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# Humanities and Normative Theory in the Study of Philanthropy: A Literature Review of Research from 1998–2023 and Beyond

## ABSTRACT

*The humanities and normative theory played a prominent role in creating the field of philanthropic studies. However, the leading outlets for research in this field now publish little scholarship from disciplines such as history, religious studies, philosophy, literature, and ethics—favoring instead disciplines from the social sciences, public policy, and managerial studies. Our review begins by documenting this phenomenon from 1998 to 2023 in *Nonprofit and Voluntary Sector Quarterly (NVSQ)*, *Voluntas*, *Nonprofit Management & Leadership (NML)*, *Journal of Civil Society (JoCS)*, and several similar publications. Subsequently, we show that vital humanities and normative theory research on philanthropy and civil society exists elsewhere in disconnected pockets across the academic landscape. These two findings demonstrate the need for a new academic forum to promote and connect humanities and normative theory research in philanthropic studies.*

## INTRODUCTION

The humanities are currently in a state of crisis in academia. This is reflected, in one sense, by the declining enrollment of humanities programs in higher education. Across OECD countries from 2015–2018, humanities degrees as a share of all degrees awarded dropped 5% for bachelors, 11% for masters, and 9% for doctoral degrees.<sup>1</sup> In the U.S., by comparison, the number of bachelor's degrees awarded in the humanities dropped from 13.1% to 8.8% from 2012–2022.<sup>2</sup> Thus, Rob Townsend, director of the humanities, arts, and culture program at the American Academy of Arts and Sciences (AAA&S) warns, “We’re

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1 American Academy of Arts and Sciences, “Humanities Degrees Declining Worldwide Except at Community Colleges,” *Humanities Indicators*, June 14, 2021, <https://www.amacad.org/news/humanities-degrees-declining-worldwide-except-community-colleges>.

2 American Academy of Arts and Sciences, “Bachelor’s Degrees in the Humanities,” *Humanities Indicators*, accessed October 12, 2024, <https://www.amacad.org/humanities-indicators/higher-education/bachelors-degrees-humanities>.

reaching a kind of existential tipping point for a lot of departments that could lead to their elimination”.<sup>3</sup>

Even more concerning than declining enrollments in humanities programs, though, is the epistemological crisis in the humanities themselves. The methodologies of the hard sciences are generally considered the gold standard for knowledge production and ‘fact’ generation. The humanities and normative theory, by contrast, are often seen as largely spinning their wheels on nebulous questions of ‘values’. Nevertheless, as Martha Nussbaum has argued, education in the humanities is not only desirable as an end in and of itself; it provides the essential ingredients for responsible citizenship: “the ability to assess historical evidence, to use and think critically about economic principles, to assess accounts of social justice, to speak a foreign language, to appreciate the complexities of the major world religions.”<sup>4</sup> That is to say, the study of the humanities and normative theory contributes to human flourishing and the common good.

That brings us to the question of why the humanities and normative theory are important to the field of philanthropic studies. On one level, the humanities and normative theory function as the equivalent of the left brain of the field, providing insight into its subjective aspects, such as assessing the relative merit of various values, narrative structures, and the like. The social sciences, by contrast, represent the rational side of the brain, and are interested in empirical knowledge, objective analysis, and generating durable facts.

This complementary relationship is true enough, but it points to another more crucial role that the humanities and normative theory have played and can hopefully one day reprise in philanthropic studies; namely, to provide normative and theoretical bases, both ancient and novel, from which scientific examinations of philanthropy and civil society may more usefully proceed. A hint of this role may be found in the surveys of *NVSQ*, *Voluntas*, and the *Journal of Civil Society* that we conducted for this literature review. There, we found the humanities and normative theory played a crucial role during the 1990s and 2000s in discovering and defining the field of philanthropic studies and providing its theoretical framework.

We conducted the research for this literature review with several connected purposes in mind. The first was to shed light on the humanities and normative theory scholarship available on philanthropy and civil society. The second was to highlight the presence, or lack thereof, of these disciplinary perspectives in the standard literature of the field of philanthropic studies. The third was to

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3 Anne Farrell, “The Decline of the Humanities Studies Around the World Is an Enormous Risk for Humankind,” *Pressenza*, February 2, 2024, <https://www.pressenza.com/2024/02/the-decline-of-the-humanities-studies-around-the-world-is-an-enormous-risk-for-humankind/>.

4 Martha C. Nussbaum, *Not for Profit: Why Democracy Needs the Humanities*, new paperback ed. (Princeton, NJ: Princeton University Press, 2016), 95.

demonstrate the continuing relevance of these disciplinary perspectives to this burgeoning field.

With these purposes in mind, we propose two primary research questions for this literature review:

- First, what is the state of humanities and normative theory scholarship in the major journals in the field of philanthropic studies?
- Second, what is the state of humanities and normative theory scholarship on philanthropy and civil society outside of the major journals in the field?

Embarking on the research for this article, our operating assumption was that the humanities and normative theory were not well represented in the standard literature of philanthropic studies. At the same time, though, we hypothesized that there was a considerable amount of scholarship on these subjects available in the wider literature of the humanities and normative theory disciplines.

## DEFINITION OF TERMS

The humanities disciplines surveyed in this literature review include: history, philosophy, literary studies, classics, philology, linguistics, the fine arts, and some aspects of anthropology. The normative theory disciplines surveyed, on the other hand, include: political philosophy, ethics, legal theory, and again, some aspects of anthropology. We've also treated religious studies as a separate category in its own right, given its central importance to both philanthropy and civil society.

Surveying the scholarly literature of the humanities and normative theory relating to philanthropy and civil society entails employing a much more expansive definition of those terms than is usually the case in the academic field of philanthropic studies. The standard definition for philanthropy generally used in the scholarly literature of this field is as “the private giving of time or valuables (money, security, property) for public purposes”.<sup>5</sup> Another definition often used, and one that better captures its normative dimensions, is as “voluntary action for the public good”.<sup>6</sup>

A comprehensive survey and analysis of the meaning of philanthropy encompassing its full modern usage, by comparison, reveals a number of distinct but interrelated modes of meaning. There is, for instance, a literal mode of philanthropy derived from ancient Greek as the ‘friend of mankind’. There are also archaic modes of usage now considered somewhat obsolete, such as ‘the love of God for humankind’, or as being synonymous with ‘humanity’. There is an ideal mode of usage used to describe the attainment of aims, goals,

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5 Lester M. Salamon, *America's Nonprofit Sector: A Primer*, 2nd ed. (New York: The Foundation Center, 1999), 10.

6 Robert L. Payton, *Philanthropy: Voluntary Action for the Public Good* (New York: American Council on Education/Macmillan, 1988).

outcomes, or objectives in terms of meeting a need, attaining a good, and/or advancing human happiness and well-being.

There is an ontological mode of philanthropy to describe an innate desire, moral sentiment, psychological predisposition, or physical nature that attracts a subject to humans. There's a volitional mode to describe the good will, intent, or readiness to voluntarily help others. There's an actual mode to describe an objective act, such as the giving of money, time, or effort, to a charitable cause or public purpose. And finally, there's a social mode, to describe a relation, movement, organization, or other such social entity larger than the individual that embodies an explicitly defined charitable cause or good.<sup>7</sup>

Civil society also has a more expansive meaning than is usually employed in the scholarly literature of philanthropic studies. There, it is usually considered synonymous with the organizations that compose the nonprofit or 'civil society' sector. As a theoretical concept, though, civil society also contains important normative dimensions: as a conception of the good society based on the voluntary association of free and reasonable citizens; and as the public forum for open ended discussion and debate on commonly held interests and purposes.<sup>8</sup> As a journal focused on the humanities and normative theory, *Philanthropia* is naturally interested in these more expansive meanings of both philanthropy and civil society.

## METHODOLOGY

The academic study of philanthropy and civil society is highly interdisciplinary in nature. While the disciplinary home of much of the scholarship in the field is often clear, academic distinctions are frequently blurred due to this interdisciplinarity. Normative theorists, for example, often draw from empirical studies in developing their theories, while social scientists regularly employ the theories of normative theorists to frame the hypotheses of their empirical studies. Historians, by comparison, frequently use the analytical tools of social science in their historical investigations, while social scientists often employ historical data to contextualize their analysis of current trends.

As such, it is necessary to employ additional inclusion/exclusion criteria over and above scholarly discipline to determine how to categorize the interdisciplinary scholarship of philanthropic studies. We employ the following general criteria to determine whether a work of interdisciplinary scholarship may be properly categorized as belonging to the humanities and/or normative theory:

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7 Marty Sulek, "On the Modern Meaning of Philanthropy," *Nonprofit and Voluntary Sector Quarterly* 39, no. 2 (2010): 204.

8 Michael Edwards, *Civil Society* (Cambridge, UK: Polity Press, 2004), 91.

- Qualitative vs. quantitative – whereas the social sciences are primarily focused on the quantitative analysis of data, the humanities and normative theory are primarily focused on qualitative assessments of information.
- Deductive vs. inductive – whereas the social sciences tend to be more inductive and empirical in their approach, the humanities and normative theory tend to be more deductive and contemplative.
- Theoretical vs. practical – whereas managerial training and public policy studies are primarily interested in the practical applications of knowledge generated, scholarship in normative theory is more interested in developing frameworks for understanding more universal features of how we ought best to behave.
- Subjective vs. objective – While the social sciences are focused on generating objective knowledge about things, the humanities and normative theory are more focused on shedding light on the nature of the subjective self.
- Value vs. fact – While the sciences are focused on deriving hard facts from the objective analysis of data, normative theory is more interested in assessing the relative merit of essentially contested values.
- Past vs. present – While social science, public policy studies, and managerial training are primarily focused on the here and now with an eye to the immediate future, the humanities are primarily interested in the past with an eye to discerning what is eternally true. Generally speaking, the former loses interest in data more than 50 years old, whereas that is where proper historical investigation begins.

With these criteria as a guide, we conducted our literature review employing discovery and systematic processes.<sup>9</sup> Discovery searching included the authors' knowledge of the field and searches of major publication databases. Systematic research consisted of comprehensive reviews of several prominent journals in the field of philanthropic studies over the past quarter century. Most importantly, we reviewed every article from 1998-2023 in *Nonprofit and Voluntary Sector Quarterly (NVSQ)*, *Voluntas*, and *Nonprofit Management & Leadership (NML)* to identify scholarship from the humanities or normative theory. These three are widely considered the leading journals in the field of philanthropic

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9 Jamie Lynn Goodwin, Andrew Lloyd Williams, and Patricia Snell Herzog, "Cross-Cultural Values: A Meta-Analysis of Major Quantitative Studies in the Last Decade (2010-2020)," *Religions* 11, no. 8 (2020): 396, <https://doi.org/10.3390/rel11080396>.

studies.<sup>10</sup> This is partly because they are the only journals exclusively dedicated to this field that are included in the Social Science Citation Index.<sup>11</sup>

We also surveyed several other influential journals in the field of philanthropic studies. Most notably, we examined every article in the *Journal of Civil Society (JoCS)* from its founding in 2005 to the present day, due to its significant overlap in the study of philanthropy and civil society. We reviewed all issues of *Voluntaristics Review (VR)* from its six-year publication run (2015–2021) due to its stated interdisciplinary aim and the publication record of its editor-in-chief, David Horton Smith. We also comprehensively reviewed several other journals that have philanthropy and/or civil society as their primary or secondary subject (see below). Furthermore, we searched the databases of *NVSQ*, *Voluntas*, and *Voluntaristics Review* for literature reviews of the field from 1998–2023.

To complement our literature review of the major journals in the field, we identified scholarly literature on philanthropy and civil society in publications from the humanities and normative theory. This was largely a qualitative assessment, as there is not a comprehensive database exclusively focused on the humanities. There is also little commonly shared terminology among humanities scholars on philanthropy and civil society with which to conduct effective machine searches. Some of the most significant works on philanthropy and civil society from the humanities and normative theory have nothing in their titles that would match the standard nomenclature generally employed by social science scholars in the field of philanthropic studies.<sup>12</sup> For this reason, our survey of the wider literature is largely qualitative and subjective, which just happens to match well the nature of the scholarship we are attempting to highlight.

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10 Tracey M. Coule, Jennifer Dodge, and Angela M. Eikenberry, “Toward a Typology of Critical Nonprofit Studies: A Literature Review,” *Nonprofit and Voluntary Sector Quarterly* 51, no. 3 (2022): 478–506, <https://doi.org/10.1177/0899764020919807>; Chao Guo, Angela Bies, and Susan Phillips, “Introduction to the 50th Anniversary Special Issue,” *Nonprofit and Voluntary Sector Quarterly* 52 (2023): 5S–11S; Megan LePere-Schloop and Rebecca Nesbit, “Disciplinary Contributions to Nonprofit Studies: A 20-Year Empirical Mapping of Journals Publishing Nonprofit Research and Journal Citations by Nonprofit Scholars,” *Nonprofit and Voluntary Sector Quarterly* 52 (2023): 68S–101S.

11 Ethan Bernick and Skip Krueger, “An Assessment of Journal Quality in Public Administration,” *International Journal of Public Administration* 33, no. 2 (2010): 98–106; Jeffrey L. Brudney and Robert D. Herman, “Readers’ Perceptions of Philanthropy and Nonprofit Management Journals,” *The American Review of Public Administration* 34, no. 3 (2004): 293–301.

12 For example, *Bread and Circuses: Historical Sociology and Political Pluralism*, by Paul Veyne (1990); *The Accursed Share*, by Georges Bataille (1991); *On Hospitality*, by Jacques Derrida (2000); *London Labour and the London Poor*, by Henry Mayhew (1968).

## NVSQ

The journal *Nonprofit and Voluntary Sector Quarterly* (NVSQ), founded in 1972, is the premier academic journal in the field of philanthropic studies. It publishes research “from a diverse array of disciplinary and methodological perspectives on nonprofits, philanthropy, voluntary action, and civil society across the globe.”<sup>13</sup> Despite this stated scope, we find that NVSQ publishes a relatively small amount of humanities or normative theory research, mostly focusing instead on public policy, sociology, economics, and organizational behavior. Common topics in the journal cover motivations for volunteering, the impact of nonprofit organizations on public policy, philanthropy and giving patterns, and the role of nonprofits in social change. Additionally, studies on nonprofit governance and nonprofit accountability frequently appear.

Reflecting on the history of NVSQ, Kang *et al.*,<sup>14</sup> highlight its thematic stability over the past fifty years, noting that the journal has consistently focused on key areas such as public policy, sociology, and organizational behavior. Despite several past attempts to broaden its scope beyond these themes, the journal has maintained a high degree of thematic consistency across different editorial tenures.

Nevertheless, NVSQ has published a small stream of humanities and normative theory research over the years. It has, for instance, published research with an ethical and/or values lens, including articles on moral motivations for philanthropy,<sup>15</sup> and normative frameworks for nonprofit accountability.<sup>16</sup>

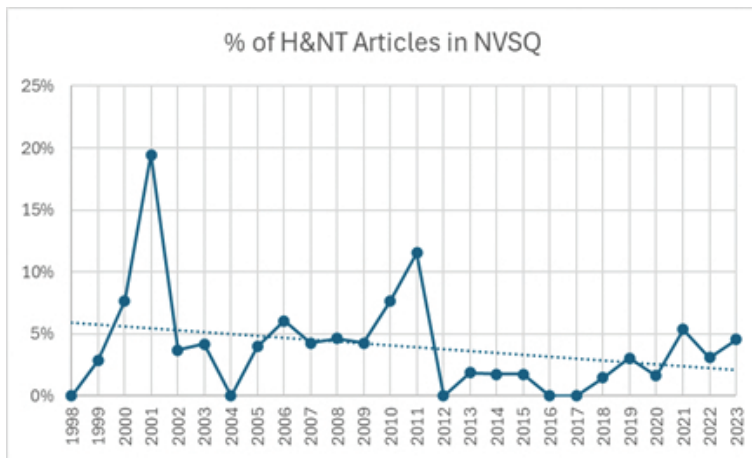
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13 SAGE Publications, “Nonprofit and Voluntary Sector Quarterly,” last modified October 28, 2024, <https://uk.sagepub.com/en-gb/eur/journal/nonprofit-and-voluntary-sector-quarterly>.

14 Chul Hee Kang, Young Min Baek, and Erin Hea-Jin Kim, “Half a Century of NVSQ: Thematic Stability Across Years and Editors,” *Nonprofit and Voluntary Sector Quarterly* 51, no. 3 (June 2022): 658–79.

15 Shai M. Dromi, “Donor Identity, Morality, and Nonprofit Organizations: Soliciting Donations and Recruiting Volunteers for the Red Cross, 1863–1919,” *Nonprofit and Voluntary Sector Quarterly* 51, no. 5 (October 2022): 1010–30; Paul G. Schervish, “The Moral Biography of Wealth: Philosophical Reflections on the Foundation of Philanthropy,” *Nonprofit and Voluntary Sector Quarterly* 35, no. 3 (September 2006): 477–92.

16 Dennis R. Young, “Alternative Models of Government-Nonprofit Sector Relations: Theoretical and International Perspectives,” *Nonprofit and Voluntary Sector Quarterly* 29, no. 1 (March 2000): 149–72; Gwen I. Walden, “Who’s Watching Us Now? The Nonprofit Sector and the New Government by Surveillance,” *Nonprofit and Voluntary Sector Quarterly* 35, no. 4 (December 2006): 715–20.



Likewise, it has published articles on the role of religious organizations in the nonprofit sector,<sup>17</sup> and faith-based service delivery.<sup>18</sup>

In addition, several articles in *NVSQ* have explored the meaning of philanthropy from the perspective of philosophy, history, and ethics.<sup>19</sup> They have also looked at the historical roots of the nonprofit sector,<sup>20</sup> the evolution of social entrepreneurship,<sup>21</sup> and the philosophical underpinnings of loyalty, wealth, and charitable giving.<sup>22</sup> *NVSQ* has also included critical perspectives on the commercialization of the nonprofit sector,<sup>23</sup> ethical dilemmas around tainted

17 Antonin Wagner, “Religion and Civil Society: A Critical Reappraisal of America’s Civic Engagement Debate,” *Nonprofit and Voluntary Sector Quarterly* 37, no. 4 (February 2008): 626–45.

18 Patricia Wittberg, “Called to Service: The Changing Institutional Identities of American Denominations,” *Nonprofit and Voluntary Sector Quarterly* 29, no. 3 (September 2000): 357–76.

19 Marty Sulek, “On the Modern Meaning of Philanthropy,” *Nonprofit and Voluntary Sector Quarterly* 39, no. 2 (April 2010): 193–212; Marty Sulek, “On the Classical Meaning of *Philanthropia*,” *Nonprofit and Voluntary Sector Quarterly* 39, no. 3 (June 2010): 385–408.

20 Edith Archambault, “Historical Roots of the Nonprofit Sector in France,” *Nonprofit and Voluntary Sector Quarterly* 30, no. 2 (June 2001): 204–220.

21 Simon Teasdale, Enrico Bellazzecca, Anne de Bruin, and Michael J. Roy, “The (R) evolution of the Social Entrepreneurship Concept: A Critical Historical Review,” *Nonprofit and Voluntary Sector Quarterly* 52, no. 1\_Suppl. (April 2023): 212–40.

22 Nancy D. Goldfarb, “Josiah Royce’s Philosophy of Loyalty as Philanthropy,” *Nonprofit and Voluntary Sector Quarterly* 40, no. 4 (February 2011): 720–739.

23 Maoz Brown, “The Moralization of Commercialization: Uncovering the History of Fee-Charging in the Nonprofit Sector,” *Nonprofit and Voluntary Sector Quarterly* 47, no. 5 (October 2018): 960–983.

donations,<sup>24</sup> and democratic theories of voluntary organizations.<sup>25</sup> Articles have delved into the cultural and structural evolution of civic organizations in different countries,<sup>26</sup> and historical examinations of nonprofit-public relations across various regions.<sup>27</sup>

However, *NVSQ* has offered relatively few articles over the last couple decades that are more strictly humanities or normative theory. It has published about 2 such articles per year on average, but with an overall downward trajectory in terms of the percentage of articles published (see accompanying Graph). The most notable exceptions to this overall downward trend occurred in 2001, and 2010-11. The spike in humanities and normative theory articles in 2001 stemmed from seven articles published that year, most of which appeared in a history themed issue in June (issue #2), including a substantive introduction by the noted historian of philanthropy, David Hammack.<sup>28</sup> The inclusion of historians in *NVSQ* at this time appears to have primarily stemmed from ARNOVA's outreach efforts to increase the disciplinary diversity of scholars attending the conference, including by awarding Focus Field conference travel grants (particularly for the humanities).<sup>29</sup> While ARNOVA's members did become more diverse in their disciplinary affiliations as a result of these grants, though, this diversity quickly evaporated once the funding ended.

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24 Donald Morris, "Tainted Money and Charity: Do 501(c)(3)s Have a Right to Refuse a Gift?" *Nonprofit and Voluntary Sector Quarterly* 31, no. 2 (June 2002): 186-206; Paul Dunn, "Strategic Responses by a Nonprofit When a Donor Becomes Tainted," *Nonprofit and Voluntary Sector Quarterly* 39, no. 1 (February 2010): 102-123.

25 Angela M. Eikenberry, "Refusing the Market: A Democratic Discourse for Voluntary and Nonprofit Organizations," *Nonprofit and Voluntary Sector Quarterly* 38, no. 4 (2009): 582-596.

26 Sarah Busse Spencer, "Culture as Structure in Emerging Civic Organizations in Russia," *Nonprofit and Voluntary Sector Quarterly* 40, no. 6 (December 2011): 1073-1091; Peter Weber, "Ethnic Identity During War: The Case of German American Societies During World War I," *Nonprofit and Voluntary Sector Quarterly* 43, no. 1 (2014): 185-206.

27 Mordecai Lee, "Historical Milestones in the Emergence of Nonprofit Public Relations in the United States," *Nonprofit and Voluntary Sector Quarterly* 40, no. 2 (2011): 318-335.

28 David C. Hammack, "Introduction: Growth, Transformation, and Quiet Revolution in the Nonprofit Sector Over Two Centuries," *Nonprofit and Voluntary Sector Quarterly* 30, no. 2 (June 2001): 157-73; Archambault, "Historical Roots of the Nonprofit Sector in France," 204-20; Ary Burger and Vic Veldheer, "The Growth of the Nonprofit Sector in the Netherlands," *Nonprofit and Voluntary Sector Quarterly* 30, no. 2 (June 2001): 221-46; Colin B. Burke, "Nonprofit History's New Numbers (and the Need for More)," *Nonprofit and Voluntary Sector Quarterly* 30, no. 2 (June 2001): 174-203; Martin Gorsky and John Mohan, "London's Voluntary Hospitals in the Interwar Period: Growth, Transformation, or Crisis?" *Nonprofit and Voluntary Sector Quarterly* 30, no. 2 (June 2001): 247-75; Jon Van Til and Steven W. Ross, "Looking Backward: Twentieth-Century Themes in Charity, Voluntarism, and the Third Sector," *Nonprofit and Voluntary Sector Quarterly* 30, no. 1 (March 2001): 112-29.

29 Brenda K. Bushouse, Gregory R. Witkowski, and Alan J. Abramson, "A History of ARNOVA at Fifty," *Nonprofit and Voluntary Sector Quarterly* 52 (2023): 42S.

The second spike in humanities and normative theory articles in *NVSQ* occurred in 2010<sup>30</sup> and 2011,<sup>31</sup> largely stemming from a concerted effort by the executive editors, Wolfgang Bielefeld and Dwight Burlingame (2005–2010), to include more articles of these types.<sup>32</sup> This momentum was not maintained by subsequent editors, however, despite their stated intentions to do so at the outset of their tenure. As later editors noted in their 50-year retrospective of the journal:

The struggle to enhance multi- and interdisciplinarity in *NVSQ* is long standing but perhaps becoming more challenging as a degree of path dependency increasingly constrains the field by creating and reinforcing silos of interest. In recounting the challenges of expanding the pool of reviewers to include greater fields of interest, Bielefeld and Burlingame (2005–2010) note “this is not a race to be won tomorrow but a walk of a lifetime.” A decade later, Guo, Bies, and Phillips were still on the long walk as they actively, but unsuccessfully, sought to appoint young historians and scholars from the humanities to the editorial board. Some have argued that the way forward is to establish a new journal explicitly focused on perspectives from the humanities and currently underrepresented disciplines, although this presents the risk that the field becomes more segmented. Others see the way forward as developing a strong pipeline of emerging scholars from diverse backgrounds and a wide range of disciplines and locales, with research associations like ARNOVA playing a major part in increasing opportunities for active mentorship, professional development, and networking.<sup>33</sup>

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30 Dunn, “Strategic Responses,” 102; Mendel, Stuart C, “Are Private Government, the Nonprofit Sector, and Civil Society the Same Thing?” *Nonprofit and Voluntary Sector Quarterly* 39, no. 4 (August 2010): 717–33; Sulek, “On the Modern Meaning of Philanthropy,” 193–212; Sulek, “On the Classical Meaning of Philanthropía,” 385–408.

31 Juliana Flinn, “Ethnographic Methods in Nonprofit Management,” *Nonprofit and Voluntary Sector Quarterly* 40, no. 3 (June 2011): 420–34; Goldfarb, “Josiah Royce’s Philosophy,” 725; Lee, “Historical Milestones,” 320; Hindy Lauer Schachter, “Reflections on Political Engagement and Voluntary Association Governance,” *Nonprofit and Voluntary Sector Quarterly* 40, no. 4 (August 2011): 703–19; Spencer, “Culture as Structure,” 1075; Isabelle Stadelmann-Steffen and Markus Freitag, “Making Civil Society Work: Models of Democracy and Their Impact on Civic Engagement,” *Nonprofit and Voluntary Sector Quarterly* 40, no. 3 (June 2011): 526–51; Ying Xu and Ngan-Pun Ngai, “Moral Resources and Political Capital: Theorizing the Relationship Between Voluntary Service Organizations and the Development of Civil Society in China,” *Nonprofit and Voluntary Sector Quarterly* 40, no. 2 (April 2011): 247–69.

32 Susan D. Phillips et al., “*NVSQ*: The First Fifty Years, and Beyond,” *Nonprofit and Voluntary Sector Quarterly* 52, no. 1\_suppl (2023): 18S.

33 *Ibid.*, 26S.

To summarize, *NVSQ* has had a somewhat mixed record in terms of publishing scholarship from the humanities and normative theory. Humanities scholars, particularly historians, attended ARNOVA, the publisher of *NVSQ*, in much greater numbers in the early years of the conference,<sup>34</sup> resulting in more articles from humanities disciplines being published in *NVSQ*. But this level of participation has precipitously declined since 2000, largely stemming from both the loss of financial incentives, and the exponential growth in social science research on the nonprofit sector, which has had the effect of crowding out scholarship from the humanities and normative theory.<sup>35</sup> *NVSQ* has continued to annually publish roughly the same number of humanities and normative theory articles over the past quarter century, averaging about 2 per year, but they have steadily declined as an overall percentage of the articles published by the journal, as it has greatly expanded the number of articles it annually publishes, and the social sciences have come to dominate the field.

## VOLUNTAS

*Voluntas* was founded in 1990 and was subsequently adopted as the official journal of the International Society for Third-sector Research (ISTR), the scholarly association founded in 1992. Its publishing record with regard to humanities and normative theory scholarship is remarkably similar to that of *NVSQ*. Which is to say, *Voluntas* also published a relatively large number of humanities and normative theory articles in the late 90s and 2000s, but that has since tapered off in both absolute and relative terms.

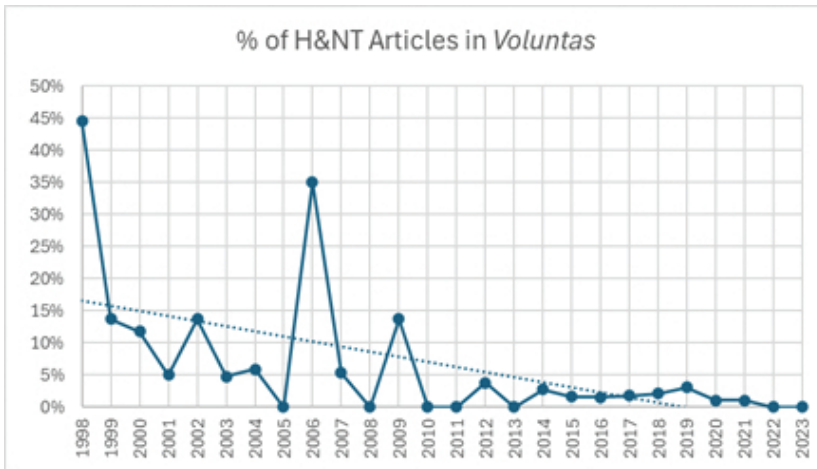
The first spike in humanities and normative theory articles in *Voluntas*, in the time frame covered by this review, occurred in 1998, when it published eight articles that examined the theoretical basis for the academic study of civil

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34 Bushouse et al., “A History of ARNOVA at Fifty,” 58S.

35 Megan LePere-Schloop and Rebecca Nesbit, “Disciplinary Contributions to Nonprofit Studies: A 20-Year Empirical Mapping of Journals Publishing Nonprofit Research and Journal Citations by Nonprofit Scholars,” *Nonprofit and Voluntary Sector Quarterly* 52 (2023): 82S.

society and the nonprofit sector.<sup>36</sup> Several of these were substantive responses and counter-responses to Salamon and Anheier's seminal article, 'Social Origins of Civil Society: Explaining the Nonprofit Sector Cross-Nationally',<sup>37</sup> which appeared in the third issue of that year. Altogether, the eight humanities and normative theory articles published by *Voluntas* in 1998 accounted for 45% of the articles that appeared in the journal that year.



36 James M. Ferris, "The Role of the Nonprofit Sector in a Self-Governing Society: A View from the United States," *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 9, no. 2 (June 1998): 137–51; Alan Fowler, "Whither the Third Sector? A Response to Estelle James," *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 9, no. 3 (September 1998): 201–11; Charles C. Ragin, "Comments on 'Social Origins of Civil Society,'" *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 9, no. 3 (September 1998): 261–70; Lester M. Salamon and Helmut K. Anheier, "On Developing Comparative Nonprofit-Sector Theory: A Reply to Steinberg and Young, and Ragin," *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 9, no. 3 (September 1998): 271–81; Lester M. Salamon and Helmut K. Anheier, "Social Origins of Civil Society: Explaining the Nonprofit Sector Cross-Nationally," *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 9, no. 3 (September 1998): 213–48; Richard Steinberg and Dennis R. Young, "A Comment on Salamon and Anheier's 'Social Origins of Civil Society,'" *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 9, no. 3 (September 1998): 249–60; Renate Wilson, "Philanthropy in 18th-Century Central Europe: Evangelical Reform and Commerce," *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 9, no. 1 (March 1998): 81–102; Henk E. S. Woldring, "State and Civil Society in the Political Philosophy of Alexis de Tocqueville," *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 9, no. 4 (December 1998): 363–73.

37 Salamon, Lester M., and Helmut K. Anheier, "Social Origins of Civil Society: Explaining the Nonprofit Sector Cross-Nationally." *Voluntas: International Journal of Voluntary and Nonprofit Organizations: Official Journal of the International Society for Third-Sector Research* 9, no 3 (September 1998): 213–48.

A second major spike occurred in 2006, when *Voluntas* published seven political theory articles on civil society.<sup>38</sup> Most of these appeared in Issue 4 of that year, which focused on the topic of global civil society. Much like NVSQ, though, the presence of humanities and normative theory articles has since dwindled to an average of a little less than 2 per year. This amounts to an average of less than 2% of its total, as *Voluntas* also greatly expanded the number of social sciences articles it annually published during the same time.

## NONPROFIT MANAGEMENT & LEADERSHIP

The journal *Nonprofit Management & Leadership* (*NML*), founded in 1990, publishes research quarterly on the “management, leadership, or governance of private nonprofit organizations.” Given its stated scope, we did not expect *NML* to publish a significant volume of humanities or normative theory research. True to that expectation, we find that *NML* articles primarily cover research on management, leadership, sociology, economics, organizational theory, psychology, etc. Common topics in the journal include, for example, motivations for volunteering,<sup>39</sup> leadership and organizational efficacy,<sup>40</sup> nonprofit

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38 Chris Armstrong, “Global Civil Society and the Question of Global Citizenship,” *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 17, no. 4 (December 2006): 348–56; Patrick Bond, “Civil Society on Global Governance: Facing Up to Divergent Analysis, Strategy, and Tactics,” *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 17, no. 4 (December 2006): 357–69; T. Corry, “Global Civil Society and Its Discontents,” *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 17, no. 4 (December 2006): 302–23; Hagai Katz, “Gramsci, Hegemony, and Global Civil Society Networks,” *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 17, no. 4 (December 2006): 332–47; Ronaldo Munck, “Global Civil Society: Royal Road or Slippery Path?” *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 17, no. 4 (December 2006): 324–31; Eghosa E. Osaghae, “Colonialism and Civil Society in Africa: The Perspective of Ekeh’s Two Publics,” *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 17, no. 3 (September 2006): 233–45; Håkan Thörn, “Solidarity Across Borders: The Transnational Anti-Apartheid Movement,” *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 17, no. 4 (December 2006): 285–301.

39 Patrick C. Dwyer, Joyce E. Bono, Mark Snyder, Oded Nov, and Yair Berson, “Sources of Volunteer Motivation: Transformational Leadership and Personal Motives Influence Volunteer Outcomes,” *Nonprofit Management and Leadership* 24, no. 2 (2013): 181–205.

40 Kristina Jaskyte, “Transformational Leadership, Organizational Culture, and Innovativeness in Nonprofit Organizations,” *Nonprofit Management and Leadership* 15, no. 2 (2004): 153–68.

collaboration,<sup>41</sup> social entrepreneurship,<sup>42</sup> financial sustainability of nonprofit organizations,<sup>43</sup> and board governance.<sup>44</sup>

Moving closer to the humanities and normative theory, *NML* has published a small, but consistent thread of research with an ethical, moral, or values lens. This includes articles on ethical reasoning,<sup>45</sup> ethical leadership,<sup>46</sup> altruism,<sup>47</sup> normative values in strategic decision making,<sup>48</sup> and organizational values.<sup>49</sup> Likewise, *NML* regularly publishes articles on religious organizations or adherents. Such research, largely from the disciplines of sociology or organizational behavior, covers ministerial leadership,<sup>50</sup> leadership in religious nonprofits,<sup>51</sup> religious giving and volunteering,<sup>52</sup> and religious social-service organizations.<sup>53</sup>

Yet when seeking articles that are from the humanities or normative theory more strictly speaking, *NML* has published little over the last twenty-five years. Boerner offers a framework for defining artistic quality in nonprofit

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41 Beth Gazley and Chao Guo, "What Do We Know about Nonprofit Collaboration? A Systematic Review of the Literature," *Nonprofit Management and Leadership* 31, no. 2 (2020): 211–32.

42 Raymond Dart, "The Legitimacy of Social Enterprise," *Nonprofit Management and Leadership* 14, no. 4 (2004): 411–24.

43 Woods Bowman, "Financial Capacity and Sustainability of Ordinary Nonprofits," *Nonprofit Management and Leadership* 22, no. 1 (2011): 37–51.

44 Jonathan E. Beagles, "Institutional Logics and the Multiorganizational Governance Arrangements of Humanitarian INGOs," *Nonprofit Management and Leadership* 33, no. 1 (2022): 131–55.

45 Carole L. Jurkiewicz and Tom K. Massey Jr, "The Influence of Ethical Reasoning on Leader Effectiveness," *Nonprofit Management and Leadership* 9, no. 2 (1998): 173–86.

46 Bram Constandt and Annick Willem, "The Trickle-down Effect of Ethical Leadership in Nonprofit Soccer Clubs," *Nonprofit Management and Leadership* 29, no. 3 (2019): 401–17.

47 Harvey S. Rosen and Stephen T. Sims, "Altruistic Behavior and Habit Formation," *Nonprofit Management and Leadership* 21, no. 3 (2011): 235–53.

48 Valérie Michaud and Sonia Tello-Rozas, "Integrating Normative Values and/in Value Creation: A Strategic Management Decision Aid Tool for Social Enterprises' Values Practices," *Nonprofit Management and Leadership* 30, no. 3 (2020): 377–98.

49 Nancy E. Fenton and Sue Inglis, "A Critical Perspective on Organizational Values," *Nonprofit Management and Leadership* 17, no. 3 (2007): 335–47.

50 D. Martin Butler and Robert D. Herman, "Effective Ministerial Leadership," *Nonprofit Management and Leadership* 9, no. 3 (1999): 229–39.

51 Jeffrey Yip, Edmund Twohill, Chris Ernst, and Vijayan P. Munusamy, "Leadership in Faith-Based Nonprofits," *Nonprofit Management and Leadership* 20, no. 4 (2010): 461–72.

52 Beth Gazley, Brad R. Fulton, Wesley Mlsna Zebrowski, and David P. King, "Giving and Going: US Congregational Participation in Disaster Response," *Nonprofit Management and Leadership* 33, no. 1 (2022): 157–78.

53 James R. Vanderwoerd, "How Faith-Based Social Service Organizations Manage Secular Pressures Associated with Government Funding," *Nonprofit Management and Leadership* 14, no. 3 (2004): 239–62.

operas,<sup>54</sup> and Borkman chronicles the founding of Alcoholics Anonymous.<sup>55</sup> Two of the more promising efforts come from a pair of special issues in 2006. The first, on *The centrality of values, passions and ethics in the nonprofit sector*, describes itself as “one phase in an ongoing conversation between the basic science and humanistic disciplines”.<sup>56</sup> However, this issue contains no articles that would unambiguously fall within the humanities or normative theory—it defines humanistic disciplines to encompass the social sciences and features articles from economics, anthropology, and sociology.

The second special issue from that year, *An interdisciplinary conversation on research method best practices for nonprofit studies*, contains only one article from within the disciplines of the humanities and normative theory. In that article, Hammack reviews the legal and economic history of philanthropy in the U.S. during the twentieth century and then draws out lessons for contemporary nonprofit leaders.<sup>57</sup> Thus, while *NML* has an interest, albeit limited, in humanistic and normative perspectives, it includes very few articles from humanities and normative theory disciplines proper.

## JOURNAL OF CIVIL SOCIETY

The *Journal of Civil Society (JoCS)* was founded in 2005, a time when there was much theoretical discussion occurring over how, exactly, to approach the systematic study of civil society and the nonprofit sector. Viewing the field of philanthropic and nonprofit sector studies through a Popperian lens, these discussions may be said to have constituted its formative stage as an academic field, where the utility of various theoretical approaches were considered and debated. As Anheier declares in his introductory article to the inaugural issue of the journal:

The social science research agenda is expanding in many important directions. Theoretical, methodological and empirical advances made over the last two decades are opening up new research and policy questions that go well beyond the more traditional concerns of disciplines like sociology, economics and political science. One such development is the term civil society, which (re-) entered the social sciences only a few years

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54 Sabine Boerner, “Artistic Quality in an Opera Company: Toward the Development of a Concept,” *Nonprofit Management and Leadership* 14, no. 4 (2004): 425–36.

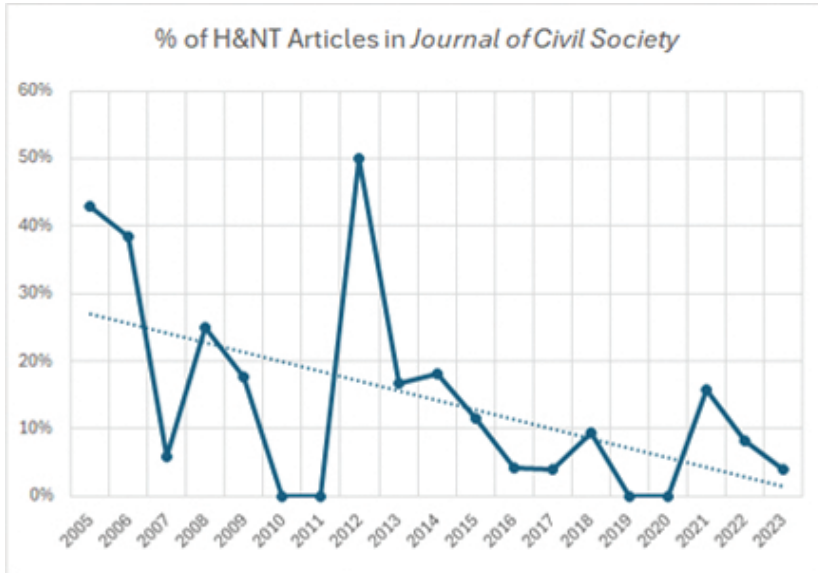
55 Thomasina Borkman, “Sharing Experience, Conveying Hope: Egalitarian Relations as the Essential Method of Alcoholics Anonymous,” *Nonprofit Management and Leadership* 17, no. 2 (2006): 145–61.

56 Roger A. Lohmann, “Editor’s Notes,” *Nonprofit Management and Leadership* 16, no. 4 (2006): 385–86.

57 David C. Hammack, “Historical Research for the Nonprofit Sector,” *Nonprofit Management and Leadership* 16, no. 4 (2006): 451–66.

ago. The concept cuts across disciplinary boundaries and brings into focus some of the longstanding and nagging questions about the relationship between economy, polity, and society.<sup>58</sup>

Anheier's words were amply reflected in the articles published in the *JoCS* in its early years. In its first year, the journal published six political theory articles,<sup>59</sup> constituting 43% of the articles published that year. The following year, in 2006, it published five political theory articles,<sup>60</sup> which accounted for 38% of the articles published that year. The number of political theory articles under-



58 Helmut K. Anheier, "Introducing the Journal of Civil Society: An Editorial Statement," *Journal of Civil Society* 1, no.1 (2005): 1–3.

59 ten Widmalm, "The Utility of Bonding Social Capital," *Journal of Civil Society* 1, no. 1 (May 2005): 75–95; Volkhart F. Heinrich, "Studying Civil Society across the World: Exploring the Thorny Issues of Conceptualization and Measurement," *Journal of Civil Society* 1, no. 3 (December 2005): 211–28; John Keane, "Eleven Theses on Markets and Civil Society," *Journal of Civil Society* 1, no. 1 (May 2005): 25–34; Bruce Mazlish, "The Hi-Jacking of Global Society? An Essay," *Journal of Civil Society* 1, no. 1 (May 2005): 5–17; Julianne Lutz Newton and William C. Sullivan, "Nature, Culture, and Civil Society," *Journal of Civil Society* 1, no. 3 (2005): 195–209.

60 Leonardo César Souza Ramos, "Civil Society in an Age of Globalization: A Neo-Gramscian Perspective," *Journal of Civil Society* 2, no. 2 (September 2006): 143–63; Mark N. Jensen, "Concepts and Conceptions of Civil Society," *Journal of Civil Society* 2, no. 1 (May 2006): 39–56; Mariya Y. Omelicheva, "Values and Ethics of Global Civil Society Actors: Insights from a Survey and Content Analyses," *Journal of Civil Society* 2, no. 3 (December 2006): 233–47; M. R. R. Ossewaarde, "Citizenship in Civil Society?" *Journal of Civil Society* 2, no. 3 (December 2006): 199–215; Melanie White, "The Dispositions of 'Good' Citizenship: Character, Symbolic Power and Disinterest," *Journal of Civil Society* 2, no. 2 (September 2006): 111–22.

went an overall decline after that, but then spiked again in 2012, with 10 normative theory articles, constituting half of the substantive articles published that year. This was largely the result of a special issue devoted to the theme of ‘Citizenship, Civil Society, and Development: Interconnections in a Global World’.

In Anheier’s 10 year retrospective of the *JoCS* in 2014, at the end of his tenure as editor of the journal, he reiterated the view that “civil society remains as contested and strategically located concept as it was then [in 2005], and, therefore, a very fruitful and intellectually lively field of research.”<sup>61</sup> After his departure, though, the number of political theory articles published by the *JoCS* inexorably declined. Between 2016 and 2024, the journal has averaged a little more than one political theory article per year. In total, out of the 381 full articles the *JoCS* has published since its founding, 50, or 13%, have come from normative theory and the humanities, primarily from political theory, but also with a smattering of historical approaches.

## OBSERVATIONS

In the late 90s and 2000s, the humanities and normative theory still had a small but meaningful presence in at least three of the major journals in the field of philanthropic studies: *NVSQ*, *Voluntas*, and the *JoCS*. During this time, they published dozens of humanities and normative theory articles on philanthropy and civil society, often in special issues centered on various themes of history and political theory. In terms of their humanities and normative theory content, *NVSQ* primarily published history articles, and the *JoCS* published primarily political theory, while *Voluntas* published a mix of the two.

The overall pattern since the early 2010s, though, has been one of inexorable decline in terms of the number of humanities and normative theory articles published in all three of these journals. This is true in terms of the number of articles published, but especially in terms of their percentage of the total. In the past ten years, *NVSQ*, *Voluntas*, and *JoCS* have still managed to publish, on average, a couple of humanities or normative theory articles per year, but this amounts to a very small and decreasing percentage of the total, consistently well below 5%, as the journals have greatly increased the total number of articles they annually publish.

## ADDITIONAL JOURNALS OF NOTE

In addition to the three major journals in the field of philanthropic studies examined above, we also identified several other journals that have philanthropy and/or civil society as their primary or secondary subject. These include:

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61 Helmut K. Anheier, “Civil Society Research: Ten Years On,” *Journal of Civil Society* 10, no. 4 (2014): 335–39.

- *Conversations on Philanthropy: Emerging Questions on Liberality and Society Thought* (2004-2014).
- *Journal of Muslim Philanthropy & Civil Society* (2018 to present)
- *Journal of Nonprofit Education and Leadership* (2010 to present)
- *MAUSS International: Anti-Utilitarian Interventions in Social Sciences* (2021 to present).
- *Voluntaristics Review* (2015-2021)
- *Voluntary Sector Review* (2010 to present)

*Conversations on Philanthropy* was published annually between 2004 and 2014 by the Philanthropic Enterprise, Inc., a privately funded, charitable nonprofit institute for research and education on philanthropy. All 44 articles published in its 10-volume opus fit within the rubric of normative theory. Each volume is ordered around a particular theme, with authors having been invited to submit articles on that theme. These articles were not subjected to double-blind peer review, but each one is usually accompanied by three substantive essays that comment upon and critique the views expressed in the primary article.

The *Journal of Muslim Philanthropy and Civil Society* was founded by the Center for Muslim Philanthropy in 2017. This journal publishes semi-annual issues with research articles on matters pertaining to Muslim nonprofits, philanthropy, and voluntary action from a wide range of disciplines (e.g., history, political science, religious studies, sociology, public affairs, nonprofit management, business, and philanthropy). For example, it has published research on the social ethics of *zakat*,<sup>62</sup> the moral re-imagining of *waqf*,<sup>63</sup> and the aesthetics and ethics of Islamic giving.<sup>64</sup> In total, we identified 14 humanities and normative theory articles published by the journal over its six-year history.

Another noteworthy source of scholarship in the field of philanthropy and civil society is the *Journal of Nonprofit Education and Leadership* (*JNEL*). A review of the 97 research articles from its first ten volumes (2010-2021) used 261 keywords derived from the National Academic Centers Council (NACC) categories to analyze the content of these articles. Of these keywords, only two - “ethics and values” and “history and theories” - correspond to human-

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62 Danielle Widmann Abraham, “Zakat as Practical Theodicy: Precarity and the Critique of Gender in Muslim India,” *Journal of Muslim Philanthropy & Civil Society* 2, no. 1 (May 2018): 21.

63 Zara Khan, “Morally Reimagining the Waqf: Using a Classical Islamic Institution to Dismantle Structural Injustice,” *Journal of Muslim Philanthropy & Civil Society* 5, no. 1 (June 2021).

64 Ala Rabiha Alhourani, “Aesthetics and Ethics of Islamic Giving: Religious Moral Economy,” *Journal of Muslim Philanthropy & Civil Society* 8, no. 1 (June 2024).

ities and normative theory content. Ethics and values occurred in 14, or 2.75% of *JNEL*'s articles, while history and theories occurred in 12, or 2.36%.<sup>65</sup> In addition, in terms of the theories employed in *JNEL* articles, 2, or 5.88% use historical theories, while another 2, or 5.88% use critical theory or theories of race.<sup>66</sup> While the numbers on theory use are higher than those on keywords, the former only apply to the 26 theoretical articles published in *JNEL*. The literature review did not code the remaining 71 empirical articles in a similar fashion – we suspect that the empirical articles would be far less likely to use theories from the humanities or normative theory.

*MAUSS International: Anti-Utilitarian Interventions in Social Social Sciences* (*MAUSS*) is an online journal published by MAUSS (Mouvement anti-utilitariste en sciences sociales) a consortium of primarily French scholars mostly from the disciplines of sociology and anthropology. The mission of *MAUSS*, as indicated by the subtitle of the journal, is to address what it sees as a utilitarian bias in the social sciences. It does so by supplementing it with an idea most famously promoted by the anthropologist Marcel Mauss in his seminal book, *The Gift*.<sup>67</sup> In it, Mauss expounds upon the idea that 'the gift' is the 'total social fact' that forms an essential basis for all human interaction and society. Naturally, this approach also lends itself well to addressing the concepts of philanthropy and civil society. The mission of the journal, then, is to translate that Maussian theoretical approach to the social sciences. In the three issues it has published since 2021, each with between 12 and 22 articles, MAUSS has published 10 articles that meet the inclusion criteria of this literature review as primarily coming from the humanities and/or normative theory.<sup>68</sup>

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65 Heather L. Carpenter, Michael Taylor, Hunter Goodman, Jeannie Fox, and Claudia Petrescu, "A Content Analysis of the Journal of Nonprofit Education and Leadership: Results from Empirical and Theoretical Article Analysis," *Journal of Nonprofit Education and Leadership* 13, no. 1 (2023): 12.

66 Ibid., 11.

67 Marcel Mauss, *Essai Sur Le Don: Forme et Raison de L'échange Dans Les Sociétés Archaïques* (Paris: L'Année Sociologique, 1923).

68 Mary Douglas, "Our Gift Paradigm," *Mauss International* 1, no. 1 (October 2021): 59–61; David Le Breton and Carmen Ruschiesky, "The Gift of Laughter," *Mauss International* 1, no. 1 (October 2021): 207–20; Sari Hanafi, "Connecting Sociology to Moral Philosophy in the Post-Secularity Framework," *Mauss International* 1, no. 1 (October 2021): 250–70; Olli Pyyhtinen, "Marcel Hénaff and the Heterogeneity of Gift Practices," *Mauss International* 1, no. 1 (October 2021): 280–87; Philippe Chaniel, "Reciprocity Is Evil: Girard, Mauss, the Gift, and Love," *Mauss International* 2, no. 1 (2022): 153–81; Lars Spuybroek, "The Grace Machine: Of Turns, Wheels and Limbs," *Mauss International* 2, no. 1 (2022): 215–54; Camille Tarot, "Gift and Grace: A Family to Be Recomposed?" *Mauss International* 2, no. 1 (2022): 255–81; Pierpaolo Donati, "Between the Human and the Social: The Third," *Mauss International* 2, no. 1 (2022): 282–304; Mayfair Yang, "Mauss or Bataille? Gift, Sacrifice, and Feasting Across China and the Northwest Coast," *Mauss International* 2, no. 1 (2022): 305–59; Mario A. Cedrini and Roberto Marchionatti, "On the Theoretical and Practical Relevance of the Concept of Gift to the Development of a Non-Imperialist Economics," *Mauss International* 2, no. 1 (2022): 451–81.

*Voluntaristics Review* showed promise as an interdisciplinary endeavor whose publications included a modest quantity of in-depth scholarship on subjects relevant to *Philanthropia*. In a review of its twenty-four volumes, we found, for example, treatments on historical and contemporary impacts of voluntary membership associations,<sup>69</sup> the evolution of philanthropy in Israel,<sup>70</sup> and theoretical discussions of nonprofits as the “moral dark energy” of society.<sup>71</sup> However, with the death of its founder and editor-in-chief, David Horton Smith (1939-2023), new work in the series may not be forthcoming, its last publication having appeared in 2021.

*Voluntary Sector Review (VSR)* is an international journal of third sector research policy and practice published by Policy Press in association with the Voluntary Sector Studies Network, a membership organization that promotes understanding of the UK voluntary sector by publishing research. In each issue, VSR generally publishes articles in each of three categories: research, policy, and practice. It has published nine articles that fit the inclusion criteria of this literature review: four from the perspective of religious studies,<sup>72</sup> four from normative theory,<sup>73</sup> and one from history.<sup>74</sup> Overall, though, this constitutes a very small percentage (~2%) of the approximately 450 articles it has published over its 14-year history.

There are a number of academic journals, besides the ones identified above, that have also published humanities and normative theory articles on philan-

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69 David Horton Smith, *The Global Historical and Contemporary Impacts of Voluntary Membership Associations on Human Societies* (Leiden: Brill, 2018).

70 Rachel Calipha and Benjamin Gidron, *The Evolution of the Israeli Third Sector* (Leiden: Brill, 2021).

71 David Horton Smith, *Nonprofits Daring to Be Different as Moral Dark Energy Improving the World*, (Leiden: Brill, 2020).

72 Adam Dinham, “Re-Evaluating Value in Faith-Based Social Action,” *Voluntary Sector Review* 8, no. 2 (2017): 205–17; Shariq Siddiqui, “Muslim Philanthropy: Living Beyond a Western Definition,” *Voluntary Sector Review* 13, no. 3 (2022): 338–54; Andy Wier, “Faith-Based Social Action Below the Radar: A Study of the UK Charismatic-Evangelical Urban Church,” *Voluntary Sector Review* 5, no. 1 (2014): 29–45; Abi Woodward, “‘It Is Like Second Nature’: Informal Giving Among Pakistani Muslims in an English City,” *Voluntary Sector Review* 13, no. 3 (2022): 355–75.;

73 Malin Arvidson, Fergus Lyon, Stephen McKay, and Domenico Moro, “Valuing the Social? The Nature and Controversies of Measuring Social Return on Investment (SROI),” *Voluntary Sector Review* 4, no. 1 (2013): 3–18; Jenny Harrow and Tobias Jung, “The European Philanthropy Manifesto: ‘Clearly Needed and a Very Good Thing?’” *Voluntary Sector Review* 11, no. 3 (2020): 383–94; Lesley Hustinx and Lucas C. P. M. Meijjs, “Re-Embedding Volunteering: In Search of a New Collective Ground,” *Voluntary Sector Review* 2, no. 1 (2011): 5–21; Karine Levasseur and Sid Frankel, “Situating a Public Funding Experiment within the Landscape of Political Ideas about the Non-Profit Sector,” *Voluntary Sector Review* 8, no. 1 (2017): 67–88.

74 Robert Snape, “Voluntary Action and Leisure: An Historical Perspective 1830-1939,” *Voluntary Sector Review* 6, no. 2 (2015): 153-171.

thropy and civil society. Of these, the ones that have published three or more of these types of articles include:

*Historical Research* (3),<sup>75</sup> *History of Education Quarterly* (4),<sup>76</sup> *Journal of Scottish Philosophy* (3),<sup>77</sup> *La revue du M.A.U.S.S.* (5),<sup>78</sup> *Philosophy & Social Criticism*

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75 Anne Summers, “‘In a Few Years We Shall None of Us That Now Take Care of Them Be Here’: Philanthropy and the State in the Thinking of Elizabeth Fry,” *Historical Research* 67, no. 163 (June 1994): 134–42; Martin Hewitt, “The Travails of Domestic Visiting: Manchester, 1830–70,” *Historical Research* 71, no. 175 (June 1998): 196–227; Megan Clare Webber, “Troubling Agency: Agency and Charity in Early Nineteenth-Century London,” *Historical Research* 91, no. 251 (February 2018): 116–36.

76 Bruce A. Kimball, “‘Democratizing’ Fundraising at Elite Universities: The Discursive Legitimation of Mass Giving at Yale and Harvard, 1890–1920,” *History of Education Quarterly* 55, no. 2 (2015): 164–89; Joe P. Dunn, “A Mission on the Frontier: Edward P. Tenney, Colorado College, the New West Education Commission, and the School Movement for Mormons and ‘Mexicans,’” *History of Education Quarterly* 52, no. 4 (2012): 535–58; Marybeth Gasman, “Rhetoric vs. Reality: The Fundraising Messages of the United Negro College Fund in the Immediate Aftermath of the Brown Decision,” *History of Education Quarterly* 44, no. 1 (2004): 70–94; Bruce A. Kimball and Benjamin Ashby Johnson, “The Beginning of ‘Free Money’ Ideology in American Universities: Charles W. Eliot at Harvard, 1869–1909,” *History of Education Quarterly* 52, no. 2 (2012): 222–50.

77 Eugene Heath, “Education, Commerce, and Public Spirit: Craig Smith’s Study of Adam Ferguson,” *Journal of Scottish Philosophy* 18, no. 3 (2020): 313–20; Craig Smith, “Reading Adam Ferguson and the Idea of Civil Society,” *Journal of Scottish Philosophy* 18, no. 3 (2020): 328–32; Jack A. Hill, “Reflections on Reading Adam Ferguson,” *Journal of Scottish Philosophy* 18, no. 3 (2020): 320–28.

78 Mark Anspach, “Le Sacrifice Qui Engendre le Don Qui l’Englobe,” *La Revue du M.A.U.S.S.* 5 (1995): 224–47; Guy Nicholas, “Resurgences Contemporaines Du Don Sacrificiel,” *La Revue du M.A.U.S.S.* 5 (1995); Alain Caille, “Sacrifice, Don et Utilitarisme: Notes sur la Théorie du Sacrifice,” *La Revue du M.A.U.S.S.* 5 (1995): 248–94; Alain Caille, “Ni Holisme ni Individualisme Méthodologique: Marcel Mauss et le Paradigme du Don,” *La Revue du M.A.U.S.S.* 8 (1996): 12–58; Philippe Chaniel, “L’Instant Fugitif ou la Société Prend: Le Don, la Partie et le Tout,” *La Revue du M.A.U.S.S.* 36 (2010): 343–60.

(7),<sup>79</sup> *Religions* (9),<sup>80</sup> *Social History* (3),<sup>81</sup> *The Economic History Review* (3),<sup>82</sup> and *The English Historical Review* (3).<sup>83</sup>

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79 Subrata Mitra, “‘For Whom the Bell Tolls’? A ‘Vulnerability-Responsibility’ Model Based on Democratic and ‘Dignified’ Transactions,” *Philosophy & Social Criticism* 49, no. 5 (June 2023): 538–53; David Elstein, “Confucian Free Expression and the Threat of Disinformation,” *Philosophy & Social Criticism* 48, no. 4 (May 2022): 568–79; Volker Kaul, “Freedom of Speech in Liberal and Non-Liberal Traditions,” *Philosophy & Social Criticism* 48, no. 4 (May 2022): 460–72; Runya Qiaoan, “From Chinese Civil Society to Chinese Civil Sphere: A Conceptual Reconfiguration of the Space between State and Society That Facilitates Intellectual Debates,” *Philosophy & Social Criticism* 49, no. 5 (June 2023): 568–80; Victor Kempf, “Is There Another People? Populism, Radical Democracy and Immanent Critique,” *Philosophy & Social Criticism* 47, no. 3 (March 2021): 283–303; Volker Kaul, “Liberalism and the Problem of Domination,” *Philosophy & Social Criticism* 49, no. 5 (June 2023): 522–32; Sudipta Kaviraj, “Where Is the Breughel Village? Community and the Radical Tradition,” *Philosophy & Social Criticism* 47, no. 4 (May 2021): 408–25.

80 Rusty Roberson, “A Moderate Proposal: Jonathan Dickinson and Benjamin Franklin Debate Freedom, Conscience, and Consensus,” *Religions* 15, no. 1 (January 2024): 121; Rajni Gamage, “Buddhist Civilisational Populism in Sri Lanka: Colonial Identity Formation, Post-War Othering, and Present Crises,” *Religions* 14, no. 2 (February 2023): 278; Daniel F. Caner, “Clemency, A Neglected Aspect of Early Christian Philanthropy,” *Religions* 9, no. 8 (July 2018): 229; Byron R. Johnson, “How Religion Contributes to the Common Good, Positive Criminology, and Justice Reform,” *Religions* 12, no. 6 (June 2021): 402; Greg Melleuish and Stephen Chavura, “Newspaper Leaders as Moral Exhortation: Understanding the Rhetoric of Civil Religion in Colonial Australia,” *Religions* 14, no. 4 (April 2023): 452; Patricia Snell Herzog, Amy Strohmeier, David P. King, Rafia A. Khader, Andrew L. Williams, Jamie L. Goodwin, Dana R. H. Doan, and Bhengkosi Moyo, “Religiosity and Generosity: Multi-Level Approaches to Studying the Religiousness of Prosocial Actions,” *Religions* 11, no. 9 (August 2020): 446; Caleb Henry, “Benedict XVI on Education and Solidarity,” *Religions* 14, no. 1 (2023): 76; Paul Marshall, “Institutional Religious Freedom: An Overview and Defense,” *Religions* 12, no. 5 (2021): 364; Jamie Goodwin, “The Double Character of Cuban Protestantism and Philanthropy,” *Religions* 9, no. 9 (2018): 265.

81 Alan J. Kidd, “Charity Organisation and the Unemployed in Manchester c. 1870–1914,” *Social History* 9 (1984): 45–66; Alan J. Kidd, “Philanthropy and the ‘Social History Paradigm,’” *Social History* 21 (1992): 180–92; Simon Gunn, “The Ministry, the Middle Class and the ‘Civilizing Mission’ in Manchester, 1850–80,” *Social History* 21 (1996): 22–36.

82 Mary Elisabeth Cox, “Hunger Games: Or How the Allied Blockade in the First World War Deprived German Children of Nutrition, and Allied Food Aid Subsequently Saved Them,” *The Economic History Review* 68, no. 2 (2015): 600–631; Susannah Morris, “Market Solutions for Social Problems: Working-Class Housing in Nineteenth-Century London,” *The Economic History Review* 54 (2001): 525; Patricia L. Garside, “The Impact of Philanthropy: Housing Provision and the Sutton Model Dwellings Trust, 1900–1939,” *The Economic History Review* 53 (2000): 742.

83 Shusaku Kanazawa, “‘To Vote or Not to Vote’: Charity Voting and the Other Side of Subscriber Democracy in Victorian England,” *The English Historical Review* 131, no. 549 (April 2016): 353–83; Michael Brown, “Medicine, Reform and the ‘End’ of Charity in Early Nineteenth-Century England,” *The English Historical Review* 124 (2009): 1353; Frank Prochaska, “Protestant Dissent and Philanthropy in Britain, 1660–1914,” ed. Clyde Binfield, G.M. Ditchfield, and David L. Wykes, *The English Historical Review* 136, no. 581 (November 2021): 1061–62.

## LITERATURE REVIEWS IN PHILANTHROPIC STUDIES

Literature reviews on topics relevant to philanthropic studies follow a pattern similar to that seen in the journals described above in that, for the most part, they do not cover humanities or normative theory. We used the keywords ('literature' and 'review') to search the databases of *NVSQ* and *Voluntas*, and reviewed all publications of *Voluntaristics Review* to identify literature reviews of potential interest. We also incorporated publications from Google Scholar searches and our personal knowledge of the field. In total, these methods yielded a set of more than 70 reviews, literature reviews, systematic reviews, and meta-analyses on the study of philanthropy and civil society.

The majority of these papers are from social science disciplines. They cover subjects such as predictors for giving,<sup>84</sup> strategy in nonprofit organizations,<sup>85</sup> nonprofit advocacy,<sup>86</sup> and social entrepreneurship,<sup>87</sup> However, a small number of articles treat philanthropy and civil society from perspectives of the humanities or normative theory, either in full or in part. The most common type of article in this domain is historical and contains reviews of the historical impact of philanthropy,<sup>88</sup> the history of transnational voluntary associations,<sup>89</sup> and charitable campaigns of the late twentieth-century.<sup>90</sup> Other reviews of research

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84 René Bekkers and Pamala Wiepking, "Who Gives? A Literature Review of Predictors of Charitable Giving Part One: Religion, Education, Age and Socialisation," *Voluntary Sector Review* 2 (November 2011): 337–65.

85 Rozelia Laurett and João J. Ferreira, "Strategy in Nonprofit Organisations: A Systematic Literature Review and Agenda for Future Research," *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations: Official Journal of the International Society for Third-Sector Research* 29, no. 5 (2018): 881–97.

86 Kevin D. Ward, Dyana P. Mason, Gowun Park, and Rachel Fyall, "Exploring Nonprofit Advocacy Research Methods and Design: A Systematic Review of the Literature," *Nonprofit and Voluntary Sector Quarterly* 52, no. 5 (2022).

87 Simon Teasdale, Enrico Bellazzecca, Anne De Bruin, and Michael J. Roy, "The (R) Evolution of the Social Entrepreneurship Concept: A Critical Historical Review," *Nonprofit and Voluntary Sector Quarterly* 52, no. 1\_suppl (April 2023): 212S–240S.

88 David Horton Smith, "The Global Historical and Contemporary Impacts of Voluntary Membership Associations on Human Societies," *Voluntaristics Review* 11 (2018): 1–125.

89 Thomas R. Davies, "History of Transnational Voluntary Associations," *Voluntaristics Review* 1, no. 4 (May 2016): 1–55.

90 Marco H. D. van Leeuwen and Pamala Wiepking, "National Campaigns for Charitable Causes: A Literature Review," *Nonprofit and Voluntary Sector Quarterly* 42, no. 2 (2013): 219–40.

in disciplines of interest to *Philanthropia* include those relating to religious studies,<sup>91</sup> the arts,<sup>92</sup> and critical studies.<sup>93</sup>

Numerous literature reviews, several of which are from *Voluntaristics Review*, also document the state of philanthropy research in particular countries and continents, including Africa,<sup>94</sup> China,<sup>95</sup> France,<sup>96</sup> Korea,<sup>97</sup> and the U.S.<sup>98</sup> Several of these reviews cover subjects within humanities and normative theory, including the historical development and cultural values of philanthropy,<sup>99</sup> but most of the analysis is from social science disciplines.

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91 Afshan Paarlberg, "Islam, Civil Society, and Pluralism: Literature Review," *Journal of Muslim Philanthropy & Civil Society* 5, no. 1 (June 2021).

92 Robert A. Stebbins, "Arts Nonprofits—Associations and Agencies," *Voluntaristics Review* 19 (2019).

93 Simon Teasdale, Enrico Bellazzecca, Anne De Bruin, and Michael J. Roy, "The (R) Evolution of the Social Entrepreneurship Concept: A Critical Historical Review," *Nonprofit and Voluntary Sector Quarterly* 52, no. 1\_suppl (April 2023): 212S–240S.

94 Jacob Mwathi Mati, "Philanthropy in Contemporary Africa," *Voluntaristics Review* 6 (2017): 1–25.

95 David Horton Smith, "Review and Assessment of China's Nonprofit Sector after Mao," *Voluntaristics Review* 5 (2016): 1–25.

96 Laura Nirello and Lionel Prouteau, "The French Nonprofit Sector," *Voluntaristics Review* 13 (2018).

97 Sung-Ju Kim and Jin-Kyung Jung, *Korean Nonprofit/Non-Government Sector Research: A Literature Review and Analysis* (S.l.: BRILL, 2020), 1-72.

98 Karna Wong, Paul Ong, and Wenjuan Zheng, *American Philanthropy Literature Review* (Los Angeles, CA: UCLA, 2016), 1-52.

99 Mati, "Philanthropy in Contemporary Africa," 1-25; Kim and Jung, *Korean Nonprofit/Non-Government Sector Research*, 1-72.

## OVERVIEW OF OTHER PUBLISHED WORKS ON PHILANTHROPY AND CIVIL SOCIETY FROM THE PERSPECTIVE OF THE HUMANITIES AND NORMATIVE THEORY

One of the major premises of this literature review is that there is a large amount of scholarship on philanthropy and civil society in humanities and normative theory related publications, much of which remains relatively unknown to scholars in the field of philanthropic studies. In this section, we highlight some of this scholarship. A comprehensive survey is impossible, of course, given the vast amount of material that exists, and the lack of a commonly employed nomenclature comparable to that employed in the social sciences that would facilitate a machine search. Nevertheless, it is possible to point to representative examples that form the tip of the iceberg of what is available.

### HUMANITIES

#### HISTORY

By far the largest volume of humanities scholarship on philanthropy and civil society is found in the academic discipline of history. In our survey, we documented 364 history titles published on philanthropy and civil society, including books, book chapters, journal articles, and dissertations. This is in addition to the 52 history articles published since 1998 in the major journals in the field of philanthropic studies - *NVSQ*, *Voluntas*, *JoCS*, and *NML* - as described above.

Two literature reviews of historical scholarship in philanthropic studies were published in *NVSQ*, both in 1999, and each with a contrasting approach to the subject. Katz, in his review, gives an account of the history of the development of philanthropic studies as an academic field, with particular attention given to the prominent role played by historians in that development.<sup>100</sup> Hall, by contrast, reaches far beyond the historians who helped form the field to show that philanthropy and civil society has been a subject of serious historical study for well over a century.<sup>101</sup>

Hall traces the origin of historical scholarship on charity and philanthropy to the early 1890s, when doctoral students at Brown, New York University, and

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100 Stanley N. Katz, "Where Did the Serious Study of Philanthropy Come from, Anyway?" *Nonprofit and Voluntary Sector Quarterly* 28, no. 1 (1999): 74–82.

101 Hall P. Dobkin, "The Work of Many Hands: A Response to Stanley N. Katz on the Origins of the 'Serious Study' of Philanthropy," *Nonprofit and Voluntary Sector Quarterly* 28, no. 4 (1999): 522–36.

Yale produced several dissertations on the subject.<sup>102</sup> Scholarly treatment of the history of philanthropy can be traced back even several centuries prior to this. Seldon's history of tithes,<sup>103</sup> first published over 400 years ago, for example, remains a valuable reference for scholars of philanthropy to this day. Kidd also provides a useful literature review of British historical scholarship on philanthropy as part of his discussion on historians' philosophy of approach to that subject.<sup>104</sup>

There have been a large number of scholarly histories of philanthropy published both inside and outside 'the field' of philanthropic studies. Bremner's history of domestic American philanthropy,<sup>105</sup> first published in 1960, and Curti's history of American international philanthropy,<sup>106</sup> first published in 1963, mark the beginning of the sustained treatment of philanthropy by American historians. In similar fashion, Veyne's history of what he terms 'euergetism' in ancient Greece and Rome,<sup>107</sup> first published in French in 1976,<sup>108</sup> inspired many other European historians to pursue research in the field of philanthropy. More recently, book length histories on philanthropy have been published by a number of prominent historians, including: Cavallo,<sup>109</sup>

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102 Charles Edward Dennis, *Charity among the Romans* (PhD diss., Brown University, Providence, RI, 1895); Julius W. Knapp, *Indiscriminate Charity* (PhD diss., New York University, n.d.); Walter Shepard Ufford, *Fresh Air Charity in the United States* (PhD diss., Columbia University, 1897).

103 John Seldon, *The Historie of Tithes That Is, the Practice of Payment of Them. The Positive Lawes Made for Them. The Opinions Touching the Right of Them. A Review of It Is Also Annexed, Which Both Confirms It and Directs in the Use of It* (London: 1618).

104 Alan J. Kidd, "Philanthropy and the 'Social History Paradigm'," *Social History* 21, no. 2 (1996): 180–92.

105 Robert H. Bremner, *American Philanthropy*, 2nd ed. (Chicago: University of Chicago Press, 1988).

106 Merle Curti, *American Philanthropy Abroad* (New Brunswick, NJ: Transaction Books, 1988).

107 Paul Veyne and Oswyn Murray, *Bread and Circuses: Historical Sociology and Political Pluralism* (London: Allen Lane, 1990).

108 Paul Veyne, *Le Pain et le Cirque: Sociologie Historique d'un Pluralisme Politique* (Paris: Le Seuil, 1976).

109 Sandra Cavallo, *Charity and Power in Early Modern Italy: Benefactors and Their Motives in Turin, 1541–1789* (Cambridge: Cambridge University Press, 1995).

Geremek,<sup>110</sup> Hall,<sup>111</sup> Hammack,<sup>112</sup> Henderson,<sup>113</sup> Himmelfarb,<sup>114</sup> and Mollat.<sup>115</sup> In addition, a book collection of original historical essays edited by Friedman & McGarvie has been published.<sup>116</sup>

One of the most prolific countries in the world for historical scholarship on philanthropy and civil society, though, is Great Britain. British historians have authored numerous publications on philanthropy and civil society, including book length treatments by, for instance, Andrew,<sup>117</sup> Ben-Amos,<sup>118</sup> Binfield,<sup>119</sup> Grant,<sup>120</sup> Harris,<sup>121</sup> Jordan,<sup>122</sup> Jones,<sup>123</sup> Lloyd,<sup>124</sup> Luddy,<sup>125</sup> Owen,<sup>126</sup> Prochaska,<sup>127</sup>

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110 Bronisław Geremek, *Poverty: A History* (Oxford: Blackwell, 1994).

111 Peter Dobkin Hall, *The Organization of American Culture, 1700–1900: Private Institutions, Elites, and the Origins of American Nationality* (New York: New York University Press, 1982).

112 David C. Hammack, *Power and Society: Greater New York at the Turn of the Century* (Morningside ed.; New York: Columbia University Press, 1987).

113 John Henderson, *Piety and Charity in Late Medieval Florence* (Chicago: University of Chicago Press, 1994).

114 Gertrude Himmelfarb, *Poverty and Compassion: The Moral Imagination of Late Victorians* (New York: Vintage Books, 1991).

115 Michel Mollat, *The Poor in the Middle Ages: An Essay in Social History* (New Haven, CT: Yale University Press, 1978).

116 Lawrence Jacob Friedman and Mark D. McGarvie, *Charity, Philanthropy, and Civility in American History* (Cambridge, UK: Cambridge University Press, 2002).

117 Donna T. Andrew, *Philanthropy and Police: London Charity in the Eighteenth Century* (Princeton, New Jersey: Princeton University Press, 1989).

118 Ilana Krausman Ben-Amos, *The Culture of Giving: Informal Support and Gift-Exchange in Early Modern England* (Cambridge, UK: Cambridge University Press, 2008).

119 Clyde Binfield, G. M. Ditchfield, and David L. Wykes, *Protestant Dissent and Philanthropy in Britain, 1660–1914* (Melton: Boydell & Brewer, Incorporated, 2019).

120 Peter Grant, *Philanthropy and Voluntary Action in the First World War: Mobilizing Charity* (New York: Routledge, Taylor & Francis Group, 2014).

121 Jose Harris, *Civil Society in British History* (Oxford: Oxford University Press, 2003).

122 W. K. Jordan, *The Charities of London, 1480–1660: The Aspirations and the Achievements of the Urban Society* (Hamden, Conn.: Archon Books, 1974).

123 Gareth H. Jones, *History of the Law of Charity, 1532–1827* (Cambridge Studies in English Legal History; Cambridge: Cambridge University Press, 1969).

124 Sarah Lloyd, *Charity and Poverty in England, c. 1680–1820: Wild and Visionary Schemes* (Manchester, UK, and New York: Manchester University Press; distributed in the U.S. by Palgrave Macmillan, 2009).

125 Maria Luddy, *Women and Philanthropy in Nineteenth-Century Ireland* (Cambridge, England: Cambridge University Press, 1995).

126 David Owen, *English Philanthropy, 1660–1960* (Cambridge: Harvard University Press, 1963).

127 F. K. Prochaska, *The Voluntary Impulse: Philanthropy in Modern Britain* (London: Faber, 1988).

Roberts,<sup>128</sup> Rochester,<sup>129</sup> and Smith.<sup>130</sup> The last two of these scholars, Colin Rochester (1942–2023) and Justin Davis Smith, were also instrumental in establishing the Voluntary Action History Society (VAHS) in 1991, which remains to this day the only humanities scholarly association in the world with philanthropy and civil society as its primary focus.

## OTHER HUMANITIES

An extensive amount of scholarship on philanthropy and civil society has also been published by scholars from other humanities disciplines. We found 89 titles on these subjects in the disciplines of philology, philosophy, linguistics, classics, literary studies, and anthropology, among others. Some of the earliest of these studies come from classical philologists, one of whom published an inaugural dissertation,<sup>131</sup> and another a monograph,<sup>132</sup> on the meaning and usage of the ancient Greek term *philanthropia*. Still another examines the terminology for gratitude in ancient Greek.<sup>133</sup> Linguists have also examined the terminology for giving in later ancient languages.<sup>134</sup>

Classicists have published a number of essay collections on the subjects of *philanthropia*,<sup>135</sup> *paideia*,<sup>136</sup> civic virtue,<sup>137</sup> and civil society in ancient Greece.<sup>138</sup>

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128 M. J. D. Roberts, *Making English Morals: Voluntary Association and Moral Reform in England, 1787–1886* (Cambridge: Cambridge University Press, 2009).

129 Colin Rochester, *Rediscovering Voluntary Action* (London: Palgrave Macmillan, 2013).

130 Justin Davis Smith, *100 Years of NCVO and Voluntary Action: Idealists and Realists* (Cham, Switzerland: Palgrave Macmillan, 2019).

131 Siegfried Lorenz, *De Progressu Notionis Philanthropias* (inaugural dissertation, Leipzig: Thomas & Hubert, 1914), 59 p.

132 S. Tromp De Ruiter, “De Vocis Quae Est ΦΙΛΑΝΘΡΩΠΙΑ Significatione Atque Usu,” *Mnemosyne* 59, no. 3 (1931): 271–306.

133 Joseph William Hewitt, “The Terminology of ‘Gratitude’ in Greek,” *Classical Philology* 22, no. 2 (1927): 142–61.

134 Patricia Ronan and Gerold Schneider, “Multi-Verbal Expressions of ‘Giving’ in Old English and Old Irish,” in *Corpus Linguistics Conference*, Liverpool, UK, July 20–23, 2009, 116, <https://doi.org/10.5167/UZH-24606>.

135 International Plutarch Society and José Ribeiro Ferreira, *Symposion and Philanthropia in Plutarch* (Coimbra: Classica Digitalia, Centro de Estudos Clássicos e Humanísticos da Universidade de Coimbra, 2009).

136 Norman B. Sandridge, *Loving Humanity, Learning, and Being Honored: The Foundations of Leadership in Xenophon’s Education of Cyrus* (Cambridge, MA: Harvard University Press, 2012).

137 José Ribeiro Ferreira, *Philosophy in Society: Virtues and Values in Plutarch* (Leuven, Belgium, and Coimbra: Katholieke Universiteit Leuven and Imprensa da Universidade de Coimbra, 2008).

138 Mirko Canevaro and Benjamin D. Gray, eds., *The Hellenistic Reception of Classical Athenian Democracy and Political Thought*, 1st ed. (Oxford: Oxford University Press, 2018).

Philanthropy has been a subject of philosophy for a very long time.<sup>139</sup> A number of prominent contemporary philosophers and philosophical scholars have also written on philanthropy and related concepts, including: Bataille,<sup>140</sup> Derrida,<sup>141</sup> Girard,<sup>142</sup> and Lampert.<sup>143</sup> We have been unable to locate much published scholarship on literary treatments of philanthropy, but there have been at least couple dissertations written on philanthropy in myth<sup>144</sup> and literature.<sup>145</sup> Finally, several anthropologists, following in the footsteps of Mauss,<sup>146</sup> have written book length ethnographic studies of the gift that extensively utilize literary and historical sources.<sup>147</sup>

## RELIGION

Religion and philanthropy are intimately linked in numerous ways. Among many other connections, religious traditions develop intricate theologies of charity and justice (see below), spiritual and theological factors are a major source of motivations for giving and volunteering,<sup>148</sup> and congregations are one of the most prevalent nonprofit organizational types.<sup>149</sup> Yet scholarship on religion and philanthropy follows a pattern consistent with the two major themes of this literature review, namely: (a) relatively little of it is from disciplines in the humanities and normative theory—a high percentage of literature on religion and philanthropy comes from social science disciplines; and (b)

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139 Cf. Plato, *Definitions* 412e; Aristotle, *Nicomachean Ethics* 1117b–1129a (Bekker); Francis Bacon, *The Essaies of Sr Francis Bacon Knight, the Kings Solliciter Generall* (London: John Beale, 1612), “On Goodness and Goodness of Nature.”

140 Georges Bataille, *The Accursed Share: An Essay on General Economy, Vol. 1: Consumption* (New York and London: Zone Books; distributed by MIT Press, 1991).

141 Jacques Derrida and Anne Dufourmantelle, *De l'hospitalité* (Paris: Calmann-Lévy, 1997).

142 René Girard, *Sacrifice* (East Lansing: Michigan State University Press, 2011).

143 Laurence Lampert, *Nietzsche and Modern Times: A Study of Bacon, Descartes, and Nietzsche* (New Haven, CT: Yale University Press, 1993).

144 Marty James John Šulek, “Gifts of Fire: An Historical Analysis of the Promethean Myth for the Light It Casts on the Philosophical Philanthropy of Protagoras, Socrates and Plato; and Prolegomena to Consideration of the Same in Bacon and Nietzsche” (dissertation, Indiana University-Purdue University Indianapolis, 2011).

145 Nancy D. Goldfarb, “‘Charity Never Faileth’: Philanthropy in the Short Fiction of Herman Melville” (dissertation, Indiana University-Purdue University Indianapolis, 2014).

146 Marcel Mauss, *Essai Sur Le Don: Forme et Raison de L'échange Dans Les Sociétés Archaïques*.

147 C. A. Gregory and Marilyn Strathern, *Gifts and Commodities*, 2nd ed. (Chicago, IL: Hau Books, 2015); Gadi Algazi and Valentin Groebner, *Negotiating the Gift: Premodern Figurations of Exchange* (Göttingen: Vandenhoeck & Ruprecht, 2003).

148 René Bekkers and Pamala Wiepking, “Who Gives? A Literature Review of Predictors of Charitable Giving Part One: Religion, Education, Age and Socialisation,” *Voluntary Sector Review* 2, no. 3 (2011): 337–65.

149 Brad R. Fulton, “26. Religious Organizations: Crosscutting the Nonprofit Sector,” in *The Nonprofit Sector: A Research Handbook*, 3rd ed. (New Haven, CT: Yale University Press, n.d.), 579–98

literature from the humanities and normative theory is often housed in disparate academic silos, disconnected from broader conversations on philanthropy. In the remainder of this section, we highlight some examples of research on religion and philanthropy consistent with the scope of *Philanthropia*—scholarship that would serve the academy and society more effectively if brought into conversation with scholars in the field of philanthropic studies.

The scholarly literature on religion and philanthropy includes publications that treat multiple religious traditions, such as Independent Sector's working papers on *Philanthropy, and the religious traditions*,<sup>150</sup> and an edited volume entitled *Philanthropy in the World's Traditions*.<sup>151</sup> More recent works include a book chapter, 'The Influence of Religion on Philanthropy across Nations',<sup>152</sup> and the book, *Religious giving: for love of God*,<sup>153</sup> which cover the three major monotheistic religions. Numerous publications also take a regional approach, examining religion and philanthropy in, for example, Asia,<sup>154</sup> Canada,<sup>155</sup> China,<sup>156</sup> Cuba,<sup>157</sup> and the U.S.<sup>158</sup>

Scholars also probe the link between religion and philanthropy in specific religious traditions. Liberation theology, a predominantly Catholic theological current, focuses on freedom from oppressive and exploitative structures, including through religious figures such as Bartolome de Las Casas.<sup>159</sup> The book *Charity*<sup>160</sup> interprets charity as an expression of Christian faith in God. *Poverty and Charity in Middle Eastern Contexts*, covers a broad array of topics

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150 Independent Sector and United Way Institute, *Philanthropy, and the Religious Tradition: Spring Research Forum Working Papers* (Washington, D.C.: Independent Sector, 1989).

151 Warren Frederick Ilchman, Stanley Nider Katz, and Edward L. Queen, *Philanthropy in the World's Traditions* (Bloomington: Indiana University Press, 1998).

152 Henrietta Grönlund and Anne Birgitta Pessi, "The Influence of Religion on Philanthropy across Nations," in *The Palgrave Handbook of Global Philanthropy*, ed. Pamala Wiepking and Femida Handy (London: Palgrave Macmillan, 2015),

153 David H. Smith, *Religious Giving: For Love of God* (Bloomington, IN: Indiana University Press, 2010).

154 K. E. Kuah-Pearce and J. S. Cornelio, "Introduction: Religious Philanthropy in Asia," *Asian Journal of Social Science* 43, no. 4 (2015): 349–355.

155 I. E. Berger, "The Influence of Religion on Philanthropy in Canada," *Voluntas: International Journal of Voluntary and Nonprofit Organizations* 17, no. 2 (2006): 110–127.

156 X. Du, W. Jian, Y. Du, W. Feng, and Q. Zeng, "Religion, the Nature of Ultimate Owner, and Corporate Philanthropic Giving: Evidence from China," *Journal of Business Ethics* 123, no. 2 (2014): 235–256.

157 J. Goodwin, "The Double Character of Cuban Protestantism and Philanthropy," *Religions* 9, no. 9 (2018): 265.

158 D. P. King, "Religion, Charity, and Philanthropy in America," in *Oxford Research Encyclopedia of Religion*, 2018.

159 Gustavo Gutierrez, *Las Casas: In Search of the Poor of Jesus Christ*, Reprint ed. (Eugene, OR: Wipf & Stock Pub, 2003 [1973]).

160 Gary A. Anderson, *Charity: The Place of the Poor in the Biblical Tradition* (New Haven, CT: Yale University Press, 2013).

and periods related to Islam and philanthropy.<sup>161</sup> Other scholars of Islamic philanthropy research concepts such as zakat,<sup>162</sup> *waqf*, *sadakah*, and charity. Orthodox Christianity is the subject of *Philanthropy and Social Compassion in Eastern Orthodox Tradition*<sup>163</sup> and ‘An Orthodox View of Philanthropy and Church Diaconia’.<sup>164</sup>

On the theme of religious ethics and practical theology, *Religion and Poverty: Monotheistic Responses around the Globe*<sup>165</sup> takes a cross-religion approach to the topic. A similar piece looks at multiple religious traditions’ attempts to ameliorate poverty through the vehicle of development organizations.<sup>166</sup> Several scholars of Christianity, such as Sider et al.<sup>167</sup> and Wolterstorff<sup>168</sup> highlight justice as foundational to religious ethics of human rights and philanthropy. On a related note, Padilla and others write about “holistic” approaches, both spiritual and material, to missions, relief, and development.<sup>169</sup> Or, to take an example from another religious tradition, Dorf develops

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161 Michael Bonner, Mine Ener, Amy Singer, and University of Michigan Center for Middle Eastern and North African Studies, *Poverty and Charity in Middle Eastern Contexts* (Albany: State University of New York Press, 2003).

162 Danielle Widmann Abraham, “Zakat as Practical Theodicy: Precarity and the Critique of Gender in Muslim India,” *Journal of Muslim Philanthropy & Civil Society* 4, no. 2 (2020): 120–48, <https://doi.org/10.18060/24680>; Abdul Ghafar Ismail, Rose Abdullah, and Muhammad Hasbi Zaenal, eds., *Islamic Philanthropy: Exploring Zakat, Waqf, and Sadaqah in Islamic Finance and Economics* (Cham, Switzerland: Palgrave Macmillan, 2022); Yair Lev, *Charity, Endowments, and Charitable Institutions in Medieval Islam* (Gainesville: University Press of Florida, 2005); Muhammad Zulfikar, *Zakah: According to the Quran & Sunnah*, 1st ed. (Riyadh: Darussalam, 2011).

163 Matthew J. Pereira, ed., *Philanthropy and Social Compassion in Eastern Orthodox Tradition: Papers of the Sophia Institute Academic Conference* (New York: Theotokos Press, December 2009).

164 Miltiadis Vantsos and Marina Kiroudi, “An Orthodox View of Philanthropy and Church Diaconia,” *Christian Bioethics* 13, no. 3 (2007): 251–268. <https://doi.org/10.1093/13803600701732082>.

165 Susan Crawford Sullivan, Stephen Offutt, and Shariq Ahmed Siddiqui, *Religion and Poverty: Monotheistic Responses Around the Globe* (New York: Routledge, 2024).

166 Emma Tomalin, “Religions, Poverty Reduction and Global Development Institutions,” *Palgrave Communications* 4, no. 1 (2018): Article 1.

167 Ronald J. Sider, Eugene Rivers, Charles W. Colson, and John J. DiIulio Jr., *Just Generosity: A New Vision for Overcoming Poverty in America*, 2nd ed. (Grand Rapids, MI: Baker Books, 2007).

168 Nicholas Wolterstorff, *Justice: Rights and Wrongs* (Princeton, NJ: Princeton University Press, 2007).

169 Carlos René Padilla, *What Is Integral Mission?* (Oxford: Regnum Books, 2021); Carlos René Padilla, Tom Sine, and Elaine Storkey, “Integral Mission and Its Historical Development,” in *Justice, Mercy and Humility*, ed. Tim Chester (Carlisle: Paternoster, 2003); Vinay Samuel, *Mission as Transformation: A Theology of the Whole Gospel* (Oxford: Regnum Books, 2000).

a Jewish social ethic that seeks to improve the world while addressing topics such as poverty, family, and war.<sup>170</sup>

Religious history is another essential subcategory of research at the intersection of philanthropy and religion. Substantial bodies of historical research exist that could be brought into conversation with the mainstream of philanthropic studies. *Charity in Islamic Societies* is one such broad-ranging historical work.<sup>171</sup> Likewise, Gardner presents an historical-theological perspective on organized charity's roots in Rabbinic Judaism.<sup>172</sup> More targeted pieces on Islam detail, for instance, the development of Islamic philanthropy in Indonesia,<sup>173</sup> and the practice of charity as seen in medieval Islamic hospitals.<sup>174</sup> Specific works on Judaism cover the influence of the Jewish leader Sir Moses Montefiore on philanthropy in the nineteenth-century,<sup>175</sup> and stages in the evolution of philanthropy in modern Israel.<sup>176</sup>

The study of Christian history is a rich source of research on religion and philanthropy from various eras in the last two millennia. Early church scholars examine topics such as 'Philanthropy and Human Flourishing in Patristic Theology',<sup>177</sup> and alms in social and theological contexts as an integral part of atonement and future reward.<sup>178</sup> Research on later periods includes Reformation efforts to provide more than "mere" charity,<sup>179</sup> the Protestant

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170 Elliot N. Dorff, *To Do the Right and the Good: A Jewish Approach to Modern Social Ethics* (Philadelphia: The Jewish Publication Society, 2002); Elliot N. Dorff, *The Way Into Tikkun Olam (Repairing the World)* (Woodstock, VT: Jewish Lights, 2007).

171 Amy Singer, *Charity in Islamic Societies*, 1st ed. (Cambridge: Cambridge University Press, 2008).

172 Gregg E. Gardner, *The Origins of Organized Charity in Rabbinic Judaism* (Cambridge: Cambridge University Press, 2015).

173 Amal Fauzia, *Faith and the State: A History of Islamic Philanthropy in Indonesia* (Leiden: BRILL, 2013).

174 N. A. G. Fancy, "The Medieval Islamic Hospital: Medicine, Religion, and Charity," *Nazariyat* 3, no. 1 (2016): 136–146.

175 Abigail Green, "Rethinking Sir Moses Montefiore: Religion, Nationhood, and International Philanthropy in the Nineteenth Century," *The American Historical Review* 110, no. 3 (2005): 631–658.

176 Hagai Katz and Israel Greenspan, "Giving in Israel: From Old Religious Traditions to an Emerging Culture of Philanthropy," in *The Palgrave Handbook of Global Philanthropy*, ed. Pamala Wiepking and Femida Handy (London: Palgrave Macmillan, 2015), 316–337.

177 Helen Rhee, "Philanthropy and Human Flourishing in Patristic Theology," *Religions* 9, no. 11 (2018): 1–21.

178 David J. Downs, *Alms: Charity, Reward, and Atonement in Early Christianity* (Waco, TX: Baylor University Press, 2016).

179 Carter Lindberg, *Beyond Charity* (Minneapolis: Fortress Press, 1993).

missions movement as a fore-runner of contemporary philanthropy,<sup>180</sup> and religious support for the Civil Rights movement.<sup>181</sup>

Religion intersects with philanthropic studies in various other ways. For example, theologically motivated disinterested giving (e.g., the Hindu conception of *dān*) has influenced contemporary notions of socially responsible philanthropy to generate new philanthropic practices.<sup>182</sup> Christian theology shapes the character of religious humanitarian organizations.<sup>183</sup> Muslim philanthropy, which “should be interpreted in a discursive tradition” challenges definitions of philanthropy that are unduly influenced by Western scientific philanthropy.<sup>184</sup>

When taken as a whole, this illustrative survey of literature on religion and philanthropy leads to several observations. First of all, the scholarly literature on religion, philanthropy and civil society that exists in the humanities and normative theory is vast. In this literature review, we identified 88 such dissertations, books, and book chapters. These scholarly works come mostly from the disciplines of history, theology, philosophy, and anthropology, and cover most every major religious tradition and geographic region in the world. The crucial influence of religion on philanthropy and civil society is also already well understood in the social sciences. But again, it tends to overshadow the rich literature in this regard from the humanities and normative theory in the scholarly literature of philanthropic studies.

### *NORMATIVE THEORY*

Normative theory stands in contrast to the social sciences in terms of its overall approach to the study of human society. For whereas the human and social sciences focus on how people and societies *are*, normative theory focuses on how they ideally *should be*. Normative theory has two major branches: ethics and political philosophy. Ethics is the study of how people should behave, as moral agents. Political philosophy, by comparison, is the study of how society should best be ordered so as to produce a ‘virtuous’ citizenry. Aspects

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180 Heather D. Curtis, *Holy Humanitarians: American Evangelicals and Global Aid* (Cambridge, MA: Harvard University Press, 2018); Amanda Porterfield, “Protestant Missionaries: Pioneers of American Philanthropy,” in *Charity, Philanthropy, and Civility in American History*, ed. Lawrence J. Friedman and Mark D. McGarvie (Cambridge: Cambridge University Press, 2004), 49–70.

181 Rosetta E. Ross, *Witnessing and Testifying: Black Women, Religion, and Civil Rights* (Minneapolis: Fortress Press, 2003).

182 Erica Bornstein, “The Impulse of Philanthropy,” *Cultural Anthropology* 24, no. 4 (2009): 622–651.

183 Lisa C. Thaut, “The Role of Faith in Christian Faith-Based Humanitarian Agencies: Constructing the Taxonomy,” *Voluntas: International Journal of Voluntary & Nonprofit Organizations* 20, no. 4 (2009): 319–350.

184 Shariq Siddiqui, “Muslim Philanthropy: Living Beyond a Western Definition,” *Voluntary Sector Review* 13, no. 3 (2022): 338–354.

of normative theory are also sometimes found in anthropology, legal theory, and religious studies.

## ETHICS

There is a rather large body of scholarly literature on the ethics of philanthropy. We found 93 books, book chapters, and articles on this subject, not including the four articles published in the major journals in the field of philanthropic studies.<sup>185</sup> Philanthropy used to be a central concern of moral philosophy, with many prominent philosophers touching on the subject in their works on ethics: e.g. Aristotle,<sup>186</sup> Seneca,<sup>187</sup> Hume,<sup>188</sup> Smith,<sup>189</sup> Kant,<sup>190</sup> Schopenhauer,<sup>191</sup> Nietzsche,<sup>192</sup> Emerson,<sup>193</sup> Thoreau,<sup>194</sup> Spencer,<sup>195</sup> and Comte.<sup>196</sup> Moral philosophy largely lost interest in philanthropy as a subject of inquiry during the 20th century, though; many standard textbooks on ethics dating from that time make no reference to it. With the formation of philanthropy as a field of study in the late 20th century, though, there has been a resurgence of interest in its ethical dimensions among moral philosophers.

One of the more prominent ethicists to renew academic interest in the ethics of philanthropy is Peter Singer, who wrote an article on the subject early in his career in response to the refugee crisis and famine then occurring

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185 Peter Halfpenny, "Economic and Sociological Theories of Individual Charitable Giving: Complementary or Contradictory?" *Voluntas: International Journal of Voluntary and Nonprofit Organizations* 10, no. 3 (1999): 197–215; William W. Clohesy, "Altruism and the Endurance of the Good," *Voluntas: International Journal of Voluntary and Nonprofit Organizations* 11, no. 3 (2000): 237–253; Nancy D. Goldfarb, "Josiah Royce's Philosophy of Loyalty as Philanthropy," *Nonprofit and Voluntary Sector Quarterly* 40, no. 4 (2011): 720–739; Annie Herro and Franklin Obeng-Odoom, "Foundations of Radical Philanthropy," *VOLUNTAS: International Journal of Voluntary and Nonprofit Organizations* 30, no. 4 (2019): 881–890.

186 Aristotle. *Nicomachean Ethics*. Translated by Terence Irwin. 3rd ed. Indianapolis: Hackett Publishing Company, 2019.

187 Lucius Annaeus Seneca, *On Benefits, Addressed to Aebutius Liberalis*, trans. Aubrey Stewart (London: George Bell and Sons, 2010).

188 David Hume, *An Enquiry Concerning the Principles of Morals* (London: Millar, 1751).

189 Adam Smith, *The Theory of Moral Sentiments* (London: Printed for A. Millar, 1759).

190 Immanuel Kant, *The Metaphysical Principles of Virtue: Part II of The Metaphysics of Morals*, Library of Liberal Arts (Indianapolis: Bobbs-Merrill Co., 1964).

191 Arthur Schopenhauer, *On the Basis of Morality*, rev. ed., trans. E. F. J. Payne, ed. David E. Cartwright (Providence: Berghahn Books, 1995).

192 Bernard Arthur Owen Williams, *Nietzsche: The Gay Science*, trans. Josefine Nauckhoff (Cambridge: Cambridge University Press, 2001).

193 Ralph Waldo Emerson, *Essays, Second Series*, ch. V, "Gifts" (S.I.: Duke Classics, 2021).

194 Henry David Thoreau, *Walden*, ed. W. H. Dircks, ch. 1, § "Philanthropy" (London and Toronto: Walter Scott; W. J. Gage, 1888).

195 Herbert Spencer, *The Data of Ethics* (London: Williams and Norgate, 1879).

196 Auguste Comte, *System of Positive Polity, or Treatise on Sociology, Instituting the Religion of Humanity*, vol. 2 (Paris: Carilian-Goeyre and Vor Dalmont, 1852).

in what would become Bangladesh.<sup>197</sup> He went on to author several books on the moral obligations of philanthropy, primarily stemming from a utilitarian perspective.<sup>198</sup> In the process, he became one of the chief proponents of what's come to be termed 'effective altruism'.<sup>199</sup> Another prominent figure in the effective altruism movement is William MacAskill, who has written two books on the subject.<sup>200</sup>

Another major approach to moral philosophy's study of philanthropy is termed virtue ethics. Book length treatments on this approach have been authored by, for example, Gunderman,<sup>201</sup> and Martin.<sup>202</sup> Some other moral philosophers employ ethical naturalism in their approach to philanthropy, such as Wilson,<sup>203</sup> Ignatieff,<sup>204</sup> and Tenzin Gyatso.<sup>205</sup> Still others employ a deontological framework in their ethical analysis of philanthropy, such as Hallie,<sup>206</sup> Hill,<sup>207</sup> and Radovanović.<sup>208</sup> Rand has even penned an ethical critique of philanthropy from the perspective of ethical egoism.<sup>209</sup>

There are a great many published professional codes of ethics for people working in the field of philanthropy. One of the more notable of these is the one initially penned by Independent Sector in 1991.<sup>210</sup> Since then, nearly every

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197 Peter Singer, "Famine, Affluence, and Morality," *Philosophy & Public Affairs* 1 (n.d.): 229.

198 Peter Singer, *The Life You Can Save* (New York: Random House, 2010).

199 Peter Singer, *The Most Good You Can Do: How Effective Altruism Is Changing Ideas about Living Ethically* (New Haven, CT: Yale University Press, 2015).

200 William MacAskill, *Doing Good Better: Effective Altruism and a Radical New Way to Make a Difference* (London: Guardian Books; Faber & Faber, 2016); William MacAskill, *Doing Good Better: How Effective Altruism Can Help You Help Others, Do Work That Matters, and Make Smarter Choices About Giving Back* (New York: Avery, 2019).

201 Richard Gunderman, *We Make a Life by What We Give* (Bloomington, IN: Indiana University Press, 2008).

202 Mike W. Martin, *Virtuous Giving: Philanthropy, Voluntary Service, and Caring* (Bloomington, IN: Indiana University Press, 1994).

203 James Q. Wilson, *The Moral Sense* (New York: Free Press; Toronto: Maxwell Macmillan Canada; New York: Maxwell Macmillan International, 1993).

204 Michael Ignatieff, *The Needs of Strangers: An Essay on Privacy, Solidarity, and the Politics of Being Human* (New York: Viking, 1985).

205 Tenzin Gyatso, *Beyond Religion: Ethics for a Whole World*, Trade pbk. ed. (Toronto: Signal, 2012).

206 Philip P. Hallie, *Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon, and How Goodness Happened There*, 1st Harper Torchbooks ed. (New York: Harper & Row, 1985).

207 Thomas E. Hill Jr., "Duties and Choices in Philanthropic Giving: Kantian Perspectives," in *The Ethics of Giving: Philosophers' Perspectives on Philanthropy*, 13–39 (Oxford, UK: Oxford University Press, 2018).

208 Bojana Radovanović, "Kant's Moral Theory as a Guide in Philanthropy," *Filozofija i Društvo* 33, no. 3 (2022): 585–600.

209 Ayn Rand and Nathaniel Branden, *The Virtue of Selfishness: A New Concept of Egoism* (New York: Signet/New American Library, 1970).

210 Independent Sector, *Ethics and the Nation's Voluntary and Philanthropic Community: Obedience to the Unenforceable: A Statement* (Washington, DC: Independent Sector, 1991).

profession within the nonprofit sector has published codes of ethics for their particular fields of endeavour. Of course, the ethical value of such codes has been seriously questioned, most trenchantly by Surkhe.<sup>211</sup> There is also a large amount of scholarly literature on applied ethics in philanthropy, including book length works on corporate social responsibility,<sup>212</sup> as well as the ethics of donors,<sup>213</sup> fundraisers,<sup>214</sup> and those working in the nonprofit sector.<sup>215</sup> Besides these book length treatments, there is a veritable cornucopia of scholarly literature on these subjects in articles and book chapters.

### POLITICAL THEORY

Civil society has an extremely long history in political thought, beginning with Aristotle,<sup>216</sup> and continuing on through Cicero,<sup>217</sup> Hooker,<sup>218</sup> Hobbes,<sup>219</sup> Locke,<sup>220</sup> Ferguson,<sup>221</sup> and de Tocqueville.<sup>222</sup> Despite this long history, the

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211 Henry C. Surkhe, "An Ethical Desert," *Philanthropy Monthly* (September 1991): 5–15.

212 David Crowther and Shahla Seifi, eds., *Redefining Corporate Social Responsibility, Developments in Corporate Governance and Responsibility* (United Kingdom: Emerald Publishing, 2018); Samuel O. Idowu, ed., *Current Global Practices of Corporate Social Responsibility: In the Era of Sustainable Development Goals, CSR, Sustainability, Ethics & Governance* (Cham: Springer International Publishing, 2021).

213 William Damon and Susan Verducci, *Taking Philanthropy Seriously: Beyond Noble Intentions to Responsible Giving, Philanthropic and Nonprofit Studies* (Bloomington: Indiana University Press, 2006); Patricia M. L. Illingworth, Thomas Pogge, and Leif Wenar, eds., *Giving Well: The Ethics of Philanthropy* (Oxford: Oxford University Press, 2013).

214 Janice Gow Pettey, ed., *Ethical Fundraising: A Guide for Nonprofit Boards and Fundraisers* (Hoboken, NJ: John Wiley & Sons, Inc., 2008); David H. Smith, *Good Intentions: Moral Obstacles and Opportunities, Philanthropic and Nonprofit Studies* (Bloomington, IN: Indiana University Press, 2005); Marianne G. Briscoe, *Ethics in Fundraising: Putting Values into Practice, New Directions for Philanthropic Fundraising* (San Francisco, CA: Jossey-Bass, 1994); Marilyn Fischer, *Ethical Decision Making in Fund Raising, The NSFRE/Wiley Fund Development Series* (New York: John Wiley & Sons, Inc., 2000).

215 Gary M. Grobman, *A Practical Guide to Ethics in Your Nonprofit Organization* (Harrisburg, PA: White Hat Communications, 2014); Gary M. Grobman, *Ethics in Nonprofit Organizations: Theory and Practice*, 4th ed. (Harrisburg, PA: White Hat Communications, 2022).

216 Aristotle, *Aristotle's Politics*, trans. Carnes Lord, 2nd ed. (Chicago: The University of Chicago Press, 2013).

217 Marcus Tullius Cicero, *De Re Publica, De Legibus*, trans. Clinton Walker Keyes (London: William Heinemann, 1928).

218 Richard Hooker, *Of the Lawes of Ecclesiasticall Politie* (London: Da Capo Press, 1971).

219 Thomas Hobbes, *Leviathan: Or the Matter, Forme, et Power of a Common-Wealth Ecclesiasticall and Civill* (London: Crooke, 1651).

220 John Locke, *Second Treatise of Government*, ed. Crawford Brough Macpherson (Indianapolis, IN: Hackett Publishing Co., Inc., 1690).

221 Adam Ferguson, *An Essay on the History of Civil Society*, ed. [no editor identified], with an introduction (1767; place of publication not identified: publisher not identified, n.d.).

222 Alexis de Tocqueville, *Democracy in America: Historical-Critical Edition of De La Démocratie En Amérique*, bilingual French-English ed., ed. Eduardo Nolla, trans. James T. Schleifer (Indianapolis: Liberty Fund, 2010).

scholarly literature on civil society was almost completely absent from political theory during most of the 19th and 20th centuries. There were a few scholars in the mid-20th century who considered closely related concepts, such as Cornuelle<sup>223</sup> and Olson,<sup>224</sup> but who employed slightly different terminology. The concept of civil society was hastily revived, though, after prominent east European dissidents, such as Havel,<sup>225</sup> began employing the term to formulate their opposition to Communist regimes in the 1980s. This created a flurry of interest among prominent political theorists such as Bellah,<sup>226</sup> Cohen,<sup>227</sup> Edwards,<sup>228</sup> Fukuyama,<sup>229</sup> Gellner,<sup>230</sup> O’Connell,<sup>231</sup> Seligman,<sup>232</sup> and Walzer.<sup>233</sup> Altogether, we found 165 books, book chapters and articles on political theory relating to civil society, not counting those found in the major journals of the field of philanthropic studies.

This renewed scholarly interest in the concept of civil society provided much of the background for scholars in the field of philanthropic studies, such as Salamon and Anheier, to construct their theories of the nonprofit sector. As was seen in our review of the major journals of the field, though, interest in the normative aspects of civil society theory peaked in the early 2010s, and has since gone into steep decline. Nevertheless, the baton has been largely picked up by scholars elsewhere. Several books on philanthropy and civil society from the perspective of political theory have been written by authors associated with Stanford University’s Center on Philanthropy and Civil Society, including

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223 Richard C. Cornuelle, *Reclaiming the American Dream: The Role of Private Individuals and Voluntary Associations* (New York: Random House, 1965); Richard C. Cornuelle, *De-Managing America: The Final Revolution* (New York: Vintage Books, 1976); Richard C. Cornuelle, *Healing America* (New York: Putnam, 1983).

224 Mancur Olson, *The Logic of Collective Action: Public Goods and the Theory of Groups*, *Harvard Economic Studies* (Cambridge, MA: Harvard University Press, 1971).

225 Václav Havel, *Living in Truth: Twenty-Two Essays Published on the Occasion of the Award of the Erasmus Prize to Václav Havel*, ed. Jan Vladislav, paperback ed. (London: Faber and Faber, 1989).

226 Robert N. Bellah, *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley: University of California Press, 1985).

227 Jean L. Cohen and Andrew Arato, *Civil Society and Political Theory*, 1st MIT Press paperback ed., *Studies in Contemporary German Social Thought* (Cambridge, MA: MIT Press, 1994).

228 Michael Edwards, *Civil Society*, 4th ed. (Cambridge, UK: Polity Press, 2020).

229 Francis Fukuyama, *Trust: The Social Virtues and the Creation of Prosperity* (New York: Free Press, 1995).

230 Ernest Gellner, *Conditions of Liberty: Civil Society and Its Rivals*, 1st American ed. (New York, NY: Allen Lane/Penguin Press, 1994).

231 Brian O’Connell and John W. Gardner, *Civil Society: The Underpinnings of American Democracy*, *Civil Society* (Hanover, NH: University Press of New England, 1999).

232 Adam B. Seligman, *The Idea of Civil Society* (Princeton, NJ: Princeton University Press, 1992).

233 Michael Walzer, “The Idea of Civil Society,” *Dissent* (Spring 1991): 293–304.

Callahan,<sup>234</sup> Lechterman,<sup>235</sup> and Reich.<sup>236</sup> *The International Encyclopedia of Civil Society* also contains many substantive entries on political theory and history as they relate to civil society.<sup>237</sup>

### OTHER NORMATIVE THEORY

There are numerous and varied scholarly writings on normative theories of philanthropy and civil society that don't fit within the silos of ethics or political theory. We identified 71 books, book chapters, and articles that fall under this category. The most represented academic fields in this category are branches of legal theory, anthropology, and sociology, particularly those that employ historical, literary, philosophical, and sacred texts as the empirical basis of their analysis.

The academic field with the greatest representation within this category, though, is anthropology; particularly the branch that follows the direction established by the work of Marcel Mauss. There have been several books written in this vein, including those by Caille,<sup>238</sup> Davis,<sup>239</sup> Godelier,<sup>240</sup> Hubert & Mauss,<sup>241</sup> Komter,<sup>242</sup> Nicolas,<sup>243</sup> and Weiner.<sup>244</sup> There have also been a number

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234 David Callahan, *The Givers: Wealth, Power, and Philanthropy in a New Gilded Age*, 1st Vintage Books ed. (New York: Vintage Books, a division of Penguin Random House LLC, 2018).

235 Theodore M. Lechterman, *The Tyranny of Generosity: Why Philanthropy Corrupts Our Politics and How We Can Fix It* (New York, NY: Oxford University Press, 2022).

236 Rob Reich, *Just Giving: Why Philanthropy Is Failing Democracy and How It Can Do Better* (Princeton, NJ: Princeton University Press, 2018).

237 Helmut K. Anheier, Stefan Toepler, and Regina List, eds., *International Encyclopedia of Civil Society, Springer Nature eReference* (New York: Springer, 2010).

238 Alain Caillé, *Anthropologie Du Don, Le Tiersparadigme* (Paris: La Découverte, 2000); Alain Caillé, *Extensions du domaine du don: demander, donner, recevoir, rendre: essai, Questions de société* (Arles: Actes Sud, 2019).

239 John Davis, *Exchange, Concepts in Social Thought* (Minneapolis: University of Minnesota Press, 1992).

240 Maurice Godelier, *L'énigme du don* (Paris: Fayard, 1996).

241 Henri Hubert and Marcel Mauss, *Sacrifice: Its Nature and Function* (Chicago: University of Chicago Press, 1964).

242 Aafke E. Komter, *Social Solidarity and the Gift* (Cambridge, UK: Cambridge University Press, 2005).

243 Guy Nicolas, *Du don rituel au sacrifice suprême, Recherches (Centre national de la danse (France))* (Paris: La Découverte : M.A.U.S.S., 1996).

244 Annette B. Weiner, *Inalienable Possessions: The Paradox of Keeping-While Giving* (Berkeley: University of California Press, 1992).

of book collections in this regard, including those edited by Baumgarten,<sup>245</sup> James & Allen,<sup>246</sup> Osteen,<sup>247</sup> and Vandevelde.<sup>248</sup>

## DISCUSSION

In the introduction to this literature review, we advanced a couple of hypotheses on the state of the humanities and normative theory in the field of philanthropic studies. The first of these is that the humanities and normative theory are under-represented in the standard literature of philanthropic studies. The second was that a substantial body of humanities and normative theory scholarship on philanthropy and civil society exists beyond the standard works usually cited in the field of philanthropic studies. There is no absolute formula for determining the degree to which these two hypotheses are true, but our findings strongly support both notions.

The status of the humanities and normative theory in the scholarly literature of philanthropic studies is best seen in the major academic journals of the field. Academic journals are an excellent barometer for measuring the current state of scholarship in any given academic field. Assuming that to be the case, our literature survey has shown that the humanities and normative theory once had a relatively small, but significant presence in at least three of the major journals of philanthropic studies: *NVSQ*, *Voluntas*, and *JoCS*. They played a pivotal role in the late 1990s to the early 2010s in terms of the formation of the field of philanthropic studies. In the case of *NVSQ*, historians showed how the field of philanthropic studies as an academic discipline was to a large degree discovered by historians. In the *JoCS*, by comparison, political theorists debated the utility of the various theories being used to explain the existence of the civil society sector. In the past 20 years, though, this presence has diminished to almost nothing. This, despite the stated intentions of at least some of the editors of these leading journals to include more scholarship from the humanities and normative theory.

Our survey has also revealed the existence of a substantial amount of humanities and normative theory scholarship on philanthropy and civil society outside of the major journals. We discovered a variety of books, book chapters, articles, and dissertations from history (364 items), other humanities (89 items), religion (43 items), ethics (93 items), political theory (179 items), and other aspects of normative theory (71 items). These publications are over and

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245 Albert I. Baumgarten, *Sacrifice in Religious Experience, Studies in the History of Religions* (Leiden: Brill, 2002).

246 Marcel Mauss: *A Centenary Tribute*, 1st ed., vol. 1 (New York: Berghahn Books, 1998).

247 Mark Osteen, *The Question of the Gift: Essays across Disciplines, Routledge Studies in Anthropology* (London: Routledge, 2002).

248 Antoon Vandevelde, *Gifts and Interests, Morality and the Meaning of Life* (Leuven: Peeters, 2000).

above the 150 or so humanities and normative theory articles published in the major journals of the field of philanthropic studies: *NVSQ* (49 items), *Voluntas* (56 items), and *JoCS* (43 items).

In sum, despite their multifaceted value, the humanities and normative theory are seriously underrepresented in the current standard literature on philanthropy and civil society, and are now even less represented than in the recent past. Moreover, much of the high-caliber research in this regard that does exist in other academic outlets is disconnected from the field of philanthropic studies. Thus, the time is right, or even overdue, for innovative initiatives to revivify the humanities and normative theory in our field. Responding to this challenge, we are founding this journal with the mission of advancing the understanding of philanthropy and civil society from the perspective of the humanities and normative theory. *Philanthropia* strives to provide a platform in which scholars from disciplines such as history, philosophy, literature, religion, classics, theology, linguistics, anthropology, ethics, and political theory can examine and exchange ideas that will advance our understanding of philanthropy and civil society. Please join us as we work toward that goal!

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