

The virtuous fundraiser

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ROGARE

THE FUNDRAISING THINK TANK

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ethical

Virtue ethics & fundraising

- What is virtue ethics
- Virtue ethics and fundraising
 - Marilyn Fischer's ideas
- Care ethics
- Role differentiated virtues of fundraising
 - 'The virtuous fundraiser'

Learning outcome

- Develop a working understanding of virtue ethics.
- Understand how Fischer bases her ideas on fundraising ethics on virtue ethics
- Critique Fischer's arguments
- Make a case for the virtues that would characterise a 'virtuous' fundraiser.

Breakout groups

What do you consider to be the virtues of a fundraiser?

Levels of ethics

Normative ethics

Concerned with the content of moral judgements and the criteria for what is right or wrong. Attempts to prove a general theory of how we ought to live.

Normative ethics

Consequentialism

We are obligated to act in a way that produces the best consequences (e.g. Utilitarianism)

Deontology (duty ethics)

We are obligated to do the 'right' thing, irrespective of the consequences (e.g. Kant's injunction against lying)

Virtue ethics

We're coming to that.

Levels of ethics

Applied ethics

Applies normative ethical theories to specific issues, such as racial equality or animal rights, telling what it is right and wrong for us to do.

Applied ethics in fundraising

The Fundraising Regulator

- Code of Fundraising Practice
- Fundraising Promise

Applied ethics in fundraising

General principles

- Don't engage in activities that bring the profession into disrepute
- Fundraisers will tell the truth and not exaggerate
- Donations will be used in accordance with donors' intentions
- Ensure all solicitation and communications materials are accurate and reflect the organization's mission and use of solicited funds
- Give donors the opportunity to remove their names from marketing lists
- Don't accept commission-based pay

Normative fundraising ethics

1. Protection of public trust – 'Trustism' (C)
2. Servicing the donor's needs, wants and aspirations – Donorcentrism (C)
3. Servicing philanthropy – brings 'meaning' to donors' philanthropy (D)

Trustism

Josephson Institute for the Advancement of Ethics – 10 core values:

honesty, integrity, promise-keeping, fidelity/loyalty, fairness, caring for others, respect for others, responsible citizenship, pursuit of excellence, accountability

11th for nonprofits:

Safeguarding public trust

Normative fundraising ethics

4. Rights Balancing Fundraising Ethics – fundraising is ethical when it balances fundraisers' duties to both donors and beneficiaries. (C)

<http://bit.ly/ethics-WP1>



Virtue ethics

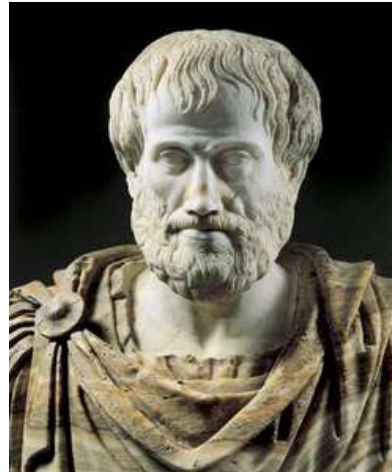
- Third major strand of normative ethics (after deontology and consequentialism)
 - Hursthouse (2012)
- But it is a minority view.
 - Hursthouse (2012)
- Dates from Aristotle – resurgence in 1950s as reaction against dominance of consequentialism and deontology

Virtue ethics

- Based on the 'virtues' that a person needs to behave ethically.
- So predicated upon terms such as
 - Excellent, admirable
- Rather than
 - Ought, duty, right, obligatory

Virtue ethics

- Not about duty, consequences or moral norms, but about the deep seated character (Aristotelian) or motives (non-Aristotelian) of the agent.



Typical virtues

- Honour
- Compassion
- Benevolence
- Respect
- Honesty
- Humility
- Gratitude
- Authenticity
- Patience
- Tact
- Generosity
- Empathy

Aristotelian virtue ethics

- Acts are right or wrong depending on whether a virtuous individual would choose them.
- Individuals are virtuous if they have and exercise all the virtues
- Virtues are qualities of character an individual needs in order to attain *Eudaimonia* (more on this shortly)
 - Hursthouse 1991

Aristotelian virtue ethics


A right act is the one that a virtuous person would do in the same situation.

Aristotelian virtue ethics

12 Virtues (Nicomachean Ethics)

- Courage
- Temperance
- Liberality
- Magnificence
- Magnanimity
- Proper ambition/pride
- Patience/good temper
- Truthfulness
- Wittiness
- Friendliness
- Modesty
- Righteous indignation

Aristotelian virtue ethics

Aristotle's Golden Mean		Philosophy	
			
Sphere of action or feeling	Excess	Mean	Deficiency
Fear and confidence	Rashness <i>thrasutēs</i>	Courage <i>andreia</i>	Cowardice <i>deilia</i>
Pleasure and pain	Licentiousness <i>akolasia</i>	Temperance <i>sōphrosunē</i>	Insensibility <i>anaisthēsia</i>
Getting and spending (minor)	Prodigality <i>asōtia</i>	Liberality <i>eleutheriotēs</i>	Illiberality / Meanness <i>aneleutheria</i>
Getting and spending (major)	Vulgarity <i>apeirokalia, banausia</i>	Magnificence <i>megaloprepeia</i>	Pettiness <i>mikroprepeia</i>
Honor and dishonor (major)	Vanity <i>chaunotēs</i>	Magnanimity <i>megalopsuchia</i>	Pusillanimity <i>mikropsuchia</i>
Honor and dishonor (minor)	Ambition <i>philotimia</i>	Proper ambition ...	Unambitiousness <i>aphilotimia</i>
Anger	Irascibility <i>orgilotēs</i>	Patience <i>praotēs</i>	Lack of spirit <i>aorgēsia</i>
Self-expression	Boastfulness <i>alazoneia</i>	Truthfulness <i>alētheia</i>	Understatement <i>eirōneia</i>
Conversation	Buffoonery <i>bōmolochia</i>	Wittiness <i>eutrapelia</i>	Boorishness <i>agroikia</i>
Social conduct	Obsequiousness <i>areskeia</i> Flattery <i>kolakeia</i>	Friendliness <i>philia</i> (?)	Cantankerousness <i>duskolia</i> (<i>duseris</i>)
Shame	Shyness <i>kateplēxis</i>	Modesty <i>aidōs</i>	Shamelessness <i>anaischuntia</i>
Indignation	Envy <i>phthonos</i>	Righteous indignation <i>nemesis</i>	Malicious enjoyment <i>epichairekakia</i>

Aristotelian virtue ethics

Arete – excellence or virtue

Phronesis – practical or moral wisdom

Eudaimonia – happiness or flourishing ('the good life')

Aristotelian virtue ethics

Phronesis – practical or moral wisdom

- Given that good intentions are intentions to act well or 'do the right thing', practical wisdom is the knowledge or understanding that enables the possessor to do just that in any situation.
- Part of practical wisdom is to know how to secure real benefits effectively.
- Agents are morally culpable if their understanding of what is beneficial and harmful is mistaken.
 - Hursthouse 2012

Aristotelian virtue ethics

Eudaimonia – happiness or flourishing ('the good life')

- Acting virtuously is required to flourish. So virtues are necessary to live a Eudaimon life.

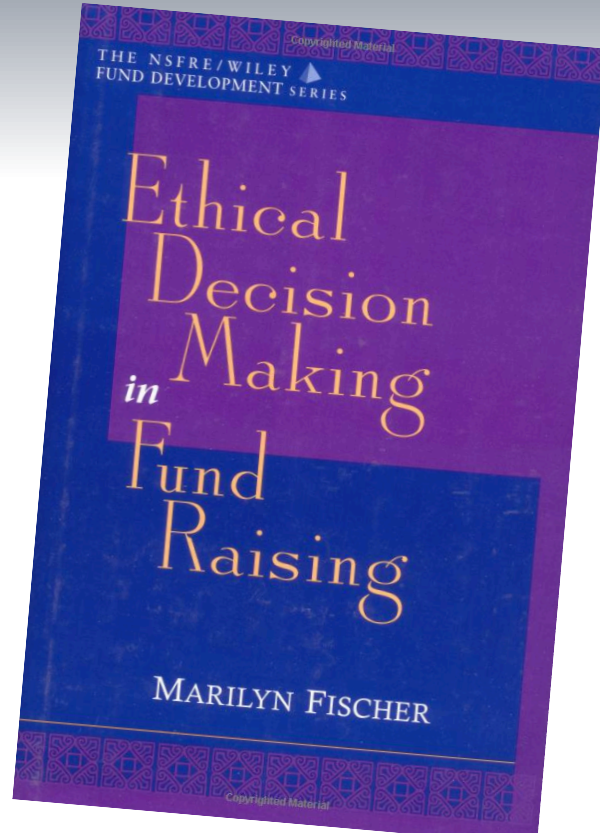
Non-Aristotelian virtue ethics

- Aristotelian virtue ethics is founded on how an agent acts.
- Non-Aristotelian virtue ethics (Slote 2001) focuses on motives of agents and is therefore agent-based.
- Moral rightness is therefore not based on what an agent does but what their motives were – did they have virtuous motives?

Virtue ethics & fundraising

All this section comes from Marilyn Fischer's book.

- NB Reflect critically on Fisher's arguments. Don't necessarily accept these at face value.



Philanthropy is a gift economy

- ...Not a market exchange
- Exchange of gifts is not a *quid pro quo* p11
- Reciprocity is expected, but not to the giver
- Gift is 'passed on' to third person p11
- In accepting a gift a person is obligated to pass it on and become a giver p11/12

Philanthropy is a gift economy

- Obligation to reciprocate carries from past to present p12
- Discharging this obligation creates a future promises to "continue the spiral of giving" p12
- Gift economies are always off balance, never complete p12

Philanthropy is a gift economy

- Examples of gift economies
 - Families
 - Friendships

Role of NPOs in gift economy

- Gifts need some structure or channels through which to flow p122
- NPOs are “transfer points”, transforming gifts of time, skill and money into services that benefit the community p122
- Gifts don't belong to the NPO, but are passed on and kept in motion p133

Role of fundraisers in GE

- The goal of philanthropy is to sustain and enrich the gift economy p5
 - Philanthropy is the servant of the gift economy and fundraisers are 'servants' of philanthropy (if you buy into this ethical idea)
- The primary purpose of fundraisers is to “keep the spirit of the gift alive” and “sustain and enhance the cycle of giving” p16

Role of fundraisers in GE

- Fundraisers are 'facilitators' and 'educators' who take "extra care of the virtues that nourish the spirit of the gift" p16
 - [US academic Michael O'Neill 91994) said fundraisers are "moral trainers" to philanthropists.]

‘Spirit of the gift’

- Gifts are not ‘market exchanges’.
- If the ‘spirit of the gift dies, philanthropy becomes a version of the market economy p44
- It is “objectionable” to think of donor relationships primarily in terms of what the donor gets p44
 - How does this dovetail with Donorcentrist ethical and best practice ideas?

‘Spirit of the gift’

- ‘Charitable intent’
- If philanthropic [i.e. charitable] intent is not at the centre of a fundraiser’s relationship with a donor, the gift economy of philanthropy is damaged p127
 - So what? Does this matter if people still give?
- The spirit of the gift seems to be ‘giving for the “right” reasons’.

Virtues that nourish this spirit

- Virtues of gifts as outgoing
 - Generosity
 - Compassion
- Virtues of gifts of return
 - Gratitude
 - Mutuality

p42

Virtues that nourish this spirit

Generosity

- Encourages informed thoughtful giving, where giving is pleasurable.
- As facilitators and educators, fundraisers can help people give the right amounts at the right time pp45, 46, 47
- This is very Aristotelian

Virtues that nourish this spirit

Liberality (Aristotelian virtue)

- Virtue associated with giving small sums. 'Give for the nobility of giving.'

'Right Giving'

- *The noble will "give to the right people, and the right amount, and at the right time..."*

Meanness

- Not giving when appropriate to do so.

Virtues that nourish this spirit

Magnificence (Aristotelian virtue)

- Lavish gifts to the public good, public banquets and buildings and votive offerings for good of the city as a whole: benefits to poor are byproducts.
- Giver should maintain an appropriate level of 'magnificence' relative to his resources and position in the community – otherwise he succumbs to prodigality
- Aristotle places no prohibition on the giver receiving benefits in return

Virtues that nourish this spirit

Generosity

- To give the wrong amounts to the wrong causes at the wrong time would be “wasteful” p47
 - Is it therefore beholden upon a fundraiser to turn down a ‘wasteful’ gift?

Virtues that nourish this spirit

Compassion

- Through a shared humanity (p53) compassion allows us to enter the perspective of others. Giving is a way of entering into others' shared joy and suffering p58

Virtues that nourish this spirit

Gratitude

- Expresses emotional links of appreciation for those who have given
p54
- Beneficiaries are trustees of gratitude rather than owing a debt of
gratitude p55
 - This “better represents the openness of the beneficiary-turned-donor
response” p55

Virtues that nourish this spirit

- “Fits well” with fundraisers’ role as facilitators and educators
 - Should fundraisers be teaching ‘gratitude’ to beneficiaries?
- NPOs – as “channels through which moral energy can flow” – give people the opportunity to fulfil their responsibilities as trustees of gratitude.
 - ‘Moral energy’?!?!?
 - Do people really have such a responsibility?
 - Is it really the role of an NPO to help discharge this?

Virtues that nourish this spirit

Mutuality

- Individual and community well-being are intertwined p55
- Combines a sense of responsibility for the continuing health of the whole, with appreciation of how one's own well-being [Eudaimonia] is a gift from the community p55
- A rational mean between narcissism and self-effacement p56

Virtues of relationships

- Characteristics of professional relationships that encourage movement of gifts through the gift economy p6
 - Respect
 - Honesty
 - Fairness
 - Co-operativeness

Virtues of integrity

- Independent judgement
- Moral courage
- Responsibility
 - ...for sustaining the gift economy of philanthropy p105

FRers & philanthropic virtues

- When fundraisers exercise these virtues themselves and design fundraising practices that encourage these virtues in others, philanthropy can flourish as a gift economy p58.
 - The gift economy does not flourish – and is damaged – when fundraisers offer ‘parodies’ of a market exchange, such as DM incentives or naming rights.
 - But what’s the evidence that it is damaged?

Care ethics

Heinz dilemma

- Should Heinz steal an overpriced drug to save his dying wife?
 - See <http://info.psu.edu.sa/psu/maths/Stages%20of%20Moral%20Development%20According%20to%20Kohlberg.pdf>

(Feminist) care ethics

- Grew out of feminist ethics (Carol Gilligan and Nel Noddings) in early 80s as a reaction to what were perceived as 'masculine' concepts of justice and rights.
- Noddings calls care a 'feminine ethic'.



Care ethics

- Maintain relationships by contextualising and promoting the well-being of care givers and care-receivers in a network of social relations.
- Meeting needs of others and ourselves
- 'Care' is a virtue
 - Marueen Sander-Staudt 2012



Care ethics

- Care is a basic moral value.
- A caring person has appropriate motives to care for others and participates adeptly in caring practices.
 - Virginia Held 2006



Care ethics

- A species of activity that includes everything we do to maintain, contain and repair our world so that we can live in it as well as possible.
- Care is a practice, with four sub-elements [which look a lot like virtues]
 - Bernice Fisher & Joan Tronto 1990



Care ethics

1. Attentiveness

- A proclivity to become aware of need

2. Responsibility

- A willingness to respond and take care of need

3. Competence

- Skill of providing good and successful care

4. Responsiveness

- Consideration of the position of others as they see it, and recognition of the potential for abuse in care
 - Fisher and Tronto 1990

Care ethics

Two stages of care:

- Caring for
 - Hands-on application of caring services
- Caring about
 - State of mind of nurturing caring ideas and intentions
- Noddings 1982

Care ethics

- Impossible to care for everyone.
- So obligation is to care for people who need care who are close by, either physically or in terms of relationships (intimate caring)
- Lesser obligation to care for people who are more distant.
 - This is contrary to ideas of Effective Altruism.

Care ethics

- Balance obligation to care for people close by with wider obligation to care for humanity.
- Obligations of care for people we don't know.
 - Michael Slote 2000



Care ethics

Difference between 'care' and 'service'

- Care
 - Meeting needs of others who cannot meet their needs themselves
- Service
 - Meeting needs of others who are capable of self care
 - Bubeck 1995
- Admittedly this is in context of face-to-face care. However, what are implications for Service of Philanthropy and Donorcentrist fundraising ethics?

Role differentiated virtues

Role-undifferentiated virtues:

- Aristotelian virtues
- Josephson 10 core virtues (plus trust for nonprofits)
- Fischer's virtues
 - These are all virtues you would expect of an ethical person, not only an ethical specialist.

Role differentiated virtues

- Purpose of many roles is often not seen as containing an ethical dimension (e.g. business, marketing).
- Yet individuals acting in those roles are expected to behave ethical *qua* human beings.
 - Swanton 2012 – who argues there is no conflict
- Fortunately, fundraising is an inherently ethical activity, even if it contains elements that may be – or are perceived as – unethical.

Role differentiated virtues

- Virtues are differentiated by role.
- What is demanded by virtue will vary according to roles
 - e.g. a lawyer cannot demonstrate the virtue of magnificence or generosity by sacrificing his client's interests

Role differentiated virtues

- Role differentiated virtues make a person good *qua* the occupier of that role
 - (rather than good as a human being and contributing to their Eudaimonia, so this is a non-Aristotelian idea).
- But those roles must themselves be worthwhile or valuable
 - There cannot be virtues associated with the role of thief.
 - Fundraising is worthwhile and valuable.

The virtuous fundraiser

What are the role differentiated virtues of a fundraiser?

The virtuous fundraiser

Role-undifferentiated virtues:

- Honest
- Trustworthy
- Respectful
- Generous
- Compassionate
- Etc, etc
 - E.g. Fischer, Josephson Institute

The virtuous fundraiser

Role-differentiated virtues of a fundraiser:

Caring

- Ensures care can be provided for those who need it.

Judicial

- Can exercise independent judgement (Fischer 2000) (or 'professional autonomy') in balancing her duties to her donors and her beneficiaries.

Competent (professional)

- Possesses sufficient professional knowledge and skill to successfully discharge her role (Fisher and Tronto 1990; Held 2006).

Empathetic

- The ability to understand both the needs of donors and beneficiaries (because Donorcentrism is about meeting those needs).

The virtuous fundraiser

Debatable role-differentiated virtues:

Passionate

- Should fundraisers have passion for/be passionate about the causes they work for?

Authenticity

- This is not to say that authenticity is not important for fundraising, but that 'authenticity' is often conflated with the proponents preferred ethical leaning e.g. for a donorcentrist, donor-centred fundraising is 'authentic'.

'Non-mercenary'

- It has been suggested that it would be a virtue of fundraiser to "rarely think about money". Would this really be so?



The virtuous fundraiser

- Unlike the other theories of normative fundraising ethics, this says nothing about the situations or dilemmas in which fundraising is ethical.
- Instead it focuses on the virtues a fundraiser ought to possess in order to discharge her duties in an ethical manner.

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