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MCKINLEYVILLE ALLIANCE FOR  
RACIAL EQUITY

# Baseline Racial Equity Report

2020-2021



This Report prepared by  
Stepping Stone Diversity Consulting



for the  
McKinleyville Alliance for Racial Equity (MARE)



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# Introduction

The years 2020 and 2021 thrust racial equity and the lack thereof into nearly every conversation happening across the United States. Police violence, murders of unarmed Black and Brown people, and political violence aligned with white supremacist groups and ideologies compounded the trauma of disproportionate impacts and outcomes of COVID-19. We can no longer ignore the impact of racism on our daily lives.

Residents of McKinleyville are not immune from grappling with race in its past, present, and future. The McKinleyville Alliance for Racial Equity (MARE) has been working since 2017 to address the local legacies of racism.

Prior to the events of 2020-21, MARE formed the McKinleyville Racial Equity Collaborative (The Collaborative). This group is a collective of organizations committed to resisting racism and white

supremacy, and especially their impacts on children and families, within institutions and the broader community. The Collaborative has pivoted to discuss specific challenges within institutions and intentionally sought to center the experiences and needs of local Black, Indigenous, People of Color (BIPOC).

In addition to the imperative relationship-building activities of The Collaborative, MARE wants to understand the current state of race, data, and experiences in McKinleyville. Thus, this report was designed.

The MARE Baseline Racial Equity Report seeks to identify existing data, the stories it tells, and data gaps, with recommendations for the future. We ask individuals and organizations to use the Baseline Racial Equity Report as a beginning, not an end, to investigating race and racism in McKinleyville.

# Vocabulary

There are many terms used to discuss race in our community, and the vocabulary is changing constantly. As we get to know each other and our communities better, we find that language must change to be more precise and descriptive. Please take the terms below as a starting point, and do not hesitate to research any new terms you come across in other venues.

As Ijeoma Oluo says in her book *So You Want to Talk About Race*, "No matter what our intentions, everything we say and do in the pursuit of justice will one day be outdated, ineffective, and yes, probably wrong. That is the way progress works. What we do now is important and helpful so long as what we do now is what is needed now." *Source: Oluo, Ijeoma. So You Want to Talk About Race (p. 187)*

## **BIPOC**

BIPOC is an acronym that stands for Black, Indigenous, People of Color. The term is an evolution of POC (People of Color), which has been critiqued for failing to fully highlight the different experiences of racial groups. By specifically referencing Black and Indigenous people, BIPOC calls attention to the legacies of enslavement and genocide. And by placing Black and Indigenous people first, the term acknowledges that oftentimes antiracists must prioritize addressing anti-Black and anti-Indigenous racism--which tend to be the most pervasive and impactful. *NOTE: Identities are complex and no single term will ever encompass the multitude of experiences and parts of ourselves.*

## **Racism**

A social construct that artificially divides people into distinct groups based on characteristics such as physical appearance (particularly color), ancestral heritage, cultural affiliation, cultural history, ethnic classification, and the social, economic and political needs of a society at a given period of time. Racial categories subsume ethnic groups.

## **Racial Equity**

The creation and proactive reinforcement of policies, practices, attitudes, and actions that produce fair power, access, treatment, opportunities, and outcomes for all. Racial equity is achieved when race is no longer a reliable predictor of outcomes.

# The Space

Racism or the lack thereof does not occur in a void; historical events influence us, our families, our communities, and our places. Thus, to understand the story of McKinleyville, we must go back before the town was founded. This section of the Racial Equity Baseline Report will explore three iterations of what is now known as McKinleyville. Using available historical information and consultation with current experts, this will hopefully serve as a foundation for additional research and engagement with Tribes.

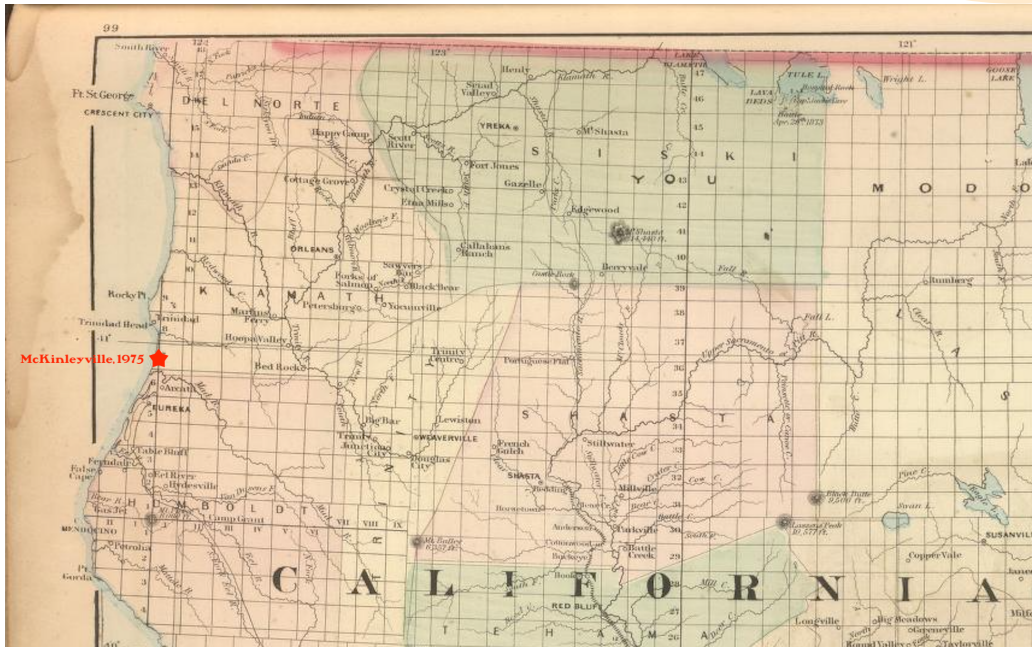
## Indigenous Territory

What is now known as McKinleyville, Ca. is unceded ancestral territory and current homeland of the Wiyot Tribe, with some overlap with the Yurok Tribe. The fact that we discuss other land designations herein does not diminish the fact that the land on which McKinleyville sits has been and will always be Indigenous territory.

In the Wiyot language, the region is known by several names, as there were many small village sites in and around what is now known as McKinleyville. Using available information, there is no singular Wiyot name that we can point to for McKinleyville. But if you pay attention, you can see the continued presence of Indigenous peoples throughout the region.

## Klamath County

Although the first documented visitation by Europeans or people of European descent occurred in 1775 in Trinidad Bay, it took until 1849-1850 for "settlers" to arrive by land and by ship, respectively. Immediately, European and American immigrants descended upon the region to exploit natural resources, building industries around mining, fishing, and lumber. In the process, the new arrivals disrupted the existing ways of life not only for the Wiyot and Yurok, but also the Hupa, Karok, Chilula, Whilkut, and the southern Athabascans in what is now known as Humboldt County. Although the arrival of European and American settlers was late relative to other regions of the



Source: Asher & Adams' California and Nevada. North Portion. Entered according to Act of Congress 1877 by Asher & Adams in the Office of the Librarian of Congress at Washington. (1875)

continent, this lateness meant that "settlers" had honed genocidal practices. Individuals, families, and communities were chased from their homelands, kidnapped, raped, and murdered to gain access to the natural wonders for which Humboldt County is known.

Historical records of this time period are incomplete, partially because the land on which McKinleyville sits was considered part of Klamath County, Ca. from 1851-1874. Klamath County is the only county in California's history to be disbanded, and while the issue was likely partly due to jurisdiction size, there were rumors it was disbanded because of rampant corruption in local politics, including questionable elections and mysterious County debt. With the dissolution/disorganization of Klamath County, the land that is now known as

McKinleyville became part of Humboldt County. As such, very early records of the region during the arrival of white people to the McKinleyville area are difficult to find.

The 1850 Census doesn't count any Native or Asian individuals. Ten years later, the 1860 Census noted that Klamath County counted 1220 white residents, 4 "free colored" and "mulatto" residents, and 533 "asiatic" residents. The 1860 Klamath County census also noted 46 residents who were classified as "Indian;" 80% of the documented "Indian" residents were under the age of 20; all were under the age of 40. During this time period, slavery was legalized in California in the form of "apprenticeships," or "indentures," which could bind a person until the age of 30. One can find stories of local white community leaders of the time period who held indentured Native people,



as well as the stories from the descendants of those who were enslaved. Although some will say that the "apprenticeships" were an act of charity or kindness, it is more like that young people were taken violently from families and homes to work for white families.

In the 1860s, residents of neighboring Humboldt County engaged in multiple expulsions of the Wiyot people, driving them northward to the Klamath Indian Reservation. Those who lived in Klamath County and what is now referred to as McKinleyville would have seen the violent drives, and likely the trickle back of the Wiyot people to their homeland in resistance to the expulsions.

## Humboldt County

McKinleyville and other parts of Southern Klamath County merged with Humboldt County in 1874. While the history could use a deeper dive, much of what is known of the town's early days centers on industry. Some reports credit Isaac Minor, a local businessman, with building businesses (including a general store that now houses A&L Feed) in what would become known as Dow's Prairie. The businesses, of course, were built to serve newer arrivals to region: miners, loggers, quarry workers, and agricultural workers.

In honor of Minor, the town was dedicated as Minorville in 1897. However, the name didn't last long. When President William McKinley was assassinated in 1901, residents opted to rename the town to McKinleyville.

McKinleyville has steadily grown since its founding. An article in the Humboldt Times from May 22, 1949 hopefully declared "McKinleyville--A Town Will Develop Here." The article predicted the population of roughly 1,500 people would likely grow given strong school attendance and bustling businesses.

Now McKinleyville has grown to more than 17,000 people. Although sometimes labeled as a "bedroom community" for neighboring cities, one can also see an evolving sense of self for the town. More goods and services are available locally, schools remain strong and dedicated with evolving curriculums, and robust conversations about identity (including its very name) all serve as signs that McKinleyville will continue its independence.

# The Community

In addition to its history, we must also analyze McKinleyville's present.

McKinleyville is an unincorporated community in Humboldt County, Ca. The town is governed by a combination of the County Board of Supervisors, its appointed McKinleyville Municipal Advisory Committee, and the McKinleyville Community Services District, which provides water, wastewater, parks and recreation, library, streetlights, and open space maintenance.

Despite being unincorporated, McKinleyville has a larger land base than the County seat, the City of Eureka. With 20.8 sq miles in Northern Humboldt County, McKinleyville has 2 community parks, 4 neighborhood parks, 2 county parks, 2 state parks, and 7 trails within its boundaries (Source: *McKinleyville Community Services District, Parks and Recreation Master Plan*).

With a population of 17, 208 according to the American Community Survey 5 Year



Source: *The Census Designated Place of McKinleyville, US Census Bureau, 2021.*

Estimates (2019), McKinleyville has a population density of roughly 815 people per square mile. The population is estimated to reach 18,147 by 2030 (Source: *McKinleyville Community Services District, Urban Water Management Plan*).

Because it is unincorporated, a limited amount of data can be specifically targeted at the town level.

# A Sampling of McKinleyville Facts

**62.5% OF  
HOMES ARE  
OWNER-  
OCCUPIED.**

**91.6% OF  
HOUSEHOLDS  
HAVE ACCESS TO  
A COMPUTER**

**6618 INDIVIDUAL  
HOUSEHOLDS IN  
MCKINLEYVILLE**

**THE AVERAGE  
AGE OF  
MCKINLEYVILLE  
RESIDENTS IS 35**

**16.7% OF  
BUSINESSES ARE  
MINORITY-  
OWNED FIRMS**

**87.9% OF  
HOUSEHOLDS  
HAVE ACCESS TO  
BROADBAND**

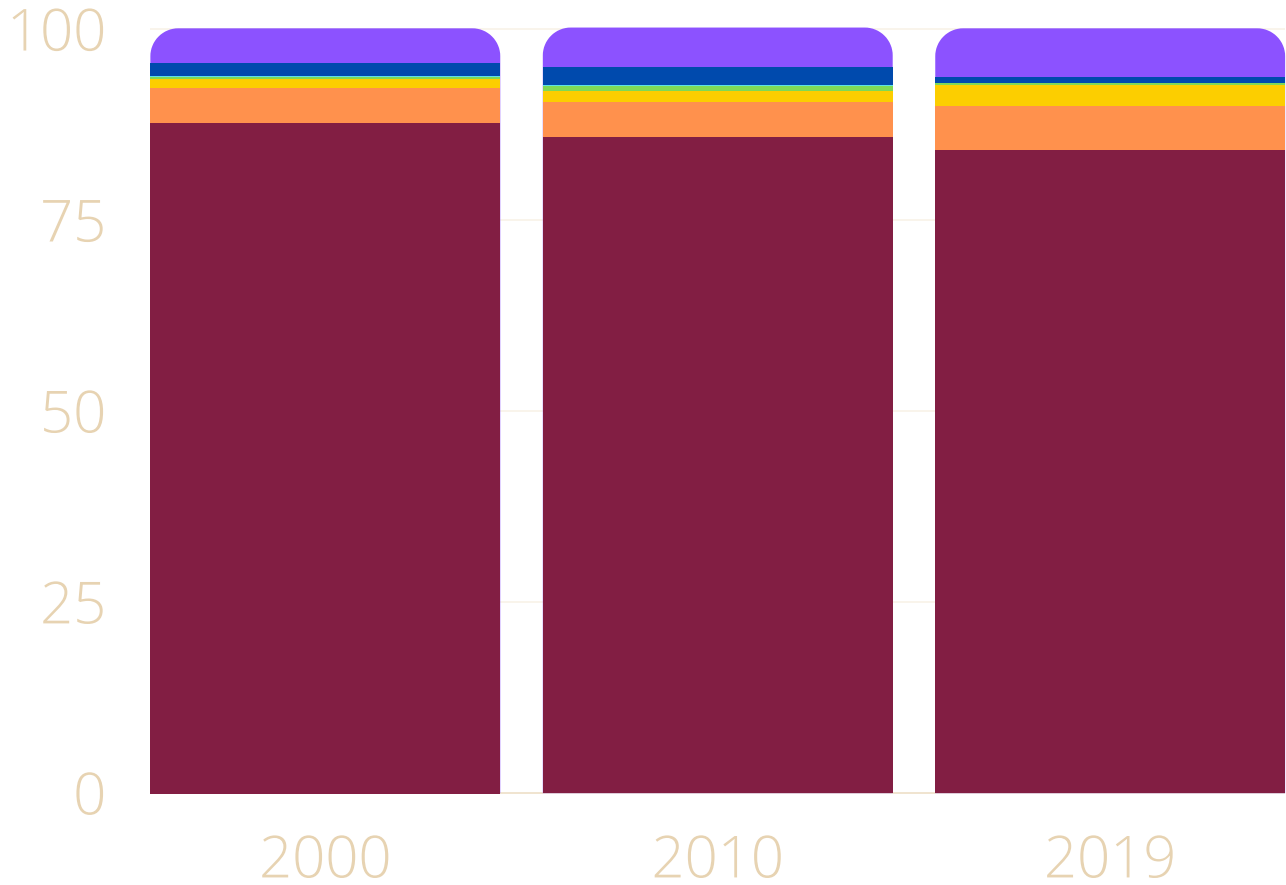
*Source: U.S. Census Bureau, 2012  
Economic Census: Survey of  
Business Owners.*

**97.2% OF  
RESIDENTS HAVE  
US CITIZENSHIP**

**5.6% OF  
RESIDENTS  
SPEAK A  
LANGUAGE  
OTHER THAN  
ENGLISH AT  
HOME**

*Unless otherwise notes, source: American Community Survey, US  
Census, 2019.*

# The Racial Demographics of McKinleyville

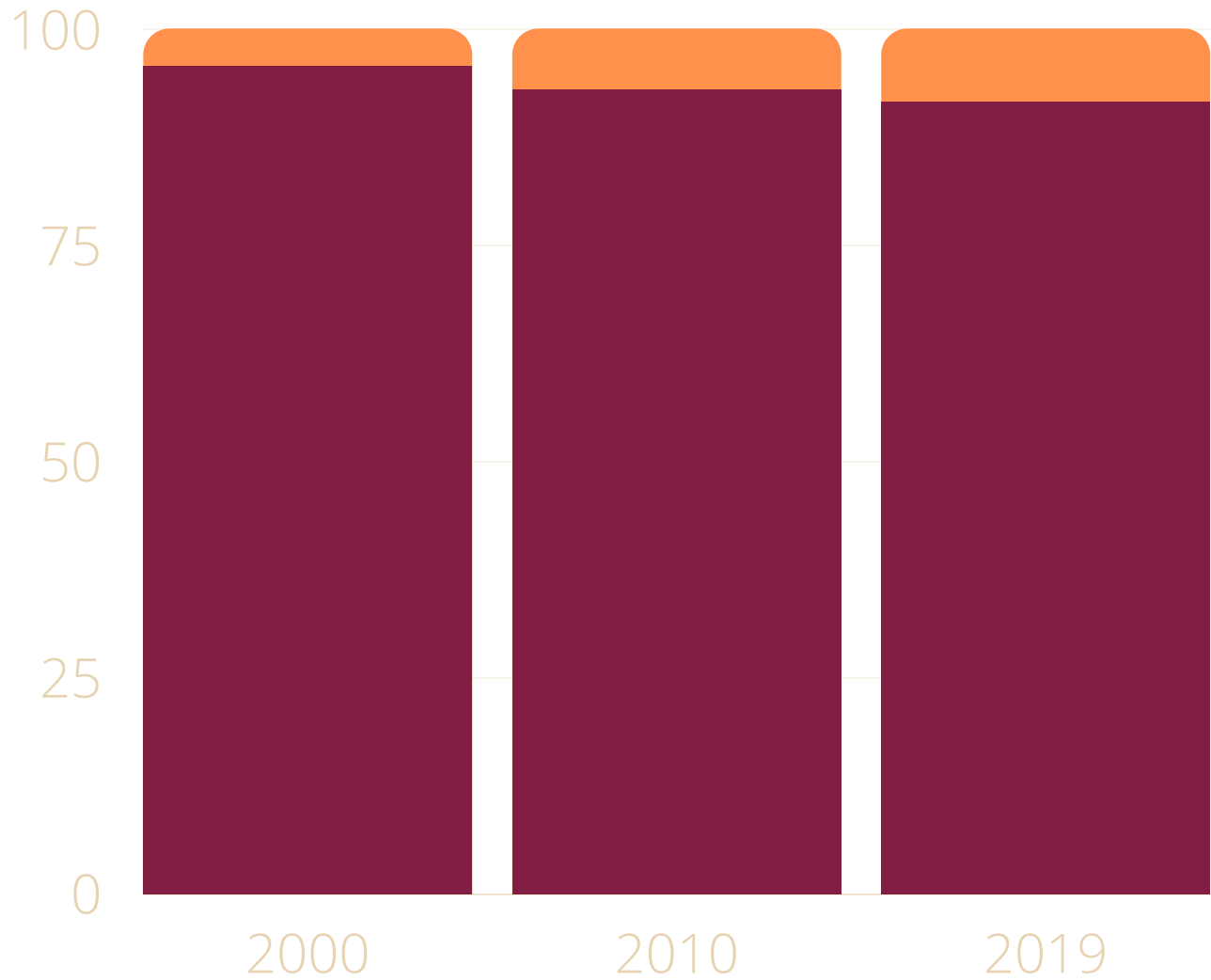


Racial Makeup Over Time on McKinleyville. Data shows 2000 and 2010 according to the US Census, and 2019 according to the American Community Survey Estimates (2019).

- White Residents
- American Indian/Native American Residents
- Asian Residents
- Black/African American Residents
- Native Hawaiian/Pacific Islander Residents
- "Other" Residents
- 2 or More Race Residents

A note on the terms used to define racial categories: these terms match those used by the Census and other data collection tools. However, these terms typically do NOT reflect how individuals define their own identities. As such, we recommend that you use the terms individuals use to describe themselves (ex. Yurok vs. Indigenous vs. Native vs. Native American vs. American Indian).

# The Ethnic Demographics of McKinleyville



Hispanic/Latino Population Over Time in McKinleyville. Data shows 2000 and 2010 according to the US Census, and 2019 according to the American Community Survey Estimates (2019).

- Non-Hispanic or Latino Residents
- Hispanic or Latino Residents

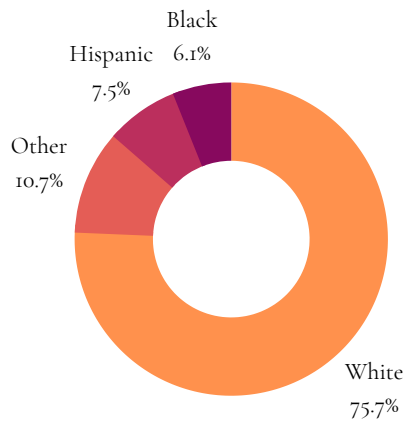
A note on the terms used to define racial categories: these terms match those used by the Census and other data collection tools. However, these terms typically do NOT reflect how individuals define their own identities. As such, we recommend that you use the terms individuals use to describe themselves (ex. Hispanic vs. Latino/a vs. LatinX vs. Indigenous vs. specific tribes vs. specific regions and country heritages).

# A Sampling of County Level Facts

There are also some important trends at the County level that are relevant. These are just a sampling of data points.

**HUMBOLDT COUNTY IS THE 5TH MOST SEGREGATED COUNTY IN CALIFORNIA FOR BLACK AND WHITE RESIDENTS.**

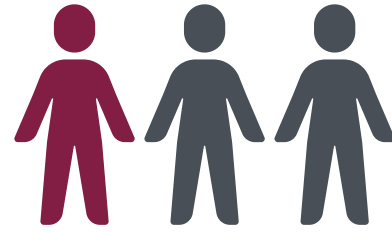
Source: County Health Rankings from the Robert Wood Johnson Foundation



2019 Humboldt County Arrest Data by Race

While law enforcement counts individuals by race differently than most data sources (only Black, White, Hispanic, and Other categories), the data demonstrates that Black individuals are significantly over-represented in the data.

Source: Open Justice Project, CA Dept of Justice, 2019.



One-third of all cases of Missing and Murdered Indigenous Women and Girls (MMIWG) are from the Humboldt, Del Norte, and Mendocino tri-county area.

Source: Sovereign Bodies Institute



As of January 26, 2020, Hispanic and Latino people make up just 12% of the County's population, but 27% of cases of COVID-19.

Sources: Humboldt County Public Health and American Community Survey 2019.

**NATIVE RESIDENTS OF HUMBOLDT COUNTY DIE AN AVERAGE OF 12 YEARS EARLIER THAN WHITE RESIDENTS.**

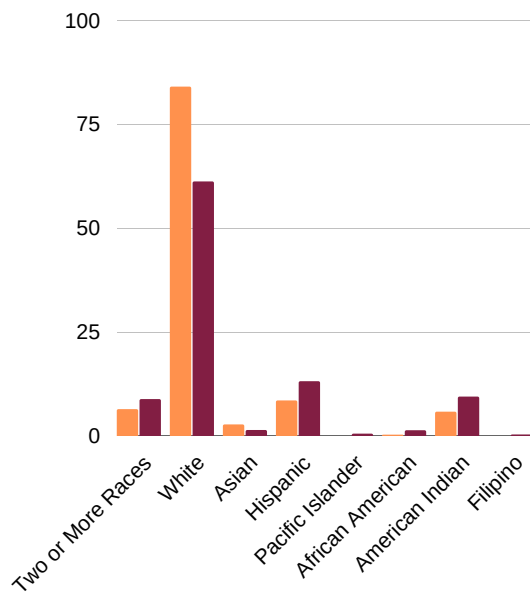
Source: 2018 Community Health Assessment

# The Schools

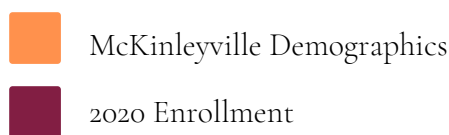
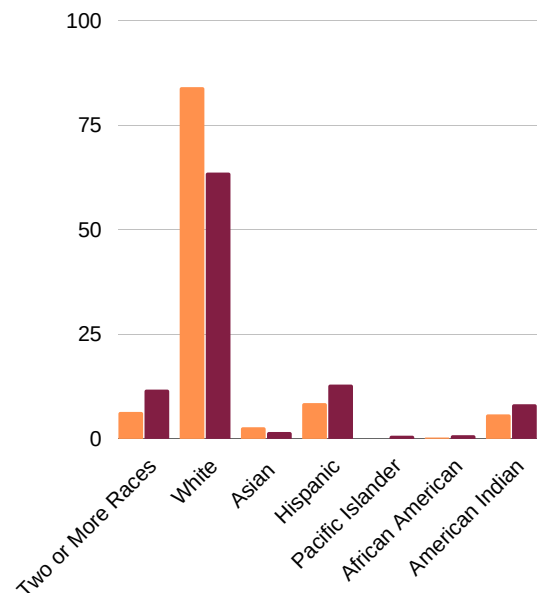
Four schools (Dow's Prairie Elementary, Morris Elementary, McKinleyville Middle School, and McKinleyville High School) make up the landscape of education in McKinleyville. Because schools collect extensive amounts of data, we call special attention to what we can learn from them in McKinleyville.

In the graphs below, we can see that the schools have much more diverse populations than the town as a whole. One interpretation of this data is that the trend of McKinleyville becoming more diverse will continue as the current school-age generation grows up.

**MUSD**



**MHS**



Sources: American Community Survey, 2019 and CA School Dashboard 2020

When considering the impacts of racism on our community, it is also important to pay attention to discipline data. As illustrated in the table below, Native American/American Indian, Hispanic, and Multi-Racial Students are far more likely to be suspended than white students. These trends are known to impact students into adulthood, including contributing to the school-to-prison pipeline.

NOTE: neither the data nor this report asserts that racism is especially pervasive in or caused by McKinleyville schools. The trends shown here are common across nearly all schools, and the factors that influence these trends range from interpersonal interactions to systemic inequities such as housing, poverty, access to resources, etc.

### Percent of Students Suspended at Least Once MUSD

	American Indian	Hispanic	2 or More Races	White
2017	11%	2.3%	6.2%	3%
2018	13%	2.9%	11.7%	5.5%
2019	7.6%	1.4%	5.8%	4.4%

### MHS

	American Indian	Hispanic	2 or More Races	White
2017	22%	16.9%	6.7%	8.1%
2018	7.5%	5.1%	7%	6.7%
2019	14.9%	5.3%	13.2%	3%

Source: CA School Dashboard 2020



# The Reputation

Many people know McKinleyville by other names. You may have heard "Tulsa del mar" and "Oklahoma by the Sea." Or perhaps you have heard the more direct nickname of "McKlanlyville." These names reinforce the reputation of McKinleyville: that it is a place where racism happens openly, frequently, and in organized ways.

This name and reputation are sometimes a shock for people who have not experienced or witnessed racism personally. However, the name and reputation has been passed around for decades amongst BIPOC and allies, in an attempt to preserve the safety of BIPOC living in the community.

According to the Humboldt County Sheriff's Office in a Mad River Union article from August 17, 2017, there has never been a confirmed presence of the Ku Klux Klan in McKinleyville. That said, we must clarify that white supremacy comes in many forms, sometimes organized and sometimes isolated. The Southern Poverty Law Center has identified 72 different hate groups with

**Humboldt County Sheriff William Honsal has stated there is no evidence of organized hate groups in McKinleyville. But the rumors persist.**

**"McKinleyville is one of the only locations in California with official KKK meetings."**

**"I've heard McKinleyville is by far the more racist part of the Humboldt Bay Area."**

Comments from online message boards

countless chapters active in California, in addition to less organized groups and individuals.

Available data on hate crimes exists only at the County level. While we cannot assess which events may have occurred in or around McKinleyville, we can see that there are confirmed acts of violence and/or vandalism in the broader community. Please note that the data below reflects confirmed reports.

According to the CA Department of Justice's transparency program, Open Justice, 45 race-based hate crimes were reported between 2001 and 2019 in Humboldt County. Thirty of these were classified as "violent" and 15 were classified as related to "property crimes." Nine of the property crimes occurred in school settings, 2 in residences/homes/driveways, 3 on highways/etc.

In 2019, 8 hate crimes were reported, including 6 property crimes (damage/vandalism) and 2 violent crimes (intimidation/ assault). All were recorded as related to educational environments (school-college/university, school- elementary-secondary).

\*The Anti-Defamation League holds an extensive library of images associated, implicitly or explicitly, with white supremacy, violence, and racism. Use the ADL website to learn more about the imagery listed here and to look into other questionable images.

It is common for hate crimes and racially-motivated crimes to go unreported and/or face difficulty with substantiation.

Particularly in 2020-21, hate and racism have been on display, even if incidents were not reported to law enforcement.

Locals have reported the following symbols often associated with racism in and around McKinleyville in 2020-21\*:

- Don't Tread On Me Flags
- Confederate Flags
- Trump Flags, Signs, and Bumper Stickers
- Trump Parade (From Ferndale and Fortuna to McKinleyville)
- Punisher Bumper Stickers

Racist incidents have also occurred within the town in this same time period:

- Vandalized Black Lives Matter Signs
- Vandalized Black Lives Matter Mural
- Incidents of racial slurs yelled out of car windows at LatinX youth
- Threats of violence against a Native youth on the Hammond Trail

There is a reason many BIPOC feel unsafe in McKinleyville.

# The Experience

The data presented on previous pages serves to underscore the driving force for this project: the experiences of BIPOC in McKinleyville. If you have relationships with BIPOC who live in or visit McKinleyville, you have likely heard firsthand stories of racism, both implicit and explicit. Most of these stories are not shared publicly for a variety of reasons. However, some of these stories have become public.

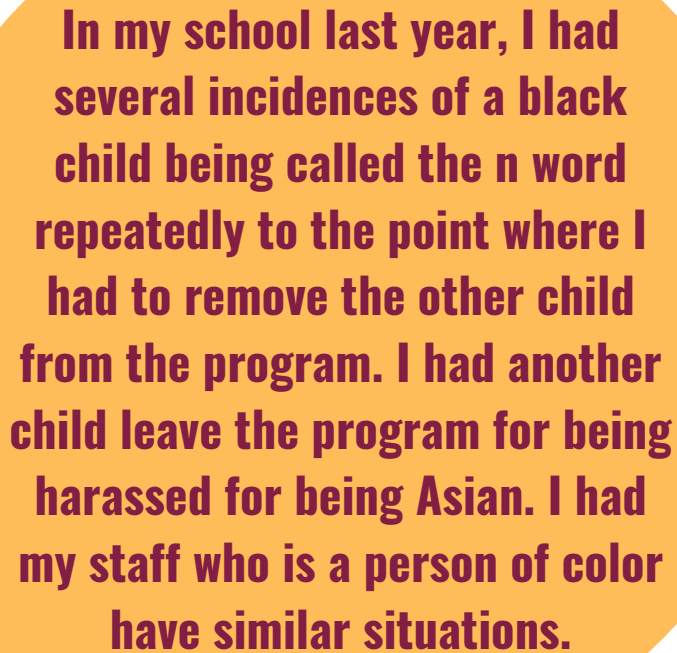
We will not share further details on the examples listed on the previous pages, because these are not our stories to share. Instead, we will share some perspectives from the public record. In the Summer of 2017, community members addressed the McKinleyville Municipal Advisory Committee in an attempt to identify an official body to take the lead on addressing local matters of racism. A surprising number of community members showed up to share their experiences. Ultimately, the committee decided that it would support the creation of a separate body: the McKinleyville Alliance for Racial Equity.

As you read the experiences relayed here, keep two things in mind:

1. These experiences are not unique;
2. These experiences keep us from fully connecting with one another in McKinleyville.

And if you find yourself struggling with this information, pause and ask yourself, "What if this were true?"


**We have learned how to coexist. Especially native people and non-native people...doesn't mean that it's been a good existence, but we found a way to deal with the historical trauma, with the history of this region, with the people who came, those who massacred and those who were massacred, to all find a way to coexist in this community.**



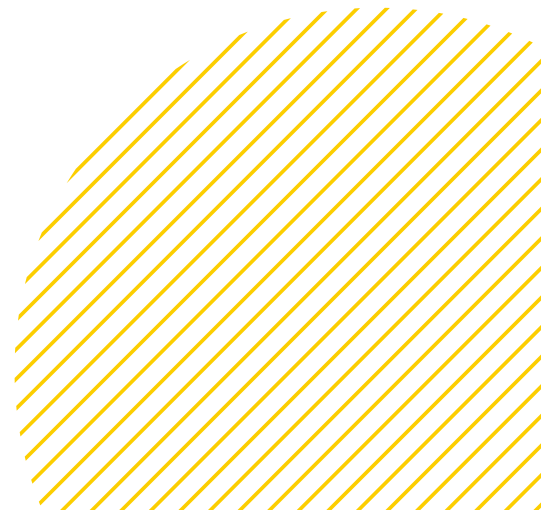
**In my school last year, I had several incidences of a black child being called the n word repeatedly to the point where I had to remove the other child from the program. I had another child leave the program for being harassed for being Asian. I had my staff who is a person of color have similar situations.**

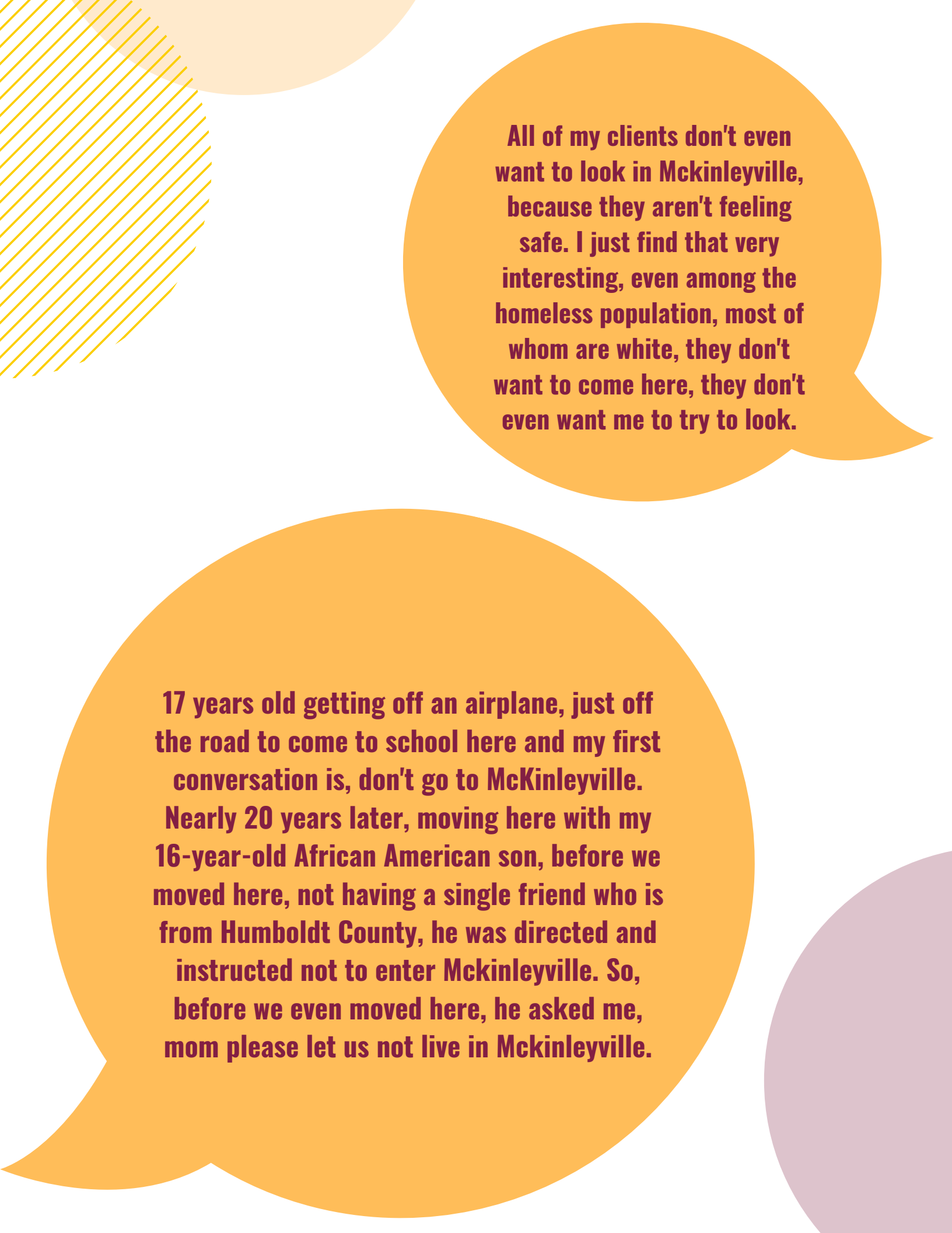


**Our family has experienced all kinds of racism things happening to us in McKinleyville, Trinidad, Humboldt County in general.**




**I can tell you that racism is very much alive in McKinleyville today. I have an African American provider that has been with us about 6 weeks and has had at least 3 very overt experiences of racism with her and her support staff she is working with.**



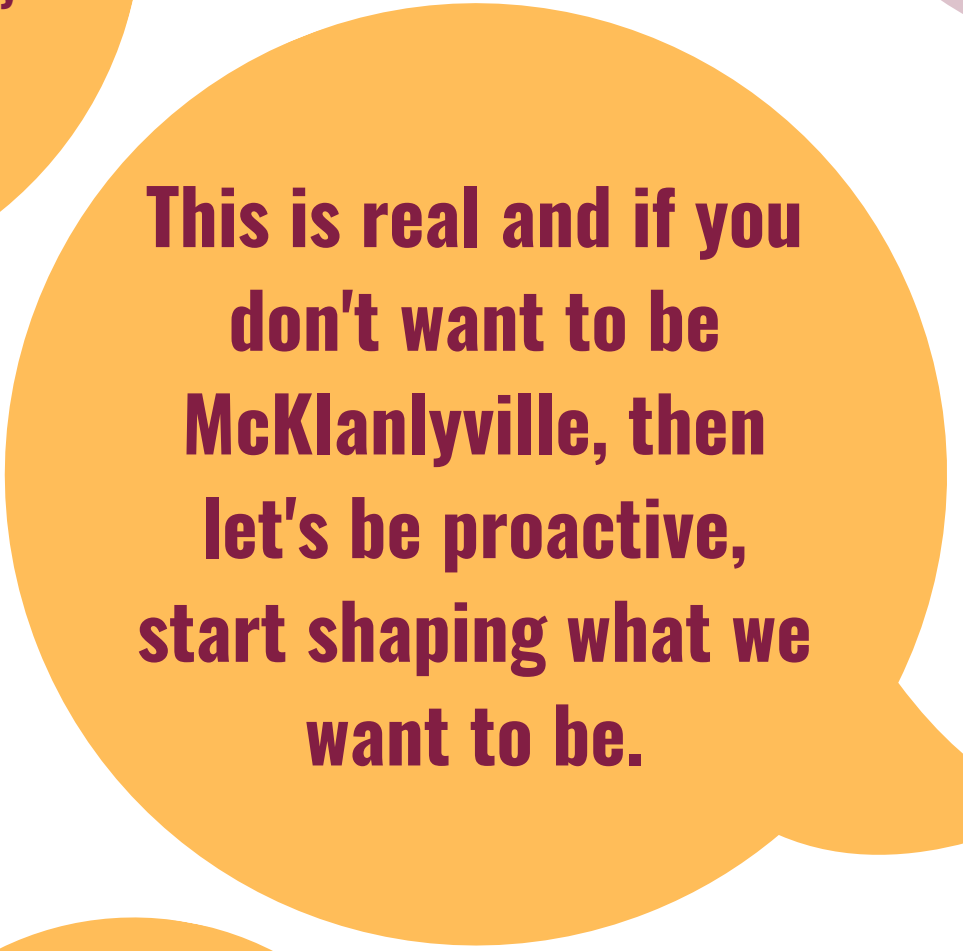


**All of my clients don't even want to look in Mckinleyville, because they aren't feeling safe. I just find that very interesting, even among the homeless population, most of whom are white, they don't want to come here, they don't even want me to try to look.**

**17 years old getting off an airplane, just off the road to come to school here and my first conversation is, don't go to McKinleyville. Nearly 20 years later, moving here with my 16-year-old African American son, before we moved here, not having a single friend who is from Humboldt County, he was directed and instructed not to enter Mckinleyville. So, before we even moved here, he asked me, mom please let us not live in Mckinleyville.**



**We have a lot of church members who have a lot of children, who are mixed race children and they are really terrified for the children.**



**This is real and if you don't want to be McKlanlyville, then let's be proactive, start shaping what we want to be.**



**We do need allies to have a safe conversation, so we can all make improvement together.**



# The Hopes

As a counterpoint to the negative experiences of BIPOC in McKinleyville, we must also acknowledge the important antiracism work taking place in McKinleyville. The number of BIPOC willing to make McKinleyville their home is growing, including an overall increase in the number of children of color attending schools within the town.

And while there is some resistance to giving any weight to the idea that McKinleyville has been known as "McKlanlyville," an increasing number of residents recognize and wish to correct the negative reputation. Such community members founded MARE and have worked to develop a mission and set of actions that appropriately support BIPOC community members comfort and needs. Some of this work is done in direct service to BIPOC folks, and some of this work is done through holding space for White community members to learn more about the experience of their neighbors.

McKinleyville community members have also been moved by nationwide conversations about race, including the murders of George Floyd, Ahmaud Arbery, and Breonna Taylor, and the resulting uprisings. Residents attempting to process the impacts of racism in the policy and practice of policing planned protests and vigils in cities and rural areas alike. One such protest was held in McKinleyville on June 11, 2020 at Pierson Park. Despite threats and an attempt of violence toward protesters, hundreds of community members attended. Attendees, BIPOC and White alike, spread messages of solidarity and a need for healing.

Many who are working to reduce racism in McKinleyville believe that focusing on eliminating the experience of racism for youth is a top priority. As such, partners within and outside of MARE have been working towards education and analysis of race and racism impacting youth specifically. This group has organized the McKinleyville

Racial Equity Collaborative: a cohort of organizations active in McKinleyville that impact the lives of youth ages 0-18 and their families. Partners include: McKinleyville Union School District, McKinleyville High School, First 5 Humboldt, Two Feathers Family Services, Trinidad Union School District, and Humboldt State's Office of Diversity, Equity, and Inclusion. The group has worked since January 2020 to engage in learnings around racism and resistance to it, with attention paid to specific local needs.

Some other hopeful anti-racist actions happening in McKinleyville:

## Statements and Responses

An increasing number of individuals and organizations are calling out racism when they see it. As an example, a group of many McKinleyville community leaders came together to write a letter denouncing a business owner who showed up to a jobsite wearing a white supremacist t-shirt. These types of statements are important because they show that an increasingly connected number of leaders recognize the signs and impacts of racism, and are willing to use their power to work towards equity.

## Community Organizing and Collaboration

Throughout the County, groups of people who are committed to ending racism have

been using their resources to create groups to support racial equity in a variety of ways. Group membership and actions vary based on the knowledge level of the group, the challenges they seek to address, and the skills and interests of members. The tapestry of organizations creates places for all sorts of community members to find belonging, while also attacking the complex system of race and racism from multiple angles.

## Targeted Interventions and Solutions

In addition to community-based racial equity work, some organizations in McKinleyville are engaging in more targeted interventions. For example, Two Feathers Family Services provides resources and programs specifically for Indigenous community members; this has proven especially essential during COVID-19. BIPOC student-led listening sessions have also sparked targeted racial equity work at McKinleyville High School and the broader Northern Humboldt Union High School District; the schools are now adapting policies and practices to address the real-world realities for BIPOC youth as seen in school data.

As we reckon with our past, we as a community will undoubtedly develop more ideas to build the sense of community for all.



# Recommendations

For organizations and individuals interested in advancing racial equity in McKinleyville, here are several recommendations that are often undertaken in an overlapping fashion.

## Listening

When a person who identifies as BIPOC shares a story about race and racism with you--even if it makes you uncomfortable or defensive--it is a gift. When someone tells you how you or your community hurt them, it is often because they want to build a relationship with you. Thus, when BIPOC share about McKinleyville, it is a tool we can use to make our relationships and community stronger.

*TIP: Don't just listen for trauma, but also listen for needs, hopes, and joy. BIPOC are more than the discrimination they face.*

## Education

The body of amazing books, videos, and other resources about race grows every day. Many local organizations are also hosting free or low-cost workshops on race and racism. Take advantage of these resources--even if it is only one resource at a time.

*TIP: When in doubt, Google it.*

## Interruption

As you learn more about race and how it functions in the spaces you are in, practice interrupting when you see something happen. It might be a microaggression or an outdated policy, or it might be intentional and explicit racism. Remember to focus your energy into the person harmed by what happened, including giving them space or acting for accountability.

*TIP: It will always be uncomfortable to interrupt racism, but it is more uncomfortable to experience it.*

## Network and Relationship Building

Racial equity work is, at its core, about connecting better with those in our communities. Who else do you know asking questions about race in the community and how can you support one another? Have a new conversation with an old friend. What organizations are doing antiracism work that fit with your values and capacity? Meet some new people who share similar values. What other organizations are having these same

conversations? Share resources and build collaboration between your teams.

## Assessment

Sometimes it is hard to see how race functions in spaces you have been in for a long time. It helps to focus on the data. Can you look at your hiring and retention data and see patterns? What about student achievement or discipline data?

If you don't have existing data, you can use a free self-assessment tool from well-respected racial equity organizations, and/or contract with an expert to evaluate your organization.

*TIP: You can utilize listening sessions of BIPOC who interact with your organization, but we recommend only doing so if requested by BIPOC.*

*If you hold a listening session, you must be prepared to act on what you hear in order to maintain trust with those who shared.*

## Give Updates

If you are an organization that has made commitments to racial equity, give regular updates to the community. Share when you attend a training, change a policy, or build a new program that works towards equity.

This will help BIPOC community members see your continued commitment. It will also serve as an example for your peers to continue their own commitments.

*TIP: Ask if you can give credit wherever possible. If people feel uncomfortable getting credit in a small community, find other*

*ways to express your appreciation, such as offering compensation.*

## Focus on Inclusion AND Belonging

We could write a whole report on this topic, but just know that it is not enough to invite BIPOC to events and hire them in your organizations. If we want to build deeper ties as a community, we must acknowledge what has made spaces uncomfortable for BIPOC in the past and take steps to change these things. If you are not familiar with this topic, this might be a good place to start your education as described on the previous page.

## Get Vulnerable and Take Risks

If there is anything you learn from racial equity work, it is how much you do not know. To do this work well, you will face situations where you don't understand another person's perspective or experience. You might also face really big emotions in other people, as well as within yourself. The more you take risks and open yourself up, the better you can connect with those around you.

*TIP: This does not mean that everyone will be happy with racial equity work. You may need to prepare to change or even lose some relationships. Focus on those who want a fairer community to lift you up.*

# Data Sources

[2018 Community Health Assessment](#)

[Anti-Defamation League](#)

[American Civil Liberties Union of Northern California](#)

[CA School Dashboard](#)

[Civil Rights Data Collection](#)

[Humboldt County Historical Society](#)

[Open Justice, a Project of The CA Dept of Justice](#)

[Southern Poverty Law Center](#)

[Sovereign Bodies Institute](#)

[US Census](#)

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**"To accept one's past—  
one's history—is not the  
same thing as drowning  
in it; it is learning how  
to use it. An invented  
past can never be used;  
it cracks and crumbles  
under the pressures of  
life like clay in a season  
of drought."**

**-James Baldwin**

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