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Lindblom County: Philanthropic Insufficiency, Amateurism and Paternalism¹

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Introduction

This case is concerned with a number of separate clusters of issues which become intertwined in the course of events. A group of long-time friends find their friendships increasingly tested in the cross-pressures of community, agency, ethnic and gender cleavages. A professional elite finds itself challenged by an ethnic and professional counter-elite, committed to overturning some of their most cherished beliefs and practices.

First is the technical social planning issue of measuring the philanthropic sufficiency of a community, which arises within the context of federal and state devolution to a community level largely lacking in community-level response capacity. This issue unfolds within the context of another, seemingly unrelated issue of allocating personal and professional responsibilities in the case of rural community leadership.

Theory

Community theory in social work is generally constructed from the assumption that social workers as professional change agents, are “in the middle” between powerless and alienated lower-class clients and influential upper-class community elites. Some very sound conventional advice is offered by one social work text in the following words:

[A]n appropriate strategy would be to convince the elite group of the value of the desired policy change and to work with them to achieve it, possibly by getting elected to public office and becoming ‘one of them.’ You would need to advocate not only why the policy is good, fair, or just, but more importantly, that it would be in the elite’s self-interest (Haynes and Mickelson, 1991, 38).

Community theory in social work has traditionally been constructed from the standpoint of the existence of a unitary community interest which it is the responsibility of professionals to locate and secure. Thus, Germain uses the concept of the “competent community” as one which “manifests a

¹ Earlier versions of this manuscript were published as Lohmann, R.A. (2003) Lindblom County: How Diversity Influenced Philanthropic Sufficiency. In the first and second editions of D. Fauri, E. Netting, and S. Wernet. (Eds.) *Cases in macro social work practice*. Boston: Allyn and Bacon. This version has been substantially revised from that earlier work.

collective capacity for dealing with the wide-ranging needs and problems in communal life” (Germain, 1991, 42). She defines community competence as set forth by Leonard Cottrell: the ability to “collaborate effectively in identifying the problems and needs of the community; achieve a working consensus on goals and priorities; agree on ways and means to implement the agreed-upon goals; and collaborate effectively in the required actions” (Cottrell, 1976).

This view ultimately stems from an earlier era in which there was assumed to be a uniform social work interest which was consistent with the best interests of *the* community. More recently, the literature of social work has placed greater emphasis on the diversity and the multiplicity of interests without actually revising this consensual view. Thus, one source identifies at least six major divergences which impinge upon community practice:

The dissonant strands in the community organization literature in social work revolve around tensions such as: (1) the importance of representing social agencies as opposed to empowering communities and constituents, (2) the collaborative versus conflict model of community organization, (3) the emphasis on administration versus grassroots community organization, (4) the procurement of resources versus systematic resource distribution, (5) the social worker as expert versus the social worker as grassroots community organizer, and (6) the social worker as social planner as opposed to grassroots community organizer. (Fisher, 1997, 122).

Two conceptual and methodological devices, in particular, are employed here for these purposes: Conceptually, some of the ideas of the new institutionalism (particularly, the ideas of interorganizational systems and sectors) are used to define and identify the county/community as a unit of analysis. Methodologically, modeling software is utilized in this study to simulate some of the fundamental demographic, economic and philanthropic processes of the county under study.

One of the principal founders of the new institutionalism, Elinor Ostrom defined institutions instrumentally as the formal rules governing allocation of common pool resources. Operating from a more sociological, organization theory perspective, W. Richard Scott offered this more extensive definition:

Institutions consist of cognitive, normative, and regulative structures and activities that provide stability and meaning to social behavior. Institutions are transported by various carriers--cultures, structures and routines--and they operate at multiple levels of jurisdiction. (Scott, 1995)

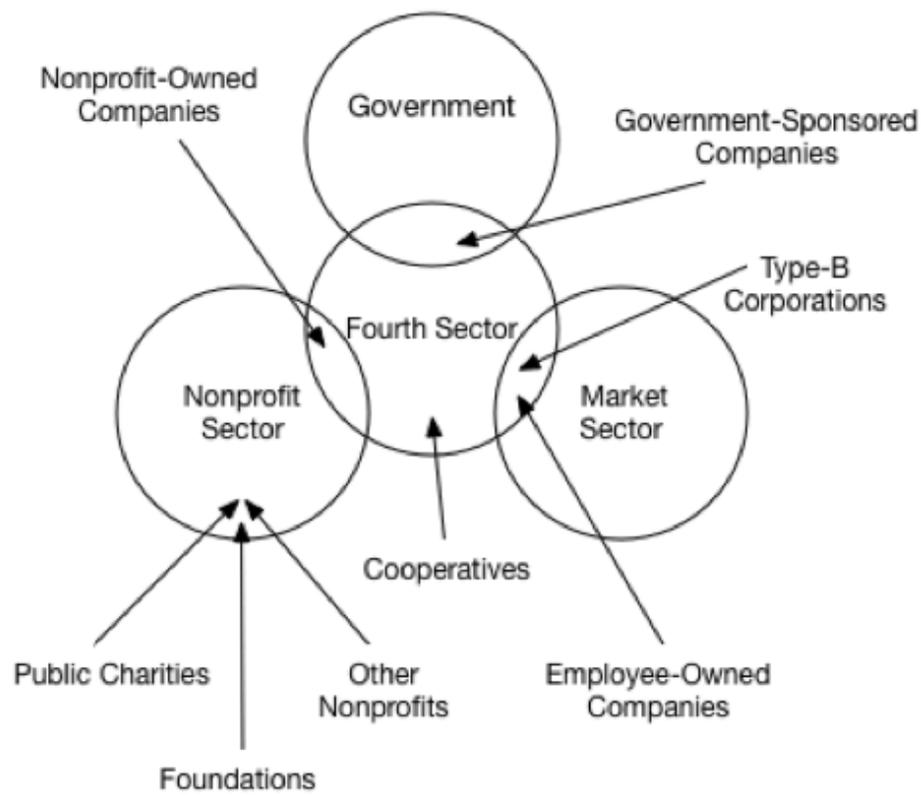
Scott and his associate, John W. Meyer also tied the phenomenon of institutions into the larger perspective of inter-organizational

networks or “systems” within a larger perspective they called societal sectors.

...we argue the utility of isolating wider interorganizational systems for study. In particular, we propose the concept of *societal sector* as a useful way of bounding such systems. A societal sector is defined to include all organizations within a society supplying a given type of product or service together with their associated organizational sets: suppliers, financiers, regulators and so forth.

(Scott & Meyer, 1991, 108)

Various combinations of these two perspectives have been embraced in a range of three-, four- and even five-sector models which generally include: the market economy; government, or the state sector, and the household sector, or intimate sphere (Anheier, 2005; Lohmann, 1992; Lohmann, 2015). Figure 1 below, for example, shows one such proposal, with cooperatives at the core of the fourth sector. Others have suggested that social enterprises constitute a separate fourth sector. A number of years ago, Smith (1991) suggested “member benefit” organizations as a fifth sector. Lohmann (2012; 2015) suggested a “wider third sector” sufficiently broad to encompass all of these possibilities in the societal space outside households, markets and governments.



Philanthropic Sufficiency, Amateurism and Paternalism

Three key concepts in this case study are philanthropic insufficiency, philanthropic amateurism, and philanthropic paternalism. *Philanthropic sufficiency* is a projected ratio (and the associated qualitative concept) used by social planners to compare the availability of resources with projected needs. And *philanthropic insufficiency* is the absence of adequate resources. Thus, in a case where a particular agency has roughly \$50,000 available for a program, and planners estimate that at least \$200,000 would be necessary to fully address the problem in the community, the ratio of philanthropic sufficiency (or in this case, the philanthropic insufficiency) would be 1:4.

Another key resource is staff expertise, which might be assessed in a similar manner. After a sudden surge of non-English speaking students in a local neighborhood, for example, planners for a settlement house estimate that at least ten teachers of English as a Second Language (ESL) are needed, and the agency can only afford to hire one, and since this is a rural community, only two possible employees with the necessary skills are available in any case. This represents respectively, an insufficient resource (ratio of 1:10) and an insufficient human capital resource (ratio of 1:5).

In part to explain case like this, Richard Steinberg, a nonprofit economist at the University of Indiana, has suggested the concept of *philanthropic amateurism*: A tendency in nonprofit and nongovernmental service delivery not to rely on qualified or credentialed employees (who, as in this case, are simply not available.) According to Steinberg, this may be linked with *philanthropic paternalism*, or the tendency among majority groups to rely on their own perspectives, definitions of situations and problems, rather than on community or minority-group perspectives.

These ideas of philanthropic amateurism and paternalism and even many instances of philanthropic sufficiency and insufficiency may be far less amenable to exact measurement than the two examples above suggest. In such cases, it may be sufficient to simply rely on qualitative “measurements” such as greater or lesser, or it may be possible to project continuums and construct three- or five- point measures to estimate these ideas with ordinal scales. Thus, for example, a three-point scale of philanthropic amateurism might be:

- 1- Completely amateur (or unskilled)
- 2- Moderately skilled
- 3- Fully professional

A five point scale estimating the same dimensions might be:

- 1 – Complete amateur
- 2 – Mostly unskilled/ Limited skills
- 3 – Moderate skills
- 4 – Skilled but lacking credentials
- 5 – Fully qualified as English-As-Second Language teacher

Background

Los Compadres had been friends since they began the first class in the graduate social work program at Vandalia State University fifteen years ago. Upon graduation, most of their classmates immediately left Lindblom County for more lucrative urban practices but Nancy, Lisa, Melissa, Andy, Dylan and Ralph were all committed to the local area and in principle to the idea of “rural practice.” While most of their fellow students in the masters’ program had been interested in various aspects of therapy, direct practice and micro-practice, *los compadres* were united by their interest in and commitment to administration, policy and community practice. Like their other classmates, Ralph had left the area right after graduation, in his case to enter a doctoral program. He returned to the area after three years, having completed his coursework and preliminary exams, to join the faculty at Vandalia State and completed his dissertation and was awarded his doctorate the following year.

The Commonwealth of Vandalia is a fictitious and largely rural state within the United States, although its precise location remains unclear. It could be near Maine and share a heavy reliance on fishing and timbering; or, near North Dakota, Wyoming, Montana or Idaho, with a local economy built upon ranching and mining; or, within the Appalachian region and dependent upon mining; or, its economy might be based on gold, or silver, oil or copper, bauxite or iron ore and taconite mining. It might be somewhere in the South near Mississippi, Arkansas, Kentucky or Tennessee and reliant on tenant farming. Or, it might be a mixed livestock and grain farms somewhere on the great plains.

Regardless of its location, Lindblom County is one of approximately 60 territorial and governmental subdivisions of Vandalia, with an economy divided between an expanding Vandalia State University, with its small but growing medical center, a small but stable agricultural economy and a declining industrial base. The county is divided into 12 local units called shires, which were once the catchment areas for networks of local “one room” schools and still shoulder some of the burden of local government.

Within a year of their graduation, five of the six MSWs had begun meeting weekly for lunch, forming what they referred to jokingly as the “power center of social services in Lindblom County.” Upon completion of his

doctorate, Ralph joined the others for their weekly “power lunches.” They were all conscious of their growing influence in the human services community of the shires. Although they wore their influence lightly, empowerment had become a reality for them. The passage of time together with the fact that they were six of only eight professionals known to have earned masters’ degrees in the county had, indeed, brought them to the forefront of local and regional social services leadership. Without any of them ever intending it, their monthly luncheons had taken on much of the character of a county-wide social services planning committee. There had been a real service planning capacity in the county once (in the 1960s and 1970s), but it was entirely federally funded and had disappeared completely in the budget cutbacks associated with the creation of state human service block grants. Since then, agency self-interest had been the sole motivation for new service initiatives in the county.

The same year that Ralph came back, Nancy was named executive director of Lindblom County Family Services. Lisa became C.E.O. of the Lindblom County Community Mental Health Center the following year and continued to operate a large and successful drug therapy program which she had founded. Meanwhile, Melissa was recognized nationally for her innovative work in directing a local art therapy center which she had founded through an NIH grant. Dylan was Assistant Director for Planning for the Lindblom-Chestnut Bi-County United Way and Andy was Deputy Regional Administrator for the Vandalia Commission on Aging. In the spring three years ago, Ralph was awarded tenure in his department and this year was promoted to Professor and named Director of the BSW program at Vandalia State.

Both Nancy and Melissa had served on the county advisory committee for the last census. Census data are used in a number of federal funds distribution systems and the group was always very aware of the latest yearly census data estimates for the county. They knew, for example, that the county has a current population of roughly 80,000 with one small city (Wildavsky City) as its urban core, surrounded by contiguous rural areas. A population said to number 25,000 (including the majority of a population of 20,000 college students) live within the city limits. The municipal limits of Wildavsky City, which is located at the extreme eastern end of the county, are very tightly drawn. An additional population of 29,000 people live in the immediate suburban fringe within 10 miles of the city center but outside any incorporated areas.

Most of the remaining population of the county live in four incorporated municipalities of 10,000 (Simonville), 6,000 (Amatai), 4,000 (Drortown) and 1,000 (Charles City) population, divided among approximately 25 subdivisions of varying sizes (10-200 households). The remaining 5,000 residents of the county live in the outlying rural regions of the county. An

estimated 5,000 additional residents of the urban core of Wildavsky City reside in nearby Chestnut County. The Chestnut County seat is in Scottsvale, a town of less than 10,000, roughly 20 miles to the east. This is summarized in Table 1.

Table 1. Population Centers of Lindblom County

Population Center	Population
Wildavsky City	25,000
Suburban Fringe (in county)	29,000
Suburban Fringe (in Clark County)	5,000
Simonville	10,000
Amatai	6,000
Drortown	4,000
Charles City	1,000
Rural Areas	5,000

At one of their weekly luncheons, Los Compadres invited Dr. Burns, a historian specializing in local and regional history. Vandalia, Dr. Burns told them, is in a long-term economic transition from heavy reliance on a single, primary industry and an extreme concentration of capital to a period of simultaneous deindustrialization, diversification of capital, and convergence toward national norms in income and education. The area is somewhat distinctive, according to Dr. Burns, since Vandalia was originally settled by a white, Protestant, Anglo-Saxon population, who became the upper class of a rural industrial economy. For several generations this economic elite encouraged the immigration of a diverse combination of ethnic groups of African, European and Asian descent. Members of Los Compadres agreed that although they were all members of ethnic groups once on the bottom of the Lindblom County pyramid, merely by the act of getting educated and remaining in the community, they had moved up into that upper class: A strange position for social workers, perhaps, but one not at all uncommon in the peculiar “circulation of the elites” characteristic of modern rural areas.

Increasingly, members of the group found that their separate institutional loyalties were weighing heavily upon group solidarity and any sense of class consciousness and *noblesse oblige* they might have developed. The other members of the group periodically got on Ralph’s case about “ivory towers” and the practical irrelevance of theory and research. As the policy

implications of deinstitutionalization almost imperceptibly shifted the focus of mental health services from what Andy called “the worried well” to persistent and chronic mentally ill cases, Lisa and Dylan were increasingly at odds; Lisa had been very active in forming a local chapter of AMI, and her agency aggressively supported a range of client rights, self-help and empowerment groups for chronically mentally ill clients living in Lindblom County. Dylan, on the other hand, increasingly voiced concerns raised by the business and professional community and corporate donors about the public visibility of the homeless and “street people” throughout the county.

At the same time, although her agency continued to be called “Family Services”, Nancy had become increasingly involved in the statewide campaign to address the growing poverty of children and her program had shifted almost exclusively toward the problems of younger children and adolescents. Nancy and Andy nearly came to blows at one meeting over her claim that “greedy geezers” were the real cause of children’s poverty and his retort that statewide adult and senior services for the aged poor had been unfairly cut back by political pressures from a reckless children’s lobby that had no real vision.

For a number of years, Melissa had been particularly aggressive in pursuing commercial outlets for the work produced by some of her clients. This led to some grumbling among others in the group that she seemed more interested in making money selling art than in helping her clients.

The Names Issue

Just when it appeared that the group might be torn apart from such internal conflicts, however, an external threat arose which brought them together at least temporarily: The group was the target of a resolution by the local Latino Political Action Committee condemning their use of the term “Los Compadres” since none of them was Latino. The name controversy at first appeared to be just one more source of tension among the group. Dylan, Andy and Ralph all made caustic comments about “the language police” coming to get them. Lisa and Melissa agreed that the issue was actually highly personal and had come about because a classmate of theirs in the MSW program, Maria Sanchez, had always resented their group because she had never been asked to join them.

Maria was now President of the Lindblom County LPAC. Like Ralph, she had left the community following graduation, but had returned two years ago. Maria was not born in Lindblom County, although she had gone to high school there; living with an uncle and aunt following the death of her parents in an accident. Since returning, Maria had had little contact with her old classmates or others in the Anglo human services community. According to the local newspaper, she had become very active in local politics, advocating

issues with the county commission, city council, school board and in other venues.

Her role with the Latino Political Action Committee was part of a general upsurge of interest in local politics within the Latino community in the county, which now held two of the three county commission seats, two of the five school board positions and one of seven city council seats in Wildavsky City. Her principal opponent for local leadership of this increasingly important ethnic block was Alejandro “Mike” Ramirez, county clerk, 62, an early graduate of the Vandalia State University program in public administration, long-time president of the state public administration society, devout, traditionalist Catholic and very popular community leader who had recently initiated a local movement opposing women in professional and public life. The active members of Mike’s group were all male, although they had also formed a female “auxiliary” to make lunches for their meetings, visit shut-ins and carry out other tasks which the group defined as “women’s work”. Both the men’s and women’s groups were made up of active parishioners in Santiago de Compostela parish. By contrast, Maria’s group was made up of a mix of men and women, only a portion of whom were religiously active. Mike was probably the most popular elected official in the county and had a reputation as someone who often said outrageous things in ways that you could never be certain whether he meant them or not, but there always seemed to be a point behind what he said. Several years ago, he had been quoted in the local paper as concluding a speech with the phrase: “Barefoot, pregnant and in the kitchen.” Although he later denied that he had said that, exactly, he also added that he didn’t see anything wrong with the basic idea.

The members of Los Compadres believed that Mike actively courted all the local publicity he received. Dan Jenkins, editor of the local newspaper, knowing good copy when he saw it, insisted that the paper’s local political reporter, Howard Billis (who, in the experience of Los Compadres was not noted for the accuracy of his reports) cover Mike’s monthly speeches to his group, which had a long Spanish title no one ever used. Throughout Lindblom County, they were known simply as the Santa Maria Society. Several months ago, Mike had singled the members of Los Compadres out for criticism in one of his speeches, calling them “pale, Protestant, pompous professionals” and demanding that they immediately cease using a Spanish name for their “obviously Anglo” group. He also said he was in the process of filing a complaint with the regional federal EEOC office.

Andy had lost his composure when Howard called him for a reaction to the speech. He was quoted in a sidebar to Howard’s report of the speech as saying: “Is he nuts? It just means ‘the friends’, for god’s sake!” Andy said. “And it isn’t even an official name of record. We’re not incorporated or anything. It’s just what we’ve called ourselves. It’s a kind of group nickname.”

Dylan suggested at their next luncheon that they change their name to “Les Ami” since there wasn’t an active French ethnic organization in Lindblom County. “You’re all missing the point,” Nancy retorted. “This name started out when we were grad students and not very visible in the county. Remember? We just thought it was cool to take an exotic sounding label. Any name would do; this one happened to be Spanish. We certainly had, and still have the right to call ourselves whatever we want, regardless of what Mike Ramirez thinks. But you have to admit things are different now. We also have the good of the community to consider.”

“Maybe Mike’s right; maybe we should change our name. And, maybe we should ask Maria to lunch with us, too. I always thought we should have included her when she came back to Lindblom County. Maybe it’s not too late to include her.”

Everyone in the group was aware of the growing importance of an organized Latino community in Lindblom County. “But, if we asked her,” Andy noted, “then we’ll have to identify another male member too! Otherwise, women will become a permanent majority in what had previously been a gender-balanced group.” The women in the group knew he was serious. Since the passage of Proposition 218 in California, Andy had been increasingly assertive in his criticism of Affirmative Action, but no one seemed sure to what extent Dylan and Ralph agreed with him, since they maintained an obvious silence during such discussions.

In part, *los compadres were* at a loss to deal with their internal group tensions because they were unable fully come to terms with their position in the community. And, like most social work students of community, they had been schooled to come to terms with power elites in largely urban terms – from the bottom up. Their group had become, or so it seemed, a local power-elite by default. Such as it was, theirs was a kind of power.

Finally, it was decided to postpone action on a possible eighth male member and to invite Maria to their next meeting. She accepted, and within a matter of months, appeared to be fully integrated into the group. Maria told them at the very first meeting she attended how she had tried to get the names resolution tabled in the LPAC executive committee, but the more religious members felt that if they didn’t vote for it, Mike would use the issue against them within their parish. The others were somewhat surprised to learn that since she returned to Lindblom County, Maria had been serving on the Census Advisory Committee with Nancy and Melissa, and on Ralph’s visiting committee. Even more surprising was that Maria, Lisa and Dylan’s sister had all dated Howard in high school, and that Maria and Andy had gone out together once or twice in college.

‘ Give Five’

Before they were distracted by the name issue, Los Compadres had been trying to gain a better understanding of the probable impact of welfare reform and devolution on Lindblom County. They felt strongly that if there was going to be any kind of general community response, it would be up to them to make it happen.

As in so many areas these days, their opinions were sharply divided about how to respond: At one extreme was Ralph, who (true to form, the others said) saw welfare reform as a great watershed in human services; a genuine opportunity to re-assert local autonomy and build community; to bring welfare recipients into the community in ways not previously possible. At the opposite extreme was Nancy, who expressed great concern about the wisdom of bringing the business community into the act of training welfare recipients for jobs. “You saw how they reacted to deinstitutionalization and homelessness!” Melissa saw welfare reform as just another relatively trivial change in a bureaucratic monster which had taken on a life of its own and was totally resistant to change. This delicate balance was tipped when Maria joined the group. She enthusiastically endorsed the idea of organizing a community response, and that became the group’s position.

Gradually, after many weeks of exploring all angles of the issue, a group consensus began to emerge. Regardless of their views of welfare reform, it would be worthwhile to invest their time and energy in a campaign to increase local volunteering and raise the level of personal giving by community residents. “It’s clear,” said Andy, “that even if federal funds were available at the levels they had been in the past, many of our local agencies could always use more resources.”

Early in the discussions, Nancy had said, “This is another good reason to include Maria. Everybody knows people in the Latino community don’t give as much as the rest of the community. And Catholics don’t give as much as Protestants or Jews.” “We don’t have any evidence that’s true,” Ralph noted. “But” Lisa replied, “we all know it is!” Now, with Maria in the group it seemed more imperative than ever to gather data on giving and volunteering: If for no other reason than to counter group stereotypes with the facts. “Maybe we need to collect some data on it.”

Shortly after Ralph returned to Wildavsky City, the group had first become intrigued by the Independent Sector Give Five campaign (<http://www.indepsec.org/programs/givefive.html>). Since the mid-80’s, this national umbrella organization had been advocating that citizens volunteer five hours a week and give five percent of their income in donations. A study by another professor in Ralph’s department had recently confirmed both that the highest income quintile gave more than the general population (3.1% of personal income in Lindblom County, compared with 1.9% for the general

population nationally) and that the poor gave even more (5.6% of personal income in Lindblom County).

Like many others, los compadres suspected that one of the implications of devolution was that there was bound to be a growing local *philanthropic insufficiency*; unlike others they set out to measure it. (Lohmann, 1992; Kimmel, 1997) Their methodology was quite simple: (1) Establish the current national giving levels for human services philanthropy; (2) use the national norms to identify the portion of giving and volunteering which might be attributable to Lindblom County; and (3) compare those numbers with the actual local data. The total dollar volume and volunteer hours (which were also given a dollar value, using a standard annual determination by the national group Independent Sector) was termed the *local predicted philanthropic capacity* (PPC) for Lindblom County. The combined sum of actual revenues of all identifiable community organizations they termed the *real philanthropic capacity* (RPC). The difference between the two figures would either represent a *local philanthropic surplus* or a *local philanthropic deficit*. (They hoped eventually to also derive a methodology for projecting actual need, as well, but presently such a method eluded them. [See Lohmann, 1980, 218-19]

From his position with the local United Way (which had recently been extended into Chestnut County, following the recommendation of a committee headed by Ralph), Dylan was aware of the extent of the human services delivery system in Lindblom County. There were more than 240 nonprofit organizations filing IRS-990 reports in the county, and at least 100 of these were human services related in some way. This didn't count 80 churches, two synagogues, one mosque, 6 temples, a Salvation Army congregation and an untold number of fellowship groups. Every one of these religious congregations had at least 3-4 major subgroups (education programs, youth leagues, adult study classes, etc.) and several of the larger ones had as many as 30 associated groups. At least five catholic parishes and two small protestant churches had predominantly Latino members.

In addition, as Dr. Burns told them, Lindblom County in its industrial heyday prior to the New Deal, had seen the rise of literally hundreds of ethnic clubs and associations, many of them with active life insurance and/or burial funds, social halls and service programs. Most of the vast array of ethnic identities in Lindblom County had long since ceased to be matters of public concern and attention: Being German, or Irish, or Swiss, Italian, Slovak, Hungarian, Portuguese, Belgian, Chinese, Malaysian or Vietnamese in Lindblom County had become largely a matter of personal or family concern. There were no organized public ethnic festivals or events in the county, and none of the many organized ethnic association active in the county had expressed any interest in human services planning. Even the Latino association seemed uninterested in anything beyond the names issue.

More recently, Lindblom County, like much of the nation, had seen the active spread of a vast array of self-help, social support, and social clubs, groups and associations. The Club News column in the local paper published 12-15 meeting announcements every day, with roughly 20 announcements for campus meetings and events in the student newspaper as well. And, Dr. Burns noted, preliminary investigations by one of his colleagues suggested that this was just the tip of the iceberg.

Dylan was also aware, however, that prior to the 1960's, the local United Way had provided funding for only nine member agencies (compared to 28 at present), and that only five agencies (the Family Services Agency which Nancy headed, the United Way and three local settlement houses) had even existed in 1950. Most of the remaining agencies which had been created since that time were single program agencies with 1-2 staff and a board of directors from 1-15 volunteers. Thus, it was clear that, large and diversified as it was at present, much of the human service system in Lindblom County was a product of extensive public grant funding during the 1960s and 1970s.

Through various sources, they were able to determine that the labor force for the county was 54% of the total population, or 43,200 workers. The unemployment rate in the county had remained constant at 5% for a number of years, meaning that there were typically 2,160 unemployed workers in the area. Throughout the previous decade, however, the burden of economic restructuring kept the unemployment rate above 15% for 8 years in a row. The county workforce was now 54.2% female. Employment in the county was 96.5% nonfarm, belying many of the stereotypes of rural life.

Total personal income for the county last year averaged \$1.5 billion dollars, with total wages representing 64.9% of that (\$1,025,420,000), dividends, rent and interest 13.5% (\$111,111,000) and transfer payments of various types (social security, Medicare, retirement, disability etc.) 21.5% (\$220,787,800). Per capita income in the county has averaged \$15,000-\$17,000 over the past five years. With the following income distribution in the past year:

Table 2. Income Distribution in Lindblom County, Last Year

Income (Range)	Percentage in Range
<\$10,000	12.0
10-19,999	17.9
20-29,999	19.3
30-39,999	15
40-49,999	12.9
>\$50,000	22.9

The latest national data they were able to locate suggested that average total philanthropic giving in the U.S. represented 1.2% of all income; that 68.5 to 71.1% of the total adult population were givers in the last five years (with the percentage descending each year) who gave an average of \$790-\$1017 per year per person (with the amount increasing each year). Of those totals, human services received an average of 17% throughout the period.

Giving data for the six income classes nationally suggest that among the total population, the proportion of giving is highest among low income givers, with those under 10,000 giving an average of 4.1%; \$10-19,999 giving 2.8%; \$20-29,999 giving 1.9%; \$30-39,999 giving 1.6%; \$40-49,999 1.9%; and those above \$50,000 giving 1.9%. The proportions of givers are not necessarily evenly distributed across the income classes, and other data suggest that when givers only are considered, higher income givers tend to give more: those in the \$0-90,000 range gave an average of 1.8-2.0% of total income; while those in the \$90,000-\$125,000 range gave 3% and those with incomes above \$125,000 gave an average of 5%.

Mike's Coup

The research undertaken by Los Compadres was going along very well. The data were collected and the group was in a position to announce within a week or two the results of their study of philanthropic capacity. They planned to do so at a kick-off breakfast for a campaign to recruit volunteers and major donors. Invitations had gone out to a broad cross section of community leaders from government, religion, Vandalia State, local business, and other community interest groups, including the Santa Maria Society and its auxiliary.

And then came the most memorable week in local affairs that any member of Los Compadres could recall. Monday's paper contained a brief news item that an EEOC investigation team would be in the county the following week to investigate reports that local social workers were involved in possible "hate crimes" against Latino Catholics. A series of public hearings were scheduled at Santiago de Compostela parish and two other locations in the county. On Tuesday, the newspaper contained Howard's report of Mike's latest speech the night before. In it, he criticized efforts to measure community philanthropic capacity in the strongest language yet. "Those who believe that the compassion of Christian charity can be reduced to a set of numbers" are, he said, not merely misguided, but "a dangerous element in the community." He went on, "For years, these 'professionals' have been trying to impose their vision of social services on the good people of Lindblom County. Who died and elected them *majordomo*s? This is nothing short of a pogrom against the Latino population of Lindblom County."

Members of Los Compadres spent most of Wednesday on the telephone attempting to find out what had set Mike off this way: What had angered him so much that he should say such things about them? Maria said she had no idea. No one else they talked to seemed sure either. “The whole thing is ridiculous,” Dylan said repeatedly. “How does he think a bunch of numbers are going to hurt them?”

On Thursday, the Chairman of the County Commission, Antonio Diaz, who was also a member of Mike’s group, announced plans to create a new County Social Services Planning Commission. “The purpose of this commission is to come up with a comprehensive plan for real social services in our county; services which will improve the quality of family life, and not lead to further family breakdown. This commission will be a practical one. They will not be wasting any more of our time and money on so-called ‘social indicators’ or ‘outcome measures’, Chairman Diaz said. “This new Planning Commission will concentrate on the real needs of people in our community, and not the kind of nonsense which typically preoccupies those social work professionals.”

The front page of the Sunday edition of the local paper contained a report of the proposed membership of the Lindblom County Social Services Planning Commission. No members of Los Compadres were included. On page 5 of the second section, there was a small item indicating that the LPAC members at the meeting adopted a resolution which “strongly agreed” with recent remarks by Mike Ramirez that quantitative social indicators or outcome measures were part of a conspiracy against the Latino population of Lindblom County. A second resolution also adopted at the meeting demanded that Maria Sanchez resign as Chair of the group. A letter to the editor in that same issue was from the Chairman of the local AMI chapter. “I wouldn’t have put it as bluntly as Mike Ramirez did, but he’s right about social workers. All you have to have is a diagnostic label and they think they can run your life.”

Data from the Philanthropic Sufficiency Study in Lindblom County show that in this community, Catholics donate roughly the same average amount as Protestants, and Latinos give the same as Anglos, but college-educated people give more than twice as much as those who haven't been to college, regardless of income, and most Latinos in this community haven't been to college. Thus, the conclusion noted above only shows up after education is controlled for. The uncontrolled data show Latinos giving only 57% as much as the rest of the community, and is a source of concern with some human services.

These data are now in the hands of Los Compadres in the incendiary environment described previously and they need to decide what to do with them.

Discussion Questions

1. What are the contemporary meanings of “community” in Lindblom County?
2. What is the future of social work in rural communities like Lindblom County?
3. How can the concept of philanthropic sufficiency be applied in community practice?
4. Discuss the concept of philanthropic amateurism and its implications for community practice in rural areas, inner city neighborhoods or other underserved areas.
5. Discuss the implications of philanthropic patrimony in this case.
6. Is the group name itself evidence of philanthropic paternalism? And who is qualified to answer that question?

Strategy Questions

1. Should the group change its name?
2. Should Mike Ramirez have been invited to join the group also? Would that have made any difference in the outcome?
3. In what ways might the Latino Political Action Committee constitute a stakeholder in Lindblom County human services?
4. Should the members of Los Compadres continue asserting their role in community planning function, or would they be better off simply responding to their own agency self-interests?

Calculation Questions:

1. If total giving in the county matched the national average of 1.2% of personal income, what did Los Compadres estimate the total philanthropic product for Lindblom County to be?
2. If giving to human services matched the national average of 15% of total giving, how much was the predicted philanthropic capacity for human services?
3. If the proportion of givers in Lindblom county matched the national average, how many donors were there in the county in each of the last five years?