and of itself provide protection of a historic resource. The primary effect of listing in the National Register on private owners of historic buildings is the availability of financial and tax incentives. In addition, for projects that receive Federal funding, a clearance process must be completed in accordance with Section 106 of the National Historic Preservation Act. State and local regulations may also apply to properties listed in the National Register.

[1022] 36CFR60, Section 60.2.

The criteria for listing in the National Register follow established guidelines for determining the significance of properties. The quality of significance in American history, architecture, archeology, engineering, and culture is present in districts, sites, buildings, structures, and objects:

A. That are associated with events that have made a significant contribution to the broad patterns of our history; or
B. That are associated with the lives of persons significant in our past; or
C. That embody the distinctive characteristics of a type, period, or method of construction, or that represent the work of a master, or that possess high artistic values, or that represent a significant and distinguishable entity whose components may lack individual distinction; or
D. That have yielded, or may be likely to yield, information important in prehistory or history.[1023]

Integrity

In addition to meeting any or all of the designation criteria listed above, the National Park Service requires properties to possess historic integrity. Historic integrity is the ability of a property to convey its significance and is defined as "the authenticity of a property's historic identity, evidenced by the survival of physical characteristics that existed during the property's historic period."1024

The National Register recognizes seven aspects or qualities that comprise integrity: location, design, setting, materials, workmanship, feeling, and association. These qualities are defined as follows:

- *Location* is the place where the historic property was constructed or the place where the historic event took place.
- *Design* is the combination of elements that create the form, plan, space, structure, and style of a property.
- Setting is the physical environment of a historic property.
- *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.
- *Workmanship* is the physical evidence of the crafts of a particular culture or people during any given period in history or prehistory.

[1023] 36CFR60, Section 60.3.
[1024] U.S. Department of Interior, National Park Service, "National Register Bulletin 16A: How to Complete the National Register Registration Form," Washington D.C.: National Park Service, 1997.

- *Feeling* is a property's expression of the aesthetic or historic sense of a particular period of time.
- *Association* is the direct link between an important historic event or person and a historic property.[1025]

In assessing a property's integrity, the National Park Service recognizes that properties change over time. National Register Bulletin 15 provides:

> To retain historic integrity a property will always possess several, and usually most, of the aspects. It is not necessary for a property to retain all its historic physical features or characteristics. The property must retain, however, the essential physical features that enable it to convey its historic identity.
>
> A property that has lost some historic materials or details can be eligible if it retains the majority of the features that illustrate its style in terms of the massing, spatial relationships, proportion, pattern of windows and doors, texture of materials, and ornamentation. The property is not eligible, however, if it retains some basic features conveying massing but has lost the majority of the features that once characterized its style.[1026]

A property that has sufficient integrity for listing at the national, state, or local level will typically retain a majority of the identified character-defining features and therefore will retain sufficient integrity to convey its significance. The required aspects of integrity are dependent on the reason for a property's significance. Increased age and rarity of the property type are also considered when assessing integrity thresholds. For properties that are significant for their association with important events or people (Criterion A or B), integrity of feeling and/or association may be more important:

> A property that is significant for its historic association is eligible if it retains the essential physical features that made up its character or appearance during the period of its association with the important event, historical pattern, or person(s).[1027]

Criteria Consideration: Properties Achieving Significance in Last 50 Years
National Park Service guidelines identify 50 years as "the general estimate of the time needed to develop historical perspective and to evaluate significance." Those properties that have gained significance within the past 50 years are required to be of "exceptional

[1025] U.S. Department of Interior, National Park Service, "National Register Bulletin 15: How to Apply the National Register Criteria for Evaluation," Washington D.C.: National Park Service, 1995.
[1026] National Register Bulletin 15.
[1027] National Register Bulletin 15.

importance" that may be applied to "the extraordinary importance of an event or to an entire category of resources so fragile that survivors of any age are unusual." [1028]

The NPS clarifies that the phrase "exceptional importance does not require that the property be of national significance. It is a measure of a property's importance within the appropriate historic context, whether the scale of that context is local, State, or national." [1029]

CALIFORNIA REGISTER OF HISTORICAL RESOURCES (CRHR)

The California Register is an authoritative guide in California used by State and local agencies, private groups, and citizens to identify the State's historic resources and to indicate what properties are to be protected, to the extent prudent and feasible, from substantial adverse change. [1030]

The criteria for eligibility for listing in the California Register are based upon National Register criteria. These criteria are:

1. Associated with events that have made a significant contribution to the broad patterns of local or regional history or the cultural heritage of California or the United States.
2. Associated with the lives of persons important to local, California or national history.
3. Embodies the distinctive characteristics of a type, period, region or method of construction or represents the work of a master or possesses high artistic values.
4. Has yielded, or has the potential to yield, information important to the prehistory or history of the local area, California or the nation.

CITY OF RIVERSIDE

The City of Riverside maintains an active program to designate historic resources. The Cultural Resources Ordinance (Title 20) recognizes four types of local designation, including Landmarks and Structures of Merit. The definitions and criteria for designation of these historic resources are included below.

Landmark

Landmark means any improvement or natural feature that is an exceptional example of a historical, archaeological, cultural, architectural, community, aesthetic or artistic heritage of the City, retains a high degree of integrity, and meets one or more of the following criteria:

1. Exemplifies or reflects special elements of the City's cultural, social, economic,

[1028] National Register Bulletin 15.
[1029] National Register Bulletin 15.
[1030] California PRC, Section 5023.1(a).

political, aesthetic, engineering, architectural, or natural history;

2. Is identified with persons or events significant in local, state or national history;
3. Embodies distinctive characteristics of a style, type, period or method of construction, or is a valuable example of the use of indigenous materials or craftsmanship;
4. Represents the work of a notable builder, designer, or architect, or important creative individual;
5. Embodies elements that possess high artistic values or represents a significant structural or architectural achievement or innovation;
6. Reflects significant geographical patterns, including those associated with different eras of settlement and growth, particular transportation modes, or distinctive examples of park or community planning, or cultural landscape;
7. Is one of the last remaining examples in the City, region, State, or nation possessing distinguishing characteristics of an architectural or historical type or specimen; or
8. Has yielded or may be likely to yield, information important in history or prehistory.

An improvement or natural feature meeting one or more of the above criteria, yet not having the high degree of integrity to qualify as a landmark, may qualify as a structure or resource of merit.

An improvement or natural feature meeting one or more of the above criteria yet not formally designated as a landmark by the City Council, may be an eligible landmark.

Structure of Merit
Structure or resource of merit means any improvement or natural feature which contributes to the broader understanding of the historical, archaeological, cultural, architectural, community, aesthetic or artistic heritage of the City, while retaining sufficient integrity, and meets one of more of the following criteria:

1. Has a unique location, embodies a singular physical characteristic, or contains a view or vista representing an established and familiar visual feature within a neighborhood, community or area.
2. Is an example of a type of building which was once common but is now rare in its neighborhood, community or area;
3. Is connected with a business or use which was once common but is now rare;
4. Has yielded or may be likely to yield, information important in history or prehistory; or

5. Represents an improvement or Cultural Resource that no longer exhibits the high degree of integrity sufficient for landmark designation, yet still retains necessary integrity under one or more of the landmark criteria to convey cultural resource significance as a structure or resource of merit.

Eligibility Standards

This context statement is intended to document the stories and places associated with women's history in Riverside. The period of study for this project begins with a discussion of Native American women and concludes in the 1980s with the end of Second Wave feminism.

In the development of a context statement, themes are typically developed based on the presence of extant properties with a known association with that theme. In order to provide a thorough overview of women's history in Riverside, and with the hope that additional scholarship and community engagement will identify additional properties over time, this study provides a chronological overview of women's history, including national or state trends, and an identification of events, people, organizations, and milestones in the fight for women's rights specific to Riverside over time. The eligibility standards included herein therefore include broadly defined themes based on the information in the narrative overview. Note that the periods of significance under each theme are approximate, based on what is known at this time. It is expected that properties that pre-date the identified periods may be discovered based on additional research and would also be eligible under these themes.

It is also anticipated that properties may be eligible under multiple themes. For example, communal spaces may be eligible as social institutions, the site of important events in women's history, or for an association with an important person. Properties significant for an association with women's history within the scope of this study will be eligible under NRHP Criterion A/CRHR Criterion 1/Local Criterion 1 (reflecting an association with an important event or pattern of development), or NRHP Criterion B/CRHR Criterion 2/Local Criterion 2 (reflecting an association with an important person). Some resources may also be significant under NRHP Criterion C/CRHR Criterion 3/Local Criterion 3 for their architectural merit and/or the work of noted architects and designers. This may specifically be the case for purpose-built structures commissioned by women's clubs, YWCAs, and other women's organizations.

THEME: GATHERING PLACES AND SOCIAL INSTITUTIONS

Criteria: NRHP A/CRHR 1/Local 1

Period of Significance: 1890-1990

Property Type: Residential, Commercial, Institutional

Description: This theme is intended to capture those places that are significant meeting and communal places used by various organizations, clubs, and groups. Individual properties that may be eligible under this theme include residential, commercial, and institutional buildings. Examples may include residences that were the site of significant, ongoing community events; or commercial enterprises such as offices, hotels, or restaurants. Religious and civic institutions, social halls, and libraries may also be significant under this theme.

Eligibility Standards:

- Was constructed or used as a meeting place by a women's institution or organization that played a significant role for women in Riverside; and
- Retains most of the essential physical features from the period of significance.
- In order to be eligible for listing in the NRHP, properties associated with events or organizations that gained significance within the past 50 years must meet the "exceptional importance" threshold as outlined in Criteria Consideration G.

Integrity Considerations:

- The evaluation of integrity is based on the period during which the property achieved significance for its association with the communal/social life of women.
- An individual property should retain integrity of location, design, feeling, and association from the period of significance.
- The setting may have changed (surrounding buildings and land uses).
- Some original materials may have been altered or removed and the property can still reflect its significance under Criterion A/1/1.
- Some alterations may be acceptable provided that the building still retains its general massing, size, and scale, and conveys its general appearance from the period of significance.
- For commercial buildings, the street-facing façade should retain most of the major design features from the period of significance. Some original materials may have been altered or removed; replacement or alteration of storefronts is a common alteration.

THEME: WOMEN-SERVING ORGANIZATIONS, INSTITUTIONS & SOCIAL SERVICES

Criteria: NRHP A/CRHR 1/Local 1

Period of Significance: 1890-1990

Property Type: Commercial, Institutional

Description: This theme is intended to capture those places that are significant for providing important services and support for women in Riverside. Individual properties that may be eligible under this theme include commercial and institutional buildings that were home to important community organizations that provided support services to women. Some of these organizations may overlap with the political/activist arena; however, there are a number of groups that were established specifically to serve women through social and support services, education, healthcare, and fundraising. This may include early community organizations, organizations that are significant for a specific association, or organizations that have a long-term association with women and that have become cornerstones of the community.

Properties associated with this theme housed organizations and services that supported women and their rights, offering a wide range of services including, but not limited to, housing, safe shelters, job training, legal rights, self-defense, and financial literacy.

Eligibility Standards:

- Was constructed or achieved significance during the period of significance for this context; or
- Represents an early community or educational institution or organization founded specifically to support women in Riverside; or
- Is the original or long-term home of an establishment that is widely recognized as providing services to empower women and promote autonomy; and
- Retains most of the essential physical features from the period of significance.
- In order to be eligible for listing in the NRHP, properties associated with events or organizations that gained significance within the past 50 years must meet the "exceptional importance" threshold as outlined in Criteria Consideration G.

Integrity Considerations:

- The evaluation of integrity is based on the period during which the property achieved significance for its association with women.
- An individual property should retain integrity of location, design, feeling, and association from the period of significance.

- The setting may have changed (surrounding buildings and land uses).
- Some original materials may have been altered or removed and the property can still reflect its significance under Criterion A/1/1.
- Some alterations may be acceptable provided that the building still retains its general massing, size, and scale, and conveys its general appearance from the period of significance.
- For commercial buildings, the street-facing façade should retain most of the major design features from the period of significance. Some original materials may have been altered or removed; replacement or alteration of storefronts is a common alteration.

THEME: BUSINESS AND COMMERCE

Criteria: NRHP A/CRHR 1/Local 1

Period of Significance: 1885-1990

Property Type: Residential, Commercial

Description: Individual properties that may be eligible under this theme may be significant in the areas of Commerce and Social History for its association with Riverside businesses and business organizations that provided goods and services that catered to women and supported and promoted issues relating to women's rights, with businesses that promoted and supported issues related to suffrage and/or women's rights, as well as businesses that catered specifically to women. Some properties may be additionally significant under the themes of Ethnic History and LGBTQ+ History. Owners of these businesses may additionally have been influential women's rights leaders, and therefore these businesses may also be significant under Criterion B.

Eligibility Standards:

- Associated with a woman-owned and operated business; or
- Associated with a business or organization/association that provided significant goods and services to women; and
- Retains most of the essential physical features from the period of significance.
- In order to be eligible for listing in the NRHP, properties associated with people who achieved significance within the past 50 years must meet the "exceptional importance" threshold as outlined in Criteria Consideration G.

Integrity Considerations:

- The evaluation of integrity is based on the period during which the property achieved significance for its association with a significant person who made important contributions to women's history.
- An individual property should retain integrity of location, design, feeling, and association from the period of significance.
- The setting may have changed (surrounding buildings and land uses).
- Some original materials may have been altered or removed.
- Some alterations may be acceptable provided that the building still retains its general massing, size, and scale, and conveys its general appearance from the period of significance.

THEME: HEALTH AND MEDICAL SERVICES

Criteria: NRHP A/CRHR 1/Local 1

Period of Significance: 1900-1990

Property Type: Residential, Commercial, Institutional

Description: Individual properties that may be eligible under this theme may be significant in the areas of Social History and Health/Medicine for its association with individuals and organizations that provided specialized health care and services for women. Property types include medical clinics offering women's health services such as birth control, abortions, and STD testing and treatment. Some properties may be additionally significant under the themes of Ethnic History and LGBTQ+ History. Owners of these businesses may additionally have been influential women's rights leaders, and therefore these businesses may also be significant under Criterion B.

Eligibility Standards:

- Associated with a specialized women's healthcare organization during the period of significance; or
- Was the location of an early healthcare or medical institution; or
- Was the site of an important event in women's healthcare; and
- Retains most of the essential physical features from the period of significance.
- In order to be eligible for listing in the NRHP, properties associated with people who achieved significance within the past 50 years must meet the "exceptional importance" threshold as outlined in Criteria Consideration G.

Integrity Considerations:

- The evaluation of integrity is based on the period during which the property achieved significance for its association with a significant person who made important contributions to women's history.
- An individual property should retain integrity of location, design, feeling, and association from the period of significance.
- The setting may have changed (surrounding buildings and land uses).
- Some original materials may have been altered or removed.
- Some alterations may be acceptable provided that the building still retains its general massing, size, and scale, and conveys its general appearance from the period of significance.

THEME: VISUAL, PERFORMING, AND LITERARY ARTS

Criteria: NRHP A/CRHR 1/Local 1

Period of Significance: 1920-1990

Property Type: Residential, Commercial, Institutional

Description: This theme is intended to capture those places that are significant in the areas of Social History, Art, Literature, and Performing Art. Some properties may be additionally significant under the themes of Ethnic History and LGBTQ+ History. Owners of these businesses may additionally have been influential women's rights leaders, and therefore these businesses may also be significant under Criterion B.

Eligibility Standards:

- Associated with promoting and supporting women in the arts; and
- Was constructed or used by women during the period of significance.
- Retains most of the essential physical features from the period of significance.
- In order to be eligible for listing in the NRHP, properties associated with people who achieved significance within the past 50 years must meet the "exceptional importance" threshold as outlined in Criteria Consideration G.

Integrity Considerations:

- The evaluation of integrity is based on the period during which the property achieved significance for its association with a significant person who made important contributions to women's history.
- An individual property should retain integrity of location, design, feeling, and association from the period of significance.
- The setting may have changed (surrounding buildings and land uses).
- Some original materials may have been altered or removed.
- Some alterations may be acceptable provided that the building still retains its general massing, size, and scale, and conveys its general appearance from the period of significance.

THEME: IMPORTANT PERSONS IN WOMEN'S HISTORY

Criteria: NRHP B/CRHR 2/Local 2

Period of Significance: 1885-1990

Property Type: Residential, Commercial

Description: Individual properties that may be eligible under this theme would typically include residences that were home to important women in Riverside or who made an important contribution to women's history, or commercial or institutional buildings with a strong association with a significant woman. Individuals may be important in a wide range of areas of significance including, but not limited to: Commerce, Art, Politics, Literature, Performing Arts, Entertainment, Communications, Education, Health/Medicine, and Ethnic Heritage. Other areas may be identified. Individuals include important civic leaders, activists, business owners, educators, doctors, lawyers, politicians, actors, writers, journalists, and artists.

Eligibility Standards:

- Associated with persons significant in the history of women in Riverside; and
- Is associated with the person during the period in which they achieved significance; and
- Is the property that best represents the person's life; and
- Contributions of individuals must be compared to those of others who were active, successful, or influential within the same context; and
- Retains most of the essential physical features from the period of significance.
- In order to be eligible for listing in the NRHP, properties associated with people who achieved significance within the past 50 years must meet the "exceptional importance" threshold as outlined in Criteria Consideration G.

Integrity Considerations:

- The evaluation of integrity is based on the period during which the property achieved significance for its association with a significant person who made important contributions to women's history.
- The property should retain sufficient integrity to convey significance from the period of time in which the significant person lived there or used the property. A basic integrity test for properties associated with an important person is whether a historical contemporary would recognize the property as it exists at the time of the evaluation.

- An individual property should retain integrity of location, design, feeling, and association from the period of significance.
- The setting may have changed (surrounding buildings and land uses).
- Some original materials may have been altered or removed and the property can still reflect its significance under Criterion B/2/2.
- Some alterations may be acceptable provided that the building still retains its general massing, size, and scale, and conveys its general appearance from the period of significance.

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Appendix A. Properties Associated with Women's History in Riverside

ADDRESS / LOCATION	NAME	TYPE / YEAR BUILT	LISTING STATUS	SIGNIFICANCE
4366 Bermuda Avenue	Community Settlement House	Private Institution /1947	National Register of Historic Places	Associated with the Community Settlement Association, a women-led organization dedicated to philanthropic work in the Mexican American community in Riverside.
4307 Briggs Street	Jensen-Alvarado Ranch	Residence /1865	California Historical Landmark No. 943; National Register of Historic Places	Built by notable pioneer Mercedes Alvarado Jensen and sea captain Cornelius Jensen who settled in Agua Mansa. Recognizing the need for commerce and trade in the nascent community, the Jensens established the town's first general store and post office. In addition to the demands of running a business, Mercedes also raised a dozen children, eight of whom survived past childhood.
3115 Brockton Avenue	Irvine House (Stel-Lew-Vine)	Residence /1906	City of Riverside Landmark No. 35	This home was built for Stella Blanchard Irvine and Len Irvine. Stella Irvine was regional president of the Woman's Christian Temperence Union and the thirty-two-room house was designed especially for hosting WCTU functions.

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2470 Carlton Place	Renfro Residence	Residence /1953	None	Family home of Mr. and Mrs. Donald Renfro. In September 1965, Mrs. Renfro organized community meetings in her home for the desegregation of the Riverside Unified School District. Mrs. Renfro and the group of Black women successfully petitioned the school district to desegregate in the fall of 1965, making Riverside the first city of more than 100,000 in America to desegregate without the enforcement of a court order.
3669 W. Center Street	Trujillo Adobe	Residence /1862	City of Riverside Landmark No. 130; State Point of Historical Interest No. P75; National Register of Historic Places	The Trujillo Adobe is the only remaining site of the first non-Native settlement in the region, which predates the founding of Riverside. The settlement was the community of La Placita de los Trujillos established circa 1845 by Maria and Lorenzo Trujillo with their family and fellow emigrants from New Mexico.
2365 Eleventh Street	Miné Okubo Childhood Residence	Residence /c. 1900	City of Riverside Landmark No. 149	The property is associated with Japanese resident Miné Okubo, who lived at the residence from 1925 to 1933. The Okubos rented the property until 1931, when Miné's father, purchased it in the

ADDRESS / LOCATION	NAME	TYPE / YEAR BUILT	LISTING STATUS	SIGNIFICANCE
				name of his eldest, American-born daughter Yoshi Okubo. Miné Okubo was incarcerated during World War II and sent to Topaz, Utah. She used art to document and process the experience; Okubo's powerful graphic novel *Citizen 13660* was published in 1946.
3091 Esperanza St	Casa Blanca Neighborhood Center (now Ysmael Villegas Community Center)	Public Institution /1972	None	Previously the Casa Blanca Neighborhood Center, a public recreation facility catering to the Hispanic community of Casa Blanca. During the Chicano Rights Movement, it became the headquarters of *Hermanas Unidas/Mujeres Unidas,* a Chicana organization focused on supporting local Hispanic women through counseling services, educational scholarships, and referrals for social services.
4026 Fourteenth Street	Riverside Community Playhouse	Theater/ 1953	None	The Riverside Community Playhouse was designed by architect Herman Ruhnau. The club began as an extension of the Riverside Women's Club Drama Department but evolved into a significant arts and cultural institution for women in Riverside.

ADDRESS / LOCATION	NAME	TYPE / YEAR BUILT	LISTING STATUS	SIGNIFICANCE
4570 Indian Hill Drive	Frances Fraser and Isabelle (Belle) Rutherford Residence / William Fraser House "Clune"	Residence /1927	City of Riverside Structure of Merit No. 38	Frances Fraser (niece) and Isabelle (Belle) Rutherford (sister-in-law) of William Fraser both lived at this residence. Frances Fraser was Dean of Women at Riverside Junior College. She led the Associated Women's Students' group and frequently held social gatherings for the female students at her home. YWCA meetings were also held at the residence. Isabelle Rutherford was instrumental in creating the City Home League and settlement house and served as president from 1914 to 1916.
9398 Indiana Ave	Our Lady of Guadalupe Church	Private Institution /1949	None	Developed by the Franciscans and St. Thomas the Apostle Parish to serve the Hispanic community in Arlington, the chapel land was donated by local resident, Juana Martinez, as an act of faith.
2812 Ivy Street	Rockledge/ Priestly Hall House	Residence /1889	City of Riverside Structure of Merit No. 29	Rockledge was the home of several significant Riverside women including Dr. Dorothea S. Hall, Katherine F. Overton and Agnes Overton Hall. Dr. Dorothea S. Hall was one of the first female doctors in Riverside and was active with the WCTU.

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				Dr. Hall was also involved in several real estate dealings alongside her son, Priestley Hall. Kate Overton and her sister Agnes, who married Priestley Hall and became Agnes O. Hall, were the first telegraph operators of the Western Union Telegraph office.
3356 Lemon Street	Harada House	Residence /1880	City of Riverside Structure of Merit No. 23; National Register of Historic Places; National Historic Landmark	The Harada House became the stage for a challenge to the Alien Land Law when Issei (first-generation, immigrant Japanese) restaurant owners Jukichi and Ken Harada bought a home in downtown Riverside in his Nisei (second generation, American-born) children's names. The case went all the way to the California Superior Court and was decided in favor of the Harada family. Following their incarceration during World War II, daughter Sumi Harada returned to Riverside and lived in the house on Lemon Street until shortly before her death in 2000. She commanded wide respect in Riverside, both within and outside the Japanese American community.

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3060 Madison Street	Casa Blanca School	Public Institution /1923	Owned by Religious Organization	Casa Blanca School was founded by Ysabel Olvera and Margarita Solorio in 1911 and built in 1923. These two female residents of the Riverside neighborhood of Casa Blanca collected 80 signatures and petitioned the Riverside Board of Education to open a school in their community. Casa Blanca was a largely Latino neighborhood where several labor camps and settlements were established along the Santa Fe railroad tracks.
4445 Magnolia Avenue	Riverside Community Hospital	Hospital/ 1925	None	The Riverside Community Hospital was designed by architect Myron Hunt and was associated with women's health. The hospital had a new maternity ward and Riverside County Clinic. It was briefly spearheaded by Ms. Nellie M. Porter, hospital superintendent from 1924-1926.
8193 Magnolia Avenue	Catherine Bettner House/ Heritage House	Residence /1891	City of Riverside Landmark No. 5; National Register of	Mrs. Catharine Bettner, an active member of the community and widow of an early citrus pioneer, built the Heritage House in 1891. It was designed by Los Angeles-based architect John A. Walls.

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			Historic Places	Bettner resided at the house until 1928.
8432 Magnolia Ave	California Baptist University	Private Institution /c. 1922	None	The retirement home (now W.E. James Building) and hospital (now Ann Gabriel Library) were originally built by the Neighbors of Woodcraft as a retirement complex for its members. Predominately a women's organization, the Neighbors of Woodcraft retirement home was active between 1922-1955, when it complex was acquired by California Baptist University.
9556 Magnolia Avenue	Arlington Branch Library	Public Institution /1909	City of Riverside Landmark No. 46	Riverside librarian Margaret Kyle was responsible for establishing the Arlington Branch Library in 1909, which allowed a greater number of residents to access and utilize the library collection. Women were instrumental in the establishment and continuation of libraries in Riverside and represented a majority of the work force. The career was one of the few available to women in the late 19th and early 20th centuries.
3673-99 Main Street	Loring Building	Business/ 1904	City of Riverside	The Loring Building is significant for its association with several notable female physicians, including Dr. Annie McRobie

ADDRESS / LOCATION	NAME	TYPE / YEAR BUILT	LISTING STATUS	SIGNIFICANCE
			Landmark No. 21	Ross and Dr. Sarah E. French Maloy, and as the site of the Riverside County Clinic. Dr. Maloy specialized in obstetrics and diseases experienced by women and children and practiced out of suite 308-309 of the Loring Building in 1912. Dr. Annie McRobie Ross was an Osteopathic physician who practiced in suite 310-311 from at least 1914 to 1919. The Riverside County Clinic was an extension of the Community Settlement Association (CSA), founded by Mrs. Isabella Ross, nurse and founding member of the CSA. The Riverside County clinic was located in the Loring Building from c. 1919-1925.
4800 Magnolia Ave.	Riverside Community College Auditorium (previously Riverside Junior College)	Public Institution /1924	City of Riverside Landmark No. 48 (Quadrangle)	For nine seasons between 1932-1941, the RCC Auditorium was the home of the Riverside Opera Association, led by prominent opera singer, Marcella Craft.

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3425 Mission Inn Avenue	Young Women's Christian Association (YWCA) Building	Public Institution /1929	City of Riverside Landmark No. 18	The YWCA, founded in Riverside in 1905, was actively fundraising for their own building by the 1920s. Their campaign to construct their own gendered facilities was primarily geared towards the professional working woman. The new YWCA building was completed in 1929. It was designed in the Mediterranean Revival style by renowned architect, Julia Morgan. It now serves as the Riverside Art Museum.
3525 Mission Inn Avenue	Universalist Unitarian Church	Religious Institution /1892	City of Riverside Landmark No. 3; National Register of Historic Places	The Universalist Unitarian Church hosted meetings for several notable early women's organizations in Riverside, including the Extemporaneous Drill Club/ Wednesday Morning Club, the Political Equality Club, and the WCTU.
3649 Mission Inn Avenue	Mission Inn	Hotel/ 1876-1931	City of Riverside Landmark No. 1; CA State Historical Landmark No. 761; listed in the NRHP.	The Mission Inn was associated with the women's club movement as a social/gathering place for community meetings and public events, including the Riverside Women's Club, Zonta Club, Riverside Art Association, and the Riverside Opera Association.

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4187 Mission Inn Avenue	Eugene Fuller Residence	Residence /1904	None	Eugenie Fuller, who was a teacher and administrator in Riverside from 1886 to 1912, was a notable early female teacher in Riverside. Fuller served as the principal of the Riverside High School and disapproved of the segregation of male and female students in secondary school. She resided at the house on Mission Inn Avenue.
3050 Orange Street	Hewitt House	Residence /1885	City of Riverside Landmark No. 93	The property is associated with Martha Hewitt, former president of WCTU, founder of the Riverside Women's Club, president of the Red Cross Society, president of the Women's Auxiliary of the YMCA, and developer of the Hewitt Place subdivision in Riverside.
3354 Orange Street	Riverside Women's Center	Residence /1918	None	Headquarters of the Riverside Women's Center, an organization formed in 1969 to support the needs of women in the community during the height of the Women's Liberation Movement.
3456 Ramona Drive	Dr. Louisa Harvey Clarke Residence	Residence /1928	City of Riverside Landmark No. 116	Dr. Louisa Harvey Clarke was a member of the Riverside County Medical Society (RCMS), serving as the secretary/treasurer in 1901 and the first woman

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				president in 1902. She helped found the Riverside's Professional and Business Women's (Woman's) club in 1903 and was a charter member of Chapter J of the P.E.O. sisterhood. Dr. Clarke represented the Riverside Chamber of Commerce as a delegate to national conventions. Clarke served as the first president of the YWCA.
4515 Sixth Street	Gamble-Estudillo Holmes Home	Residence /1911	City of Riverside Landmark No. 34	Minerva Cook Estudillo and her husband Senator Miguel Estudillo were particularly active in promoting women's suffrage. Minerva Estudillo served as president of the Wednesday Morning Club and was a fervent suffragist. They resided at the house from 1918 until 1949.
4092 Tenth Street	Riverside Women's Club (RWC)	Private Institution /1921	None	The Riverside Women's Club (RWC) was one of the first and oldest women's groups in Riverside. It was formed in 1896 by Mrs. Martha E. Hewitt and Dr. Sarah E. Maloy. Originally organized with 16 charter members, the club featured classes in art, home studies, philanthropy, music and Shakespeare. The RWC joined

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				the General Federation of Women's Clubs in November 1897 and was a charter member of the CFWC in January 1900.
2060 University Ave	Cesar E. Chavez/ Bobby Bonds Community Center (University Heights Junior High School)	Public Institution /1928	City of Riverside Landmark No. 49	Between 1982-1990s, the Riverside Area Rape Crisis Center (RARCC) was headquartered at the Cesar E. Chavez/Bobby Bonds community center. Organized in 1974 by UCR's Women's Resource Center, the RARCC was redirected in 1978 to support the general community through the financial support of the Soroptimist Club. The RARCC operated a rape hotline and provided advocate and counseling services to rape victims and their families throughout Riverside. The organization continues in operation, renamed NORA.
2586 University Avenue	Freda Clarissa Oien DeCastro Residence	Residence /1901	City of Riverside Structure of Merit No. 155	Freda Clarissa Oien DeCastro created the 1935 WPA-funded "peace" mural on the stage fire curtain at the Riverside Municipal Auditorium and Soldier's Memorial building. DeCastro graduated from Riverside Polytechnic High

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				School in 1928 and from Riverside Junior College in 1930.
3616-38 University Avenue	Golden State Hotel, Roosevelt Building	Business/ 1904	City of Riverside Landmark No. 90	The Golden State Hotel is significant for its association with the several Japanese women's groups and Chiyo Kaneko. Chiyo and her husband Ulysses S. (U.S.) Kaneko immigrated to the United State circa 1881 and settled in Riverside in 1886, where she operated the Golden State Hotel and Café, located in the Roosevelt Building, from 1904 to 1918. The Kanekos resided in a suite at the Golden State Hotel and Café and Mrs. Kaneko regularly hosted notable Japanese women's events there, including meetings of the Japanese WCTU and Suginkawai Society.
2112 Vasquez Place	Bobby Bonds Residence	Residence /1957	City of Riverside Landmark No. 121	Family home of the Bonds family, recognized for the athletic achievement of Boddy Bonds, Robert Bonds and Rosie Bonds.

ADDRESS / LOCATION	NAME	TYPE /	SIGNIFICANCE
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3650 Arlington Avenue (Shamel Park)	Mary Elizabeth Darling Residence	Residence	Mary Elizabeth Darling founded the Socorro Club in 1893 and the Extemporaneous Drill Club/Wednesday Morning Club in 1902. She was a founding member of the Riverside Woman's Club in 1896. At the state level, Darling was elected by the California Federation of Women's Clubs as the Southern District President in 1902; General President in 1903; and Emeritus President in 1911. At the national level, she was given the distinction of being named Pioneer Clubwoman of the General Federation of Women's Clubs in 1941. She regularly held club meetings and events at her residence (not extant), which was located in the area that is present-day Shamel Park.
3650 Eleventh Street	Women's Clubhouse and Masonic Temple	Private Institution	In 1908, architect F.P. Burnham was hired to design the Women's Clubhouse and Masonic Temple. The group sold their clubhouse to the Elks Lodge in 1916 and met in rented quarters until 1921, when they raised funds for a new building (The Women's Club). The building was later demolished.
4445 Magnolia Avenue	Old Riverside Community Hospital	Private Institution	Home of the Riverside Community Hospital until 1925, then room and board for the nursing training program, and later osteopathic department for the hospital.
3679 Market Street	Friendship House	Community Center	Friendship House originally founded in 1920 as the Restroom Club by the Riverside Women's Club. By 1950, it operated as an employment bureau, receiving requests for

ADDRESS / LOCATION	NAME	TYPE /	SIGNIFICANCE
			help and applications for work from women across the city.
2933 East Thirteenth Street	CSA House of Neighbors	Private Institution	The House of Neighbors was the model home of the Community Settlement Association from 1917-1941. The CSA took over three City-owned buildings and adapted them to serve the community's needs. The facilities included a nursery school, a clothing store, bathing facilities, laundry facilities, classrooms/recreation hall, a transient cottage, and a maternity cottage.
476 E. Twelfth Street	Alice Rowan Residence	Residence	Alice Rowan was the daughter of freed slaves who migrated with the Mormons westward in 1851, Rowan attended the State Normal School in Los Angeles before relocating to Riverside. Rowan was active in Riverside as early as 1889, where she taught music and held concerts for her pupils at her home. In 1896, she was hired as the first Black teacher in the city and instructed a class at the Trujillo School in La Placita. Rowan married Reverend Frank Johnson in 1892, and the couple became successful entrepreneurs and proprietors of the Riverside Carriage Company.
Eastside Riverside	Canyon Crest Town Housing Project	Housing Project	Canyon Crest Town housing was constructed as a war housing project during World War II for military personally with families. Approximately 275 dwellings were constructed on the eastside, near Canyon Crest Drive and Blaine Street. In 1954, the UCR acquired the housing project to house

ADDRESS / LOCATION	NAME	TYPE /	SIGNIFICANCE
			female students near campus prior to the construction of formal dormitories.
Unknown – the location was never disclosed to protect the safety of victims of domestic abuse.	Horizon House	Private Institution	Horizon House was established in 1978 as the Riverside's first women's shelter for domestic abuse. Managed by the Riverside County Coalition for Alternatives to Domestic Violence (RCCADV), the shelter provided 30-day emergency shelter for victims of domestic abuse, in addition to counseling services, crisis intervention, respite care, and children services and outings for victims. Horizon House was closed in 2004 when the coalition opened its updated facilities, Casa de Paz. The RCCADV is in continued operation.