Celebrating the legacy, embracing the future: How research can help build ties between historically African American Churches and their Latino immigrant neighbours

Veronica Terriqueza and Vanessa Carterb*

aDepartment of Sociology, University of Southern California, Kaprielian Hall, 3620 S. Vermont Ave., Los Angeles, 90089 USA; bUniversity of Southern California, Center for the Study of Immigrant Integration, 950 W. Jefferson Blvd., JEF 102, Los Angeles, 90089 USA

In South Los Angeles, like in many low-income urban communities throughout the country, Latino immigrants are moving into historically African-American urban neighborhoods. This results in some real and some perceived competition for government resources, jobs, and political power. In such contexts, religious institutions can play a powerful role in building alliances between African-American and Latino immigrant residents. This case study aims to inform how the Second Baptists Church of Los Angeles, a historically African-American church and leader in civil rights, can begin developing ties with its Latino neighbors. Drawing on analyses of publicly available administrative data and original needs assessment data, we identify issues that might unite African-Americans and Latinos around a common agenda. This study presents a replicable model for a research-based approach to promoting multi-racial alliances in neighborhoods experiencing demographic transitions.

Keywords: immigration; faith communities; neighborhoods; university–community relations

Introduction

A popular imagination of “South Central” Los Angeles is the 92 civil unrest, portrayed as a largely African American uprising. In reality, it was a multi-ethnic event – Korean shop owners, and Black and Latino residents were involved. Even more so than in 1992, South LA has become home to many Latino immigrant families. In a large urban area that struggles with poverty, this demographic transition has not always been easy – indeed, little is easy in South LA – including for the institutions trying to adapt. The Second Baptist Church of Los Angeles, a historically African-American church and leader in civil rights, is one institution seeking to proactively respond to changing neighborhood demographics. This case study presents the results of research that aims to inform how Second Baptist Church might begin developing ties between its African-American congregation and Latino immigrant neighbors.

*Corresponding author. Email: vbcurter@collegeusc.edu
Latino influxes into historically Black neighborhoods are taking place, to varying degrees, in urban centers throughout the nation (Iceland, 2009; Telles, Rivera-Salgado, Sawyer, & Zamora 2011; Vaca, 2004). Due in large part to immigration, Latinos now outnumber African-Americans as the nation’s largest minority. This results in some real and perceived competition for government resources, jobs, and political power. Language and cultural differences can also contribute to tensions and misunderstandings. But some are choosing collaboration, instead of conflict. Throughout the nation, collaborators are working to create “Black-Brown” alliances. For example, the Kirwan Institute documented no less than three national Black-Latino convenings over the past several years (Grant-Thomas, Sarfati, & Staats, 2009). Such national work has resulted from local efforts percolating to the national level. This case study presents a replicable model for a research-based approach to promote local efforts.

We proceed by drawing on prior research on neighborhood change and coalition-building to contextualize our study. These studies identify macro-level economic shifts, offer sound reasoning for collaboration, and even outline common agendas, but they are not fully grounded in local neighborhood social dynamics (Alvarado & Jaret, 2009; Black Alliance for Just Immigration, 2010; Grant-Thomas et al., 2009; Pastor, Lara, & Scoggins, 2011). This case study extends this prior work by illuminating the characteristics of the local context. As such, we present findings from empirical analysis of publically available administrative data and original community needs assessment data to understand the Second Baptist Church neighborhood. These findings point to specific issues on a common agenda that is tailored to this neighborhood. From there, we offer several steps for how the Church can use these data to catalyze resident-congregant collaborations, how they might connect with other local actors, and in so doing, foster Black-Brown alliances. The study grounds theoretical research on immigration and urban studies in local empirics to inform alliance and capacity building in transitioning neighborhoods.

**Latino immigrant settlement in historically African-American neighborhoods**

Since 1970, the Latino population in the U.S. has grown from 4% to 16% in 2010 (Blackwell, Pastor, & Kwoh, 2010). This Latino population growth is largely due to immigration from Mexico and other parts of Latin America. Migrants from south of the border and the Spanish speaking Caribbean primarily come to the U.S. for economic survival, to flee political persecution, or reunite with their families (Portes & Rumbaut, 2006). In the 1970s and early 1980s, Latino immigrants flocked to California, Illinois, Florida, and New York. The Immigration Reform and Control Act (IRCA) of 1986 legalized many undocumented immigrants, and enabled newcomers to begin moving to a broader range of states (Singer, 2004; Zúñiga & Hernández-León, 2005).

Because Latino immigrants are disproportionately labor migrants, they often arrive with limited human and financial capital (Portes & Rumbaut, 2006) and they tend to settle in low-income and poor neighborhoods where they can afford housing (Iceland, 2009; Pastor, 2011). Pastor (2011) and Telles et al. (2011) used the dissimilarity index across major metros in the US from 1980 onward and found that, on a whole, Latinos and African Americans are integrating, residentially. Pastor (2011) attributes this to Latinos (immigrant and not) entering low-income Black neighborhoods, not the other way around. Figure 1 illustrates this trend in Los
Los Angeles County Demographic Change

![Figure 1. African-American and Latino geographic patterns in Los Angeles County, California. Source: Pastor (Forthcoming).](image)

As racially restrictive covenants became illegal and redlining ended, the Black middle-classes moved out (Wiese, 2004) and African Americans who stayed found themselves in more deeply concentrated poverty (Jargowsky, 1997; Wilson, 1987, 2009). And while the middle-class moved out, some historically Black institutions such as churches remained (Kinney, 2008).

The influx of low-income and poor Latino immigrants into Black neighborhoods presents real and perceived challenges for native-born Blacks. As Diamond (1998) notes, Blacks sometimes see themselves bearing the brunt of immigration’s negative effects. Some academics have lent their voice to that chorus, saying that immigrants displace Black workers or undercut their wages (Borjas, Grogger, & Hanson, 2010). However, other economists have insisted on the need to account for impacts on productivity, changes in the mix of capital and labor, and regional economic affects (Card, 2005; Peri, 2006; Raphael & Ronconi, 2007). As Pastor et al.’s (2011) recent study of California shows, immigrants displace Black workers without high school degrees, but at the same time, boost wages and labor force participation for more educated Black workers (Pastor et al., 2011). This suggests that a broader equity agenda with a special concern for education might be more productive in addressing Black workers, concerns than draconian immigration laws.

While a hard road is ahead, some commentators think that collaboration, not competition, will be key. They are not suggesting that tension felt around scarce jobs, housing and social services (Briggs, 2004), and political power be ignored (Briggs, 2004; Shulman & Smith, 2005; Vaca, 2004), but rather that coalitions be built that will support
both immigrants and African Americans as they seek better outcomes (Alvarado & Jaret, 2009; Black Alliance for Just Immigration, 2010; Grant-Thomas et al., 2009; Pastor et al., 2011). At its heart, such an agenda would focus on issues that affect both immigrants and African-Americans, such as access to quality jobs, education, and health care. Along the way, the coalition could potentially build trust both through campaigns and conversations about difference – on the way to more specific policy goals (i.e. immigration reform) that address unique needs (Pastor et al., 2011).

Religious institutions can help bridge African-American and immigrant communities by shaping a common agenda. Indeed, research on Black-Latino coalitions includes many faith-based organizations that are motivated by values of unity, openness, and justice. As Pastor et al. (2011) claim “Faith provides a kind of glue as well as a central message about welcoming strangers, supporting fair treatment, and building understanding across differences.” Similarly, a report by the Black Alliance for Just Immigration (2010) argues that spiritual underpinnings can help anchor alliance building work – not to mention the number of Latinos and African American connected to churches. Religious leaders have played a critical role in convening congregants and fostering relationships across ethnic and racial lines.

African-American churches may also be some of the few community-based institutions left in depressed communities. As Kinney notes, “African American congregations are doing yeoman’s work in the inner city” (Kinney, 2008, p. 55), serving as social buffers against the economic hardships in poor, under-resourced neighborhoods. And since welfare reform in 1996, the “charitable choice” provision enabled congregations to fill part of the widening gap in social service delivery in low-income communities. In Los Angeles, many churches have broadened their scope of work from simply offering social services to engaging in community organizing, advocacy, and community development (Flory, Laskota, & Miller, 2011). Across the nation, faith-based institutions are joining in the work of relationship building, community development, and community organizing with an eye toward building the Black-Latino alliance (Alvarado & Jaret, 2009; Black Alliance for Just Immigration, 2010; Grant-Thomas et al., 2009).

Some church leaders recognize that their congregants want some of the same things as Latino immigrants – better jobs, better education, and a better future. This realization, along with an ongoing commitment to civil rights, leads some historically African-American churches to address the needs of immigrants. This case study of a South Los Angeles neighborhood serves as a model for how research can contribute to community initiated efforts.

Demographic transition in South Los Angeles

The Los Angeles metropolitan region has become home to the highest concentration of Latino immigrants in the country. According to the 2009 American Community Survey, there are 2.1 million Latino immigrants in L.A. County alone, comprising 20.9% of the County’s population.3 (As a whole, Latinos comprise almost half of the County’s population). Most hail from Mexico, but the region is home to a significant number of Central Americans. These new immigrants have settled mostly in poor and working-class neighborhoods all over the region, including in South Los Angeles, a historically Black part of the city.

Central Avenue was once the heart of Black Los Angeles. African-Americans dominated the area around Central Avenue until they began moving west in the
1950s, when racially restrictive housing covenants no longer kept them to the same neighborhoods (Cox, 1996). In the next several decades, the Latino population either filled-in or pushed the African-American population from the east, expanding westward into the historically Black neighborhoods as immigrant populations grew. Many African Americans moved to far-flung suburban communities in Riverside and San Bernardino, and the remaining African-American community shrank and shifted westward within the South LA region (Pastor et al., 2011).

South Los Angeles, by some measures, now encompasses some 200 square miles (Ong, Lawrence & Davidson, 1992). This study focuses on a small neighborhood within South Los Angeles, just south of Downtown Los Angeles along Central Avenue (the main artery of the historic heart of Black LA). This is the home of Second Baptist Church.

**The Second Baptist Church of Los Angeles**

Founded in 1885, Second Baptist Church was the second African-American church established in Los Angeles. In 1926, the congregation moved just one block off Central Avenue into their current building, which was recently added to the historic registry. The church played a central role in the West Coast expression of the Civil Rights movement. Charlotta Bass, publisher of the then prominent *California Eagle* and a forerunner in the national civil rights movements, was a congregant. Two NAACP national conventions were co-hosted by the church and — perhaps most notably — the Rev. Martin Luther King, Jr. made Second Baptist Church his West Coast pulpit.

Recently, when given the option of moving, congregants decided not only to stay, but to pour money into the restoration of the church building. Second Baptist Church also owns 12 parcels in their neighborhood, including a child-care center and a senior residential development. With these assets and the millions of dollars
spent on renovating the church property, Second Baptist Church’s leadership is exploring how their aging congregation can connect with and serve the neighborhood. Figure 2 identifies the Second Baptist Church Neighborhood, as defined by the church. The neighborhood is bordered by Washington Boulevard, Central Avenue, Jefferson Boulevard, and San Pedro Street. Our data shows that it is the only institution within these boundaries (except for schools) that serves the whole neighborhood. However, other organizations based outside of these boundaries also serve the neighborhood.

**Data and methods**

To understand the racial and social dynamics of the Second Baptist neighborhood, we analyzed publicly available administrative data and conducted a community needs assessment. First, we analyzed Integrated Public Use Microdata (IPUMS) 2006–2008, American Community Surveys (ACS) data for the neighborhood, and, when appropriate, we compared findings to the Los Angeles metropolitan region as a whole. This pooled sample enabled us to have a larger sample size (given the small geography we are using), and thus more reliable numbers. For additional information, we produced descriptive statistics using the California Health Interview Survey and Environmental Health/Cumulative Impacts Data.

To enrich the study, we partnered with a third organization, Esperanza Community Housing Corporation, to collect survey and focus group data. Esperanza, a local community housing and health organization primarily serving Latino immigrants in the Second Baptist neighborhood and surrounding areas, has established a strong rapport with and positive reputation among local residents. Hopeful that this research effort would develop ties with the Church and promote African-American and Latino community collaboration, Esperanza staff administered 570 surveys to local residents in English and Spanish. Most surveys were collected by knocking on every other door on residential blocks, but some were collected on street corners and on commercial corridors. We report descriptive statistics in the Appendix. Additionally, two separate focus groups were conducted with 30 local residents. Twenty people participated in the first focus group, and 10 participated in the second. Topics included neighborhood assets, neighborhood challenges, and the potential role of Second Baptist Church in building community capacity. Data collected directly from residents provides important insights into how Second Baptist Church and other local community organizations may seek partnership with local residents or provide services that would meet their needs.

The data collection and analyses strategies described here can be replicated in other communities. In the absence of a community partner with strong ties to the immigrant community, professional researchers with an understanding of the complexities of conducting research in immigrant and African-American communities can also conduct similar needs assessments.

**Description of the Second Baptist Church neighborhood**

Understanding neighborhood demographics helps contextualize community development efforts. Our analyses of ACS data show that residents are fairly young: the average age of neighborhood residents is 28, while the average age of residents in
the broader Los Angeles metropolitan region is 35. The demographics of the neighborhood have shifted from predominantly African-American to predominantly Latino, a change that began in the 1950s when African Americans began moving west. At that time, the neighborhood was by far majority African-American, while today it is just under 12% Black.

The Latino population, in 2006–2008, was 87% Latino – 38% U.S.-born and 49% immigrant. Three-fourths of immigrants in this neighborhood come from Mexico, and the remainder mostly from Central America. Although only about one-half of working-age, Second Baptist Church neighborhood residents speaks English well; 90% of residents age 5–18 spoke English “well or better.” Indeed, many of the youth in the neighborhood are English-speaking U.S.-born children of immigrants.

The struggles of local residents

Since the exodus of manufacturing in the early 1990s, the Los Angeles region has struggled to rebuild a robust economy (Garcia, 2006). At the same time, there has been a general divestment from public, financial, and social infrastructure. The region has made little progress working through long-standing racial and ethnic inequality, which has left it socially fragmented and residentially segregated (Davis, 1990; Fulton, 2001; Wolch, Pastor, & Dreier, 2004). In the Second Baptist Church neighborhood and surrounding areas, we see the excesses of these trends – entire neighborhoods living in poverty (often, working poverty).

We consider 150% of the poverty line a measure of poverty that partially accounts for the high cost of living in Los Angeles. As Figure 3 shows, an extraordinarily high percentage of Second Baptist Church neighborhood residents

![Figure 3. Poverty by race/ethnicity and Age, 2006–2008.](image-url)
live in poverty; 62% live below 150% of the poverty line, compared to 26% for the entire metropolitan area. Notably, a significant proportion of Latino residents experience working poverty – that is, people living under 150% of the poverty line, but who are working full time (at least 35 hours a week, 50 weeks a year). Unemployment, more so than low paying jobs, drives high poverty among African Americans (Pastor & Carter, 2009).

Not surprisingly, residents have low average household incomes, and when employed, they concentrate in low-wage occupations and industries. The median household income is $29,164 in the neighborhood, just above half of the median household income of $54,993 for the entire Los Angeles region. Figure 4 shows the top five occupations and industries. These occupations and industries make up the bottom of the region’s two-tiered economy – where highly-educated, highly-paid professionals make up one tier and low-wage service and low-skill manufacturing workers make up the other (Garcia, 2006).

Housing costs present a significant financial burden for residents. Among our survey participants, 80% reported paying more than one-third of their household income – the standard measure of housing cost burden – toward rent or mortgage. Most survey participants (82%) pay rent. Not surprising, then, the residents live in tighter quarters: the neighborhood averages 1.1 people per room, while the metro region averages 0.7. In terms of housing quality, nearly one-half of residents reported having trouble with roach infestations – 15% with mold, 14% with difficult landlords, 14% with chipping and peeling lead paint, and 11% with leaks. Some of these problems are acute, and result in illness or injury to residents, especially the most vulnerable (small children, pregnant women, and the elderly). See Appendix for survey results.

The residents suffer from poor healthcare access. Forty-eight percent of residents lack healthcare, more than double the figure (22%) for the LA metro. Meanwhile, about one-third (mostly the children and the elderly) rely on public health insurance, compared to 20% of the metro region (see Figure 5). According to 2007 California Health Interview Survey data, those without health insurance report worse health than the insured; only 63% of the uninsured report “good” or better health, compared to 75% of the insured.

The survey data and focus groups provide additional insights into the experience of Second Baptist Church neighborhood’s residents, as well as their opinions. While many express an appreciation for their community, they also recognize the need for improvements. Overall, residents like the accessibility and diversity of local

<table>
<thead>
<tr>
<th>Top 5 Occupations</th>
<th>Top 5 Industries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Machine Operators, Assemblers, and Inspector</td>
<td>Manufacturing</td>
</tr>
<tr>
<td>Administrative Support Occupations, including Clerical</td>
<td>Professional and Related Services</td>
</tr>
<tr>
<td>Helpers in Construction and Extraction, and Freight, Stock and Material Handlers</td>
<td>Retail Trade</td>
</tr>
<tr>
<td>Cleaning, Building and Household Service Occupations</td>
<td>Business and Repair Services</td>
</tr>
<tr>
<td>Sales Occupations</td>
<td>Construction</td>
</tr>
</tbody>
</table>

Figure 4. Top five occupations and industries in the Second Baptist Church neighborhood.
businesses. However, some wish that people from the community owned more of the businesses, or that current owners would display a higher degree of cultural sensitivity.

More institutional resources in the neighborhood would be welcomed by neighborhood residents. Survey respondents overwhelmingly support the development of a health clinic (80%) and a community center (85%). A park and more open space are just as enthusiastically recommended, although many acknowledged the difficulties of finding available land. The lack of healthy, affordable, and accessible supermarkets in South Los Angeles has been well-documented (Bassford, Galloway-Gilliam, & Flynn, 2010). It is therefore not surprising that 80% of Second Baptist Church neighborhood survey respondents believe that the community could benefit from additional markets with affordable and healthy food.

Next on the list of improvements are financial institutions and affordable housing. Two-thirds of survey respondents would like a bank to open in the neighborhood. Indeed, the neighborhood lacks traditional banking services, and instead is served by cash checking stores which often charge high rates and administer expensive loans (Social Compact Inc., 2008). Respondents are also supportive of more affordable housing for the elderly, people with disabilities, and emancipated youth. The high cost of housing, overcrowding, and poor quality housing conditions may contribute to residents’ strong support for new affordable housing.

Among the residents surveyed, only 18% know whether or not they live near a toxic site. This figure suggests that local residents are largely unaware that they are exposed to very high levels of environmental toxins. Figure 6 illustrates environmental cumulative impacts, which takes into account the proximity of hazardous land uses and toxic emissions to sensitive receptors (schools, churches, day care centers, etc.), while accounting for social vulnerability. Higher scores represent more
impacted neighborhoods. The Second Baptist Church neighborhood’s scores are among the regions’ highest. The nearby concentration of freeways and heavy industry, the region’s diesel-reliant logistics industry, and the demographics previously reviewed likely contribute to the high cumulative impact score. The clear mismatch between residential knowledge and the facts highlights a dangerous lack of awareness. It also puts the burden on the community to address an issue for which they lack adequate information.

Residents express high levels of concern for children and youth in the neighborhood. Focus group discussions underscore the shortage of community programs aimed at supporting the academic growth, athletic ability, artistic expression, and leadership development of young people in the community. The closure of the local YMCA within the last five years, and recent cuts in summer school and other programs left a vacuum in organized activities for young people. It is therefore not
surprising that 93% of surveyed residents indicated that the neighborhood needs children’s after-school and summer programs. Meanwhile, 88% supported increasing the availability of affordable childcare in the community. Residents also would like more programs for adults, including adult computer and ESL classes.

Most residents feel an attachment to their local community and believe it could benefit from more programs and services. A significant proportion, 37%, reported that they would be willing to attend a meeting focused on improving their community, demonstrating a vested interest in contributing to their community’s development. Second Baptist Church could facilitate discussions of problems and guide concrete actions toward positive community change. Although it has a long history of serving the African-American community and a track record of promoting civil rights in the Los Angeles area, many of the new local residents are unaware of the Church’s history or its current community programs. Nonetheless, many residents, both African American and Latino, welcome the Church’s interest in the local community.

Discussion

Prior research has made general calls for unity between African-American and Latino communities (Alvarado & Jaret, 2009; Black Alliance for Just Immigration, 2010; Grant-Thomas et al., 2009), but few studies show how an understanding of local neighborhood context can help build alliances. This case study identifies the everyday challenges encountered by residents in the Second Baptist Church neighborhood. The data point to the need for workforce development programs to increase incomes, housing programs to alleviate high rent and substandard housing, increased health services, local small business development, environmental remediation, and changes in land uses toward community spaces, healthy food sources, and financial institutions. These challenges are not unlike those faced by so many African Americans; addressing them, practically and together, can foster Black-Brown understanding and cooperation, instead of competition and conflict.

To put legs to these issues, there are several steps for engaging the community, using the data in this report to catalyze Black-Brown collaboration including:

1. **Educate stakeholders using research findings:** Church and community members must be informed about the overlapping interests of African-American and Latinos identified in this report. The first stage of this outreach could take the form of an internal discussion among the church congregants to inspire members to invest in the community. The second stage would be a town hall meeting with both church members and neighbors to further discuss findings and options for collaborative community development.

2. **Work with existing philanthropy, health, and human rights coalitions:** Either concurrently or upon determining community and congregant interest, leaders could begin having discussions with existing neighborhood and regional coalitions working on issues affecting the neighborhood. South Los Angeles has attracted the attention of philanthropy and health and human rights coalitions. The church can connect with these collaborative initiatives to amplify the efforts of residents and congregants.

3. **Provide space for programming:** As a landowner and social service provider, the Church could respond to research findings by providing space for youth and adult education programs. The Church could also partner with local
organizations to develop high quality affordable housing on their properties. Such developments would not only benefit racially diverse, local residents, they would bring needed revenue to the Church through government and private funding sources needed to run such services.10

(4) **Collaborate with like-minded churches:** As a religious institution, Second Baptist Church could join with other predominantly African-American churches that are adapting their call to social justice to include the interests of Latinos and immigrants. Clergy and Laity United for Economic Justice (CLUE), a Los Angeles-based interfaith worker justice organization, has done pioneering work bringing together African-American and Latino church leadership and congregations together to advocate for each other. This coalition is working on issues that the data highlighted as important for the Second Baptist neighborhood – addressing failing local schools, the lack of healthy food, and immigrant issues (particularly immigration reform).

**Implications**

As in South Los Angeles, historically African-American communities throughout the country are likely to experience an influx of immigrants, if they have not done so already. This case study provides an example of how a localized analysis of administrative data and original needs assessment data can inform the efforts of an African-American church to learn about its immigrant neighbors and identify potential areas for collaboration. As this research reveals, key areas of empirical investigation include community demographics, economic characteristics, housing issues, environmental issues, and educational needs. Many of the analyses presented here can be replicated in and tailored to other communities experiencing an influx of immigrants.

Like the Second Baptist Church of Los Angeles, in communities that are increasingly Latino, other historically African-American churches may recognize the need to building Black-Brown alliances. As one of the major African-American institutions to come into contact with new immigrant neighbors, churches may be well-positioned to provide some leadership in this arena by working with researchers to identify issues that affect both groups, and then to prioritize a common agenda. Moreover, the religious underpinning may help anchor the work (Black Alliance for Just Immigration, 2010). Similar to Second Baptist Church, other religious institutions may have the political and moral clout, as well as some of the institutional resources, to address shared issues. Developing ties between the congregants and residents will also facilitate the ability of racially diverse communities to take advantage of any local, state, or national policies which offer health, educational, economic, and housing resources to low-income urban communities. Making progress on any areas of shared concern will benefit African Americans and immigrants alike, and increase the visibility of Black-Latino alliances.

**Notes**

1. Authors have access to original data used by Blackwell et al. (2010) so were able to get the exact percentages shown in their Figure 1-1.

2. IRCA also aimed to deter undocumented migration through increased border enforcement and sanctions for employers who knowingly hire undocumented workers (Massey, Durand, & Malone, 2003).
3. Data analysis by the authors, 2009 American Community Survey 1-Year Estimates, Los Angeles County. Latinos include persons of all races. For data tables, go to factfinder.census.gov.

4. Because the neighborhood was defined by the Church, we use approximate boundaries. The Public Use Microdata Area (PUMA) surrounding Second Baptist Church is quite homogenous, so we use PUMA-level data from 2006 to 2008 which gives us recent and rich socioeconomic and housing data. When we report data on the metro area, that is the “Los Angeles-Long Beach-Santa Ana” Metropolitan Statistical Area (metro), includes Los Angeles and Orange counties.

5. Tabulations by the Center for the Study of Immigrant Integration (CSII) at USC from IPUMS 2006–2008 American Community Survey (ACS) data. Unless otherwise specified, all data in this report is from this source.

6. Data from 2006 to 2008 indicate that about 64% of renters pay more than 30% of their income toward rent, Census data tends to undercount and neutralize extremes in under-resourced communities. As a result, we tend to favor our survey data, where possible.

7. CHIS data is available in Service Planning Areas (SPAs). For the neighborhood, we use SPA 6 which encompasses the neighborhood but also includes surrounding communities. 2007 California Health Interview Survey, UCLA Center for Health Policy Research, www.chis.ucla.edu.

8. The Environmental Cumulative Impact score (CI score) uses a variety of publicly available data sources on air quality, socio-economics, and health using Census Tracts and data from 2000. The CI score indicates how a neighborhood (census tract) compares to others in the six-county Southern California region. The score ranges from 3 to 15, and takes into account proximity to hazardous facilities, measures of health risk due to stationary and mobile sources of air pollution, and measures of social vulnerability that might make people more susceptible to health impacts given any level of risk. It places focus on where people live, and is thus mapped only for areas where the land use is residential or “sensitive.” Sensitive land uses are areas that tend to host more vulnerable populations and include schools, childcare facilities, healthcare facilities, and urban playgrounds/parks. For methodological details, see Sadd, Pastor, Morello-Frosch, Scoggins, and Jesdale (2011), for details on the ongoing project, see http://college.usc.edu/pere/projects/cumulative_impacts.cfm.


10. For more specific recommendations and organizations with whom the authors suggested collaboration, see the report commissioned by Second Baptist Church, see http://csii.usc.edu/documents/2nd_Bapt_Report_web.pdf.

References


Appendix 1

Second Baptist Church neighborhood survey
Neighborhood concerns and solutions (570 respondents)

<table>
<thead>
<tr>
<th>Demographics</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Race/Ethnicity</td>
<td></td>
</tr>
<tr>
<td>Latino</td>
<td>94%</td>
</tr>
<tr>
<td>Black</td>
<td>5%</td>
</tr>
<tr>
<td>Language spoken by survey respondent</td>
<td></td>
</tr>
<tr>
<td>Spanish</td>
<td>78%</td>
</tr>
<tr>
<td>Spanish and English</td>
<td>15%</td>
</tr>
<tr>
<td>English</td>
<td>7%</td>
</tr>
<tr>
<td>Households with more than one family</td>
<td>28%</td>
</tr>
<tr>
<td>Average household size</td>
<td>5.4 ppl</td>
</tr>
<tr>
<td>Average years living in current address</td>
<td>10 years</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Neighborhood concerns</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Housing problems</td>
<td></td>
</tr>
<tr>
<td>Roach infestation</td>
<td>43%</td>
</tr>
<tr>
<td>Mold</td>
<td>15%</td>
</tr>
<tr>
<td>Difficult landlords</td>
<td>14%</td>
</tr>
<tr>
<td>Chipping and peeling lead paint</td>
<td>14%</td>
</tr>
<tr>
<td>Leaks</td>
<td>11%</td>
</tr>
<tr>
<td>Households spending over 1/3 of income on rent/mortgage</td>
<td>80%</td>
</tr>
<tr>
<td>Residents who believe the neighborhood needs more housing</td>
<td>68%</td>
</tr>
<tr>
<td>Resident knows if she/he lives near a toxic site</td>
<td>18%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Neighborhood solutions</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Resources needed by residents</td>
<td></td>
</tr>
<tr>
<td>Community health clinic</td>
<td>88%</td>
</tr>
<tr>
<td>Parks and open space</td>
<td>87%</td>
</tr>
<tr>
<td>Community center</td>
<td>85%</td>
</tr>
<tr>
<td>Grocery Store (affordable and healthy)</td>
<td>80%</td>
</tr>
<tr>
<td>Bank</td>
<td>67%</td>
</tr>
<tr>
<td>Residents interested in community improvement meetings</td>
<td>37%</td>
</tr>
</tbody>
</table>