

# Journal of **PHILANTHROPY AND MARKETING**

## CALL FOR PAPERS

### *Race, Fundraising and Philanthropy*

*Guest Editors: Dr. Haseeb Shabbir, Martha Awojobi*

**Deadline for Abstract Submission:** 1 January 2021

**Deadline for First Manuscript:** 1 April 2021

Whilst the not for profit sector is rooted in ethical and virtue-based values, it has not been immune to scrutiny and criticism (MacQuillin and Sargeant, 2019). In the current and on-going efforts to emancipate black suffering, movements such as *charitysowhite* in the UK, have again placed the ethical spotlight on the not for profit sector. The central concerns are the need to decouple racism from practice within philanthropy and fundraising and for the sector to address, more vigorously, the disproportionate plight of the BAME community from the direct and indirect effects of Covid-19 (Ma et al, 2020).

A central manifestation of these concerns is the permeation of white ideology, and more specifically white saviourism, as a form of cultural altruism in the not for profit 'popular culture' across the global North (Cole, 2012; Bandyopadhyay and Patil, 2017). Historically, the evolution of the Global North-South relationship can be understood as one characterised by a regurgitated colonial 'humanitarian imperialism' (Bandyopadhyay, 2019; Shabbir et al, 2019). Given the ideological nexus between institutions and state polity, these dynamics appear to have filtrated into the not for profit sectors of post-colonial 'helping cultures' of the West. A related concern is the use of *disaster pornography* or *poverty porn*, as the amplification and cumulation of the 'spectacle' of the black suffering child for instance (Sankore, 2005), which further feeds into the hegemonic relationship between the sector and those it seeks to care for.

However, and despite the importance of understanding how race, fundraising and philanthropy inter-sect, the 'White Saviour Syndrome' has largely evaded scholarly scrutiny. Notable exceptions do exist (e.g. Newman, 2002; Goudge, 2003; Heron, 2007; Kapoor, 2013; Vrasti, 2013; Perry, 2011), but the predominant focus remains on the ideological continuities of liberal development and humanitarian policies from colonial times. Despite the recognition that racial dynamics remain embedded in humanitarian and development agencies, our knowledge on how race is used as a critical function in mainstream fundraising and philanthropic practices is lacking. Given a relatively richer recognition, albeit also a burgeoning one, on the role of racialisation in contemporary marketing (e.g. Grier et al, 2019; Davis, 2018; Burton, 2009), and the not for profit sector's reliance on marketing, we would expect some overlap in the two domains. Disentangling these intersections also raises implications on how the not for profit sector has responded to the relatively higher Covid-BAME disproportionate effect.

This special issue seeks to disseminate race-based not for profit research that critically deconstructs the intersection between race, fundraising and philanthropy.

Therefore, and in the tradition of 'critical fundraising' (MacQuillin, 2014), this special issue seeks to challenge some of the core assumptions at the heart of fundraising, especially those linked to the issue of 'race'. As such, and given the burgeoning nature of critical fundraising, this special issue seeks to add to our critical evaluation of contemporary and indeed historical fundraising practices and theories. The special issue welcomes both conceptual and empirical research. Specific areas of enquiry include, but are not limited to the following:

- How and does white ideology and the white saviour syndrome impact the practices of not for profits? Does this impact extend to scholarship within the not for profit domain?
- What are the ideological correlates of the White saviour syndrome? How does the white saviour syndrome intersect with the donor decision making process?
- What are the implications of focusing on race on our existing knowledge of donor and philanthropic psychology? What are the implications for instance of 'othering' beneficiaries in perpetuating racial stereotypes?
- What are the implications of race in deconstructing ethics for fundraising? Do ethical frameworks for fundraising sufficiently address the role of race?
- How do racial dynamics intersect with volunteering opportunities abroad? What type of training do volunteers need to ensure diversity in interactions with prospects and beneficiaries?
- How can fundraisers be trained to consider race in communicating with prospects? Does fundraising communications adequately address issues of race?
- What implications does race have for targeted and non-targeted fundraising appeals? How can fundraisers 'screen out' the effects of unconscious bias infiltrating the design of campaigns? How does this relate to enhancing the ethical orientation of fundraisers?
- What are the implications of the disproportionate number of BAME casualties from Covid-19 on the vision, mission and values of not for sector bodies? What are the implications of the sector's response, or lack thereof, to this disparity, on the ethos, essence and promise of the not for profit sector? How can 'white fragility' (see DiAngelo, 2018) be managed in fostering an adaptive response to the plight of BAME-Covid beneficiaries?
- How can the not for profit sector amplify its voice to advocate for the BAME community's plight in light for instance of racial health, education and judicial disparities? What are the dynamics of knowledge transfer between white and BAME fundraising communities?

- What are the implications of the blacklivesmatter and charitysowhite movements on addressing knowledge and practice gaps towards other resilient and yet vulnerable groups such as Gypsies, Roma and Travellers? What can the dominant not for profit sector learn from the rich heritage in fundraising and philanthropy from minority practices?
- How can issues of representation, diversity and inclusion be better addressed within the sector? Are their best practice examples from which the rest of the sector can learn from?
- How can we navigate through the complicated race histories of some funding bodies? What constitutes 'authentic' diversity and anti-racism management for the not for profit sector and how can this be fostered?

These themes are not exhaustive. Given the vibrancy of the fundraising and philanthropic sectors, other relevant research queries are also welcome.

### **Submission Requirements and Information**

Abstract Submission Deadline: 1<sup>st</sup> January 2021

Abstracts and Covering letters should be submitted, by Email, for consideration to

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### **Deadline for Submission of First Manuscript: 1<sup>st</sup> April 2021**

Once the submission materials have been prepared in accordance with the [Author Guidelines](#) manuscripts should be submitted online at <https://mc.manuscriptcentral.com/nvsm>

### **Please do not submit to the Special issue unless invited by the Co-Editors**

Special Issue Authors should answer 'Yes' when prompted at Step 1.

For further help with submissions, please contact: [IJNVSMoffice@wiley.com](mailto:IJNVSMoffice@wiley.com)

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