

INTERNATIONAL GIVING

*How British donors whose roots stretch
around the world are creating an impact
with their pioneering spirit*



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FOREWORD



Welcome to the final paper in our series exploring the future of philanthropy. From the start of this series we have sought to explore some of the themes emerging in the world of philanthropy and the impact they may have in the future.

From innovation in philanthropy, to catalysing change, to next generation donors, philanthropy is changing before our eyes and in doing so, refashioning the charitable landscape. The final paper in our series looks at another force shaking the foundations of philanthropy – the impact that donors, whose origins lie outside of the UK, are having on British giving.

The fast pace of economic growth in the Indian subcontinent and Asia Pacific regions is creating new wealth, at the same time as throwing the spotlight on old challenges. Those who are getting ahead in these economies are often doing so on an international stage.

Meanwhile, the diaspora communities from these regions often share not just a cultural heritage, but a social awareness and an empathy with the challenges of the widening gap between rich and poor.

Last year, we commissioned a survey of 1,000 high net worth (HNW) donors in the UK to find out more about their attitudes towards giving. Among them were 250 individuals who identified themselves as being of Indian subcontinent or Asia Pacific origin. In this report, we contrast the views of these cultural groups with those of the 750 individuals who identified more strongly with a British heritage.

We have also sought the views of a number of CAF clients and team members including Afzaal Mauthoor, Atif Khan, Ramesh Sachdev, Rupeen Popat and So Jung Rim, who were kind enough to share their thoughts on how culture and heritage may be influencing the ways in which different diaspora communities in the UK approach their giving.

What we have found is that cultural heritage may inspire a passion to change lives in the countries in which individuals have their roots. However, it is the access to innovation in the UK that is enabling these individuals to do some really exciting things.

I would like to thank all those who participated in this study. As in previous reports in this series, their experiences have helped to highlight some of the most interesting, evolving trends in philanthropy in the UK today.

David Stead
Executive Director
Philanthropy and Development

IN BRIEF

In this paper, we explore how the cultural identity of donors in the UK, who have their roots in other countries around the world, is combining with philanthropic innovation to create an exciting blend. More specifically, we compare the approach of those who identify their origins in the Indian subcontinent or the Asia Pacific region, with those who identify more strongly with a British heritage. What we find is that diaspora donors are highly engaged and are exploring the potential of new approaches to giving, in order to drive change here and in their countries of origin.

These findings are based on a sample of 1,000 UK-based wealthy donors, who took part in research on their philanthropic activity at the end of 2013 for Charities Aid Foundation (CAF). Of the total, roughly one-quarter identified as being of Indian subcontinent or Asia Pacific origin.

Diaspora dynamism

Direct, personal empathy with the development challenges facing people in their countries of origin is driving a highly engaged approach to philanthropy among diaspora donors. They are more likely to volunteer, fundraise and use social investment models, to ensure they are maximising their philanthropic resources.

- Social investment makes up 11% of the philanthropic activity of those from the Indian subcontinent, versus 6% for those from Asia Pacific, and just 4.6% for those identifying more strongly with a British heritage.
- When asked how much of their total investment portfolio is 'social' versus 'traditional', those from the Indian subcontinent indicate as much as 36%. By contrast, those who identify more strongly with a British heritage indicate their portfolios include 19% 'social' investment.

Growth potential

While diaspora donors may be less wealthy on average than their more established UK peers, this means there is significant growth potential as their wealth and giving evens up. Over time, diaspora donors in the UK could increase by up to ten times their lifetime give as the fusion between international and UK cultures continues.

PHILANTHROPIC ALCHEMY

When cultures collide, it is almost always a powerful force for change.

Peering into the UK's melting pot of philanthropy and philanthropists from different backgrounds and cultures, we may be starting to see the beginning of this. We certainly find different traditions and different approaches. And, we may even be starting to see the strengths of these different traditions combining in a potentially positive way.

This form of alchemy is not easy to monitor. In the cultural melting pot, individuals from different diaspora communities may identify with any, all or none of the traditions they inherit or acquire.

In this study, the three largest cultural groups were British, those who identified as being from the Indian subcontinent and those from the Asia Pacific region. By comparing and contrasting their views, we have been able to identify the nuances that separate their giving traditions, and look at the positive influence each may have on the other as philanthropy evolves in the UK.

The British participants made up roughly three-quarters of the sample. So, in this report we compare and contrast their views with the smaller groups from the Indian subcontinent and Asia Pacific.

As one might expect, for all three communities, giving makes up the largest portion of their philanthropic activity. However, after that, they place their philanthropic bets on different strategies.

Those identifying as being from the Indian subcontinent had the most markedly varied approach to philanthropy. They were more likely to fundraise, volunteer, make social investments, and donate shares, art or property. Of course, as a consequence, monetary donations made up a proportionately lower amount of their overall philanthropic activity (Figure 1.1).

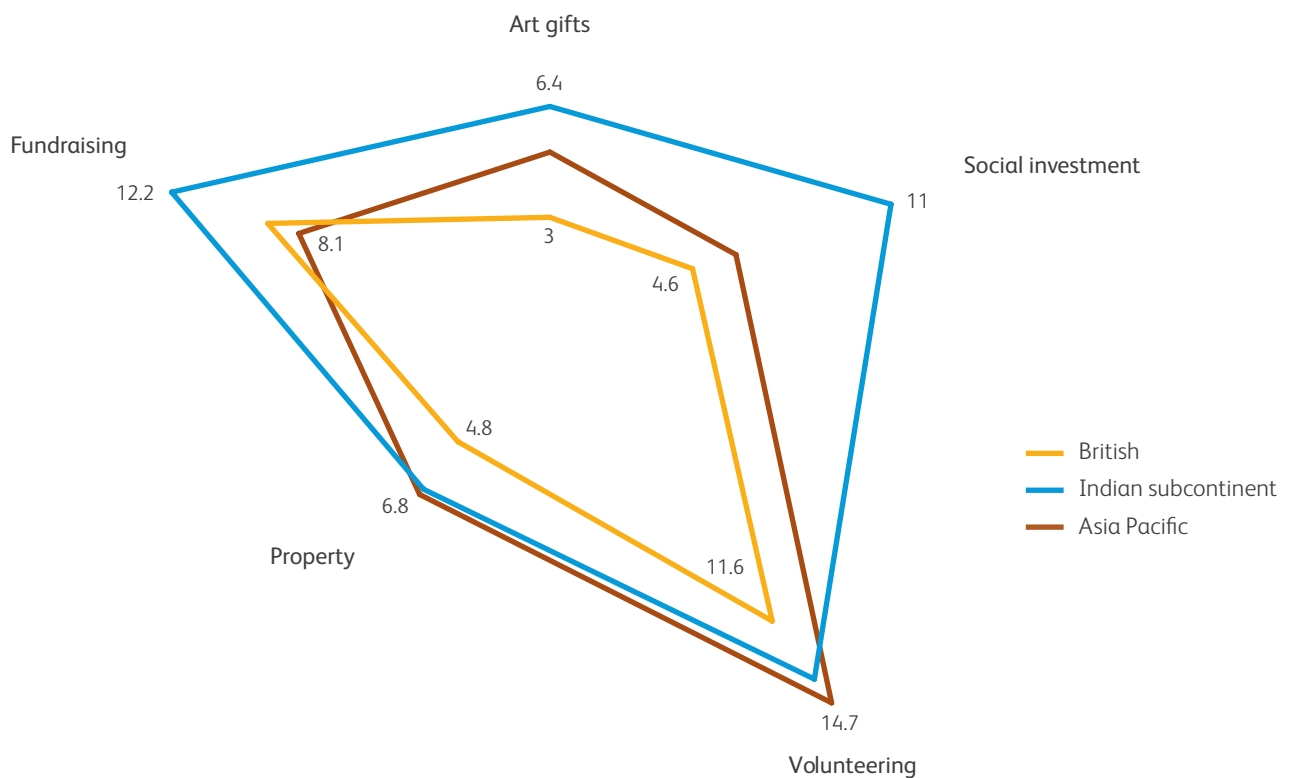
Those identifying more strongly with a British heritage were at the other end of this spectrum, focusing more on making donations. Meanwhile, those identifying as being from the Asia Pacific countries lie somewhere in between.

Cultural affinity is, no doubt, a factor driving the high levels of engagement among donors with their origins in the Indian subcontinent and Asia Pacific. The empathy between diaspora donors and the change and challenges facing their home regions is strong.

The evidence

In this chart, we have excluded personal donations, to focus on the other kinds of activity in which philanthropists from different cultural backgrounds engage. Those from the Indian subcontinent are more likely to engage in a range of charitable activities. By contrast, those from Britain tend to focus on volunteering and fundraising.

Figure 1.1: Thinking about your total contribution to this organisation (the charity respondents donated to most) last year, how would you break down your support into the following categories? By % (excluding personal donations)



Personal donations make up the majority of donations for those from the British group at 58%. 45.2% of the Asia Pacific charitable give comes through personal donations, as does 36.7% of those from the Indian subcontinent.

Source: Charities Aid Foundation and Scorpio Partnership, UK major donor segmentation study, 2013 - n = 1,005

Afzaal Mauthoor, who describes himself as an 'adventurepreneur', is an embodiment of this wide spectrum approach to philanthropy.

Afzaal grew up in Mauritius, but spent many years in Malaysia where he set up Great Projects, an eco-tourism organisation supporting orangutan projects in Asia.

Not only does Afzaal enable volunteering through his various travel business ventures, he is an active volunteer himself with MERCY Malaysia UK, a Kuala Lumpur-based organisation that provides medical and humanitarian relief in disaster and conflict zones.

He has witnessed first-hand the volunteering ethos which makes it such a success. He also recognises that there are many others like him in diaspora communities across the UK, that want to give their time to support development in the regions around the world, where they feel personally connected.

"We recognise that there is a strong diaspora community in the UK and they tend to import their causes into the UK because of the familiarity and cultural connections to the issues," he explains.

Moreover, Afzaal thinks that this strength of feeling and identification with their cultural homeland drives a desire to connect with charitable organisations on-the-ground, rather than Western charities helping in the region.

"Because donors have an intimate knowledge of the region, they will often times know how best to donate for maximum impact. Going through a Western charity can leave givers feeling disconnected," he observes.

Afzaal Mauthoor
Adventurepreneur and
The Philanthropy Club



Atif Khan, a British-born Pakistani, certainly agrees that cultural affinity is a factor that drives how diaspora communities give. Atif, who has his own charitable foundation, believes the high level of interaction between philanthropists from the Indian subcontinent and the organisations they support reflects how close many of the individuals are to the social issues.

“Many from the Pakistani community have been raised in modest or impoverished backgrounds. As a result, they are more likely to volunteer for Pakistani causes, where there is a corresponding experience and the individual knows that the needs are genuine and acute,” he explains.

Atif also explains that the religious principle of zakāt in Islam makes it obligatory for Muslims to give a portion of their accumulated wealth to good causes. Currently, much of this money goes to support charities working in Pakistan. “I don’t know the precise figures but I’m pretty sure you are talking about USD2-3 billion every year which is repatriated to charitable causes in Pakistan,” says Atif.

However, Atif also sees a change underway, where those who have been born or raised away from their country of cultural origin are re-evaluating how to allocate their giving resources between their country of heritage and locally in the UK.

He explains that this precise issue is the subject of religious debate among scholars on the principles of zakāt. “There is a strong opinion that zakāt means your gifts should ideally be distributed amongst those local to you, not just those to whom you feel the strongest connection,” he explains.

Working closely with the National Zakāt Foundation, Atif is proud of the steps that have been made to refocus giving locally.

“In the first year alone, the National Zakāt Foundation raised £1.5 million and we’re hoping to raise another £1.5 million this year and donating to local causes like homelessness and women’s groups.”

Cross-pollination of ideas is also a hot topic for So Jung Rim. Originally from South Korea, she is another strong advocate of the benefits of bringing the best from one philanthropic tradition and applying it to another.

As founding partner of Spreadi, a start-up social network, So wants to spread innovation, inspiration and ideas between the social sector in Europe and Asia. She explains that in Korea, there is a strong tradition of local support. This culture was historically a powerful force for social good. South Korea is rediscovering this tradition and she believes this grass-roots approach to achieving positive change has international applications.

“Historically, Korea’s culture is more about local communities. There is a culture of collaboration and this is, in part, due to the fact that, for a while in the middle part of the 20th century, Korea’s economy was still very agricultural – so local communities would help out at harvest time,” she observes.

“As Korea has got richer, this community spirit has diluted somewhat. But now, we are finding that people are trying to replicate it, for example, through religious institutions like the church and other community support groups,” she explains.

So Jung Rim works with a coalition of major South Korean organisations and is a social investor, as well as donating money and art gifts.

Afzaal, Atif and So are all on different points of the spectrum, but each is actively involved in bringing the best of their giving tradition to their circumstances in the UK.

TEAM SPIRIT

As the laws of physics dictate, fusion generates huge amounts of energy. Perhaps this is why we also see those individuals from the Indian subcontinent and Asia Pacific communities in the UK teaming up proactively with the organisations they support.

Our research asked UK wealthy donors to score how important certain factors were when they started a relationship with a particular organisation, and how important those factors are now (figure 1.2). The analysis shows that those originating from the Indian subcontinent put more weighting on more of these factors. In other words, they are looking for highly engaged relationships.

At the start of the relationship, they are impressed with organisations that show good organisational expertise and demonstrate impact, provide good feedback and keep donors informed about other activities. They also like innovation, recognition for their giving, networking and the ability to target their donations. Over time, all these factors remain important, but recognition and networking increase in importance for them.

By contrast, we find once again that the British participants focus on a couple of key areas, when it comes to their ongoing relationship with the organisations they support. At the start of the relationship, they focus on good organisational expertise and, in particular, the ability to demonstrate impact. However, over time the opportunities to network with other donors and the desire for recognition increase significantly in importance for the British.

Meanwhile, the ability to target donations and find out about an organisation's other activities decrease significantly in importance for the British. We find those originally from the Asia Pacific region are somewhere between these two extremes.

Jon Kinnell, a Private Client Manager at CAF, has worked with clients with different cultural and religious backgrounds. He too has observed that those from the diaspora communities often roll up their sleeves and get highly involved with the organisations they give to.

“Clients are more enthusiastic about getting involved – particularly in their countries of origin or where they have a heritage or cultural connection. You’ll have CEOs, entrepreneurs and workers giving significant proportions of their income through CAF, but they will then team up with a local organisation and get involved on-the-ground. They also want to assess its impact and make a more informed judgment about what is needed.”

Jon believes these high levels of engagement are symptomatic of individuals who have a passion to see change and development in regions with which they have a strong personal connection. Perhaps most dramatic among the engagement factors is networking. Among donors from the Indian subcontinent, this moves from being the least important factor at the start of their relationship with an organisation, to being the second most important factor over time.

“I can understand why networking is important. A lot of individuals, who come from the Indian subcontinent originally, are very serious about their giving and so are always keen to understand how others have gone about it; what has worked and what hasn’t.”

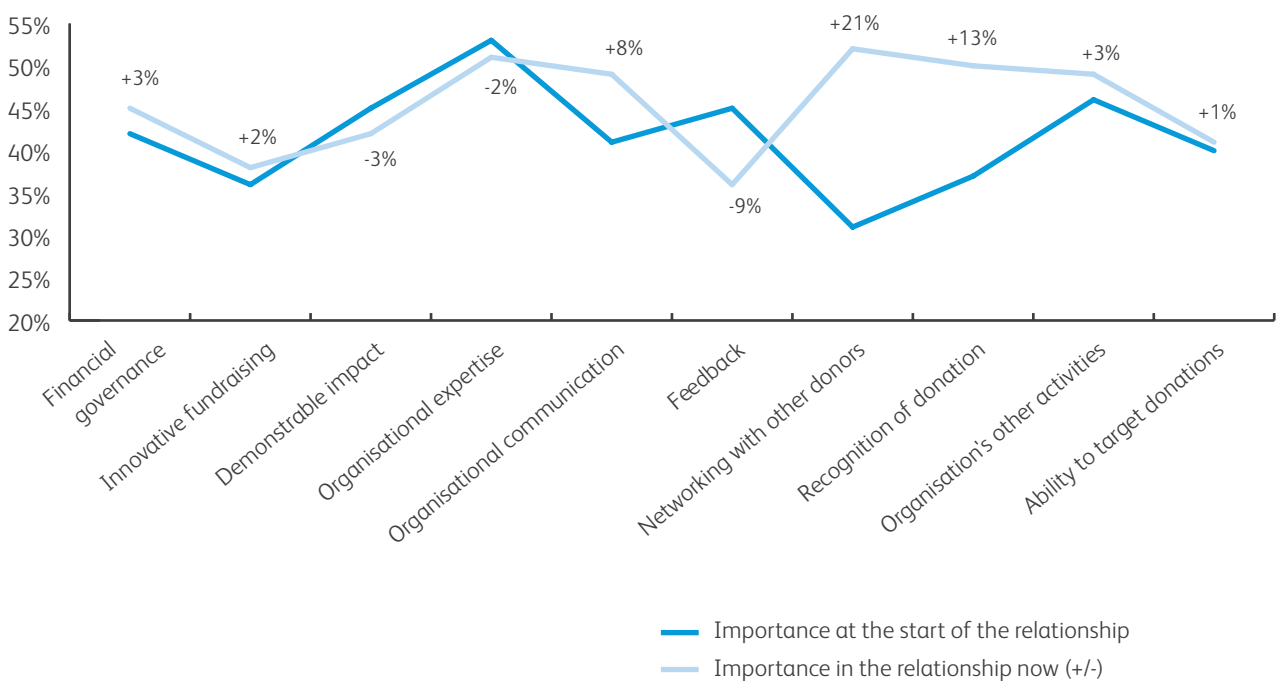
Kelly Cox, who is also a Private Client Manager at CAF, takes this one step further. She observes that, in the close-knit culture of families and religious communities from the Indian subcontinent, networking is second nature. It is not surprising then, that over time it becomes increasingly important in the relationships they have with charitable organisations. “They trust them and they have like-minded aspirations,” Kelly observes.

The evidence

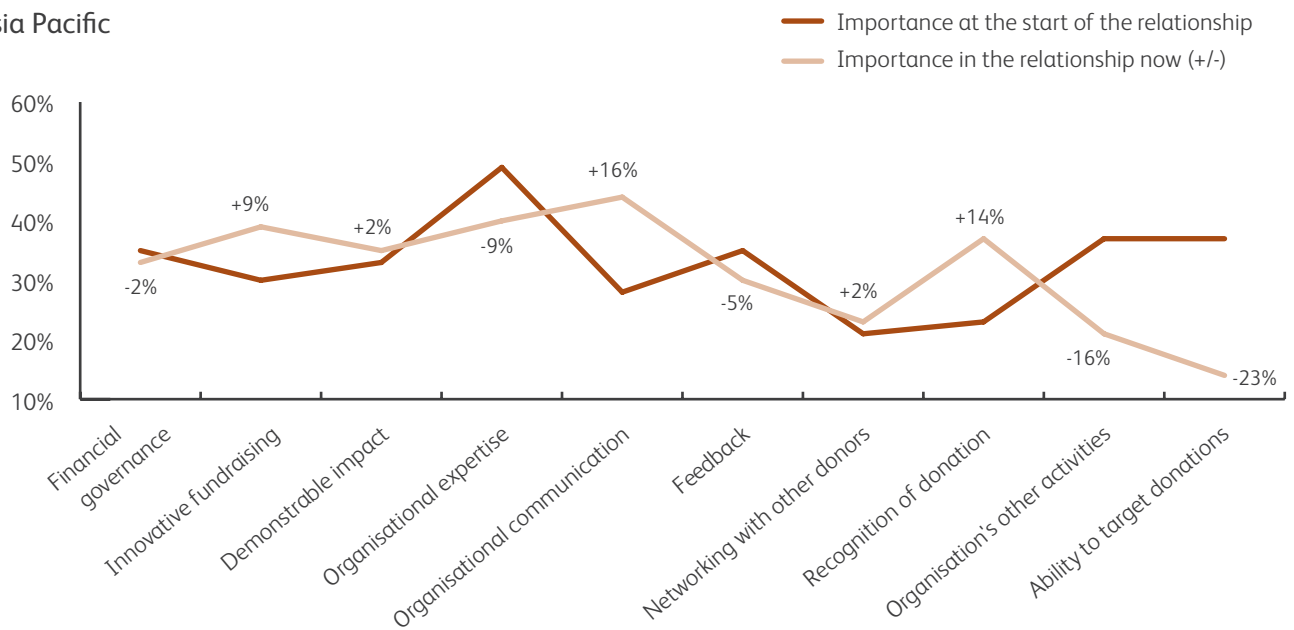
Each group puts different emphasis on certain factors when starting a relationship with a charitable organisation (shown by the dark coloured lines). Over time, these factors become more or less important. Those from the Indian subcontinent tend to seek an all-round relationship. By contrast, the British participants focus on fewer key factors.

Figure 1.2: When you started giving to this organisation (the charity which respondents donated to most), how important were the following factors vs. how important are these factors in your relationship now?

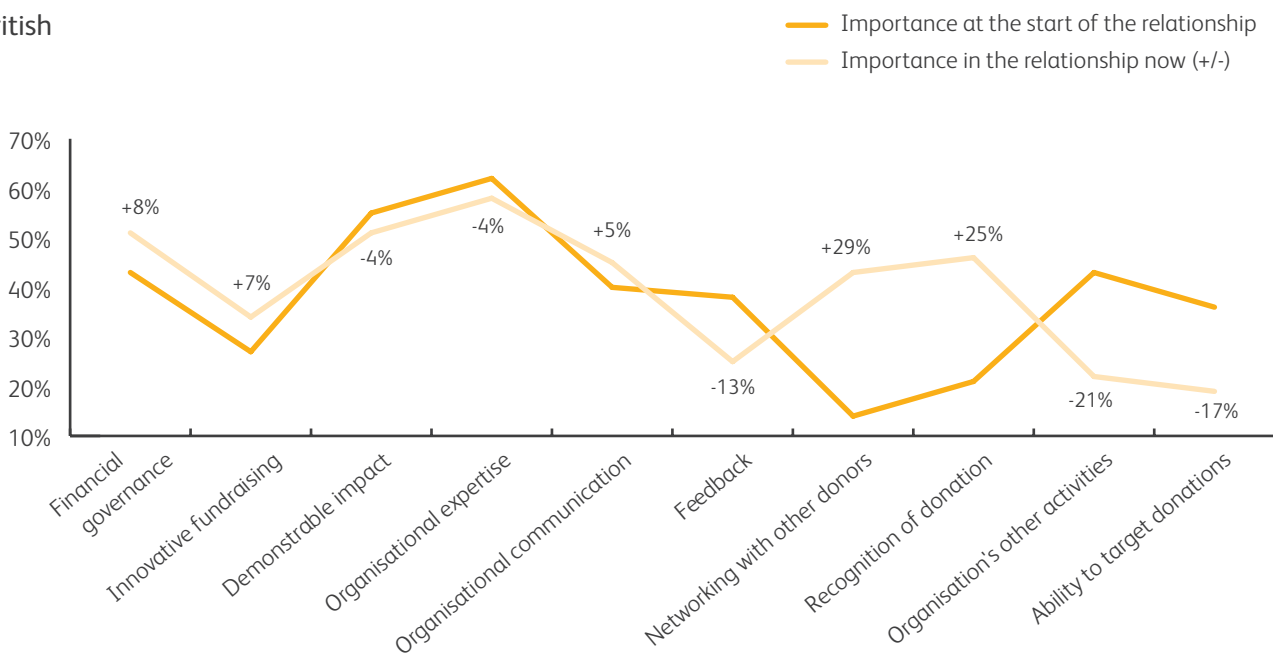
Indian subcontinent



Asia Pacific



British



Source: Charities Aid Foundation and Scorpio Partnership, UK major donor segmentation study, 2013 – n = 1,005

Afzaal, who lived in both Mauritius and Malaysia before coming to the UK, recognises this desire to connect with others who have similar experiences and charitable aspirations.

He gives the example of The Philanthropy Club, an initiative he founded in the City of London. “At The Philanthropy Club, you have half an hour talking about charity and four hours of networking and talking,” he explains. The bias toward networking time is deliberate. It allows young wealthy individuals to talk to others with a similar profile. And, as in the world of business, it is when individuals meet like-minded peers that things start to happen.

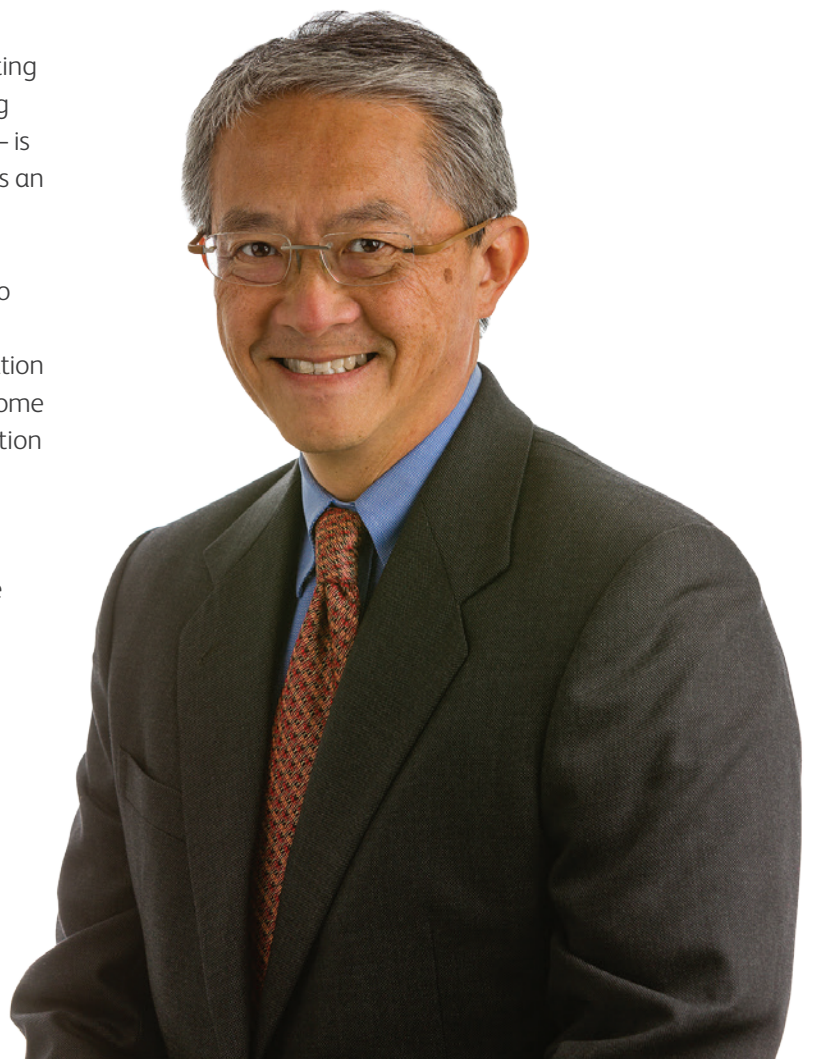
“If I connect to other people with wealth, I’m connecting with like-minded people,” Afzaal explains. “Connecting with people like you – particularly others with wealth – is really important from a business perspective as well as an altruistic one.”

Interestingly, those of Asia Pacific origin are less likely to focus on networking as their philanthropic experience develops. Over time, they tend to prize the communication they get from charitable organisations more highly. In some small part, this may reflect the quality of communication from some charities based in the Asia Pacific region.

Terrence Chee, who heads CAF’s operations in South East Asia, has certainly observed that charities in the region are not always the best at communication. “They are often run by very passionate people but once they reach a certain size, they struggle administratively. This time pressure means they often don’t have time to reply,” he explains.

So Jung Rim, from South Korea, notes that this may be changing. “I used to work in a charity,” she explains. “We were told that innovative communication leads to sustaining relationships. Communication was extremely important allowing us to gauge whether there was an increase or decrease in support for the organisation.”

Indeed, if we look at the approach of those from the Asia Pacific region to their giving decisions more broadly, we can see a clear preference for high quality information and good steering from advisers.



Terrence Chee, CEO
CAF South East Asia

CHARITABLE CHOICES

The interest in 'home turf' is perhaps most visible in the causes supported by the different communities. Wealthy individuals whose origins lie in the Indian subcontinent, show an especially strong interest in the welfare of children and poverty alleviation (Figure 1.3). As regular visitors to their 'home' countries to see family, friends or for business, they see the challenges first-hand of poverty and its impact on children.

Ramesh Sachdev, with his wife Pratibha, are two of the UK's leading Indian entrepreneurs. They established their care home business precisely to bring their philosophy of social care into their business lives. Ramesh and Pratibha are also prolific philanthropists. The focus of their God My Silent Partner foundation is on promoting change by empowering women. Through this work, Ramesh and his wife and daughters regularly see first-hand the challenges families and children face in India.

Ramesh comments on the importance of donating to children's welfare, tackling first the challenge of poverty. "I think giving to causes like children's welfare is enormously important. These are children who, in many instances, are not able to help themselves, because they are not receiving the right nourishment or the right education," he observes.

Explaining his philosophy, he simply comments: "I want to be remembered for giving. Whether it is to religious causes, poverty, children's welfare, I just want to help." To achieve this goal effectively, Ramesh believes firmly in finding the right non-governmental organisation (NGO) partners who understand the issues in the field. He then seeks to build a close working relationship to ensure his money is well spent.

"I do research on charities and their expertise; it is important to know where the money goes and a regular report helps in this regard," he explains.

He also candidly observes: "If they know you are monitoring their work, they will treat you and your donation with respect."

Ramesh strongly encourages all philanthropists to visit their projects, to understand the small improvements that can be life-changing for families.

Interestingly, Ramesh's nephew, Rupeen Popat is following in the family tradition. Also an entrepreneur, he is working with a spiritual leader from India, whose aim is to bring young people together to share their faiths and philosophies. "There are a large number of young people who attend our events and that can only serve to benefit the upcoming generation."

This family's example shows that those from the Indian subcontinent are keen to ensure that the next generation are better placed than previous ones, to take advantage of future opportunities. Many believe that by focusing on wider issues relating to child welfare – including healthcare, education and nutrition – genuine sustainable change is possible.

Jon Kinnell of CAF describes this as 'creating a wave' that ripples through the prospects of a country for a generation. Investing in children is quite literally a process of investing in the future.

By contrast, the Asia Pacific diaspora has a slightly different focus. In this community, healthcare and homelessness stand out as the areas of emphasis.

So Jung Rim highlights that there may be different cultural forces at play. She explains how, in Asian society, there is an intergeneration contract between older and younger generations, that sees extended families taking care of one another. Social challenges emerge when this cycle is broken.

Health problems and homelessness are both examples of how this cycle can be broken. However, this is by no means an exclusive focus. Children's welfare, religious giving and emergency aid are also strong causes among Asia Pacific givers. In the case of the latter, both So and Afzaal comment that the Asia Pacific region has seen many natural disasters in recent years that have had a direct effect on the diaspora community.

"We've heard about tsunamis, earthquakes and so on. Most have either lost family because of it or have been a party to natural disasters. As a result, I think donors from the region can empathise and sympathise," explains Afzaal.

In contrast, Jane Arnott, Director of International at CAF, observes that British donors are more likely to focus on animal welfare than diaspora donors. This, she believes, reflects the presence of a developed social welfare system, that allows the British an opportunity to focus their giving on causes which may not be as mainstream in other cultures.

Interestingly, different cultural groups also give to different kinds of organisations. Those from the Asia Pacific region have a strong preference to give to large organisations, whereas those from the Indian subcontinent are more likely to give to multiple, smaller organisations.

Terrence Chee, the CEO of CAF South East Asia, believes that the focus of Asia Pacific donors on large charitable organisations is a reflection of trust in organisations in the region.

"There are a number of charities across South East Asia that are not all they appear to be. As a result, donors are more likely to give to larger organisations with a clear and evidenced track record," he explains.

This point about trust in organisations is echoed by those with a background in the Indian subcontinent. The number of charities that exist in the Indian subcontinent mean that donors are keen to make sure their money goes to the right people and the right causes. As a result, donors tend to be very thorough in their vetting of different charitable groups

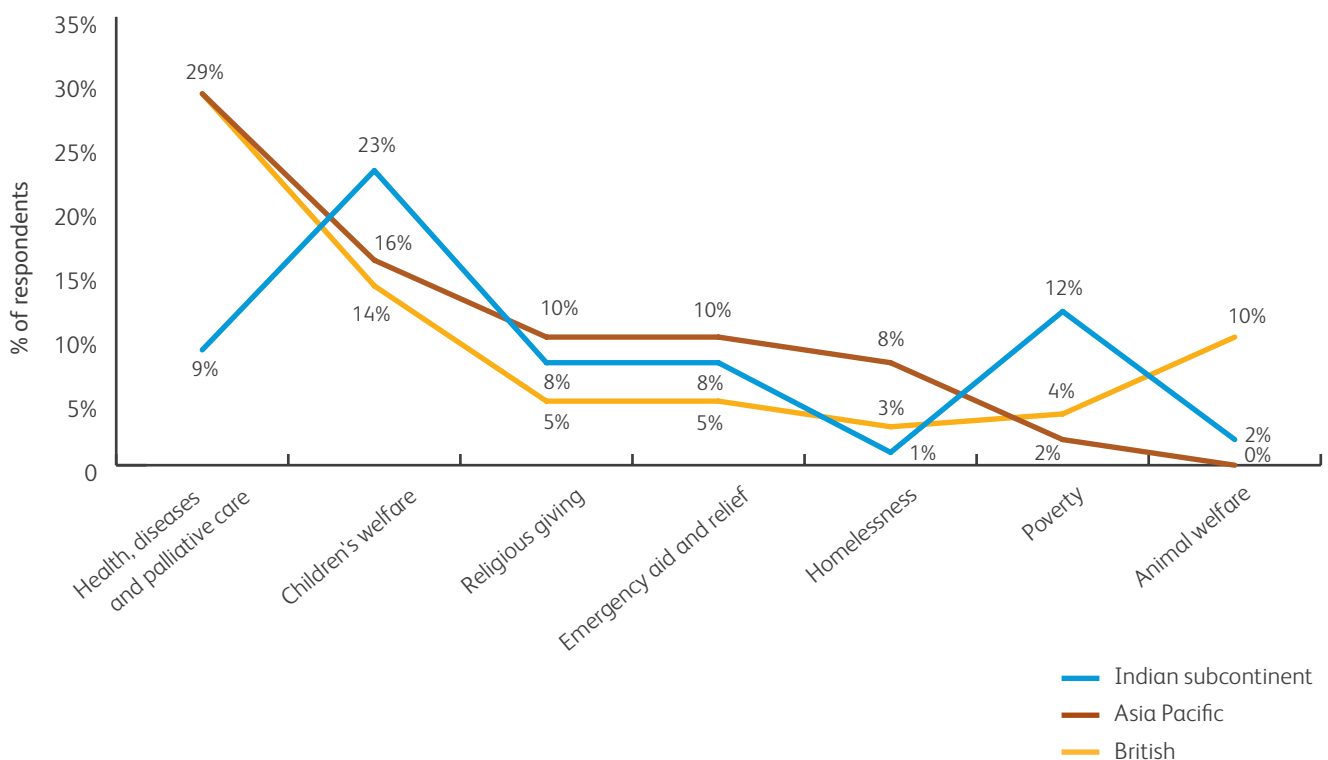


Jane Arnott,
Director of International, CAF

The evidence

Most noticeably, those from the Indian subcontinent put more emphasis on children's welfare and poverty than the other two groups. The focus on health and homelessness is a nuance in the giving of those from the Asia Pacific region. Meanwhile, animal welfare causes feature in the giving of those with British roots.

Figure 1.3: To which of the following causes have you donated most in the last year?



Source: Charities Aid Foundation and Scorpio Partnership, UK major donor segmentation study, 2013 – n = 1,005

RESPONSIBLE CAPITAL

The nuances in the relationships that diaspora philanthropists have with charitable organisations may be subtle; yet there is a very clear trend toward social investment strategies among those from both Indian subcontinent and Asia Pacific regions.

When asked how much of their total investment portfolio was invested with a social purpose, those from the Indian subcontinent indicated a figure of almost 40%. Those from the Asia Pacific region were not far behind; they indicated the proportion of their wealth invested for a social purpose is 35%. For comparison, the British stated that 25% of their investment portfolio had a social purpose (Figure 1.4).

For wealthy individuals from the Indian subcontinent, this philosophy of putting capital to work in ways that benefit others seems deeply engrained. Indeed, Gandhi spoke of the principle of 'trusteeship', meaning that wealthy people have direct personal responsibility for the welfare of the people in their communities.

This social mindset is having something of a renaissance of late, especially in Europe and US, where investors are asking how social responsibility can be reflected in a world of global capitalism.

Indeed, in a world where financial markets are often seen as the beating heart of progress, a growing number of shareholders and stakeholders are questioning how big businesses can be held to account for the failure to pump economic success through the whole global system.

On the one hand, there are a growing number of dedicated social investment strategies that deliberately blend social and financial return. On the other, many investors may seek to bring their social, ethical or religious principles into their investment approach as a filter for investments they find acceptable, or not.

Atif Khan falls into this latter category. In addition to being an engaged philanthropist, Atif is also a fund manager. He does not invest in purely social investment strategies, but he does screen all of his investments on religious and ethical grounds.

"I'll consciously not invest in things I have an ethical objection to. For example, I don't invest in tobacco, gambling, alcohol or armaments, precisely because they go against the grain of my beliefs."

As we have already seen, Rupeen Popat and his wider family also bring a social philosophy to their business lives. Equally, they seek to bring an investment philosophy to their philanthropic activities.

In a similar vein to his uncle, Rupeen is establishing a business delivering nursery care to young children. He shares his family perspective that his business must deliver on social values as well as delivering financial returns.

It should therefore come as no surprise that he also applies an ethical screen to his investment activities. He seeks financial investments on commercial terms, but wants to ensure the companies in which he invests take their social responsibilities seriously. He is firmly of the view that all investments have to balance social and financial return.

“If the investment is not covering its own costs, there is no point to it. At the same time, I prefer a business which has a social good as well,” he explains.

Jon Kinnell of CAF believes it is the entrepreneurial nature of the diaspora communities in the UK that is an important factor driving the interest in social investment. Many of those in the first or second generation of the diaspora communities have come into money relatively recently. This in turn makes them more open to trying innovative new approaches to generating positive social return.

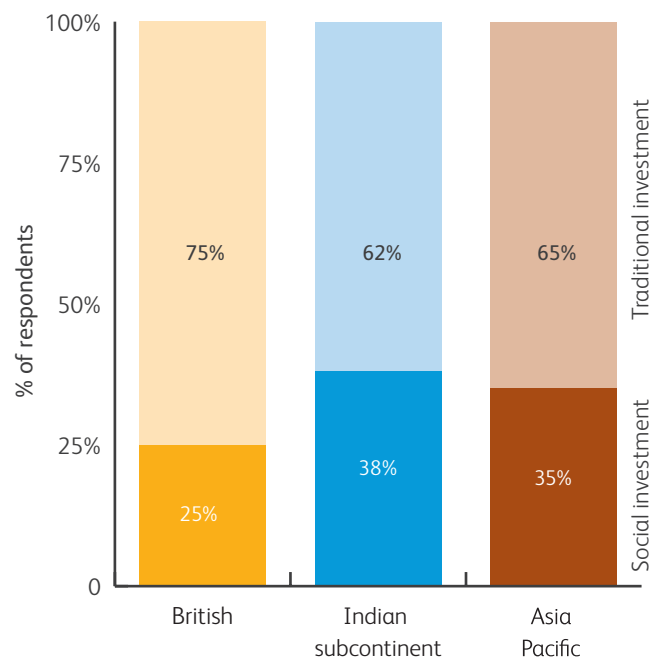
“The wealth of international donors in the UK has come to the attention of charitable organisations relatively recently,” Jon explains. “And with charities undergoing a funding revolution in donating terms with options like social investments, it may be that these new international wealthy donors know more about these giving or investing strategies because they’ve had the option of social investments from the word ‘go’.”

Whatever the reason; those from the Indian subcontinent and Asia Pacific regions are significantly more engaged with the philosophy of social investment. This would seem to be a clear signal of their intent to leverage the best of the innovative thinking on social responsibility in the UK and bring it to their own giving.

The evidence

All groups are allocating significant portions of their investment wealth in ways they see as 'social', but those from the Indian subcontinent and Asia Pacific indicate more than a third of their investment wealth has a social motivation.

Figure 1.4: How much of your investment portfolio would you say is 'traditional' and how much is 'social' investment?



Source: Charities Aid Foundation and Scorpio Partnership, UK major donor segmentation study, 2013 - n = 1,005

THE PROFESSIONALS

Indeed, one way you could characterise the giving approach of the UK's diaspora communities is that they like to get the most out of it.

It is therefore not surprising to see that those originating in the Indian subcontinent and from the Asia Pacific region are also most likely to engage with professional advisers to support their giving goals.

Only 35% of those from the Indian subcontinent, and 41% of those from the Asia Pacific region say they have never taken philanthropy advice. This compares to a whopping 70% of wealthy British donors, who say they have never taken advice about their giving (Figure 1.5).

Looking at this the other way round, it means that well over half of the UK's diaspora donors are already taking professional advice about giving – and not just tax advice. A significant proportion of these wealthy individuals are seeking advice on putting in place a giving strategy, understanding social needs, selecting organisations, and monitoring their giving on an ongoing basis.

Rupeen Popat is typical of this large group of well-advised diaspora donors in the UK. His view is that professional advice helps him to ensure that his giving is as effective as possible.

“I take tax advice because I want to get the maximum social effect with a minimum cost,” he explains. He also highlights that, by taking advice, he can ensure his giving is sustainable, with the right structures in place for the long term.

His view seems to be shared by others from his community. About one-fifth of diaspora donors from the Indian subcontinent believe professional advisers could provide even more philanthropy advice.

In particular, they would like to see more advice around tax, administration of gifts and aligning investments with their values.

Meanwhile, those from the Asia Pacific diaspora believe more advice could be given to help develop a giving strategy and to communicate that strategy to the wider world. Jane Arnott, Director of International at CAF, explains that the focus of donors from the Indian subcontinent on technical advice may reflect the complexities in legislation in their home markets.

“The reality is that Indian legislation, in particular around civil society and philanthropy, is complex. So it does not surprise me that those from an Indian subcontinent heritage would seek a better understanding of the tax implications for giving,” she explains.

“Asia Pacific meanwhile has challenges regarding charities’ transparency and sustainability. This makes selecting the ‘right’ charity very difficult indeed. It makes sense that Asia Pacific donors would want their philanthropy advisers to help develop a giving strategy which can have the most, and the longest lasting, impact,” she explains.

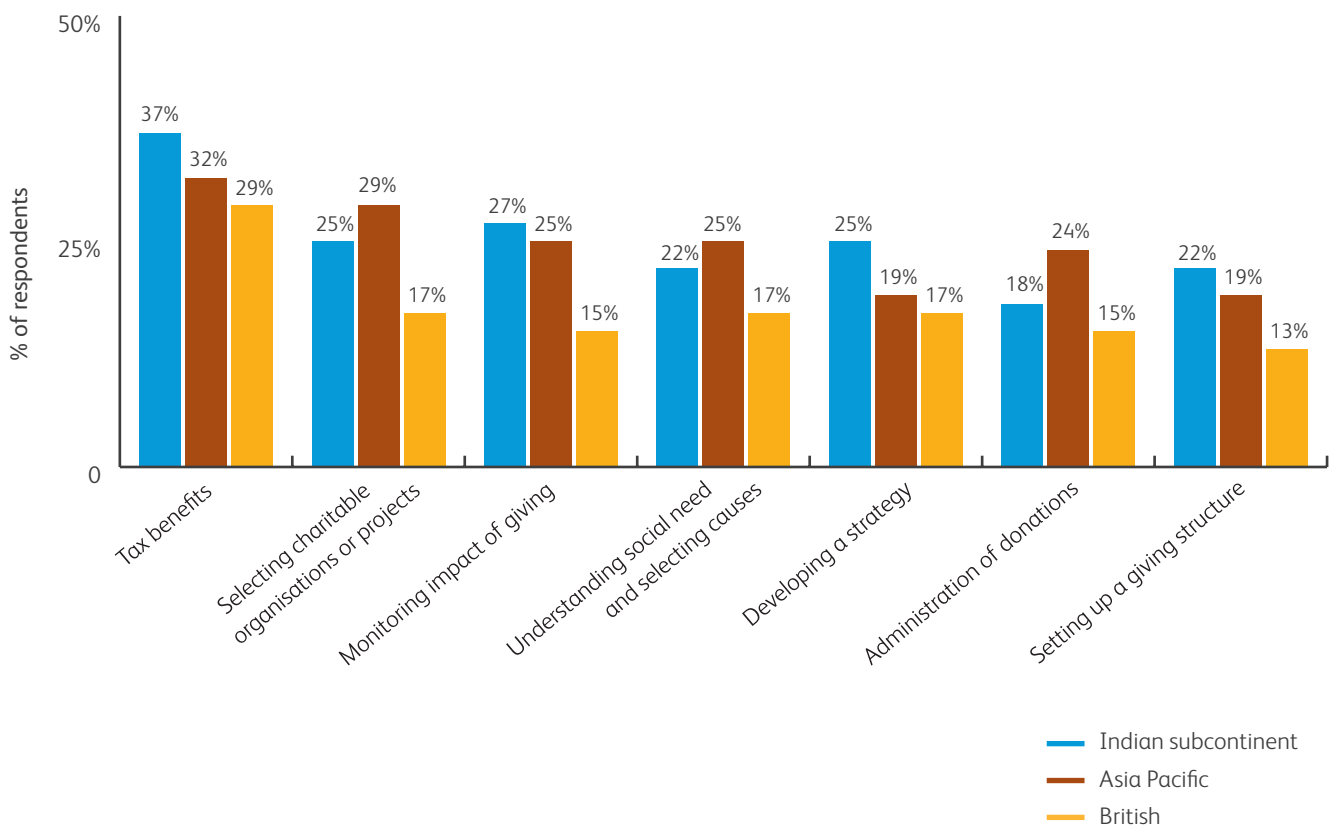
So Jung Rim, who is from South Korea, also highlights that the quality of philanthropy advice in the home country can be very poor. As a result, diaspora donors who want to give back to their home country are more likely to seek advice in the UK.

The key point of which we can be sure is that advisers have more to do to ensure that diaspora donors can maximise their approach to philanthropy here and in their complex home markets. To achieve the right level of knowledge to deliver that advice requires a commitment to understanding the role that culture, religion and heritage play in international giving as well as the laws, regulations and protocols that bind it.

The evidence

Working backwards, 35% of wealthy donors from the Indian subcontinent said they had never taken philanthropy advice, which means 65% have. This compares to 59% of those from the Asia Pacific region that have taken philanthropy advice and 30% from Britain. A significant number from each group also felt that advisers could do more.

Figure 1.5: In which areas of philanthropy advice do you think professional advisers could do more?



Source: Charities Aid Foundation and Scorpio Partnership, UK major donor segmentation study, 2013 - n = 1,005

CONCLUSION

It isn't easy to sum up the approach of diaspora donors in the UK – by generalising we would risk losing sight of the exciting individual aspects that appear in our quantitative and qualitative research.

However, a number of themes are evident in this report. Driven by lived experience, cultural engagement, and a sense of urgent opportunity, British donors who identify with other parts of the globe are embracing new approaches. 'Home turf' isn't just London or elsewhere in the UK, nor Sri Lanka, Seoul, or Islamabad for these philanthropists. These givers run with the best innovations and the most effective institutions wherever they find them, and they are firmly in the philanthropic vanguard.

We do see a number of key features: the importance of engagement, and of networking are clear. Interestingly, high levels of knowledge, combined with this collaborative approach, seem to correlate with an increase in the amount of advice that those in diaspora communities want from professionals in the philanthropic arena. They want to squeeze even more out of the panoply of resources at their disposal. Although fewer in number than British counterparts and with slightly more modest resources on average, it is clear they have found ways to do so.

Unsurprisingly, social investment is an important and growing trend, driven by a wealth of cultural perspectives as well as up-to-the-minute and direct observations about the impact of global capitalism on communities across the world.

It is enormously exciting to see the UK philanthropy scene helping to facilitate such exciting developments in a genuine climate of collaboration. The fusion of inspiration and innovation enables wealthy donors to pursue truly worldwide impact.

ABOUT US

CAF is a leading international, not-for-profit organisation, originating in the UK, that works to make giving more effective and charities more successful.

Spanning six continents, with services provided by local experts in ten countries, we help donors – including individuals, major donors and companies – to create the greatest impact with their giving. We do this by working globally to increase the flow of funds to the charity and non-profit sectors, through the provision of philanthropy products and services, whilst providing fundraising solutions and support for charities internationally.

Operating globally, CAF harnesses local knowledge and expertise to support sustainable giving around the world. We work with 7,000 companies and manage nearly £3 billion for donors and charities, supporting over 50,000 non-profit organisations and social enterprises in over 100 countries.

Our knowledge, experience and the locations in which we operate, help to give us a clearer picture of how giving can be most effective and what needs to be done to create a more enabling environment for donations to grow.



CONTACT US

If you'd like to kick start your own philanthropic adventure, then we can help you. We work with a wide range of donors to create giving with impact.

Call one of our team to talk through your aspirations for changing the world.

03000 123 028

Lines are open Monday to Friday, 9am to 5pm
excluding UK bank holidays.

If you'd like more information on the research, email
philanthropy@cafonline.org

Or visit our website and explore the many different
ways to give.

www.cafonline.org/philanthropy

We are a charity striving to make giving more effective and charities more successful.

Across the world, our unique experience and expertise makes giving more beneficial for everyone.

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