One's ability to pay the bills each month depends on an array of factors including incomes and expenditures. The largest of expenses is housing. When this chews up a majority of income, it is very difficult to pay the rest of one's bills. Housing for this community is further troubled by the very high number of people who spend not "just" 30% of their income on rent and mortgage but 50% or more on such costs. Among renters who spend more than 30% of income on rent, 31% spend more than half of their income on rent. Among those who pay mortgages and are already imperiled by paying much of their income on housing (38.2%), 46% of them pay more than 50% of their incomes on housing costs. This is a sign of deep vulnerability for a large portion of the Slavic community.

Other features of housing are home ownership levels and housing equity. For those in the Slavic community, home ownership rates are similar to those of Whites, at 60.3% while those of Whites are at 62%. The value of one's home is actually significantly higher among the Slavic community, reaching an average housing value of $342,033. This value may not, however, illustrate the cost of the home. Many in the Slavic community are employed in the construction industry and may have considerable sweat equity in one's home. We do not believe that the value of one's home, for this community, is a sign of its affluence (although they will reap such benefits at a time when they are able to cash out the value of this equity).

Closing comments on the Slavic community

These data begin to help us understand the challenges facing the Slavic community. We see a community deeply challenged in their ability to create the economic situation that they and their families have so invested in. The capacity of this community to secure employment in fields which reflect their high education levels is currently thwarted. While the causes are not fully clear, we can assume it is connected to racism and long-term problems of the USA failing to recognize the credentials and experience of those from overseas.

One ongoing priority for the Slavic community is its own community center. Such an addition to the community would be an impetus to establish a prideful local identity and to resource the networks of service providers and informal supports that exist interspersed throughout the community.

The biggest threat to this community is its invisibility and the marginalization that flows from the lack of data on their experiences in many walks of life: the school system, child welfare, criminal and juvenile justice, health and social services. The fact that no data are collected on this community in mainstream institutions is deeply troubling and needs to be remedied immediately. This community is the largest of our refugee groups in Multnomah county. We must serve them better – the journey begins with documenting and rendering visible their experiences.
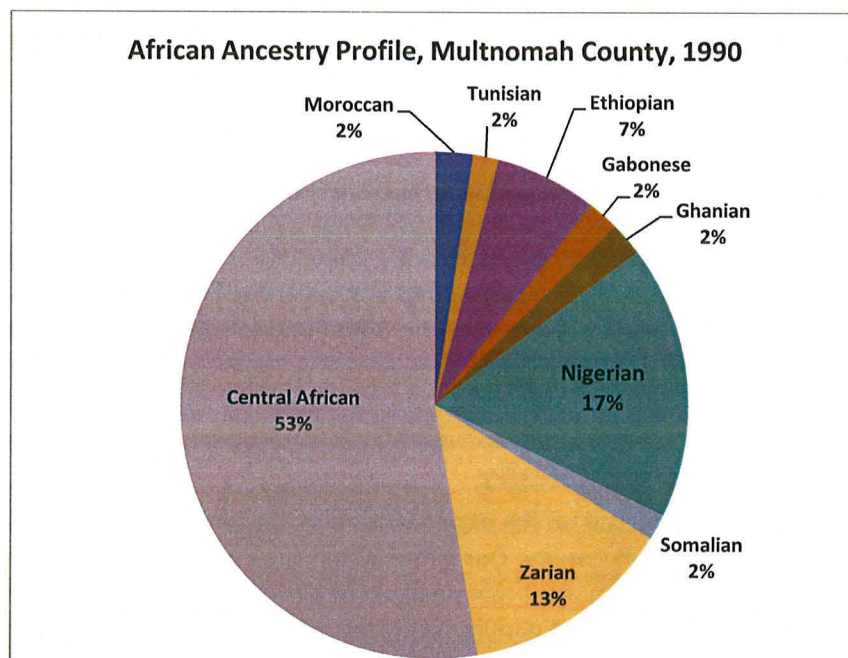
The African immigrant & refugee community

To date, no research has been conducted on the experiences and challenges facing the African immigrant and refugee community in Multnomah County. Our belief is that the community is deeply imperiled and faces challenges that often place it in the most marginalized of all communities of color. While this is only a beginning review of the experiences in the community (and will be profiled more expansively in a community-specific report to be released in the coming months), our fears about the challenges facing this community are borne out. We take the time in this integrated report to highlight some of these experiences as they are not yet visible in the prior text. This is because all data sources for this report have conflated this community within the African American community data. While the African immigrant

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and refugee experience is revealed to some extent in the African American data, additional challenges emerge due to the recentness of immigration, the trauma of refugee experience, and the language barriers that impede progress of this community at all age levels. Let's turn now to the patterns of how this community has entered Multnomah County.

Beginning in the early 1980s, refugees fleeing war and persecution arrived in Portland from African countries. People from Ethiopia or present-day Eritrea arrived first, followed by people from Sudan, Somalia, Liberia, Democratic Republic of the Congo, Chad, Sierra Leone, and Togo.[165] Estimates from 2003 suggest that African immigrants make up 2% of the foreign-born population in the Portland Metro (tri-county) area. Nearly half (45%) of the tri-county area's African foreign-born population is from eastern Africa, including Ethiopia, Kenya, Somalia, Tanzania, Uganda, Zambia, and Zimbabwe.[166]

The African community in Multnomah county includes refugee arrivals, secondary migrants, and non-refugee immigrants. Since 1975 African immigrants and refugees have been arriving in Multnomah county. African immigrants and refugees now represent the fourth largest immigrant community in Multnomah county, after Latino, Asian, and Slavic immigrants. The African community here is incredibly diverse in its make-up, with 28 different African countries and numerous ethnic groups represented. Recent community-based research shows that the largest concentration of African refugees and immigrants in Multnomah county are Somalian, Ethiopian, and Oromo (data on this community may be contained within the numbers from Ethiopia and Kenya). Additional immigrant and refugee men, women, and children are from Eritrean, Sudanese, Sierra Leone, Angolan, Malian, Liberian, Togolese, Chadian, Nigerian, Rwandan, Mozambique, and Congolese communities.
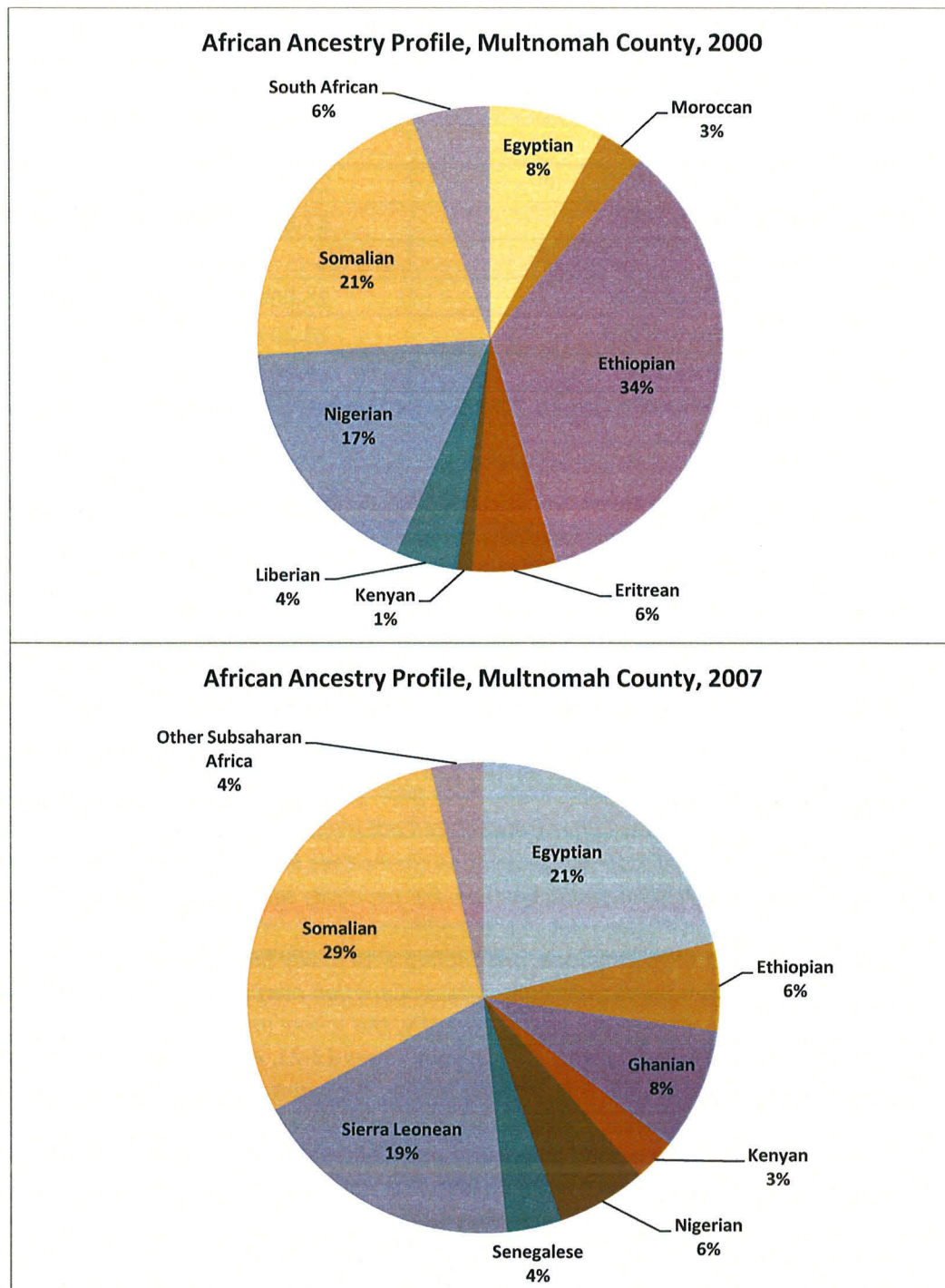
While we know that the official data sources are flawed for this community, we use these data to begin our understanding of this community and how it has changed over the last 28 years. Below are the ancestry profiles contained in official sources from the Census Bureau.

African Ancestry Profile, Multnomah County, 1990

- Moroccan 2%
- Tunisian 2%
- Ethiopian 7%
- Gabonese 2%
- Ghanian 2%
- Nigerian 17%
- Somalian 2%
- Zarian 13%
- Central African 53%

Source: Census 1990, drawing from customized data extractions by Joseph Buani-Smith, PSU.

More recently, the 2000 and 2008 data show a shifting pattern of African immigrants and refugees. Today we have an increasing concentration of the African community coming from Somalia, Egypt and Sierra

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Leone. There is a diminishment of the portion of the community from Nigeria and Ethiopia (as a portion of the entire African community). This does not mean, however, that their numbers are shrinking.

African Ancestry Profile, Multnomah County, 2000

South African 6%
Moroccan 3%
Egyptian 8%
Somalian 21%
Ethiopian 34%
Nigerian 17%
Liberian 4%
Kenyan 1%
Eritrean 6%

African Ancestry Profile, Multnomah County, 2007

Other Subsaharan Africa 4%
Egyptian 21%
Somalian 29%
Ethiopian 6%
Ghanian 8%
Sierra Leonean 19%
Kenyan 3%
Nigerian 6%
Senegalese 4%

Source: Census 2000 & American Community Survey, 2007, drawing from customized data extractions by Joseph Buani-Smith, PSU.

The recentness of immigration and immigration status is profiled below. We can see that almost ½ of Africans are not yet citizens and that this group is the most recent arrivers to the USA. This

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shows us that length of residency is tied to becoming a citizen and that the bulk of our newer arrivers can anticipate becoming citizens.

USA Citizenship of those from Sub-Saharan Africa		
USA		**52.30%**
	Entered 2000 or later	8.20%
	Entered 1990 to 1999	26.30%
	Entered before 1990	17.80%
Not USA		**47.70%**
	Entered 2000 or later	25.00%
	Entered 1990 to 1999	16.20%
	Entered before 1990	6.50%

Source: American Community Survey, 2008. Sub-Saharan origins removes Africans from the data who are from Egypt and Morocco.

Related issues are the ability to communicate in English. Among those Africans born in Africa (and thus not claiming it as an ancestry of their forefathers), more than one-third do not speak English very well (36.5%). Languages are versatile and 82.7% speak a language other than English.

Turning again to the social situation facing this community, the situation facing African Immigrants and Refugees is dire. As refugees, many experienced deep trauma, violence and retain these experiences in their bodies. The following words of this community were prepared in 2003 by the Coalition of Communities of Color and retain their power and significance today:

> Before coming to the United States, many African youth and families spent years in refugee camps living in unthinkable conditions. Many have been profoundly affected by the civil war, have lost family members, and now suffer from related adjustment and psychological disorders. Here in Multnomah county, African youth now find themselves in an unsupported environment faced with significant cultural and language barriers. For example, some African girls are negotiating around what they see as restrictive roles in the traditional family structure. Many youth are illiterate in English and their native language, are dealing with newly broken homes, and have accents that set them apart from the mainstream. African Coalition members unanimously agree that we have reached a crisis point with our youth. Recently, the school and criminal justice systems have expressed difficulty dealing with African youth ages 13-21. Many African juveniles are already imprisoned in Oregon. With this growing reality, the community is in a state of shock.[167]
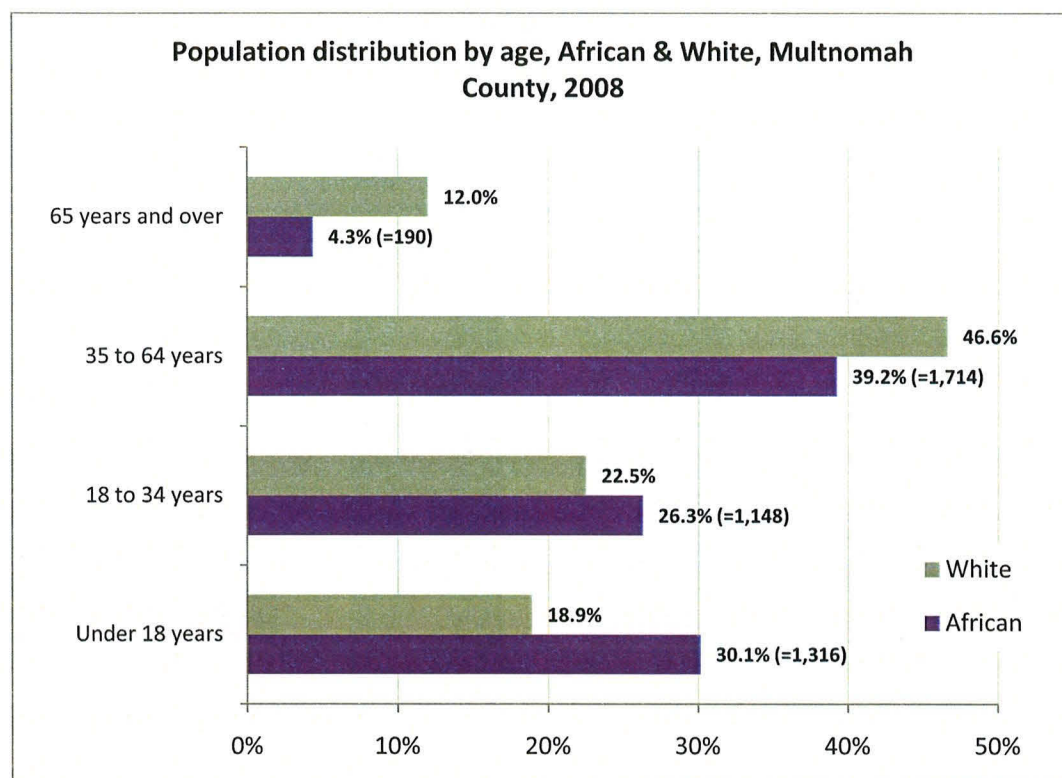
The needs of this community are deep and profound. While only a slice of data are available today on the experiences of this community, these will help launch us into a deeper study of the community. Community-specific reports will be available that will reveal more information in the coming months.

Geographically here today, African immigrants are mostly clustered in northeast Portland, though like other low income communities of color, are spreading further west in search of affordable housing.[168]

Age

The African immigrant and refugee community is very young, and there are very few elderly community members. While this is a feature of the recentness of their arrival to Multnomah county, it is also a feature that helps explain lower incomes and higher poverty rates (as illustrated later in this section). As

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community members age, they typically accumulate housing equity and savings, and these assets are passed to younger members of the community through inheritance and gifts. Without this legacy, the community will take a long time to build equity. This is particularly true as we integrate knowledge about the USA in the current era. Savings rates are negligible in today's era where typical savings during the past 20 years have deteriorated to zero. The chart in the "wealth, housing and homelessness" section shows how patterns of savings have changed over the generations. Today, we look back and highlight how lucky families were when they were able to save significantly. Today, saving income is near to impossible, particularly for newcomer communities who have few elderly to pass on inheritances to them, and where high poverty rates and unemployment negate their ability to save.

Population distribution by age, African & White, Multnomah County, 2008

Age group	White	African
65 years and over	12.0%	4.3% (=190)
35 to 64 years	46.6%	39.2% (=1,714)
18 to 34 years	22.5%	26.3% (=1,148)
Under 18 years	18.9%	30.1% (=1,316)

Source: Custom data extractions by the Population Research Center, Portland State University, from the American Community Survey, 2008.

The net impact of these characteristics is that African immigrants and refugees are likely to remain unable to accumulate wealth and unable to fortify their children through passing on of such assets – the same challenge faced by other communities of color that have kept their wealth levels low, but deepened by absence of elder people who have been able to accumulate some assets through their lives. The recentness of this community's arrival to the USA, coupled with a very youthful age profile means that the community will face deep threats to wealth creation avenues.

Education

Education is deeply valued among this African community, as it is with all communities of color. Indeed, on average, the African community has very high levels of accomplishment in education. Akin to the Slavic community, it is likely that they came to the USA already credentialed and academically accomplished. Again, like the Slavic community, they have double the rates of Whites of those who did not complete

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high school. Whether this experience is due to difficulties within the USA education system (as our youth experience it) or whether these education difficulties existed for adults in their home countries is not yet clear. Either way, there is a polarity growing among the community of those with high educations and those with very little.

Africans are a community that has attained the highest level of education at the Masters and professional degree levels, including Whites. Their post-graduate and professional degree levels more than double that of those in the local Asian community who had been anticipated to have the highest levels of education among communities of color.
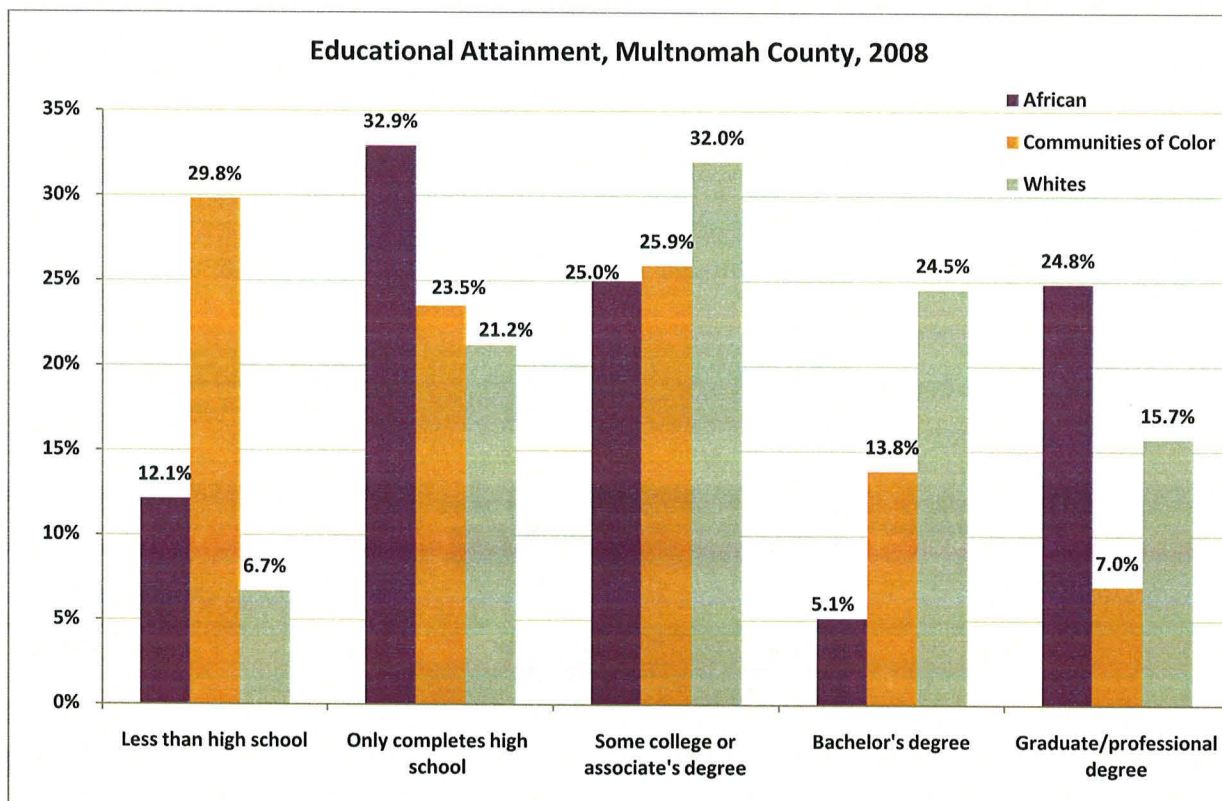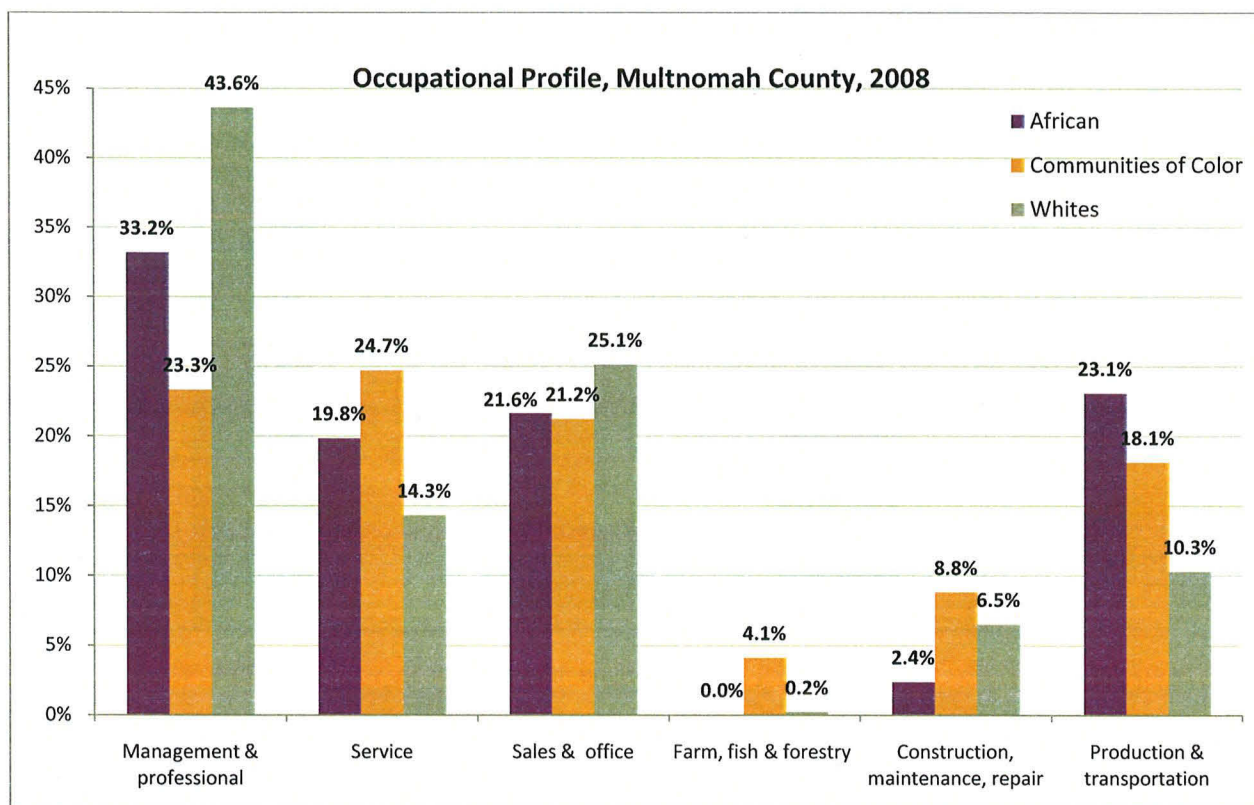

Educational Attainment, Multnomah County, 2008

Source: Custom data extractions by the Population Research Center, Portland State University, from the American Community Survey, 2008.

From this profile, one would expect the highest of incomes and occupations among communities of color and perhaps even surpassing Whites.

Occupations

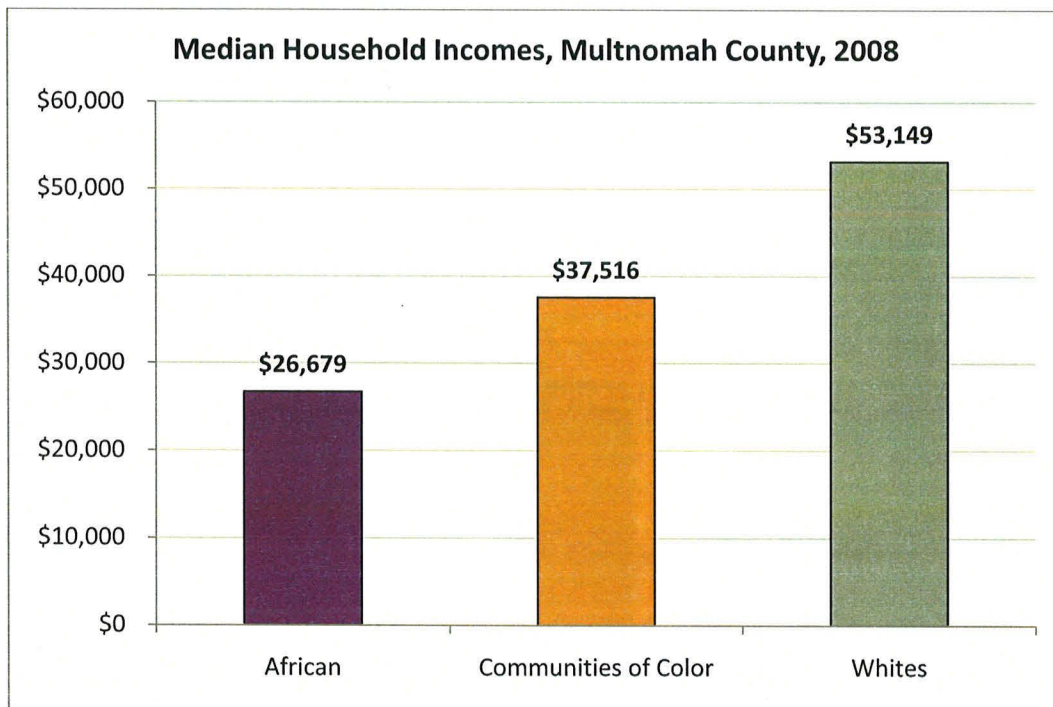Such expectations are, however, thwarted when we look at the data below.

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Occupational Profile, Multnomah County, 2008

Legend: African, Communities of Color, Whites

Occupation	African	Communities of Color	Whites
Management & professional	33.2%	23.3%	43.6%
Service	19.8%	24.7%	14.3%
Sales & office	21.6%	21.2%	25.1%
Farm, fish & forestry	0.0%	4.1%	0.2%
Construction, maintenance, repair	2.4%	8.8%	6.5%
Production & transportation	23.1%	18.1%	10.3%

Source: Custom data extractions by the Population Research Center, Portland State University, from the American Community Survey, 2008.

What we see is that there is some access to the management and professional jobs arena, but this access falls far below that of whites. While our educations poise us well for high job profiles, few of us are able to get there. Again, recall that incomes are highest in the management and professional arena and second lowest in the service industry. And while numbers are high in the transportation arena, know that many of these will be driving taxis where incomes are uneven and working conditions very difficult.
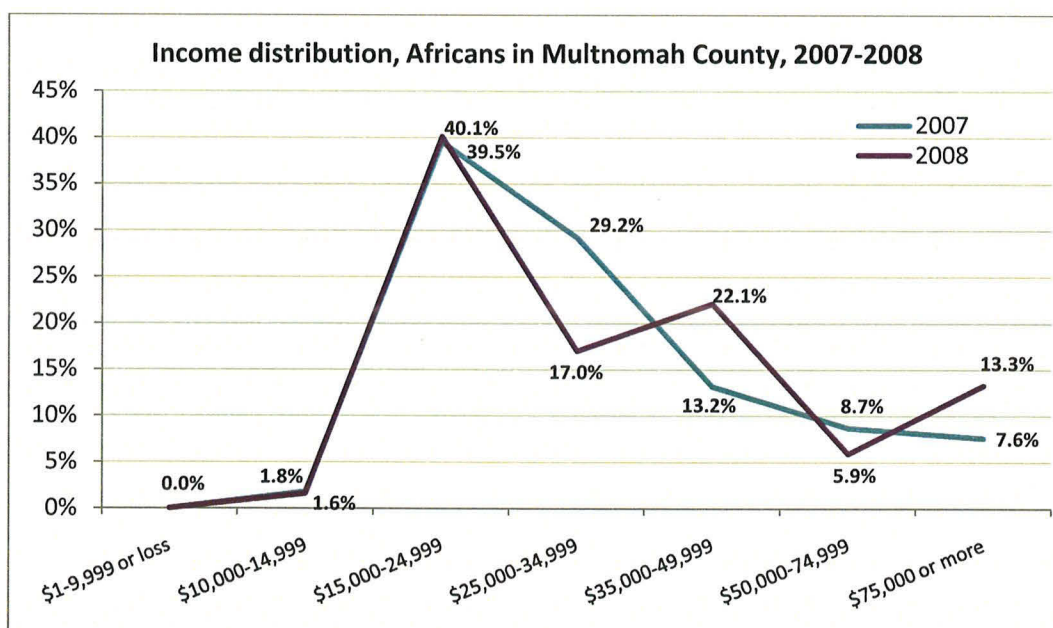
Income levels & poverty rates

The small size of this community (particularly in official databases) means that many times it is impossible to extract desired data. This said, we do have an indicator that this community is not able to secure incomes equivalent to whites and even to other communities of color. We suspect that issues of language, recognition of foreign credentials and international work experience intersect with issues of racism to deny our African community access to decent paid work. While household incomes offer us a glimpse into such dynamics, more complete income measures that are not (and likely will never be) available would help us confirm these insights. This is because of the decision by the Census Bureau to drop the long form of data collection in Census 2010. Now, there is no avenue for the African American community data to be disaggregated by their country of origin and length of time in the country.

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Median Household Incomes, Multnomah County, 2008

Group	Median Household Income
African	$26,679
Communities of Color	$37,516
Whites	$53,149

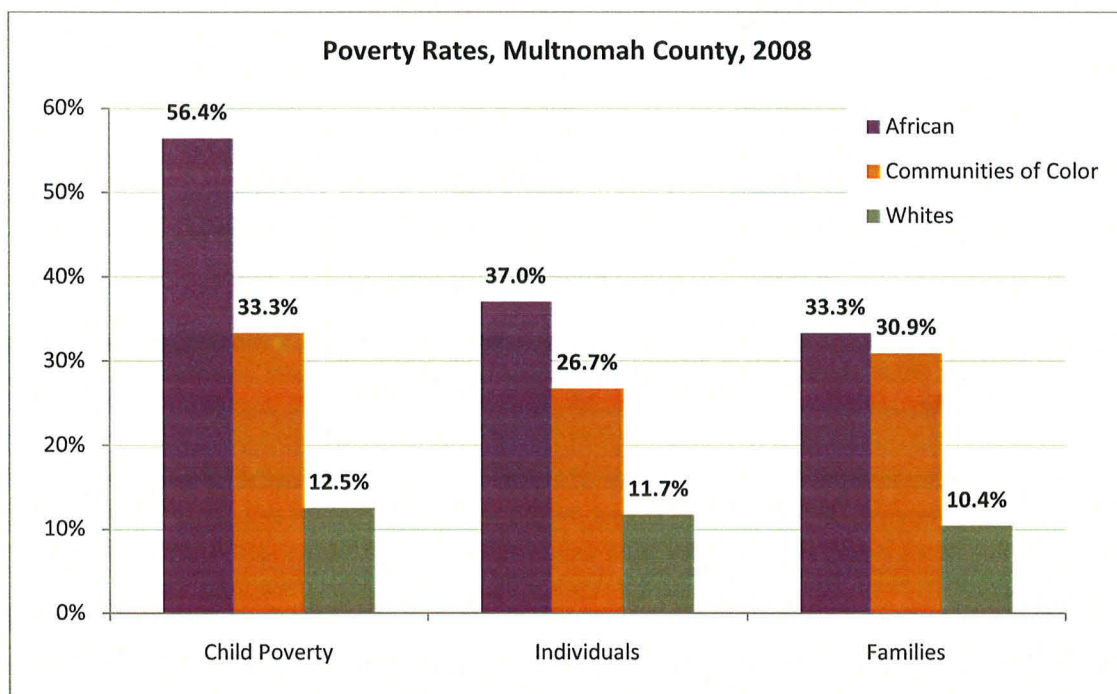Source: American Community Survey, 2008, Selected characteristics of the foreign-born population.

While data on specific family types and individuals is not available, we do have indicators of income patterns among full time, full year workers. In the below chart, we can see that poverty levels did not improve this year for this group, though there was some considerable change at upper income levels. A larger portion of workers is at higher incomes ($75,000 or above) and there are fluctuations at levels between $25,000/year and $75,000/year. The percentage of workers firmly in these middle class and lower middle class ratings is shrinking, moving from 51.1% of workers in 2007 to only 45.0% of workers in 2008. We emphasize these data as they are all that are available for this community – longer term reviews of income are not possible given that this community "disappears" in conventional datasets.

Income distribution, Africans in Multnomah County, 2007-2008

Income Range	2007	2008
$1-9,999 or loss	0.0%	0.0%
$10,000-14,999	1.8%	1.6%
$15,000-24,999	40.1%	39.5%
$25,000-34,999	29.2%	17.0%
$35,000-49,999	13.2%	22.1%
$50,000-74,999	8.7%	5.9%
$75,000 or more	7.6%	13.3%

Source: American Community Survey, 2007 & 2008, Selected characteristics of the foreign-born population.

Like income polarization across the mainstream (white) population in the USA, with the corresponding hollowing out of the middle class, we are similarly seeing such patterns in Multnomah county among Africans. This is a troubling feature of what looks at first glance to be an improvement in the income profile of African workers. While this is "only" a one-year change in income distribution, this can be interpreted as a potential early indicator of a hollowing out of the middle class within the African immigrant and refugee community. It potentially signals further income disparities within the community may be emerging.

Poverty rates within the community are where we find the most disturbing story. Below you can see the tragic situation facing our African communities. African immigrants and refugees have poverty levels higher than the average among communities of color, and have a child poverty rate where more than ½ of all African children live in poverty.

Poverty Rates, Multnomah County, 2008

	Child Poverty	Individuals	Families
African	56.4%	37.0%	33.3%
Communities of Color	33.3%	26.7%	30.9%
Whites	12.5%	11.7%	10.4%

Source: Custom data extractions by the Population Research Center, Portland State University, from the American Community Survey, 2008.

Consider what the depths of poverty mean to the community. This is a very highly educated community, with many refugees who have often fled genocide, persecution and/or deep vulnerability. Many from this community then encounter a period of intense distress with the high likelihood of staying in a refugee camp for an extended period of time. Then they arrive in the USA, often without evidence of education or work experience, and typically with little more than the clothes on one's backs. Whether one arrives as an immigrant or a refugee, Africans moving into Multnomah county are settling in what is portrayed as an idyllic and progressive region in the USA. Disillusionment settles in quickly as one learns of the American versions of racism that manifest in job limitations, lack of recognition of foreign experience, deeply flawed income supports, housing discrimination and system after system that does not respond to their needs with attention nor resources. Collectively, we have the potential to do much better.

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Unemployment

Unemployment levels are higher among Africans than among Whites, at levels that are 25% higher. Such disparities suggest they are facing discrimination in the rates at which they are hired, laid off or fired from their jobs. For a newcomer community, the concept of "last hired, first fired" will influence the way in which African residents are vulnerable to downturns in the economy.
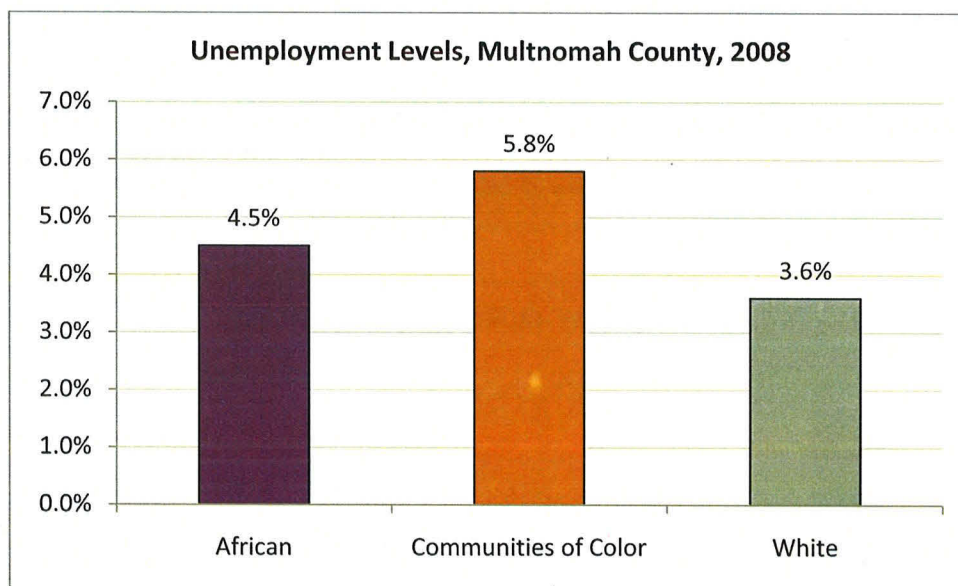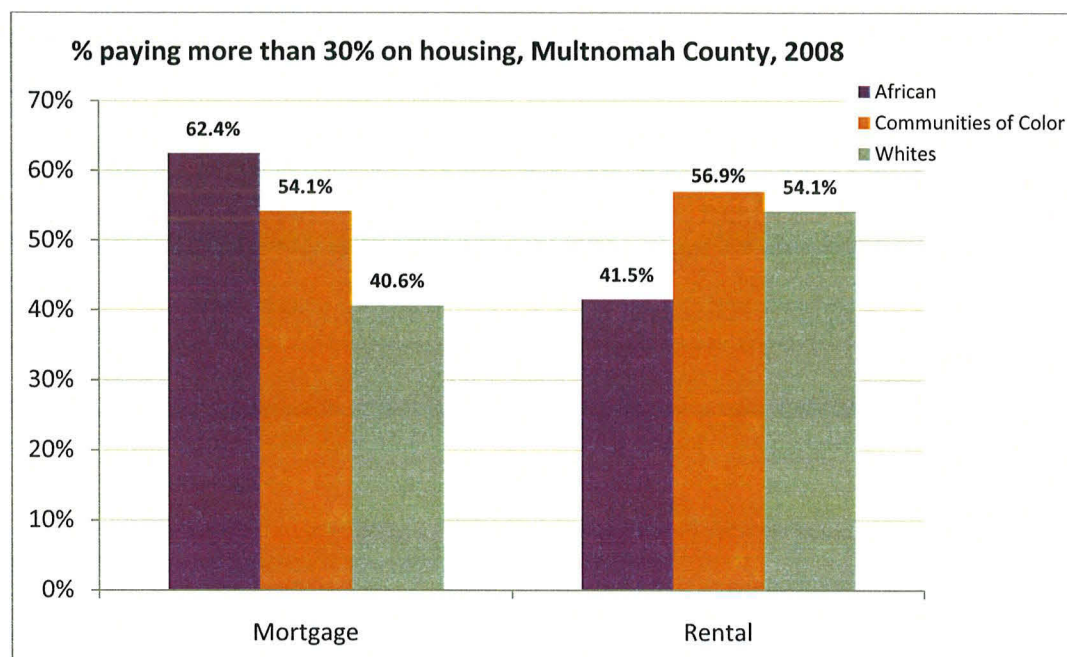
Unemployment Levels, Multnomah County, 2008

Category	Unemployment Level
African	4.5%
Communities of Color	5.8%
White	3.6%

Source: American Community Survey, 2008, Selected characteristics of the foreign-born population. Please note that these unemployment figures are not current, but are the best available for the local area by race & ethnicity.

Compared with the average for communities of color, we find unemployment levels are actually relatively low for this community. When we considered the poverty levels within the community, we expected much higher unemployment levels. Our best explanation is that this is a community of people trying to meet the needs of their family and placed in very difficult conditions because they are often ineligible for unemployment insurance and other income support programs (once their five-year period of support under TANF as a refugee expires). In addition, we believe that many who find work in areas such as babysitting or house cleaning may be very minimally and temporarily employed, but consider themselves successful in finding employment and thus do not self-report as unemployed. These experiences will render the community precariously positioned in employment. Our best explanation is that many in this community (and other communities of color) are deeply underemployed and unable to find full year and/or full time work.

Housing

As with all communities of color (and many Whites), a tremendously high percentage of the African community is vulnerably housed. While the core problem is high regional housing costs, inadequate incomes, and disparities in poverty rates make housing costs very difficult for Africans to pay.

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% paying more than 30% on housing, Multnomah County, 2008

Legend:
- African
- Communities of Color
- Whites

Mortgage:
- African: 62.4%
- Communities of Color: 54.1%
- Whites: 40.6%

Rental:
- African: 41.5%
- Communities of Color: 56.9%
- Whites: 54.1%

Source: Custom data extractions by the Population Research Center, Portland State University, from the American Community Survey, 2008.

Deepening these difficulties is the reality that not only do many in the African community pay close to or more than one-third of their incomes in housing, but a significant portion pay more than half their incomes on housing. For homeowners, more than one-in-three pay more than 50% of their incomes in mortgage costs (5.2%). For renters, one-in-four (24.9%) spend more than 50% of incomes on housing.

Other housing features worthy of highlighting are home ownership and median income values. Within the African immigrant and refugee community, smaller numbers own their own homes than among other communities of color. Here, owners number 38.3% of the community, while the level for Whites is 62%. Access thus, to the greatest feature of wealth creation, is very limited for this community. When Africans are able to purchase homes, the median home value is $282,343, lower than the value of White-owned homes at $291,400.

Closing comments on the African community

The complexity of issues facing the African immigrant and refugee community commands attention. While this is a highly educated group, particularly in post-graduate education, the community is not able to access jobs that reflect these qualifications. Our best understanding of this is that the intersection of facing the imperialism of the US diminishment of foreign credentials and work experience intersects with language difficulties and institutional racism that leads to underemployment and unemployment. Poverty levels within this community parallel those of the African American community as the depths of racism, social exclusion, and inadequate income support programs render more than 56% of our children living in poverty.

This is the first time that African-specific data has been brought to light. Mainstream societies do not think to consider the experiences of minority groups among communities of color. In fact, our databases across systems do not report on this community. All institutions fail this community, from education to child welfare, to health and even health equity initiatives. Researchers need to build capacity in bringing

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an anti-racism lens to their work, questioning whether or not they have the data on the diversity of communities of color, and working to modify research and data collection practices in order to make the invisible visible.

Hopefully this report will begin to shake the complacency of mainstream researchers and policy makers alike. Communities of color must no longer be invisible and their needs overshadowed by more dominant groups.

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Chapter 5: Comparative Findings

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How does Multnomah county compare to King county?

As we conclude the profile of disparities facing communities of color in Multnomah county, we see before us a wide and deep slate of unsettling data. Making sense of these data was a troubling process about facing the fullness and depth of challenges facing communities of color, while White communities were, in comparison, free from the institutional racism and relatively advantaged by the inequities facing people of color. In order to interpret the regional dynamics of these disparities – such as whether the challenges facing communities of color was a function of being in the northwest of the USA – we decided to compare the findings for Multnomah County with a local comparator.

Selecting a west coast comparison was easy – Seattle and its county seems a good choice to compare the conditions facing people of color. So how do we compare? Terribly, with the results profiled below.

2008	Child Poverty		Rent Burden (paying 30% or more)		Individual median Income		Occupation as management/professional		Education attainment (with university degree)	
	Multnomah	King	Multnomah	King	Multnomah	King	Multnomah	King	Multnomah	King
White	12.5%	6.0%	49.9%	43.9%	$33,095	$45,237	43.6%	50.5%	40.2%	47.7%
Communities of Color	33.3%	21.5%	56.9%	46.7%	$16,635	$24,053	23.3%	33.9%	20.8%	28.7%
Asian	11.9%	8.4%	49.9%	42.8%	$22,070	$31,169	35.2%	47.1%	34.9%	48.5%
African American	40.9%	35.5%	67.9%	41.8%	$15,234	$20,748	25.2%	30.5%	18.1%	21.6%
Hispanic	34.5%	21.1%	53.9%	47.1%	$13,759	$20,103	16.5%	21.3%	14.5%	20.8%
Native American	45.7%	21.1%	56.0%	55.1%	$15,477	$24,192	16.6%	36.7%	15.7%	24.0%

Source: American Community Survey, selected features from 2008, some with author's calculations.

On every measure that we examined, people of color in our region compare significantly worse than those in King county. While the data in King county is troubling (notice that people of color have a child poverty rate four times higher than Whites), our local profile is much worse. Again – on these significant measures, people of colors' lives are more imperiled than our neighbors to the north.

When discussing this finding across numerous communities, some question whether the social demographic profile is markedly different than in Multnomah county. It is not. The population in King county is 30.9% non-white, while in Multnomah county it is 26.3%. This is not a significant variation to account for variations of this magnitude.

Highlighting these findings is important. Below we see a summary of the variance between Multnomah county and King county, located only 170 miles to our north:

Child poverty	54.7%	worse
Rent burden	21.8%	worse
Individual incomes	30.8%	worse
Better occupations	31.3%	worse
University degrees	27.6%	worse
Average "worse"	**33.2%**	

Source: Author's calculations of American Community Survey, 2008.

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And this value is worse than the prior year. Our communities of color are faring proportionately worse than those in King county from last year to this year. This must begin an immediate dialogue about how and why the same regional conditions are affecting us disproportionately worse than in King county.

This is a crucial finding because it highlights the importance of the local policy environment – and we must simultaneously know that we can do better. If one local region has created a much better environment for communities of color, then we too can aspire to create change. We have agency to create change since a neighboring community is able to build conditions that more closely approximate the national averages than we are in Multnomah county.

Several significant features of King county may account for its more positive experience. First, communities of color began organizing there in the 1970s and pressed for and secured funding for culturally-specific services. Their local advocacy work was pronounced and much more funding has been leveraged for communities of color. Communities of color are more likely to have their needs addressed in culturally-specific organizations in King county than in Multnomah county.

Second, the tax base for King county revenues is more robust. The sales tax in Washington affords the local region to build more stable and generous array of services and resources that tend more carefully to the needs of communities of color. Third, there is heightened attention to economic development and it has a larger role in the local policy environment. Since jobs and incomes are significant features of misery and impoverishment, figuring out how to assure that communities are color get our fair share of decent work, and how to expand the quality of jobs must surely rise to the top of the local policy agenda.

Comparison table of disparities

A thorough review of disparities between 2007 and 2008 was undertaken and summarized below. This allows us a window on the current trends in disparities across twenty-six measures. In total, sixteen measures are worsening, four remain constant, while six are improving. In the discussion that follows, an interpretation of the "improving" categories shows that, in fact, only two reveal a positive experience for communities of color. Thus we have an improving situation for only 7.7% of experiences, and deteriorating situations in most of the remainder.

To calculate the disparity measure, we returned to the relevant part of this report, and compared the experiences of Whites and communities of color. In the situations below, we also had the data available for the 2007 year (which in most cases was not reported on in this text, as we preferred to highlight the current situation) and made the calculations in the following manner:

- (frequency of experience for White people) – (frequency of experience for people of color)
(frequency of experience for people of color)

The measure thus reveals a comparison between the experiences of people of color as measured against those for White people, thus showing how much "worse" or "better" the experience is. Values for each year were calculated and the direction of change interpreted and highlighted with the arrows at the far right of the chart.

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		Size of Disparity 2007 % worse for people of color	Size of Disparity 2008 % worse for people of color	Direction of Change from 2007 to 2008
Occupation				
	Management & professional jobs	46.1%	46.5%	↔
	Service jobs	35.0%	42.1%	↓
Family Poverty				
	Family poverty, kids <18	62.2%	66.3%	↓
	Female single parent, kids <18	32.6%	34.8%	↓
	Female single parent, kids <5	32.8%	55.4%	↓
Poverty for individuals				
	All individuals	53.8%	56.2%	↓
	Children under 18	60.0%	62.5%	↓
Housing				
	Rent Burden	11.5%	14.0%	↓
	Mortgage Burden	48.4%	33.3%	↑
	Homeownership	30.5%	27.4%	↑
	Home value (owners only)	12.7%	16.2%	↓
Education				
	Attainment of a university degree	90.6%	93.0%	↓
	Drop out rate	46.8%	44.6%	↑
	High School graduation rate*	24.6%	24.8%	↔
	Academic test scores in Math**	23.5%	22.6%	↔
	Academic testing - reading/literature	24.2%	25.6%	↓
Incomes				
	Individual	49.8%	49.7%	↔
	Family	43.0%	44.5%	↓
	Retirement	10.4%	31.9%	↓
	Female single parent	40.0%	44.2%	↓
Health				
	Health insurance***	36.9%	47.7%	↓
Unemployment		61.8%	35.7%	↑
Criminal & Juvenile Justice				
	Frequency of juvenile detentions	32.3%	50.0%	↓
	Correctional caseloads (adult)****	84.3%	79.3%	↑
Civic Engagement				
	Voter turnout	37.1%	22.9%	↑
Comparison with King County (composite)		32.1%	33.2%	↓

*Please note that these rates are for the prior two years (2007 & 2007)

**A drop of more or less than one percentage point is deemed to have remained constant

***Data for 2004 and 2008 were used for these two time periods

****Data for 2008 and 2009 were used here

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Among those measures that have improved, the disparity reduction has occurred for the following reasons:

- Mortgage burden – The disparity reduces due to an increase of Whites paying more than 30% of their incomes on mortgage costs (note that communities of color are also worsening, but not as quickly as Whites).
- Homeownership rates – There is an improvement in homeownership rates among people of color (from 43% to 45%) that did not occur for Whites (remained at 62%).
- Dropout rates – The dropout rates for both communities worsened in 2008, but the rate deteriorated faster for White students than for students of color, thus serving to reduce the disparity between the two groups.
- Unemployment rates – Between 2007 and 2008, the unemployment level for communities of color stayed constant, but deteriorated for Whites (from 3.6% to 4.2%), yet this was still significantly better than the rate for communities of color (at 5.7%). Due to the sizable deterioration of employment for Whites, the size of the disparity actually reduces.
- Adult correctional caseloads – Between 2008 and 2009, there is a drop in how many people of color are likely to be an active non-incarcerated case in the adult corrections system. The rate went from 21.5 per thousand people of color, to 20.3 per thousand. The rate for Whites also dropped – going from 11.7 to 11.3 per thousand White people. This serves to reduce the disparity, but it remains approximately 80% different.
- Voter turnout – This is the best news of all these indicators. The reduction of disparities is due to a more robust improvement of the numbers of people of color who voted in 2006 compared with 2008.

In total, the disparity improvements over the last year (or most recent equivalent) that were noted in six areas are not uniformly "good news." Of the six measures, only two are truly the result of improved outcomes for communities of color in comparison with Whites. For the other four measures, disparity reductions occurred due to a more rapidly deteriorating condition for Whites, thus pulling disparities lower but not because of improvements occurring for communities of color. This is not the type of disparity reduction we aim for.

The Coalition of Communities of Color aims to expand dialogue on how best to assess movement on disparity reduction efforts. The above chart is one such possibility. We seek to work with City, County, School Board and State officials to establish a benchmark process to measure progress across important dimensions of racial equity.

Synthesis of disparities & definition of need

In the above section, we have highlighted that disparities are primarily getting worse over time. We turn now to examine, in a concrete way, the net impact on people of color. There is a magnitude and complexity to need that is embedded in the fullness of this report. We now aim to synthesize these data as a composite, as we simultaneously consider how we might conceptualize "need" in numeric terms. As the reader is likely to know, funding and visibility follows numbers. This is why so much attention was given in the initial sections of this research report to defining most accurately the size of our communities of color.

Numbers alone will not, however, yield sufficient resources to tend to the scope and depth of need of our communities. Funding must be sufficiently robust to address the complexity of need that are tied to

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communities of color. We must end relying on numbers alone to define funding allocations – incorporating need is required.

In the below chart, we have selected important dimensions of communities of color experiences, ranging from income and child poverty, to racial discrimination and over-involvement in the justice system. The items were selected for their importance, but also for their unique contributions. For example, we did not include unemployment because of its overlap with income. Similarly, we did not include incarceration rates or youth justice system involvement but did include caseloads within the adult corrections system.

On each item, the disparity is measured between Whites and communities of color. Our finding is that there is an average disparity level across systems in the amount of 64.5%.

2008	Child Poverty	Dropout rate	Health Insurance	Rent Burden	Housing Value	Income	Managemt & profession jobs	Average school achievmt	Incidence of racial discriminatn (g.8)	Low birthweight	Justice system involvmnt
	Mult	Mult	Oregon	Mult	Mult	Mult	Mult	Mult	Mult	Mult	Mult
White	12.5%	5.6%	14.4%	49.9%	$255,000	$33,095	43.6%	77%	0%	5.90%	0.91%
Communities of color	33.3%	10.1%	21.3%	56.9%	$222,675	$16,635	23.3%	59%	26.50%	8.10%	1.35%
Disparity	166.4%	80.4%	47.9%	14.0%	14.5%	98.9%	87%	30.5%	100%	37.3%	32.6%
Average disparity	64.5%										

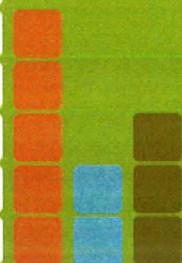Source: Author's calculations from tables used in this report, various sources.

We highlight that the "costs" of living with the full range of institutional racism that exists widely across this county can be translated into a net worsening of the challenges of these life experiences – and that this amount is 64.5%.

Accordingly, immediate attention to equitable funding will require that need is understood to exist in this magnitude – that funding rates provide a supplemental equity allocation of 64.5%. Funding formulas for services provided to communities of color need to be upwardly adjusted to be able to address this complexity and magnitude of need. We assert that these are costs not incurred by White communities as holding a White identity serves to protect one from these disparities. To give us a fighting chance to address the disparities that are an integral dimension of the lives of people of color requires a significant funding increase. We urge funding bodies to understand that meeting the needs of communities of color (either collectively or as individuals) cannot be achieved with the same funds provided for White service users.

We understand that an increase of this magnitude is not likely to unfold in the coming years. We do, however, expect funders to understand the complexity of needs that exist, and begin to dialogue with us about establishing benchmarks to include measures of need in funds for culturally-specific services.

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Chapter 6: Bright Spots & Challenges

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Bright spots

While there is profound misery embedded in these data gathered on the experiences of communities of color, we also acknowledge that good efforts and some promising advances offer us a source of "brightness" as we reflect on the full landscape of issues facing communities of color today. These are profiled below.

1. ***Funding for culturally-specific services***
   Multnomah County's Department of Human Services led the way locally for funding to be dedicated to culturally-specific programs within its anti-poverty initiatives in the public schools. With the input from the Coalition of Communities of Color, the County's SUN Service System reserved 25% of its funding for culturally-specific services. This funding allocation was made on the basis that culturally-specific services were the most appropriate service framework for reaching children and youth of color. This commitment allows communities of color to lead service provision efforts in these anti-poverty programs and to deliver programs that embody the commitments we outline in Appendix #3. Holding the needs of communities of color central to all service provision is a significant step in the right direction. Since the SUN Service System embarked on this initiative, 65.6% of service users are of color.[169]

   In prior years, the Department of Community Justice was able to eliminate disproportionality in juvenile detention. The elimination of disparities between 1999 and 2002 is understood by the Coalition to be attributed to the provision of culturally-specific services and sufficient funding for programs that provided alternatives to detention.

   There is a current intention for the State's domestic violence services to adopt a similar practice. As well, many Head Start programs are culturally-specific, but they do not adopt a formal funding formula to preserve this practice.

2. ***Coalition of Communities of Color***
   The Coalition of Communities of Color has been tenacious in its 9-year history, working without funding and staffing for the first six of its years. With funding for the last year, and confirmed (though minimal) funding for the next two, the Coalition is able to build a unified voice of advocates from within culturally-specific service providers. Our efforts and capacity for working with consensus and inclusion allows us to build profile and reputation. We now are attaining increased profile and inclusion at numerous policy tables and have been able to press forward with a voice that speaks loudly with communities of color. We look forward to a continued role of advancing anti-racist equity efforts at multiple levels to improve the health and well-being of our communities of color.

   The financing of the research and advocacy efforts (that led to this report, and the community-specific reports that will follow) by Multnomah County, the City of Portland, the Northwest Health Foundation and Portland State University have enabled this research to be conducted and to assist the Coalition's efforts to build impetus for change.

3. ***Improvements on the policy front***
   The policy priorities of the State of Oregon and Multnomah County are shifting towards the needs of marginalized peoples. The 2009 legislative gains that expand the Oregon Health Plan for children and the new program that makes health care more affordable for families making between 200% and 300% of the poverty line will help families of color. Similarly, the expansion of the food stamps program has supported the deteriorating situation for poorer families, who have experienced an increase of 38.2% in food stamp use this past year. We also applaud the passage of Measures 66 and 67 which while it does not ensure robust state funding for services on which we depend, at least preserves them from further cuts.

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4. **Work on disparities being funded and receiving attention**

   There are significant efforts underway to address disparities and advance equity in numerous public institutions. Of highest profile is the excellent work undertaken by the Health Equity Initiative in Multnomah County's Health Department. Attention to health disparities, along with the broad dissemination of the film, "Unnatural Causes" has served to increase an understanding of the poverty and race dimensions of health across our communities. We also applaud the efforts of the Department of Human Services at the state level to study and take action on disproportionality in child welfare. The Task Force on Disproportionality in Child Welfare is poised to lead reform efforts.

   One effort of Multnomah County's Department of Human Services has been to improve the caliber of data collection on communities of color receiving child welfare services, and allowing PSU researchers to significantly reduce the "unknown race" category in the administrative data. This transition has been positive and will enable a better understanding of disproportionality in child welfare. We hope that similar changes in research practices across the County will help bring disparity issues to light in a timely and transparent manner.

   The existence of protected contracting practices at all levels of government is similarly valued for its intention to ensure that communities of color have access to contracting dollars that are disseminated. That said, we are deeply concerned that few benefits are going to minority-owned businesses.

5. **Movement on disparities**

   Despite the unsettling picture that this report highlights, there is some positive movement on disparities. While disparities remain deep between Whites and communities of color, there is a slight narrowing of the dropout rate of high school students, in the unemployment rate, and in the caseloads within adult correctional services. See the next section of this report for further details. Voter turnout in the presidential election served to mobilize and engage many more communities of color, likely as excitement built about an African American candidate, but also likely due to organizing efforts that sought our inclusion in the electoral process.

   While the current disparities in public school education are mostly either stalled or headed in the wrong direction, there was a marked narrowing of disparities in the early 2000s that we want to draw attention to and hold out the possibility that actions to narrow disparities are possible and are in our living memory. So too we affirm the significant narrowing and even temporary elimination of disparities for youth of color being held in detention prior to their hearings. The Coalition credits the practice innovations of the juvenile justice system, along with adequate funding for alternatives to detention for youth of color. We continue to hold hope in the prospects for disparity elimination across systems and institutions.

6. **Research environment in governments**

   Through the course of the last two years of this research project, we have been pleased with the openness that many administrative systems have been in their receptivity to our questions about equity issues, and in many cases, their willingness to collect such data and distribute it to us. There is an openness to considering equity issues in most agencies and institutions which serves as a sign of hope and promise for moving ahead with an anti-racist, disparity reduction effort. That said, there has simultaneously been considerable frustration in gathering data for this project as race and ethnicity have often been excluded from data gathering processes, or coded in ways that make analysis difficult, or ignored in traditional data dissemination practices. We look forward to action on this issue such that communities of color will become a standard and valued dimension of our collective experience, rather than ignored, hidden and invisible.

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Multnomah county needs a wake-up call!

Consider the fullness of what this report has revealed. Our child poverty rates average 33% higher than the national averages for the same communities. Occupations are highly segregated and educational outcomes are deeply unequal. These are institutions that people control, and can, if rigorous, eliminate the elements of institutional racism that permeate all levels of practice. Addressing the pervasive dimensions of institutional racism is required in every walk of life.

Self-congratulation occurs in the region each time our city reaches the "top 10" lists of good places to live in the USA. The data in this report suggests we are deluding ourselves to think that this is universally an excellent place to live.

Many features of the county's experience are worse than national averages. This is true for housing burdens, poverty rates, educational attainment, incomes and occupational profiles. Communities of color universally have worse quality of lives here in this liberal county than the USA averages. This must truly be a wake-up call for us all.

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Chapter 7: Affirmations, Recommendations & Conclusions

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Policy affirmations

1. **Affirm culturally-specific services funding:** We affirm and appreciate Multnomah County's dedicated funding pool within the Department of Human Services, SUN Service System. We seek to expand this commitment and urge all funding units within Multnomah County to make such allocations a priority. We seek to expand these commitments, urging all funding units in all levels of government (Multnomah County, the City of Portland, the State of Oregon and the County School Boards) to make such allocations a priority.

   Culturally-specific services are best able to address the needs of communities of color. These services have the following unique features:
   - *We provide respite from racism. People of color enter culturally-specific services as insiders instead of outsiders.*
   - We hold the trust of our communities. Mainstream services do not, and relationships are instead marked by distrust. This supports our ability to respond to community needs and to work in solidarity with them to address larger injustices.
   - Accountability to the specific community of color for whom services are delivered.
   - Top leadership (Board of Directors or equivalent) are primarily composed of community members who share the same racial and ethnic identity. This means they have a lived experience of racism and discrimination and will address these at all levels of practice.
   - Located in the specific community of color that is being served and reflect the cultural values of the community throughout their services. Users of such services are likely to be welcomed and affirmed.
   - Staffed and led primarily by those who share the racial and ethnic characteristics of the community. This means we have walked a similar path as those we serve, and have experienced the types of racism typically targeted against the community. This provides deep and lasting commitments to eliminating racism in all its forms.
   - Such services are typically involved in many advocacy practices, and are involved in challenging institutional racism in its many forms. Given this engagement, service users are more likely to have their needs better understood and more hopeful about prospects for change. As their organizations are involved in social justice efforts, this increases the social capital of the community and its members.

2. **Support equity initiatives:** We support equity initiatives at the County such as the Equity Council, the Undoing Institutional Racism initiative, and the work of the Health Equity Initiative. At the City level, we affirm the work of the Human Rights Commission and the Diversity and Civic Leadership program. At the State level, we affirm the emergence of affirmative action and diversity initiatives from the Office of Multicultural Health and Services.

Policy recommendations

1. *Expand funding for culturally-specific services.* Designated funds are required, and these funds must be adequate to address needs. Allocation must recognize the size of communities of color, must compensate for the undercounts that exist in population estimates, and must be sufficiently robust to address the complexity of need that are tied to communities of color. Recognizing the complexity and depth of need that exists for communities of color requires that we are provided with a higher funding base in recognition of the urgent need for ameliorative interventions. Culturally-specific services are the most

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appropriate service delivery method for communities of color. Service providers within culturally-specific services must be involved in establishing funding formulas for such designations.

2. ***Implement needs-based funding for communities of color.*** This report illuminates the complexity of needs facing communities of color, and highlights that Whites do not face such issues or the disparities that result from them. Accordingly, providing services for these communities is similarly more complex. We urge funding bodies to begin implementing an equity-based funding allocation that seeks to ameliorate some of the challenges that exist in resourcing these communities.

3. ***Emphasize poverty reduction strategies.*** Poverty reduction must be an integral element of meeting the needs of communities of color. A dialogue is needed immediately to kick-start economic development efforts that hold the needs of communities of color high in policy implementation. Improving the quality and quantity of jobs that are available to people of color will reduce poverty.

   Current economic development initiatives and urban renewal activities do not address equity concerns nor poverty and unemployment among communities of color. Protected initiatives to support access of minority-owned businesses to contracting dollars, along with small business development initiatives must ensure equitable distribution of resources and the public benefits that flow from such investments.

4. ***Reduce disparities with firm timelines, policy commitments and resources.*** Disparity reduction across systems must occur and must ultimately ensure that one's racial and ethnic identity ceases to determine one's life chances. The Coalition urges the State, County and City governments, including school boards, to establish firm timelines with measurable outcomes to assess disparities each and every year. There must be zero-tolerance for racial and ethnic disparities. Accountability structures must be developed and implemented to ensure progress on disparity reduction. As a first step, plans for disparities reduction must be developed in every institution and be developed in partnership with communities of color. Targeted reductions with measurable outcomes must be a central feature of these plans. Elements of such an initiative would include:
   - Policies to reflect these commitments are needed to ensure accountability exists in legislation.
   - Accountability structures must be developed and implemented to ensure progress on disparity reduction. As a first step, plans for disparities reduction must be developed in every institution and be developed in partnership with communities of color. Targeted reductions with measurable outcomes must be a central feature of these plans.
   - Disparities must be understood institutionally, ideologically, behaviorally and historically. Institutional racism must be a major feature of disparity reduction work.
   - Effectively resource these initiatives and place control of these initiatives in the leadership of communities of color who will lead us to real solutions.
   - Accountability and transparency must feature across all institutional efforts.
   - Annual updates must be conducted and the results available to the general public.

5. ***Count communities of color.*** Immediately, we demand that funding bodies universally use the most current data available and use the "alone or in combination with other races, with or without Hispanics" as the official measure of the size of our communities. The minor over-counting that this creates is more than offset by the pervasive undercounting that exists when outsiders measure the size of our communities. When "community-verified population counts" are available, we demand that these be used.

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6. *Prioritize education and early childhood services.* The Coalition prioritizes education and early childhood services as a significant pathway out of poverty and social exclusion, and urges that disparities in achievement, dropout, post-secondary education and even early education be prioritized.

   Significant reductions in dropout rates of youth of color, improvements in graduation rates, increased access to early childhood education (with correlated reductions on disparities that exist by the time children enter kindergarten) and participation in post-secondary education and training programs is essential for the success of our youth.

7. *Expand the role for the Coalition of Communities of Color.* The Coalition of Communities of Color seeks an ongoing role in monitoring the outcomes of disparity reduction efforts and seeks appropriate funding to facilitate this task. Disparity reduction efforts will include the following:
   - Establishing an external accountability structure that serves an auditing function to keep local and state governments accountable. This leaves the work less vulnerable to changes in leadership.
   - Creating annual reports on the status of inequities on numerous measures, similar to the disparity tally included in this document.
   - Continuing to work with mainstream groups to advise on changes in data collection, research and policy practices to reduce disparities, undercounting and the invisibility of communities of color.

8. *Research practices that make the invisible visible.* Implement research practices across institutions that are transparent, easily accessible and accurate in the representation of communities of color. Draw from the expertise within the Coalition of Communities of Color to conceptualize such practices. This will result in the immediate reversal of invisibility and tokenistic understanding of the issues facing communities of color. Such practices will expand the visibility of communities of color.

   Better data collection practices on the race and ethnicity for service users needs to exist. Self-identification is essential, with service providers helping affirm a prideful identification of one's race and ethnicity as well as assurances that no harm will come from identifying as a person of color. We also want people to be able to identify more than one race or ethnicity, by allowing multiple identifiers to be used. The "multiracial" category is not helpful because no information about one's identity is possible. The Coalition of Communities of Color then wants research practices and usage statistics to accurately and routinely reveal variances and disproportionality by race and ethnicity. The Coalition will consult with researchers and administrators as needed on such improvements.

9. *Fund community development.* Significantly expand community development funding for communities of color. Build line items into state, county and city budgets for communities of color to self-organize, network our communities, develop pathways to greater social inclusion, build culturally-specific social capital and provide leadership within and outside our own communities.

10. *Disclose race and ethnicity data for mainstream service providers.* Mainstream service providers and government providers continue to have the largest role in service delivery. Accounting for the outcomes of these services for communities of color is essential. We expect each level of service provision to increasingly report on both service usage and service outcomes for communities of color.

    Data collection tools must routinely ask service users to identify their race and ethnicity, and allow for multiple designations to be specified. These data must then be disclosed in an open and transparent manner. The Coalition of Communities of Color expects to be involved in the design of these data collection tools. Outcomes by race and ethnicity need to be publicly available on an annual basis.

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11. ***Name racism.*** Before us are both the challenge and the opportunity to become engaged with issues of race, racism and whiteness. Racial experiences are a feature of daily life whether we are on the harmful end of such experience or on the beneficiary end of the spectrum. The first step is to stop pretending race and racism do not exist. The second is to know that race is always linked to experience. The third is to know that racial identity is strongly linked to experiences of marginalization, discrimination and powerlessness. We seek for those in the White community to aim to end a prideful perception that Multnomah County is an enclave of progressivity. Communities of color face tremendous inequities and a significant narrowing of opportunity and advantage. This must become unacceptable for everyone.

Conclusion

The community-based organizations of color that make up the Coalition of Communities of Color have an intimate and lived experience of the realities profiled in this report. Evidence of institutional racism is embedded in this document, and in many cases unabated and worsening. Regardless of the intention of service and systems providers and policy practitioners, outcomes are profoundly disparate for communities of color. Continued failure to act or tokenistic responses will certainly imperil communities of color for generations to come. We advocate for developing shared resolution to the issues facing us.

The most powerful solution is widespread diminishment of racism and its ideological, systemic and behavioral dimensions. Simultaneously, White privilege (and its composite dimensions) must be deconstructed. We affirm the potential for allies across all levels of government and institutions to be moved by the damage done through disparities and to respond to the urgent need for change. Robust racial equity initiatives are needed throughout all areas addressed in this report. We also urge those in nearby regions of Oregon to anticipate that disparities of a similar magnitude will be very likely to exist.

Mainstream services and institutions do not have to do it alone – standing poised to deliver recommendations and insights are leaders within communities of color. We are willing to share wisdom, understanding of and external accountability advice to racial equity movements.

The challenge facing us is one that is probably the most compelling of our generation. We need each and every one of us to make intelligent, ambitious and compassionate change efforts now. Lives depend on it. The future of our children depends on it.

Prologue: Quality of data issues

The data relied upon in this paper draws mainly from conventional database sources including the Census 2000 and the American Community Survey. These sources chronically undercount the size of communities of color, particularly those where residents are poor, under-housed and move frequently. They depend on voluntary self-disclosure of one's personal information, and this is compromised where there are historic relationships with the government (that of the USA or in other countries where one has resided) that are exploitive and/or imperial. In addition, disclosure of information is rendered much more difficult when one does not receive a regular pay check, use a bank account, or pay the same rent on a monthly basis, or has other barriers to information sharing such as comfort and trustworthiness. Finally, actually connecting with people to gather their information is also compromised by accessibility of physical availability, language and literacy. This means that these conventional databases will have undercounts and inaccuracies that may compromise the integrity of the data.

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One's race and ethnicity is a particularly contentious data collection issue. Who fills out such forms? If it is a service delivery person, on what do they base their responses? The appearance of the person and their skin color? We know that there are huge error rates when others fill in these forms for a person of color. In the case of death records, whoever accompanies the body fills out the form. The error rate is known here to be as large as 21% for Native Americans. Even when people of color fill out such forms, there can be misclassifications. What boxes are available to fill in? What happens to data that is entered outside the official box? Then these data are coded and entered into a computer system. Again more problems arise – how is a multiply identified person "coded?" Are multiple identities retained or are they collapsed into a "multiracial" category? Then when these databases are available to researchers to extract, can they do so by the features they want to extract? In the case of Native Americans in Multnomah county, their community profiles cannot be shared unless 20,000 of them answered the specific race question that year. Unfortunately, the budget for this survey will stay constant. As the population grows, fewer communities will be reported on each year, and the quality of data will deteriorate for the remaining communities.

When we anticipate the data available for White communities and communities of color in the years to come, the size of White communities will be sufficient to retain visibility and accuracy. For smaller communities, the shrinking funding base for survey administration coupled with undercounting and ongoing marginalization poises our communities of color to face ongoing challenges in visibility and understanding.

A subsequent round of difficulty is created within the surveys themselves. Identification as a racial minority has been confusing and the categories have changed often, such as the introduction in 2000 of the ability for Census 2000 respondents to enter more than one racial category. While an improvement, it has resulted in difficult coding and interpretation issues. Also, some institutions have been slower to adopt to practices which has posed problems for comparison of data across institutions.

In addition, we have another problem because policy has been developed within institutions that reproduce dominance and marginalize and keep powerless people of color. The identity of policy makers themselves and researchers are White, and practice with an ethos of "Whiteness," meaning that they do not and cannot easily spot the biases in their practices that continue to favor White racial identities and subjugate the identities and experiences of communities of color. The data drawn from mainstream institutions such as the Department of Human Services, the Oregon Department of Education, the Oregon University System, the Oregon Employment Department (and others) are vulnerable to the influences of Whiteness and must be treated with some skepticism.

Our belief is that the sum total of these data issues would make the data worse! So we advocate that the reader understand that while s/he may be troubled by the statistics and trends presented, it may even be worse. We aim, as part of this project, to work with mainstream institutions to improve the accuracy of their data and become more robust and responsive to data issues facing communities of color. One such example is that local unemployment figures are not available by race and ethnicity. Given the information in this report, who do you think is likely to be suffering most in this prolonged recession? Why is not such data available?

Finally, we have been thwarted by a lack of transparency and availability of data in many situations. For example, we would have liked to find data on the admissions to OUS universities by race and ethnicity and to see what the retention and successful graduation has been for specific cohorts. We would also like to see full revelations of the school discipline data across school boards. To date, these have not been made

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available. But we know that these data are available, because we know the types of inputs on many datasets. As researchers and community partners, we typically wonder what they might be hiding. Or has Whiteness so infused their practices that they don't even think people would be interested in such data.

We would also like to ensure that data becomes much more robust in terms of breaking down experiences by race and ethnicity, and by income. Making these data publicly available is an essential requirement. When organizations receive public funds, there should be public reporting of results, and the frameworks for establishing what counts as results should increasingly involve communities of color. For example, service providers and their funders must look at and disclose service performance issues such as who is served, how much service they get, what results occur from participation, what satisfaction level participants have, and composition of those who leave the program, are referred elsewhere, or do not even enter the building.

In summary, data are created by those who conceptualize, implement, tally and report on it. Each step of this path is influenced by Whiteness and with some resistance to transparent, community-accountable and robust measuring of the race and ethnicity dimensions of experience. The Coalition of Communities of Color and their research partners at PSU look forward to joining with our mainstream agencies and institutions in discovering and implementing new ways to end the invisibility of communities of color in Multnomah county.

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Appendices

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Appendix #1: Supplemental data notes

Reporting levels are problematic. For data that draws from the American Community Survey the following notes are needed.

1. Given that these data are drawn from a sample, and in order for the Census Bureau to provide fuller reporting, they have amalgamated the results of three years into one data set. This occurs in the following time periods: 2005-2007 and 2006-2008. The authors of this report have aimed to be as clear as possible in their rendering of the data, and giving a three-year name to a single data point is needlessly confusing. Accordingly, we have named the data sets "2007" (for the 2005-2007 range) and "2008" (for the 2006-2008 range).
2. Data for some communities is not available. This is true for the Pacific Islander data which is usually combined with the Asian data. It was not, however, available for the American Community Survey data for Multnomah county and for Oregon. We have thus excluded it from the Asian figures. Exceptions for this are those figures from administrative datasets that include Pacific Islander communities within the Asian figures. These include Oregon Department of Education, Department of Human Services (Multnomah County) and the Department of Community Justice (Multnomah County). Local surveys such as the Oregon Population Survey include the Asian/Pacific Islander communities, which we have called "Asian" in this report.
3. A second place where specific data were not available was for the Native American data "without Hispanic or Latino" multiracial persons. This dataset thus uses the Native American data "with Hispanic or Latino" in Multnomah county. To provide some consistency across the report, the same report on the Native American community is used at the Oregon and USA levels.
4. To make the naming of data categories more accessible, some abbreviations have been used.
    a. White = White alone, non-Hispanic
    b. Native American = American Indian and Alaska Native, alone or in combination with other races, including Hispanic or Latino. To understand the size of this possible "double counting," please look at the data in the population counts section of the report.
    c. Black = African American or Black, alone or in combination with other races, non-Hispanic
    d. Asian = Asian alone or in combination with other races, non-Hispanic
5. When we present data that are "communities of color" composites, we accomplish this by averaging the figures of the four traditional communities of color (Latino, African American, Asian and Native American). These figures are not weighted by the size of the community. In many cases, data was not available on the size. When we present data on "people of color," these figures represent the average for all people of color, and are not averages of the communities.

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Appendix #2: Universal Declaration of Human Rights

PREAMBLE
Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1.
- All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.
- Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.
- Everyone has the right to life, liberty and security of person.

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Article 4.
- No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.
- No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.
- Everyone has the right to recognition everywhere as a person before the law.

Article 7.
- All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.
- Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.
- No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.
- Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.
- (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
- (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.
- No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.
- (1) Everyone has the right to freedom of movement and residence within the borders of each state.
- (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.
- (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
- (2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

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- (1) Everyone has the right to a nationality.
- (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16.
- (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
- (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
- (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.
- (1) Everyone has the right to own property alone as well as in association with others.
- (2) No one shall be arbitrarily deprived of his property.

Article 18.
- Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.
- Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.
- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

Article 21.
- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.
- Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23.
- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.

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- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.
- Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.
- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.
- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.
- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
- (2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28.
- Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.
- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
- (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

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- Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

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Appendix #3: Multnomah County's philosophy and implementation of culturally-specific services

Philosophy of Culturally Specific Service Delivery:

Multnomah County believes that funding should follow the client and not the other way around. In the business world, this is known as "customer choice." Over years of service delivery to communities of color it has been made clear that consumer choice for people of color and ethnic communities is based on three dimensions: comfort, confidence, and trust. These dimensions are strongest in an environment where the organizations and/or institutions providing the services reflect the values, histories and cultures of those being served. Agencies which hire one or two culturally specific staff members do not provide an environment where comfort, confidence and trust are maximized for clients. Communities of color are characterized by significant language and cultural differences from the majority culture of the United States. One of these characteristics is a personal or relational way of interacting with service providers, rather than an impersonal bureaucratic way of interacting with service providers, which is more common in mainstream culture. This fact makes it important that the overall "feel" of an organization be familiar and comfortable to the client receiving services. While the specifics of these characteristics vary in the African American, Latino, Asian/Pacific Islander, Native American, Slavic and the many African and Refugee cultures in Multnomah county, all of these communities share the need for a culturally specific style of personal interaction, language, and organizational culture.

Indeed, in our experience not only do members of the various communities of color prefer to seek services from culturally-specific providers, but there are many issues that clients may not have the trust to openly discuss and confront outside a culturally-specific context. Some of these issues include but are not limited to domestic violence, drug and alcohol addiction, gang involvement, financial hardships, youth sexuality, and family and relationship problems. Thus, culturally-specific services are not only the preferred service provider for many people of color and immigrants, in many cases they may be the only provider in which individuals and families will feel comfortable asking for and receiving appropriate services.

Values Statement:

Multnomah County values and celebrates the rich diversity of our community. Through diversity comes a sense of community. Community provides a wealth of experience and different perspectives that enriches everyone's life. Communities in Multnomah County have a long tradition of supporting each other through families, churches and community organizations. Cultural minorities are more likely to engage individuals and organizations that are intimately knowledgeable of the issues of poverty and minority disproportionality facing the community today, and further, whose services are culturally specific, accessible and provided with compassion. Therefore, we are committed to providing a continuum of culturally specific services including prevention, intervention and anti-poverty services throughout Multnomah County that ensures the welfare, stability and growth of children and families who are part of at-risk, minority populations. By so doing, these individuals will be able to contribute and participate in the civic life of our county.

Criteria for Culturally Specific Service Providers:

The following section identifies specific criteria that Multnomah uses to identify and designate organizations which have developed the capacity to provide culturally specific services. The following criteria should be used in Request for Proposals, contracting, and other funding processes to determine the appropriateness and eligibility of specific organizations to receive culturally specific funding. Both geographic hubs and culturally specific service organizations should be required to meet these criteria in order to receive funding from the resources that are dedicated to culturally specific service provision. These agency characteristics are expected to be in place at the time the organization applies for culturally specific services and not be characteristics or capacities that the agency proposes to develop over a period of time after contracts are signed. The criteria include:

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- Majority of agency clients served are from a particular community of color: African American, Asian/Pacific Islander, Native American, Latino, African and Refugee, and Slavic.
- Organizational environment is culturally focused and identified as such by clients.
- Prevalence of bilingual and/or bicultural staff reflects the community that is proposed to be served.
- Established and successful community engagement and involvement with the community being served.

Contracting Implementation:
Steps will be taken throughout all phases of the Request for Proposals process to ensure that Multnomah County contracts are given to organizations that have the capacity to provide the best culturally specific services. Those steps include, but are not limited to, the following:
- Refer to the definition of culturally specific service providers when reviewing funding applications.
- Create and implement an effective process to validate the accuracy of an organization's claim that they're a culturally specific service provider using the aforementioned definition and eliminate applications that do not meet the criteria.
- Include a requirement to submit past performance documentation regarding County contracts to ensure contracting with the most qualified providers and to achieve the highest quality of service delivery.
- Verify with partnering organization(s) that the relationship(s) referred to in an application exist and that the scope of work is targeted toward the work Multnomah County is supporting.
- Include representation from the communities that are proposed to be served on committee and review panels for their respective communities.

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Appendix #4: Language definitions[170]

Ally: "A member of an oppressor group who works to end a form of oppression which gives her or him privilege. For example, a white person who works to end racism, or a man who works to end sexism" (Bishop, 1994, p. 126).

Anti-Oppressive Practice: a person-centered philosophy; and egalitarian value system concerned with reducing the deleterious effects of structural inequalities upon people's lives; a methodology focusing on both process and outcome; and a way of structuring relationships between individuals that aims to empower users by reducing the negative effects of social hierarchies on their interaction and the work they do together. (Dominelli, 1994, p.3)

Communities of color: Four communities are traditional recognized as being of color – Native American, African American, Asian and Latino. To these four groups, the Coalition of Communities of Color also recognizes and includes two communities: Slavic and African immigrant and refugee. Note that there is some tension in whether Latinos are a racial or an ethnic group. Most databases define them as a separate ethnic group, as opposed to a racial group. In Multnomah county, we define Latinos as a community of color and primarily understand the Latino experience as one significantly influenced by racism.

Cultural competence: A set of congruent behaviors, attitudes, and policies that come together in a system, agency or among professionals and enable that system, agency or those professions to work effectively in cross-cultural situations. The goal is to build skills and cultures that support the ability to interact effectively across identities. The word **culture** is used because it implies the integrated pattern of human behavior that includes thoughts, communications, actions, customs, beliefs, values and institutions of a racial, ethnic, religious or social group. The word **competence** is used because it implies having the capacity to function effectively. Five essential elements contribute to a system, institution or agency's ability to become more culturally competent:
1. Valuing diversity
2. Having the capacity for cultural self-assessment
3. Being conscious of the dynamics inherent when cultures interact
4. Having institutionalized culture knowledge
5. Having developed adaptations to service delivery reflecting an understanding of cultural diversity (Cross, Bazron, Dennis & Isaacs, 1989)

Cultural proficiency: See "cultural competence"

Discourse: "A set of assumptions, socially shared and often unconscious, reflected in the language, that positions people who speak within them and frames knowledge" (Ristock & Pennell, 1996, p.114).

Discrimination: "The prejudgment and negative treatment of people based on identifiable characteristics such as race, gender, religion, or ethnicity" (Barker, 1995, p.103).

Disparities: Are differences between population groups in the presence of any form of incidence or outcomes, including access to services. Disparities include both acceptable and unacceptable differences. (Adapted from Multnomah County Health Department, Health Equity Initiative)

Diversity: "Diversity refers to the broad range of human experience, emphasizing the following identities or group memberships: race, class, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age marital status, political belief, religion, mental or physical disability, immigration status, language and linguistics." (Portland State University, 2009)

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Dominant discourse: Refers to the prevailing discourses that typically consolidate a set of myths about particular groups of people and then reproduce these myths through language, images, and generalized beliefs about who such people are and what they are capable of. These discourses are created by those with privileged identities and serve the function of maintaining oppressive systems such as racism, thus becoming an act of oppression themselves. When these characterizations are reproduced widely, they become the accepted way of speaking about and understanding particular groups of people. An example is the dominant discourse around "Black" and all this implies, and the corollary of "White" and all this implies.

Ethnicity: Refers to arbitrary classifications of human populations based on the sharing common ancestry including features such as nationality, language, cultural heritage and religion.

Exploitation: "When a person or people control another person or people, they can make use of the controlled people's assets, such as resources, labor, and reproductive ability, for their own purposes. The exploiters are those who benefit, and the exploited are those who lose" (Bishop, 1994, p.129-130).

Individual racism: "The beliefs, attitudes, and actions of individuals that support or perpetuate racism. Individual racism can occur at both an unconscious and conscious level, and can be both active and passive" (Wijeyesinghe, Griffin & Lowe, 1997, p.89).

Inequities: Are disparities that result from a variety of social factors such as income inequality, economic forces, educational quality, environmental conditions, individual behavior choices, and access to services. Health inequities are unfair and avoidable. (Adapted from Multnomah County Health Department, Health Equity Initiative).

Institutional racism:
- "The network of institutional structures, policies, and practices that create advantages and benefits for Whites, and discrimination, oppression, and disadvantage for people from targeted racial groups. The advantages to Whites are often invisible to them, or are considered "rights" available to everyone as opposed to "privileges" awarded to only some individuals and groups" (Wijeyesinghe, Griffin & Lowe, 1997, p.93).
- Institutional racism consists of those established laws, customs and practices which systematically reflect and produce racial inequalities... whether or not the individuals maintaining those practices have racist intentions (Jones, 1972, p.131).
- Institutional racism is understood to exist based on the experiences of people of color, rather than intention to create inequities. One does not need to "prove" intent to discriminate in order for institutional racism to exist. Institutional racism exists by impact rather than intention.

Internalized Dominance: Occurs "when members of the agent group accept their group's socially superior status as normal and deserved" (Griffin, 1997, p.76).

Internalized Oppression: Occurs "when members of the target group have adopted the agent group's ideology and accept their subordinate group status as deserved, natural, and inevitable" (Griffin, 1997, p.76). Furthermore, "oppressed people usually come to believe the negative things that are said about them and even act them out" (Bishop, 1994, p.131).

Mainstream services: These are large service organizations that are largely devoid of specific services for communities of color, or having minimal or tokenistic responses to the specific needs of these communities. They operate from the presumption that service needs are independent from racial and cultural needs, and that staff

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can be trained in "cultural sensitivity" or "cultural competence" to ensure delivery of quality services regardless of clients' race and ethnicity.

Marginalized/margins: "Groups that have a history of oppression and exploitation are pushed further and further from the centres of power that control the shape and destiny of the society. These are the margins of society, and this is the process of marginalization" (Bishop, 1994, p.133).

Power: "A relational force, not a fixed entity, that operates in all interactions. While it can be oppressive, power can also be enabling" (Ristock & Pennell, 1996, p.116).

Prejudice: "An opinion about an individual, group, or phenomenon that is developed without proof or systematic evidence. This prejudgment may be favorable but is more often unfavorable and may become institutionalized in the form of a society's laws or customs" (Barker, 1995, p.290).

Privilege: "Privilege exists when one group has something of value that is denied to others simply because of the groups they belong to, rather than because of anything they've done or
failed to do. Access to privilege doesn't determine one's outcomes, but it is definitely an asset that makes it more likely that whatever talent, ability, and aspirations a person with privilege has will result in something positive for them." (*Peggy McIntosh*)

Racialized: "Process by which racial categories are constructed as different and unequal in ways that have social, economic and political consequences" (Galabuzi, 2006, p.251).

Racism: "A system in which one group of people exercises power over another or others on the basis of social constructed categories based on distinctions of physical attributes such as skin color" (Galabuzi, 2006, p.252).

Relative Rate Index (RRI): Is a methodology for measuring rate differences between groups to estimate disparity of a phenomenon. It involves calculating the occurrence rate of a reference and a second group and comparing the resulting ratio to 1. For a more in depth discussion of RRI and methods for calculating, see U.S. Department of Justice (2006). *Disproportionate Minority Contact Technical Assistance Manual, 3rd Edition*. Washington D.C.: Office of Juvenile Justice and Delinquency Prevention.

Social justice: "Social justice is both a process and a goal that (1) seeks equitable (re)distribution of resources, opportunities and responsibilities; (2) challenges the roots of oppression and injustice; (3) empowers all people to enhance self-determination and realize their full potential; (4) and builds social solidarity and community capacity for collaborative action." (Portland State University, 2009)

Stereotype: "An undifferentiated, simplistic attribution that involves a judgment of habits, traits, abilities, or expectations and is assigned as a characteristic to all members of a group regardless of individual variation and with no attention to the relation between the attributions and the social contexts in which they have arisen" (Weinstein & Mellen, 1997, p.175).

Systemic racism: "Refers to social processes that tolerate, reproduce and perpetuate judgments about racial categories that produce racial inequality in access to life opportunities and treatment" (Galabuzi, 2006, p.253).

Tokenism: "A dominant group sometimes promotes a few members of an oppressed group to high positions, and then uses them to claim there are no barriers preventing any member of that group from reaching a position with power and status. The people promoted are tokens, and the process is called tokenism. Tokens can also be used

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as a buffer between the dominant and oppressed groups. It is harder for the oppressed group to name the oppression and make demands when members of their own groups are representing the dominant group" (Bishop, 1994, p.136).

White: Refers to the racial identity as Caucasian, regardless of ancestry or ethnicity. While conventional definitions of being White can include being Latino as well, we exclude such a definition from this text. In our situation, being White means having the racial identity as Caucasian, without being Latino.

Whiteness: Whiteness refers to the social construction of being White that coexists with privilege in all its forms, including being on the privileged end of history, including colonization, slavery, colonialism, and imperialism. It also includes being the beneficiaries of institutionalized and systemic racism, dominant discourses, internalized racism and individual acts of discrimination and micro-aggressions of racism in everyday life.

White Privilege: "White privilege is the other side of racism. Unless we name it, we are in danger of wallowing in guilt or moral outrage with no idea of how to move beyond them. It is often easier to deplore racism and its effects than to take responsibility for the privileges some of us receive as a result of it...Once we understand how white privilege operates, we can begin addressing it on an individual and institutional basis." (*Paula Rothenberg*)

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[1] Drawn from Martin Luther King's address to the AFL-CIO, 1961, edited for gender neutrality.

[2] Data drawn from 2008 American Community Survey from the US Census Bureau.

[3] To differentiate our city, county and state governments from the reference to these as geographic areas, we capitalize the terms when they reference these levels of government. We do not capitalize these terms when we use them to refer to geographic regions.

[4] As noted in reference 3, the use of the term "Multnomah county" refers to the geographic region rather than the political body that is "Multnomah County."

[5] The "state" refers to the political bodies that have authority over those who live in a geographic region to set rules and policies. Here we refer to the federal, state, and local governments.

[6] US Census Bureau, 2008 American Community Survey.

[7] This figure includes Multnomah, Clackamas, Clark and Washington counties. Source: Hammond, B. (2009, January 17). *In a changing world, Portland remains overwhelmingly White*. Downloaded on September 13, 2009 from http://www.oregonlive.com/news/index.ssf/2009/01/in_a_changing_world_portland_r.html

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[46] Again, two data points are entered for 2006 to acknowledge changing standards.

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[47] Oregon University System (OUS) membership includes Eastern Oregon University, Oregon Institute of Technology, Oregon State University, Portland State University, Southern Oregon University, University of Oregon, Western Oregon University and Oregon Health & Science University.

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Table 4b Reported voting and registration of the total voting-age population, by sex, race, and Hispanic origin, for states: November 2006 retrieved January 20, 2010 from: www.census.gov/hhes/www/socdemo/voting/publications/p20/2006/tab04b.xls.
Table 4b Reported voting and registration of the total voting-age population, by sex, race, and Hispanic origin, for states: November 2008 retrieved January 20, 2010 from: www.census.gov/hhes/www/socdemo/voting/publications/p20/2008/table%2004b.xls.

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Table 4b Reported voting and registration of the total voting-age population, by sex, race, and Hispanic origin, for states: November 2006 retrieved January 20, 2010 from www.census.gov/hhes/www/socdemo/voting/publications/p20/2006/tab04b.xls.
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[156] Data for on the workforce of Multnomah County is provided by the Office of Diversity and Equity, January 2010. The benchmark used for racial parity is 23.3%, using 2008 figures from the American Community Survey. This is the percent of adults (aged 18-64) who are people of color. White adults make up 76.7% of the adult population in the city.

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