

# PAKISTANI DIASPORA PHILANTHROPY IN THE UK:

TRENDS AND VARIATIONS

OCTOBER 2019

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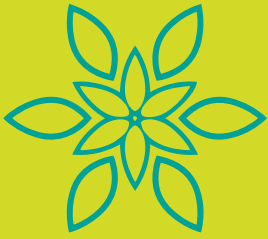
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It is expected that the study will be a seminal contribution to the already existing knowledge on the subject and the findings will be useful to all stakeholders, including researchers, development practitioners, civil society organisations and public policymakers, in understanding the issues related to diaspora philanthropy and its social impact.



# FOREWORD

The Pakistan Centre for Philanthropy (PCP) and the British Council in Pakistan collaborated on this research on Pakistani diaspora philanthropy in the UK, which brings to light the trends and volume of philanthropic giving by Pakistani diaspora living in the UK. The study's intellectual contribution to the subject is derived from the seminal study on philanthropy among Pakistani diaspora in the USA conducted by the PCP in 2005, which revealed that the Pakistani diaspora in the USA gives approximately US\$1 billion per year as charity. This highlighted that diaspora philanthropy is a high-potential funding stream which supports various social and economic causes in Pakistan.

The present study aims to understand the giving impulse of Pakistani diaspora in the UK. It is also an attempt to be cognisant of their motivations and perceptions so as to make philanthropic contributions more effective and impactful. The Pakistani diaspora community in the UK is 1.3 million and has strong sociocultural ties with their country of origin. Their philanthropic contributions and impact to date have been significant. They have been providing fast relief in times of natural disasters and investing in education and health projects. This signposts an opportunity to guide the private capital flows to strategically shape economic and social development in Pakistan. Steering for this kind of stakeholder is inevitably a three-way process, in which the diaspora is sensitised, developed to increase its independence and facilitated by the UK and Pakistani governments. As the diaspora community becomes better organised, the role of organisations like the PCP, the British Council and others becomes important in improving the accountability and effectiveness of non-profit sector programmes in Pakistan, resulting in enhanced volume of giving and ultimately greater impact.

The research process of this study has been challenging in terms of reaching out to the community for data collection through survey and interviews. However, the outcome is rewarding as we have now gained evidence-based knowledge about the size, scope and motivations of philanthropic giving by the Pakistani diaspora in the UK. This includes voluntary giving in the form of cash, in-kind and volunteered time to and by individuals as well as institutions. This is a pioneering, baseline-setting exercise providing sufficiently reliable and granular statistical trends and perceptions about diaspora giving. The findings may be useful to guide future policymaking to leverage donations. The British Council and the PCP envision this research as a useful source for raising awareness of the magnitude and different modes of giving by the Pakistani diaspora in the UK. The important question now is how this can be used to supplement government resources towards social development.



The headline finding of the study is that the annual philanthropic giving of the Pakistani diaspora to causes based in Pakistan and the UK amounts to a combined total of £1.25 billion. The most popular way to give is through monetary giving, with the largest amount coming from Zakat donations as fulfilment of religious obligations and the smallest from time volunteered in Pakistan. The findings also reveal that giving to UK-based causes largely targets the disadvantaged and disabled people, while health and education are preferred for Pakistan-based causes. Face-to-face approaches appear to be the most effective way to solicit donations, most of which occurs through mosques on Fridays. In addition, schools and hospitals are the most favoured recipients in Pakistan.

The study is designed to be supplemented by additional research into specific findings and makes certain recommendations. It provides a way forward, suggesting novel ideas such as trips for young diaspora to Pakistan as a means of integrating them into philanthropic initiatives in Pakistan. The study also highlights the need for local organisations to deepen their diaspora engagement to leverage donations more effectively. This may include measures such as the development of an online portal of Pakistani organisations. In this context, the report rightfully underlines the need to review regulatory mechanisms, including the means to facilitate transactions through banking and other channels. Other recommendations include building the capacity of Pakistani organisations and registration of charities in the UK.

This report has been prepared under the guidance of the PCP Board of Directors, its Research and Development Committee, and the Research, Evaluation and Monitoring Unit at the British Council. We highly appreciate the efforts of the UK-based research team, the participants from the diaspora community and other charitable bodies for their contributions and support. We are also deeply indebted to those who supported this initiative with great interest, ideas and provisions of funds to accomplish the task successfully.



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# EXECUTIVE SUMMARY

This study aims to gain an insight into the philanthropic giving practices of the Pakistani diaspora in the UK. A key aspect is an assessment of the existing potential of and motivations for giving to various social causes within Pakistan and the UK-based community. The philanthropic activities identified in the study broadly include voluntary giving in the form of cash, in-kind and time – to and by individuals as well as institutions. The project has been commissioned by the British Council (Research, Evaluation and Monitoring Unit), in collaboration with the Pakistan Centre for Philanthropy (PCP), with the aim of identifying the role that the Pakistani diaspora can play in contributing to the social and economic progress of Pakistan.

However, the focus of this research is more exploratory than evaluative, examining the broad size, scope and motivations of philanthropic giving by the Pakistani diaspora in the UK and their concerns around giving to various causes in Pakistan. The study is designed to be supplemented by additional research into specific findings, and therefore makes recommendations for further work to be undertaken.

A comprehensive literature review of secondary research and reports relevant to individual and family philanthropy has been conducted to establish the context and identify key themes and global best practices for the effective use of philanthropic and charitable giving by the diaspora community.

The methodology employed is a mixed study design based on both quantitative and qualitative information collected from individuals within the diaspora community. Using the snowball sampling approach, enumerators conducted an online survey questionnaire and face-to-face interviews with 1,036 individuals living in London, Birmingham, Manchester, Bradford and Glasgow. More than 70 per cent of the Pakistani diaspora community lives in these cities and can trace their roots back to their home country with active participation in areas such as politics, economy, culture and sports. The diaspora population selected is as representative as possible according to the UK National Census of 2011.

The sample chosen considers differences between first, second and third generations of British Pakistanis, as well as between age groups and men and women in the collection of quantitative data. The qualitative information has been collected through focus group discussions comprising diverse

community members, two each in five major cities, using tools that were pre-approved by the PCP and the British Council. In addition, a series of in-depth interviews were conducted with professionals, high-net-worth individuals and those actively involved in philanthropic giving activities.

## Major findings

Based on the selected sample, the total volume of philanthropic giving in the form of monetary, in-kind and time volunteered is estimated at approximately £1.25 billion a year. Overall, more is donated in Pakistan (£0.7 billion) than in the UK (£0.6 billion).

The most popular way for individuals to give in both Pakistan and the UK is through monetary giving. The largest amount of this comes from Zakat-motivated financial giving to Pakistan, and the smallest from time volunteered in Pakistan. In the UK, approximately 48 per cent of giving comes from financial donations, 27 per cent from in-kind donations and 25 per cent from time volunteered. In Pakistan, approximately 56 per cent is from financial donations, 31 per cent from in-kind and 13 per cent from time volunteered.

Among the diaspora, there is a tendency to donate to individuals in Pakistan for religious reasons, especially Zakat donations, and to organisations in the UK for non-religious giving. That the diaspora community is inclined to give more to individuals reflects some degree of lack of trust or concern around misuse of funds by organisations in Pakistan. Other trends include a clear preference for giving to disadvantaged and disabled people in the UK, and for social development initiatives, such as education and health, in Pakistan. The most popular motivation for giving was ‘to help other people in need’– this is perhaps unsurprising as it is a large, catch-all term. Indeed, over 85 per cent reported this as a motivation for giving. The second most popular motivation is related to fulfilling religious obligations. This perhaps accounts for the extent of Zakat-related donations.

The survey results have also revealed that face-to-face approaches are the most effective way to seek donations – this has naturally served UK organisations better than Pakistani ones in recent years. The destination of in-kind donations also differed, with mosques, schools and hospitals receiving more in Pakistan.

Moreover, appeals for donations are far more regular for UK-based causes than Pakistani ones, and people are inclined to give to UK causes, particularly when they are asked. For Pakistan, people are mainly approached for philanthropic donations through mosques, especially during Friday prayers gatherings.

Hence, religion is important in motivating donations in the UK and in Pakistan. Roughly half of the respondents indicated that they gave in the UK for religious reasons, with more than 60 per cent saying the same about Pakistan. In

qualitative interviews, the month of Ramadan was specifically noted as a time of giving significant philanthropic contributions, and charities tend to take full advantage of this opportunity. However, the youth of the Pakistani diaspora identify increasingly with a pan-Islamic identity rather than a South Asian one. As noted in qualitative interviews, they prefer faith-based giving for wider welfare programmes or for Muslim causes that are not necessarily Pakistan-based. This supports the argument that those who grew up in Pakistan and who are more aware of the challenges and situations on the ground are much more likely to give to Pakistan.

Overall, this research has revealed that the Pakistani diaspora in the UK is an immensely diverse and heterogenic group, with similar concerns about philanthropic giving, particularly around the trustworthiness and risk of corruption when working with Pakistani organisations. However, it is also felt that diaspora donations could be increased significantly in the coming years, particularly if trust is improved and more information about specific causes is provided to the diaspora community. In this context, improved regulatory mechanisms to facilitate transactions and easy access to online giving are suggested. While members of the diaspora claim to make their decisions based on the same values and spirit of philanthropic giving, they make very personal and unique decisions about how and when to give, and to whom.

## Recommendations

This report concludes by recommending further research work to be undertaken to glean a greater insight into the habits and patterns of giving by the Pakistani diaspora in the UK. These include the development of detailed case studies of individual giving, a study into rural populations, an action research project and research into the role and influence of social media. It also suggests further research into other types of religious giving.

This report also makes recommendations for organisations to consider implementing an increase in their engagement with the diaspora and to help leverage diaspora donations more effectively. Some suggestions to implement this include:

- franchising the UK Charity Commission approach
- developing an online portal of Pakistani organisations
- registering charities in the UK
- trips for young diaspora to Pakistan
- capacity building and developing opportunities for Pakistani organisations/charities.



# INTRODUCTION

Diaspora philanthropy, in general terms, may be understood as an activity by which private resources are voluntarily given to others with the aim of solving community issues and improving people's welfare. Hence, charitable giving by individuals residing outside their homeland can be used as a private social investment strategy for effecting social and economic change in the home country. Within this context, diaspora populations who maintain a sense of identity and strong ties to their home countries are being considered key players with the potential to significantly contribute towards promoting social, economic and cultural progress in their communities. Thus, diaspora philanthropy – largely motivated by sentiments of cultural or religious identity, and often a sense of community – has increasingly been recognised as a promising means of transferring resources to home countries to support social development. Its impact to date has been significant – from providing fast relief following natural disasters to investing in long-term development projects, particularly in areas of education and health. Its potential is likely to grow as diaspora communities become better organised and as non-governmental organisations (NGOs) in the receiving countries improve the accountability and effectiveness of their programmes.

Evidence shows that many diaspora communities – particularly Asian diasporas in the USA, UK and wider Europe – have generated enormous wealth and have invested it to promote development in their home countries. In Pakistan, there has been both awareness and a concern that diaspora philanthropy needs to be organised and channelled into areas of high social priority: human development, building of social capital and research that caters to these primary concerns. Many organisations within and outside the country advocate mobilising philanthropic resources and channelling them into areas where they are needed the most. According to World Bank estimates, the Pakistani diaspora is the world's seventh largest community with an estimated 7.6 million residing in about 140 countries. Of these, about 28 per cent live in the UK and wider Europe, with over 1.17 million immigrants to the UK who send around US\$2.02 billion back home (UK Census, 2011).

An earlier research study on Pakistani diaspora in the USA (2005) commissioned by the Pakistan Centre for Philanthropy (PCP) highlighted the key message that philanthropy is a high-potential funding stream to sustain civil society-led initiatives and may be a means to contribute towards attaining the Sustainable Development Goals. The findings of the study revealed that the total giving by

Pakistani-Americans was approximately US\$1 billion a year, a figure that included US\$250 million in cash and kind and nearly 43.5 million hours of volunteered time. The study also identified perceptions of giving patterns of Pakistani diaspora in the USA and how they balanced their multiple cultural and ethnic identities in using their giving for various causes.

Building on the earlier study on Pakistani diaspora philanthropy and recognising the need to ascertain the huge potential and strong culture of giving, this report aims to help better understand the giving practices and impulses of Pakistanis in the UK, as they are the second largest ethnic community, and assesses the magnitude of and motivations behind philanthropic giving for various socio-economic causes.

Pakistanis constitute about 17 per cent of all ethnic minorities, with the largest concentration in urban areas of the UK. Most of the British Pakistani population reside in major cities – London, Birmingham, Manchester, Glasgow, Leeds and Bradford – with around 70 per cent being able to trace their roots to Mirpur (Pakistan-administered Kashmir) and the Punjab regions of Pakistan, participating actively in politics, the economy, culture and sports. Among the diaspora population in the UK, Pakistanis are considered ‘poorer’ under official classifications than their Caucasian counterparts and are below average on most socio-economic indicators. Those from proletarian backgrounds with poor educational attainment are subject to uncertain futures, social exclusion and marginalisation, and live in deprived areas with poor living conditions (Samad, 2012). However, in recent years, the younger Pakistani generation is steadily improving its educational levels (secondary and tertiary) and moving into professional spheres while also showing the highest levels of home ownership in Britain (UK Census, 2011).

Drawing on previous research and findings, this study focuses on the Pakistani diaspora in the UK to gain further insight into the philanthropic giving patterns and perceptions of the Pakistani community living there and to understand how those resources may be leveraged to support local non-profits and civil society organisations to advance social development. The philanthropic activities identified in the study broadly include voluntary giving in the form of cash, in-kind and time – to and by individuals as well as institutions. The project was commissioned by the British Council (Research, Evaluation and Monitoring Unit), in collaboration with the PCP, with the aim of identifying the role that the Pakistani diaspora can play in promoting the social and economic progress of Pakistan. However, the focus of this research is more exploratory than evaluative, examining the broad size, scope and motivations of philanthropic giving by the Pakistani diaspora in the UK and the concerns they feel about giving to various causes in Pakistan.

Specifically, the study aims to answer the following questions:

- What is the broad size and extent of philanthropic giving by the Pakistani diaspora in the UK in the form of monetary giving (Zakat, non-Zakat), in-kind giving and volunteered time?
- What are the motivations and preferences of their philanthropic impulse for various causes in Pakistan and the UK community?
- What should be done to promote giving to causes/initiatives related to social development activities in their home country?

Alongside this, the philanthropic trends of the diaspora population provide a valuable lens through which to consider how individuals balance their multiple identities and process diverse cultural influences. The findings of this study would help the PCP, the British Council and similar organisations to further develop their links and networks within the diaspora community, potentially leading to shaping projects and programmes in coming years. The recommendations will also ensure that philanthropic donations to Pakistan are used in the most impactful and effective manner possible.



# METHODOLOGY

This is an exploratory study that aims to examine trends and issues in philanthropic giving among the Pakistani diaspora in the UK and is designed to be supplemented by additional research. The approach adopted brings together a literature review and an analysis of data collected through an online quantitative survey and face-to-face interviews by enumerators, as well as a range of qualitative interviews and focus group discussions to develop a clear picture of the philanthropic profile of the Pakistani diaspora in the UK. The sample is predominantly drawn from five cities in the UK where the Pakistani diaspora population is concentrated. The online survey also incorporates responses from elsewhere in the UK and some focus groups were conducted in other locations. Data collection was completed between June and October 2018 followed by analysis and report writing. Recommendations for further work are given in the final section of this report.

## Sampling approach

As the detailed data on income and demographic distribution required to conduct a scientific sampling is not available for Pakistanis in the UK, a snowball sampling approach was used for the online survey. The so-called 'snowball' effect was achieved in three different ways. First, when respondents completed the online survey, they were asked to share the link with their friends and family. Secondly, as the researchers worked with the identified community organisations and individuals, they were asked to share the survey link with their contacts. Finally, the recruited enumerators were tasked with asking their networks to pass on the survey and share it with their contacts.

A total of 1,036 survey responses were completed in the data collection phase by respondents in the UK, including England, Scotland and Wales. Of these, four did not consent to take part in the survey and 43 noted that they had already answered a similar survey in the previous weeks and were thus excluded. The research therefore has a functional sample of 989 responses.

The respondents of the survey are aged 18 and older, both male and female, taking into consideration differences between first, second and third generations of British Pakistanis, as well as between age groups and gender.



Household income or an indicative demographic variable such as the respondent’s income or occupation are included to consider preferences, similarities and differences or variations regarding the charitable giving patterns of the Pakistani diaspora.

The sample was drawn primarily from five cities in the UK – Birmingham, Manchester, Bradford, Glasgow and London – which are home to more than 70 per cent of the Pakistani diaspora population. While this was a sensible and relatively convenient choice to facilitate and streamline data collection, it also had the effect of making the sample less representative. Those from ‘rural areas’ or ‘other urban areas’ were not represented, and Glasgow and London in particular were over-represented. This focus on urban areas may also mean a selection of individuals with higher incomes. In addition, the focus on areas where the Pakistani diaspora is concentrated may mean that these individuals are closely connected as members of the diaspora community and are involved in activities and initiatives where links to Pakistan are constantly reinforced and revisited – which may lead to greater levels of diaspora giving than elsewhere in the country.

**Table 1: Sample selection by geographic location/area**

Geographic location/area	Percentage of total Pakistani origin population in the UK	Number for a representative sample	Number achieved for the sample
<b>ENGLAND</b>			
East	5.64	56	
East Midlands	4.17	42	
<b>London</b>	<b>19.06</b>	<b>191</b>	<b>268</b>
North East	1.69	17	
<b>North West/ Manchester)</b>	<b>16.14</b>	<b>161</b>	<b>153</b>
South East	8.45	85	
South West	0.99	10	
<b>West Midlands/ Birmingham)</b>	<b>19.36</b>	<b>194</b>	<b>173</b>
<b>Yorkshire and the Humber/ Bradford</b>	<b>19.24</b>	<b>192</b>	<b>154</b>
<b>SCOTLAND</b>			
<b>Glasgow</b>	<b>1.91</b>	<b>19</b>	<b>90</b>
City of Edinburgh	0.50	5	
North Lanarkshire	0.26	3	
Scotland (other)	1.46	15	
Northern Ireland	0.09	1	

Although the study is exploratory in nature and uses a snowball sampling approach, efforts were made to represent all subgroups of the diaspora population, indicating close approximation to the number required for capturing a diverse group of individuals. Table 1 shows that the sample of the study is drawn from the total population of Pakistani origin as given in the 2011 UK Census (England and Wales). For Glasgow, Scotland’s census data was considered.

Based on this comparison, it is evident that London and Glasgow are over-represented, while Birmingham and Bradford are slightly under-represented. The Manchester sample size is the closest to being representative of the diaspora population.

Based on age, the sample selected appears to be close to the approximate required number. The 25–34 and 45–54 age brackets have the most representation, probably because most respondents were either students or belonged to the working population, while the 65+ age bracket has least representation. This is likely due to the difficulty of accessing older members of the community. In focus groups, efforts were made to recruit older participants.

**Table 2: Sample selected by respondents’ age**

Age group	Percentage of total Pakistani origin population in the UK	Number for a representative sample	Number achieved for the sample
18–24	18.88	189	179
25–34	32.20	322	357
35–44	22.33	223	199
45–54	11.93	119	155
55–64	7.75	78	63
65+	6.90	69	37
<b>Total</b>		<b>1,000</b>	<b>990</b>

*A positive difference suggests over-representation and a negative difference under-representation. Calculated using figures from England.*

## Survey

The online survey questionnaire, initially developed by the Pakistan Centre for Philanthropy (PCP) with some input from research consultants, was administered into the field and circulated through various community and civil society networks chosen from a working list of relevant Pakistani organisations working in the UK. The British Council and the PCP helped to contact relevant stakeholders and networks to ensure that the purpose of the survey was clear and to access the highest possible number of respondents. Additionally, a team of 18 enumerators was hired in the five target cities. They were trained by the consultants and actively monitored in the field. The enumerators selected were mostly university students, all of whom were well connected to and embedded in the Pakistani origin communities to be able to access large numbers of people

and collect survey responses in English and/or Urdu. The quantitative survey tool used included questions on:

- background characteristics of the sample (demographic, social and economic)
- broad size and extent of philanthropic giving by the Pakistani diaspora in the UK
- the motivations and preferences of their philanthropic impulse for various causes
- attitudes and opinions about philanthropy
- suggestions and measures to promote giving for various socio-economic and cultural causes.

### *Focus group discussions*

A total of 12 focus groups were conducted in the five target cities and surrounding areas. These were in the following locations:

London	2
Manchester	2
Glasgow	2
Aylesbury	2
Birmingham	1
Bradford	1
Wokingham	1
Burton Upon Trent	1

### *Qualitative interviews*

A range of qualitative interviews had previously been undertaken by the PCP and the British Council. To add further depth to the qualitative data collection, seven interviews were also conducted by the consultants with key informants in the sector (including selected philanthropists, leaders of Pakistani associations in the UK and other relevant individuals active in the area).

## **Challenges and limitations**

A series of challenges were encountered during data collection and research analysis. These may serve as limitations to the data and the conclusions drawn.

A primary challenge to the project was the limited accessibility of the target population and the resulting low response rate. Due to this low response rate, especially in the online survey, the data collection phase was extended for nearly two months and additional enumerators were recruited to complete coverage of the sample of 1,000 respondents.

As the focus of the study is on five specific urban locations, one of the limitations

of the study is that the survey is likely less representative than it otherwise would be. In urban locations, incomes are relatively higher and the selection of areas with high concentrations of Pakistani diaspora populations may mean that people have a greater link or allegiance to Pakistan. Consequently, the sample is likely to be biased towards more highly educated and higher income respondents.

Another limitation or challenge is related to in-kind donations. There is a very broad range of responses to questions concerning the value of in-kind donations, which suggests that the average calculations used in this report are not particularly generalisable.

Another specific challenge relates to the scope of data collection where it becomes difficult to differentiate between charity, philanthropy and remittances in assessing the giving behaviours of individuals. While the study was not initially meant to incorporate remittances, a section in the survey nevertheless prompted respondents to consider 'family' as a group to which they might provide donations. This means that remittances may also have been considered in some cases as many respondents do not differentiate between the two. Indeed, several focus group participants mentioned giving Zakat to less wealthy members of their family. While those who work in philanthropy and with non-governmental organisations (NGOs) may be familiar with the differences between charity, philanthropy and remittances, many people do not draw distinctions along these lines when it comes to the money they give away. In many cases, the respondents did not particularly remember how much time was volunteered and for what purpose in-kind donations were made. These data limitations do not allow for very precise and representative survey results.

## **Risk assessment**

Prior to undertaking the fieldwork, a risk assessment was undertaken. This is common practice with any research project, particularly ones that involve extensive fieldwork and contracting of additional suppliers. Risks were identified, and a series of steps were undertaken to mitigate them. These are summarised in the following table:

PERCEPTIONS OF PHILANTHROPY AND SOCIOCULTURAL OUTREACH

Risk	Severity	Likelihood	Steps taken to mitigate
Challenging political environment, meaning that people are unwilling to discuss personal topics	High	Medium	The survey was amended to try to make it as approachable as possible. It was also shortened to make it more time-efficient and convenient for people to answer. Furthermore, the survey was developed in such a way as to ensure that respondents could skip any questions that they were not comfortable answering.
Survey is not relevant to respondents	High	Medium	The survey was developed prior to the consultants being recruited, and due to the tight timeline, there was no opportunity to pilot and test it. However, the consultants provided feedback to ensure that the survey was as appropriate as possible. Open-ended questions were included in the focus group discussions to ensure that wider information was collected.
Lack of diversity in survey respondents	High	Medium	To ensure diversity among respondents, and particularly the inclusion of respondents with limited internet access, a section highlighting the importance of this was included in the enumerator training.
Lack of diversity in focus group discussions	High	High	To ensure diversity among respondents, every focus group was assessed after it had taken place to ensure that there was a good representation of different perspectives.
Difficulty in recruiting enumerators with sufficient experience	Low	Medium	In an ideal situation, all enumerators would have previous experience collecting data. However, this was unlikely to be possible. A training presentation was developed to mitigate this risk.



# SAMPLE CHARACTERISTICS

This section provides distribution of the sample by selected background characteristics to portray the demographic and socio-economic profile of respondents in the survey.

## *Demographic characteristics*

Table 3 shows that the age profile of respondents represents a relatively younger population of the diaspora community, with the highest proportion falling in the age categories 25–34 (36.1 per cent) and 35–44 (20 per cent). People aged 55–64 and 65+ represent 6.4 per cent and 3.7 per cent of respondents, respectively.

Many members of the diaspora living in the UK are students or newlyweds. They may otherwise be children of Pakistanis who moved to the UK in the 1960s during the open-door policy. Among survey respondents, there are slightly more women than men. This should be considered in the analysis, particularly given the evidence that women make relatively higher philanthropic donations than men (Charities Aid Foundation Report, 2017).

About one-third of the sample respondents have lived in the UK for more than 25 years (29.7 per cent) and 10.8 per cent have spent between 20 and 25 years there. This means that the survey has the potential to provide a good reflection of giving trends. However, about 19 per cent of respondents have only lived in the UK for five years or less. Many of these are likely to be students and are therefore expected to have close ties to Pakistan. In particular, they might have close family living there.

The distribution of the sample by geographic location shows that the largest proportion of respondents live in London (27 per cent), and the smallest number in Glasgow (9.1 per cent). As noted in the literature review, Pakistani diaspora communities in London are more active and socially mobile and have a higher level of educational achievement than communities in the North (Samad, 2012).

**Table 3: Percentage distribution of respondents by demographic characteristics**

Age (in years)	Number	Percentage
18–24	179	18.1
25–34	357	36.1
35–44	196	20.0
45–54	155	15.7
55–64	63	6.4
65+	37	3.7
Gender		
Male	469	47.3
Female	521	52.3
Time spent in the UK (in years)		
5 or less	189	19.2
5–10	158	16.0
10–15	128	12.9
15–20	113	11.4
20–25	107	10.8
Over 25	294	29.7
Place of residence		
London	267	27.0
Birmingham	173	17.5
Bradford	154	15.6
Glasgow	89	9.1
Manchester	153	15.4
Other	153	15.4
<b>Total</b>	<b>989</b>	<b>100.0</b>

### *Socio-economic characteristics*

Table 4 provides the socio-economic profile of respondents, including level of education, occupation and income.

Table 4 shows that a large majority of survey respondents had received some form of higher education, including undergraduate and master's degrees (more than 75 per cent). This may be tied to the high number of respondents from London and having skilled professions.

For annual income, the most frequent response for this question was the £25,000–40,000 bracket, which is in line with the UK national average of £27,600. Those who do not have incomes may be homemakers or students. Alternatively, they could be individuals who did not want to disclose their incomes.



**Table 4: Percentage distribution of respondents by socio-economic characteristics**

Education level	Number	Percentage
GCSEs/O-levels	45	4.6
A-levels/High school	111	11.2
Undergraduate degree	427	43.1
Master's degree	324	32.7
Doctorate	49	4.9
Other	33	3.4
Occupation*		
Accounting/finance	138	13.9
Student	131	13.2
Homemaker	113	11.5
Engineering/science and technology/IT	103	10.4
Doctor/dentist/nurse/allied health	71	7.2
Retail/sales/marketing	70	7.2
Academia – teaching and research	58	5.9
Law/legal services	48	4.8
Charity/non-profit/civil service	46	4.6
Other – self employed	46	4.6
Schools – teaching and administration	45	4.5
Other	41	4.1
Unemployed	35	3.5
Labour (skilled/unskilled)	25	2.5
Retired	19	1.9
Income bracket (£)		
No income	267	27.0
Less than 11,000	75	7.6
11,000–15,000	61	6.2
15,000–25,000	101	10.2
25,000–40,000	179	18.1
40,000–55,000	110	11.1
55,000–70,000	80	8.1
70,000–85,000	34	3.4
85,000+	25	2.5
Not valid	58	5.8

\*Respondents were given the opportunity to write in other careers, including professional services (three), consultants (two), arts, culture and media (five), voluntary work (two), government and local government (three) and healthcare (two).



# LITERATURE REVIEW: SETTING THE CONTEXT

An extensive literature on diaspora philanthropic giving in general, and the Pakistani diaspora in the UK in particular, does not exist, and even less research has been conducted in this area. However, some analogies may be drawn from worldwide phenomena, as well as the South Asian diasporas in the US. The following brief outline considers a range of related studies and articles and draws on the document Literature Review: Pakistani Diaspora Philanthropy in the UK, produced by the Pakistan Centre for Philanthropy (PCP).

In any given situation, defining what the diaspora is can be challenging and controversial as different groups have distinct histories and experiences (Baser & Swain, 2008). As Vertovec notes, 'Belonging to a diaspora entails a consciousness of, or emotional attachment to, commonly claimed origins and cultural attributes associated with them' (Baser & Swain, 2008). Anthias suggests that the phrase re-emerged in the late 1990s as a way to move beyond paradigms of racial and ethnic minorities and to create space for 'hybrid' forms of identity in discussions that otherwise focused on 'static notions of culture and difference' (Anthias, 1998). The term has struggled to overcome narratives of race and ethnicity and is now increasingly recognised as a source of breakthrough social investments and social remittances for a country's development.

All studies covered in this literature review agree on the important role that diaspora philanthropy can play in development, from providing fast relief following natural disasters to investing in long-term social development projects, particularly in education and health. Some reports and studies have noted the intrinsic potential in diaspora philanthropy – it is a highly promising means of transferring money from richer countries to poorer countries (British Asian Trust, 2015). Motivations include 'cultural or religious identity, a sense of community, and often an acute appreciation of conditions within the home country' (Nielsen, 2004). However, it also remains one of the least understood types of philanthropy, with much research remaining to be done (Johnson, 2007).

It is important to highlight here the difference between remittances and philanthropic giving. A remittance is typically understood as a transfer of money made by an expatriate worker to an individual in their country of origin or heritage; remittances rival international aid as one of the largest

inflows to developing countries. Traditionally, however, remittances have not been included under the rubric of philanthropy, and this research project will not address the issue of remittances per se. Nevertheless, a grey area is increasingly developing, within which remittances are pooled and used more strategically to help communities.

Historically, it has been common for immigrants and their descendants to maintain close ties with their native communities by sending money to either family members, their hometown or their village. In the past, difficulties in cross-border communication have been an obstacle for many migrants to maintain a strong connection to their original communities, especially among younger generations as they became more assimilated in their current place of residence. Based on an extensive survey of the Coptic diaspora in three countries of residence, Jennifer Brinkerhoff (2013) analysed the experience and potential of a minority and faith-based diaspora and found that members of minority diasporas do not necessarily target their giving only to fellow minorities in their country of origin. However, despite integration in their countries of residence, even over long periods of time and across generations, diasporas may retain a strong interest in philanthropy targeted towards their countries of origin.

Research on diaspora philanthropy has its modern roots in the mid-1990s. Roughly two decades later, as new themes continue to emerge, some unresolved gaps and barriers in the execution of philanthropy are still apparent, as stated by Mark Sidel of the University of Wisconsin–Madison and the International Center for Not-for-Profit Law. Sidel further highlights that ‘newer generations of diaspora givers are at times more willing to give across lines to communities from which they do not derive rather than only to “backyard” initiatives’ (Sidel, 2018). They establish preferred giving vehicles and destinations and form new trends for humanitarian giving. These practices have only intensified since the first wave of research on diaspora giving (Sidel, 2018). Hence, a new brand of diaspora philanthropy is currently evolving to broaden both the scope and volume of cross-border support. One driving force behind the global increase in diaspora giving is the relative ease with which highly skilled workers and new generation diasporas now move about in the global community. A second motivating factor is greater access to the internet and email services. Technological progress has helped to make international communication and cash transfers relatively easier, boosting the ability of both international and domestic non-governmental organisations (NGOs) to connect with diaspora communities spread across the globe.

Increased awareness of the large role that diaspora communities can play in sustainable development programmes has resulted in a surge in the number of organisations engaging with these communities. The Aspen Institute Diaspora Investment Alliance recently announced a partnership with the Commission on Filipinos Overseas to attract donations from members of the Filipino diaspora in the USA to catalyse the efforts of NGOs in the Philippines (CAF America, 2015). With similar initiatives soon to be launched in Colombia, Egypt, Kenya and India, the future of diaspora giving is likely to become stronger.

The Migration Policy Institute's report *Beyond Remittances: The Role of Diaspora in Poverty Reduction in their Countries of Origin* (Kathleen & Patrick, 2004) underlines this shift, as well as foregrounding some of the associated challenges. A key issue is the way that poor infrastructure – both physical and financial – can be combined with underdeveloped markets and a poor investment climate to limit the potential of remittance-oriented strategies to immediate recipients. The report concludes by underlining the fact that the effective management of philanthropic giving demands careful programming, backed up by an in-depth, country-specific understanding of diaspora dynamics. In other words, a one-size-fits-all approach will prove ineffectual in surmounting challenges of diaspora philanthropy and its impact on the recipient countries. Some possible strategies for effective diaspora philanthropy include lowering transaction costs, improving data collection, extending the availability of financial services to poor people and rural areas, and encouraging institutional giving to have gainful impact.

Nielsen describes a particularly successful initiative, The Indus Entrepreneurs, which brings together American business leaders with roots in the Indus region, including Pakistan, Bangladesh, Nepal and Sri Lanka, among them dozens of millionaires and a few billionaires. While their focus is building business relationships, they extend their goals to include philanthropy, raising millions of dollars to support relief work after natural disasters such as earthquakes or flash floods. Another example is the Sindh Skills Development Programme, which is funded by the Sindhi diaspora (Rajpar, 2018).

A philanthropic organisation known as The Ireland Funds with chapters in 12 countries raises money for causes across Ireland and relies largely on diaspora giving. Coptic Orphans raises money among the Egyptian diaspora through the Coptic Orthodox Church.<sup>1</sup> In some cases, wider charitable or philanthropic initiatives have developed specific programmes to encourage diaspora giving – for instance, *Diaspora Gives Bangladesh* is a flagship programme of the Charities Aid Foundation of America.<sup>2</sup>

1. See <https://copticorphans.org/about/>  
2. See <https://diagives.org>

In other countries, efforts have been made to persuade the diaspora to return to their country of origin, particularly when they have acquired skills that would benefit that country. A key example of this is the case of Taiwan, where prestigious job contracts and venture capital funding for diaspora businesses were offered to high-level diaspora scholars (Newland & Rannveig Agunias, 2012). A different model of this initiative has also been adopted by the United Nations Development Programme (UNDP) for TOKTEN (Transfer of Knowledge through Expatriate Nationals). This mechanism has been used in Liberia, for instance, to recruit over 125 expatriate nationals to work in the country's government (UNDP, n.d.). The example of China shows that philanthropy is just one of the ways that different countries seek to leverage their diaspora networks.

Evidence shows that philanthropy has an important role in funding non-profit organisations and civil society – more so in the developing world than in industrialised countries. In its series *Investing in Ourselves: Giving and Fundraising in Asia*, the Asian Development Bank (ADB) provides

evidence on the tradition of giving in the Philippines, Thailand, Indonesia and India, and finds uniformly high rates of giving to religious organisations. It also reveals that the ‘feeling of compassion’ as a motive for giving has the greatest effect on the average amount given (Asian Development Bank and Asia Pacific Philanthropy Consortium (APPC), 2002).

According to a Charities Aid Foundation survey, individuals gave an estimated total of £10.3 billion to charity in the UK in 2017 (Charities Aid Foundation, 2017). Despite innovation in charitable giving over the years, cash remains the main way that people give. Further, women remain more likely than men to participate in charitable and social activities, and the gap between the two groups is widening rather than narrowing. Trust in charity has shown no real change since 2016, with 51 per cent agreeing that charities are trustworthy. It is recognised that one major factor in limiting the effectiveness of worldwide diaspora philanthropy is corruption wherein the donated money is not used effectively for related causes. Sending remittances to individuals in need via personal and family networks constitutes a way to sidestep barriers associated with corruption and underdeveloped institutional structures and financial markets; relying on remittances as a form of philanthropic giving limits the effectiveness of that giving, particularly in terms of large-scale development goals (Agarwala, 2015).

## Pakistani diaspora philanthropy

The Pakistani diaspora around the world is very diverse in its migratory experiences, its continued relationship with Pakistan and its prosperity. Shukla writes:

*In the ways that South Asian diasporas are comprised of stories about culture, identity and nation, they offer a misleading coherence or stability to categories that have real power in the lives of many peoples, but nonetheless that needs considerable unravelling (Shukla, 2001).*

There is, however, limited evidence on the philanthropic giving trends of Pakistani diaspora around the world.

The first-ever study on indigenous philanthropy in Pakistan led to the creation of the PCP in August 2001. The centre has since been engaged in conducting research on various dimensions of philanthropy to better understand the underlying dynamics and its impact on giving practices in Pakistan. The PCP commissioned the first systematic empirical study on Pakistani diaspora philanthropy in the USA, which found that overall giving by Pakistani-Americans includes about US\$250 million in cash and in-kind contributions and nearly 43.5 million hours of volunteered time (Najam, 2007). This study is an important reference point in this field, widely cited by subsequent works on related topics. The study is based on literature, surveys and focus groups and explores the giving habits of the community, observing that the single most important giving

impulse of the Pakistani diaspora is 'the desire to directly help individuals in need' (Najam, 2007: 136). Furthermore, the findings reveal how the diaspora community manages its multiple identities by giving and volunteering – for example, by giving to both US- and Pakistan-based organisations – and highlights expensive money transfer systems as one of the main barriers to transnational giving.

Of the three South Asian communities, the Pakistani community is the most evenly spread across the UK, although it is still concentrated in specific regions/ areas. Greater London has the largest Pakistani population, but, at the local authority level, Birmingham has the largest Pakistani population followed by Bradford and Kirklees. More than half of Pakistani population growth since 1991 is accounted for by UK-born Pakistanis. Currently, Bradford has the largest proportion of its total population (15 per cent) identifying themselves as of Pakistani origin in England. No accurate figures are available, but it is estimated that 60 per cent of the Pakistani population come from the Mirpur district of Pakistan-administered Kashmir and are settled mainly in Birmingham, Bradford, Oldham and surrounding towns. In London, the community is more mixed and diverse. Recent figures suggest that around 1.7 million people of Pakistani heritage live in Europe, and around 0.85 million in North America (Government of Pakistan, 2004). In Europe, the largest Pakistani population is found in the UK.

Relatively recent changes in census policy in the UK have made it easier to identify people of Pakistani heritage. According to the 2011 Census, 1,124,511 people of Pakistani origin lived in England and Wales in 2011 and Pakistanis made up 1.7 per cent of the total UK population. The 2011 Census found that approximately four per cent of the population of England and Wales was Muslim, the second largest faith community in the UK (though 'No Religion' and 'Religion not Stated' had more responses). Pakistanis made up 38 per cent of the total Muslim community in England and Wales.

The situation is unclear in the USA, due to inadequacies in the most recent census survey, which included the option 'Asian Indian' but neither 'Pakistani' nor 'Muslim'. According to the study on philanthropy by Pakistani diaspora in the USA, 'the best estimate of the Pakistani population in the United States based on the Census 2000 and on the Pakistan Embassy's consular records provides a figure of around 500,000 in 2002'. Around 44.8 per cent are not citizens (Reeves, 2004).

The identities of different generations of the diaspora population vary, with elders from the first generation still feeling a strong connection to their country of birth. The second generation also has a deep connection to Pakistan, but to a much lesser extent compared to their parents. The third generation of young people see themselves as primarily British, and this forms a strong part of their identity. As the country of birth of their parents and grandparents, they still have some personal or psychological association with Pakistan, but one that is a substantially diminished part of their own personal identity in comparison to their parents. For a generation of young Pakistanis growing up in the UK, a 'pan-ethnic'

and ‘pan-Islamic’ identity, informed through contact and interaction with the wide range of cultures that form the Muslim diaspora in the UK, is part of the process of being British.

The climate in the UK is in general favourable to charitable giving. The Charities Aid Foundation’s report UK Giving 2017: An Overview of Charitable Giving in the UK painted a positive portrait of giving behaviour in the UK, noting the reliable and enduring generosity of the British people (Charities Aid Foundation, 2017).

Donating money remains the main way people engage with charity, and medical research is the most popular cause. People from Wales, Ulster, the South West and the East Midlands are most likely to have performed social or charitable actions. Across the board, older people and women are more likely to partake in social or charitable actions (Charities Aid Foundation, 2017). A recent ICM poll noted that Muslims were the most generous donor group in the UK, giving an average of £371 million per year compared to £270 million for members of the Jewish community, £202 million for Protestants, £178 million for Catholics and only £116 million for atheists (Madden, 2018).

The role of religion is also crucial when considering the impact and potential of philanthropic giving by the global Pakistani diaspora. As recently noted by Philanthropy Age, even a small fraction of Zakat and Sadaqah giving, if used effectively, could make a major contribution to global development (Philanthropy Age, 2018). Shukla suggests that the events of Islam play a crucial role in determining Pakistani diaspora identity, noting:

*Pakistani migrant community allegiance to a global religious community rather than a geographically bound nation state that may be reflected in patterns of giving: for instance, members of the Pakistan diaspora might prefer to give to broader Islamic charities than specifically Pakistani ones (Shukla, 2001).*

In recent years, many organisations have been established to help the Pakistani diaspora make philanthropic donations to Pakistan. In particular, the medical community seems to be very active and effective at organising into cohesive communities. Examples include the Association of Physicians of Pakistani Descent of North America, who fundraise for social welfare and disaster relief in Pakistan,<sup>3</sup> the Association of Pakistani Physicians and Surgeons of the United Kingdom, who seem to focus more on healthcare in Pakistan,<sup>4</sup> and the Midland Doctors Association.<sup>5</sup> A more general example is the American Pakistan Foundation.<sup>6</sup>

Finally, it is important to consider the political influence retained by diaspora populations. As Sharma notes, ‘diasporic politics have not simply been moulded by events in South Asia, but rather, the diaspora has often had a strategic, influential and, at times, crucial role in supporting and challenging how the subcontinent has taken shape after partition’ (Sharma, 2007). Others have highlighted how remittances and consumption in ‘kin’ or ‘home’ countries allow

3. See <http://appna.org/why-to-give/>

4. See <https://appsuk.org/>

5. See <https://www.midlanddoctors.org/midland-doctors-mission-vision/>

6. See <http://americanpakistan.org/>

the diaspora to continue to retain significant levels of interest of the diaspora towards philanthropic giving (Taylor, Singh & Booth, 2007).

## Pakistani diaspora in the UK

Geographically speaking, the Pakistani diaspora is concentrated in the Middle East, the UK and wider Europe, and North America (mainly the USA and Canada). It is primarily comprised of labour migrants, high-end workers, trading networks, long-distance nationalists and cultural producers (Samad, 2012). Large-scale immigration to Britain from Pakistan began in the 1950s, when Britain encouraged migration from the former colonies to satisfy its post-war labour needs. Most of these Pakistani migrants were economic migrants from Northern Punjab and the rural Mirpur district of Pakistan-administered Kashmir, who began to migrate when the town and its surrounding areas were submerged by the waters of the Mangla Dam. During the 1950s and 1960s, those who migrated were largely single men, who were later joined by their families in the 1970s and 1980s. More recently, there has been an increased interest in diaspora philanthropy as a potential source of funding for the welfare of the Pakistani community.

Pakistani immigration to the UK increased considerably over the course of the 1950s and 1960s. There were 5,000 Pakistanis (including Bangladeshis) in the country in 1951. By 1961 there were 24,900, and by 1966 this number had risen to 119,700 (Samad, 2012). A significant number of these immigrants clustered in the Midlands and the North of England in industrial centres, which at the time offered plenty of employment opportunities. The 1971 Immigration Act initiated a period in which primary immigration has declined to the point where very few people are admitted for settlement, and most immigration from Pakistan today is in the form of entry of spouses.

Samad underlines the diversity from region to region of the Pakistani population, and highlights that it suffers from the same North/South divide that afflicts the nation as a whole:

*This means that in London and the South East, the community is socially mobile and educational achievement is on or above national average. While in the West Midlands and the North of England, the community has generally suffered from a decline in the manufacturing industry and the change to a service economy (Samad, 2012).*

The age profile of Pakistani communities in the UK differs from the national average, in that they are characterised by large numbers of young people – over 35 per cent of Pakistanis are under the age of 16. One effect of this has been to tie Pakistani communities to urban settings with good access to schools. Within the UK, the largest Pakistani diaspora communities are to be found in Glasgow, Bradford, Manchester, Birmingham and London. Particularly in the south of the



country, a focus on education has paid off, with 18 per cent of Pakistanis of working age holding a degree. There is, however, an increased ‘forking’ in the experience of British Pakistanis ‘between those from middle-class backgrounds, who are achieving high educational attainment leading to prosperous professions and becoming integrated into multicultural societies, and those from the working class’ (Samad, 2012). Pakistanis are one of the poorest communities in Britain: two-thirds live under the poverty line and/or in deprived areas. In 2006, Pakistani male unemployment was at around 16 per cent compared to six per cent for Caucasian adult male unemployment (Dobbs, 2006).. This factor clearly limits somewhat the giving potential of the community.

The former Department for Communities and Local Government of the UK government observed in a 2009 report that, while business, commercial and charitable links to Pakistan and Pakistan-administered Kashmir remain strong, different generations have varying senses of connection to Pakistan, and that younger British Pakistanis combine multiple identity paradigms (Communities and Local Government, 2009). They note fears over a loss of community and heritage, as well as worries related to extremism and Islamophobia. Other issues include Pakistani women’s struggle for parity. All these considerations must inform future work on philanthropy – for example, in a consideration of how charitable giving can be a way to strengthen ties to Pakistan – while at the same time reinforcing individuals’ relation to UK-based communities (Communities and Local Government, 2009). Indeed, this is in line with some answers given by respondents to the PCP’s previous study, who noted that philanthropy was a way to feel connected to Pakistan.

The British Pakistani community is well served by a range of cultural and social organisations, particularly in areas with high population density. These organisations can be of varying sizes and may or may not be affiliated with religious institutions, even though civil society, community and religious organisations tend to be intertwined (Communities and Local Government, 2009). They may also serve either exclusively Pakistani or South Asian populations. They typically provide services and facilities to the local community, such as day-care, sports or advice centres. Meanwhile, today there are an estimated 1,750 mosques in the UK, of which 323 are considered to be Pakistani (BBC, 2016; Samad, 2012), as well as a range of professional organisations working for the welfare of the Pakistani community in the UK. Pakistanis are well represented in the British political panorama, in part as a result of the high-density clustering of Pakistani communities in urban areas. There were around 260 councillors and mayors of Pakistani heritage in 2007, and four MPs in 2009. One of these, Sadiq Khan, went on to become the first Muslim Mayor of London in 2016.

Members of the Pakistani diaspora in the UK reportedly prefer to donate to local charities in developing countries rather than UK-based NGOs (City Philanthropy, 2014). Part of the reason for this is their direct connection to the origin country, which enables them to send money directly where it is needed, cutting out intermediaries and avoiding the potential risk of corruption or inefficiency constraining the impact of their giving (City Philanthropy, 2014). However, the

total extent of the amount given through financial and in-kind donations, and in time, remains unclear.

A recent report reflected the fact that diaspora philanthropy has been increasing in the UK 'as the centre of wealth shifts both East and South, and the international development budgets of the West continue to decline' (Philanthropy Age, 2018), seemingly suggesting that the diaspora may be attempting to bridge the gap and ensure that development continues unabated. Pakistan is one of the largest recipient countries of UK overseas development assistance. Therefore, it remains to be seen if this trend is one that is evident among the Pakistani diaspora as well.

More recently, Pakistan's government has taken special interest in pro-poor policy initiatives with a special focus on reducing poverty and social inequalities in the country. To implement this agenda, a separate division has been established on social protection/poverty alleviation with the purpose of mobilising additional resources for social sector development and facilitating additional programmes to use cash transfers to improve health, nutrition and education conditions within the country (Government of Pakistan, 2019). In this regard, specific programmes under the name of Ehsas and Tahaffaz are being formulated to provide social protection to the poor and steps are being taken to encourage government partnership with NGOs to help the underprivileged and the underserved by involving well-reputed expat Pakistanis in community welfare.

Within this context and related trends, there is a key opportunity to develop new ideas of how the British-Pakistani diaspora may be able to support Pakistan's social and economic development. Hence, this study seeks to provide useful information and ideas to individuals and organisations working to tap and enhance philanthropy among Pakistani diaspora in the UK for social and cultural advancement in Pakistan. The findings of this piece of research should be of value to all stakeholders who are interested in making philanthropy more effective and feasible for sociocultural causes in Pakistan.



# RESEARCH FINDINGS

## Volume of giving

This section presents findings related to the total volume of giving, i.e. the quantifiable amounts that individuals belonging to the Pakistani diaspora in the UK donate to philanthropic causes in the UK or Pakistan, or both. This data has been analysed by type of giving for geographical locations, age of respondents, income levels and gender, and whether the giving was related to Zakat. Some comparisons with the previously conducted study by the Pakistan Centre for Philanthropy (PCP) on diaspora philanthropy in the USA have also been included.

Table 5 shows that giving among the diaspora population is a common practice as about 91 per cent of the respondents are givers. The trend of giving to both Pakistan- and UK-based causes is more common (39.6 per cent), while a higher proportion donates only to Pakistan-based causes (30.9 per cent) than only UK-based causes (20.2 per cent).

**Table 5: Percentage distribution of respondents by giving pattern of diaspora population**

Giving pattern	Number	Percentage
Only for Pakistan-based causes	305	30.9
Only for UK-based causes	200	20.2
Both in Pakistan and in the UK	392	39.6
Non-givers	92	9.3
<b>Total</b>	<b>989</b>	<b>100.0</b>

However, the volume of giving varies by type of giving. Table 6 provides an estimated total volume of philanthropic giving by type from the Pakistani origin community living in the UK who have reported donating to Pakistan- and UK-based causes. The data collected indicates that the total estimated volume of giving was around £1.25 billion in the year prior to the survey. It may be noted that volume of giving is estimated using cash giving as well as the monetary value of in-kind goods and time volunteered.

It is evident from Table 6 that, of this total amount, monetary donations are the most common type of giving and Zakat-motivated giving accounts for the

largest amount of financial giving (£536 million). The smallest amount estimated is from time volunteered in Pakistan. The value of in-kind giving is estimated at £346 million, while the monetary value of time volunteered comes to £165 million. Overall, the estimates show that slightly more was donated to Pakistan-based causes (£636 million) than in the UK (£617 million) in 2018 (Table 6).

**Table 6: Estimated total volume of giving (£) by type among Pakistani diaspora for Pakistan- and UK-based causes in 2018**

Type of giving	Pakistan-based causes	UK-based causes	Total
<b>Monetary (£ in millions)</b>			
Zakat	292	244	536
Non-Zakat (financial)	98	107	206
<b>In-kind</b>	191	156	346
<b>Time volunteered*</b>	55	110	165
<b>Total**</b>	<b>636</b>	<b>617</b>	<b>1,253</b>

\* The monetary value of time volunteered was calculated using the UK minimum wage for people aged 25 years and above at £7.83 per hour.

\*\* To calculate volume of giving, the totals for four different types of giving in the sample were calculated for Pakistan- and UK-based causes separately in the forms of total monetary giving (Zakat and non-Zakat), total in-kind giving and total time volunteered. The sum total was then divided by the total number of respondents (898) to get an average amount of giving per person. This was then multiplied by the total Pakistani origin population over 18 years (717,026), as reported in the 2011 England and Wales Census. The same process was repeated for Pakistan.

As Table 6 shows, a relatively higher amount of in-kind giving is estimated for Pakistan-based causes than in the UK. The interviews and focus group discussions suggest that this could be tied to building projects – several projects related to the construction of schools and hospitals were cited. Building structures were perceived to guarantee visible outcomes and an appropriate use of donations. Moreover, medical goods were also mentioned repeatedly as a common form of in-kind donation, with specific mention of wheelchairs, clothes, textbooks and sewing machines. An interesting hybrid area of donations was dowry payments – these were seen to be part of in-kind giving but could also be financial. The relatively high value of these may therefore account for the high figures for in-kind giving for Pakistan.

Furthermore, volunteering has a higher value in the UK than in Pakistan, which is supported by the fact that it is much easier for members of the diaspora to volunteer in the country where they live. Again, however, those in the medical profession seemed more inclined to volunteer, particularly in Pakistan. Interviewees noted that there was a concern around the younger generation’s volunteering – they seem to be less interested in volunteering for philanthropic organisations in Pakistan, probably due to a lack of awareness and a lack of opportunities. This trend is explored in greater depth later in the report.

**Table 7: Average amount of giving (£) by type for Pakistan- and UK-based causes in a year**

Type of giving	Pakistan-based causes	UK-based causes	Total
<b>Monetary (£)</b>			
<i>Zakat</i>	342.8	340.0	682.8
<i>Non-Zakat</i>	121.3	149.5	270.8
<b>In-kind</b>	293.3	150.8	444.1
<b>Time volunteered</b>	126.6	155.7	282.3
<b>Total</b>	<b>884.0</b>	<b>796.0</b>	<b>1,680</b>

Table 7 presents the average amount given by an individual in the selected sample of the study. This suggests that individuals give approximately £1,680 per person in philanthropic donations each year, with a slightly higher amount going to Pakistan-based causes than UK-based causes.

Overall, the estimated volume of diaspora giving in the UK is likely inflated due to overestimations of the value of in-kind giving or inadvertent exaggerations of giving, which need to be read with caution given the exploratory nature and sampling approach used for the study. It may, however, be argued that awareness about the potential value of diaspora giving has increased in recent years, resulting in a mushrooming of organisations working in philanthropic activities and fundraising in the UK, which has contributed to inflated volumes of giving among the Pakistani community. Informants in qualitative interviews also supported the view that efforts to tap diaspora giving in the UK have increased in recent years and could be significantly higher if trust and transparency were improved and strengthened for organisations involved in philanthropic activities.

Comparing these figures with diaspora giving in the USA – as estimated in the previous study by the PCP in 2005 – it appears that the community in the UK gives more than their counterparts in the USA, especially in terms of religious and in-kind giving. This may be due to different dynamics of relationships between America and Pakistan, and the closer connection between the diaspora community in the UK and Pakistan. There is also a difference in time between the two pieces of work. The US study is more than a decade old, and therefore comparing levels of giving in absolute terms should be approached with caution. Crucially, the American survey was a household survey while the UK survey targeted individuals, thereby the comparison may be unsuitable.

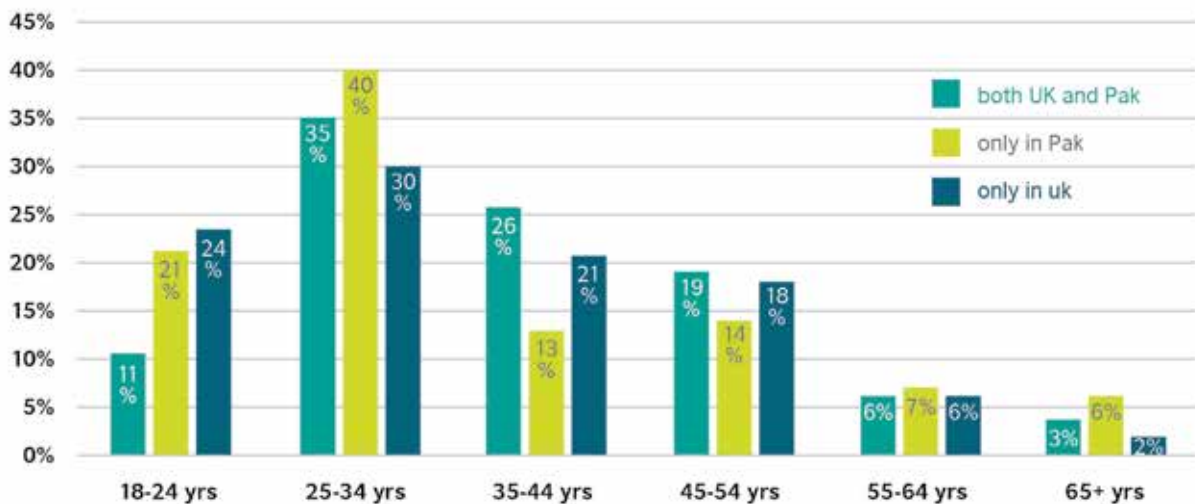
## Pattern of diaspora giving

The results of the study show that the giving behaviour of the Pakistani diaspora varies according to their background characteristics such as age, gender, income and place of residence. Overall, there is not much difference between genders: 47.5 per cent of males and 52.5 of females donate to various causes. However,

giving patterns vary for different age groups, as shown in Figure 1.

Members of the Pakistani diaspora aged 25–34 and 35–44 are the most likely to give, particularly to causes in Pakistan or in both the UK and Pakistan. These age groups represent the working age population and are expected to remain connected with Pakistan. They are also more likely to participate in diaspora community activities. On the other hand, older age groups (55–64 and 65+) are the least likely to give and, when they do, prefer giving to Pakistan-based causes. In contrast, younger people (18- to 24-year-olds) are more inclined to donate to either UK- or Pakistan-based causes (Figure 1).

**Figure 1: Percentage of respondents who give in Pakistan, the UK or both, by age group**



Interviewees commented that young people, especially those born and brought up in the UK, do not feel closely connected with Pakistan due to their perceived differences in identity and the language spoken. During focus group discussions, it emerged that older members of the diaspora might identify themselves as British-Pakistani, whereas younger members of the diaspora seem to have a pan-Islamic identity and might donate to causes in other Muslim countries such as Syria and Yemen. It was suggested that there is much work to be done to fully integrate young people into philanthropic initiatives for Pakistan.

Figure 2 provides a breakdown of the giving population who donate to the UK, Pakistan or both across the target locations of the survey for the selected diaspora sample. The highest proportion of givers live in London – 27 per cent – probably because the city is over-represented compared to other locations and has an egalitarian culture with predominantly employed professionals. Other cities indicate a similar proportion of givers, 15–16 per cent, while the diaspora in Glasgow – besides being over-represented in the sample – accounts for the lowest number of contributors to philanthropic giving in the UK.

**Figure 2: Percentage of respondents who give in Pakistan, the UK or both, by geographic location**

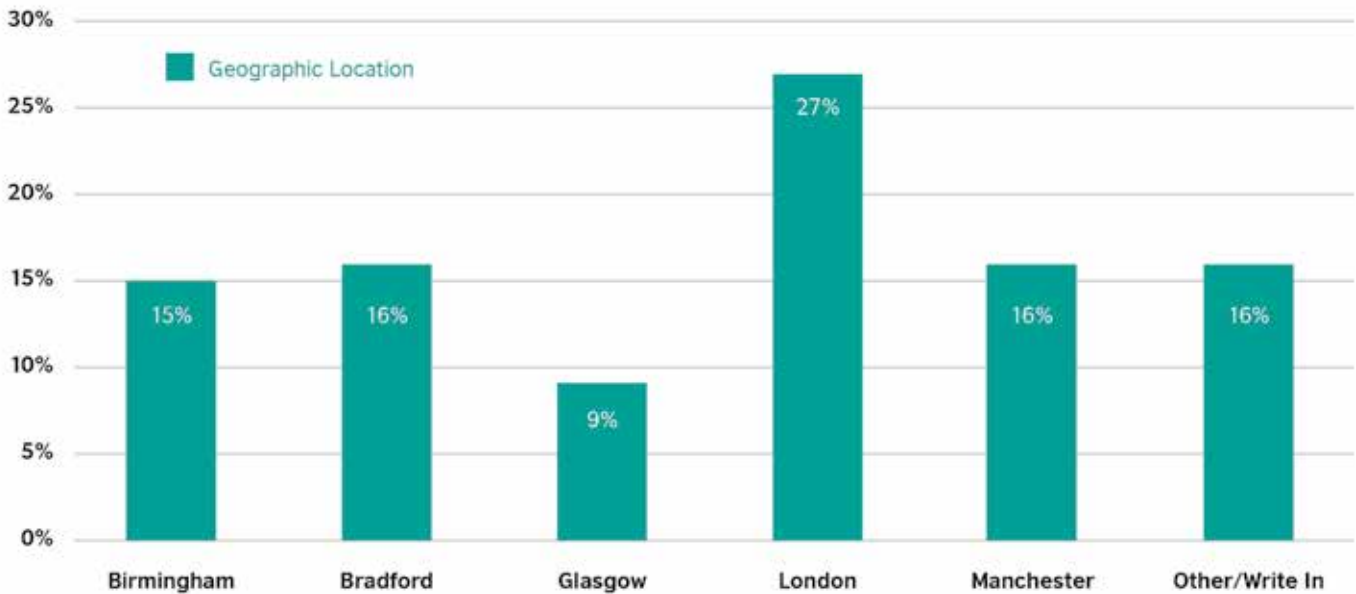
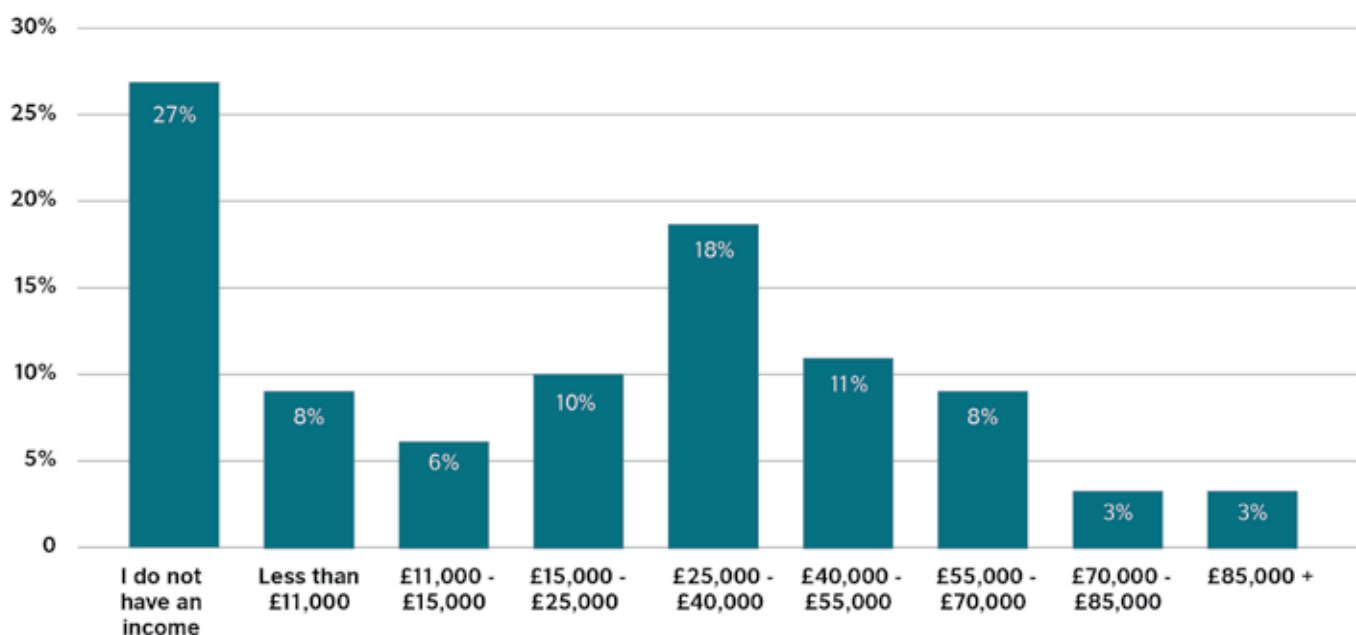


Figure 3 highlights the pattern of giving among respondents of different income brackets. It is interesting to note that 27 per cent of respondents reported having no income at all. This group likely comprises students, homemakers and those who do not want to reveal their income. The estimates in Figure 3 do not show a direct positive correlation between giving and level of income among the diaspora population, indicating that income is not a strong determinant of the giving behaviour of individuals in the UK. In fact, the proportion of givers is evenly and normally spread across income groups. The £25,000–40,000 income bracket accounts for the second highest proportion of givers (18 per cent), whereas giving among higher income groups is less than for other income brackets of the diaspora population (Figure 3).

**Figure 3: Percentage of respondents who give in Pakistan, the UK or both, by income**



## Giving by type

Figure 4 provides a breakdown of the different ways in which members of the Pakistani diaspora make philanthropic donations in the UK and Pakistan. As expected, the most popular way for individuals to give in both the UK and Pakistan is through monetary giving. This might be because a financial donation is relatively more convenient and direct, requiring a relatively low-level commitment compared to volunteering time or donating in-kind goods. Charities and community organisations are also usually set up to receive financial donations. However, this practice is slightly more popular for causes in Pakistan (56 per cent) than in the UK (48 per cent). This might be because the Pakistani diaspora in the UK finds it quicker and more convenient to donate money to causes in Pakistan than to volunteer time – which would likely involve travel – or to arrange transport and other logistics for in-kind donations. The qualitative interviews and survey findings indicate that many people donate in a combination of ways. Those who give in only one way usually choose financial/monetary donations, citing their lack of time for in-kind giving and volunteering.

**Figure 4: Percentage distribution of giving by type for causes based in Pakistan and the UK**

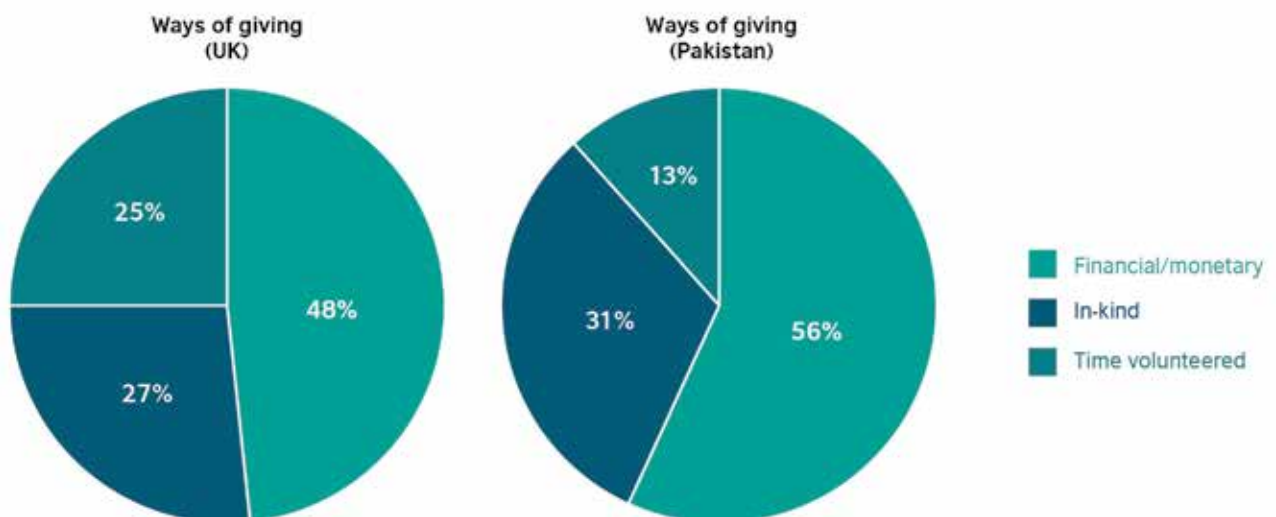


Figure 4 also shows that people are more likely to volunteer time for causes in the UK (25 per cent) than they are for causes in Pakistan (13 per cent). However, it is interesting to note that more people choose to give in-kind for causes based in Pakistan (31 per cent) than in the UK (27 per cent), even though it may involve transportation or other related costs. This is most likely because of concerns around the appropriate use of funds by organisations working in Pakistan. Therefore, many people may still prefer to give in-kind donations and the reduction in volunteering hours leads to an increase in both in-kind and financial giving for Pakistan-based causes. Several interviewees said that they had initiated their own philanthropic projects through some contacts and that they volunteered time or gave in-kind donations through those projects in particular.

Overall, the patterns of diaspora giving in the UK and Pakistan can be ranked as follows, where 1 is most popular and 6 the least:



1. Monetary giving in Pakistan
2. Monetary giving in the UK
3. In-kind giving in Pakistan
4. In-kind giving in the UK
5. Time volunteering in the UK
6. Time volunteering in Pakistan

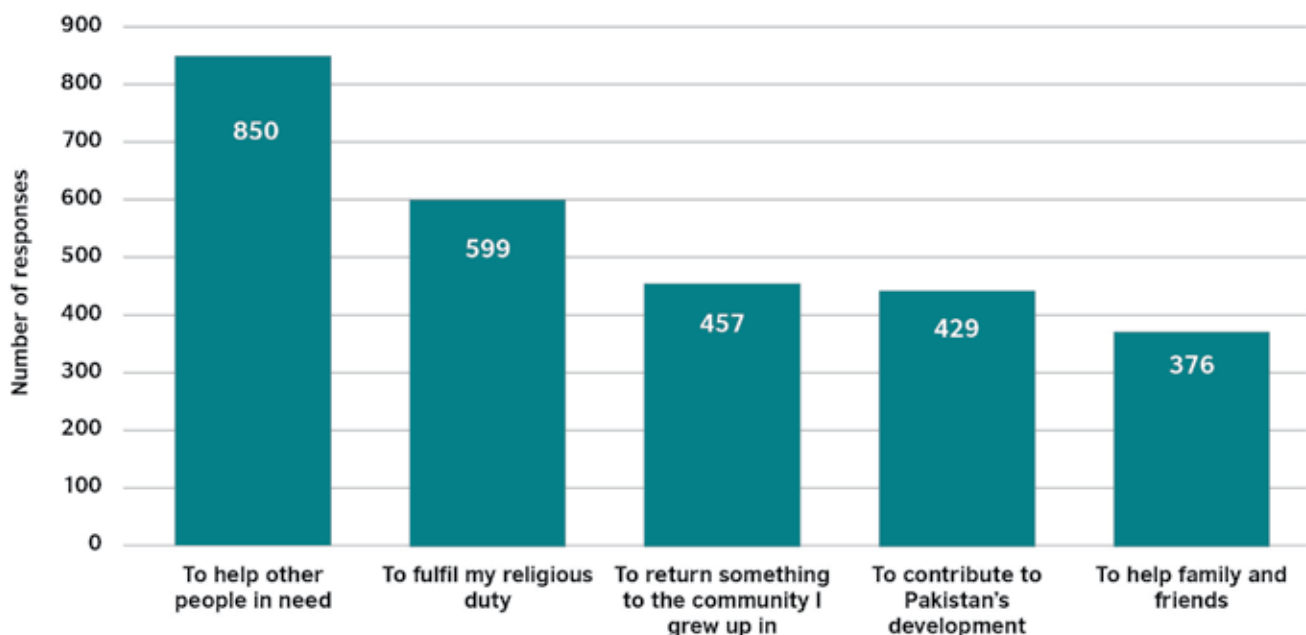
## Motivations for giving

This section examines what motivates people to make philanthropic donations, how often they are approached for donations, how effective they perceive different fundraising methods to be, the role that religion plays in encouraging or discouraging philanthropic giving, and the causes that they consider most important to give to. Finally, it looks at whether members of the diaspora prefer to give to causes in the UK or in Pakistan and compares some of these findings to the report previously produced by the PCP on the Pakistani diaspora in the USA.

*The data is presented as raw numbers rather than percentages because respondents could select multiple responses, meaning that the sample size overlaps for the different options chosen.*

Figure 5 shows what survey respondents reported to be their motivations for philanthropic donations. As we can see, the most popular answer was ‘to help other people in need’, with over 85 per cent of respondents reporting this as a motivation for giving. This is perhaps unsurprising as it is a common ‘catch-all’ term. For instance, in qualitative interviews, it was noted that members of the diaspora feel a strong motivation to donate to causes that help new arrivals from Pakistan in the UK. The second most common motivation is related to fulfilling religious obligations, which accounts for the extent of Zakat-related donations. Participants in focus group discussions also highlighted the role of religion in prompting them to give. However, it was also noted that while giving patterns might start as faith-based, the giving later becomes linked to a concern for humanitarian causes.

**Figure 5: Number of respondents by motivation for giving**



Fewer respondents said that they were motivated to give to contribute to Pakistan’s development than were motivated to give to return something to the community they grew up in. Some did nevertheless say that they were motivated

by a desire to improve conditions in Pakistan. Helping friends and family was the least popular response to the question on motivation.

*We won't contribute to a dog shelter here [UK] if we know someone in our village back home [Pakistan] is starving.*

Next, different responsibilities and social obligations that members of the diaspora might feel and how they shape their giving practices are considered. It is important to note that an answer to this question does not necessarily

mean that the individual is a giver in practice. Some of these answers may be hypothetical responses to the questions. Alternatively, this could suggest that a larger number of respondents are in fact givers and simply did not feel comfortable discussing their giving patterns in any depth earlier in the survey.

## Approaches and engagement for giving

In this section, we examine how often members of the Pakistani diaspora are approached for donations and otherwise engaged by philanthropic organisations. Figure 6 looks at how often individuals are asked for donations for causes in the UK and Pakistan. Again, the numbers are shown as raw data rather than as percentages because respondents could select more than one response and the total number of responses to ‘causes based in the UK’ shows the sample as 1,071. In these cases, individuals could be considering different organisations

that ask them for money according to different timeframes or schedules. These answers give more of a general perception of the sector and approaches for donations rather than a specific insight. It is also important to note that being asked for a donation is not the same as donating per se.

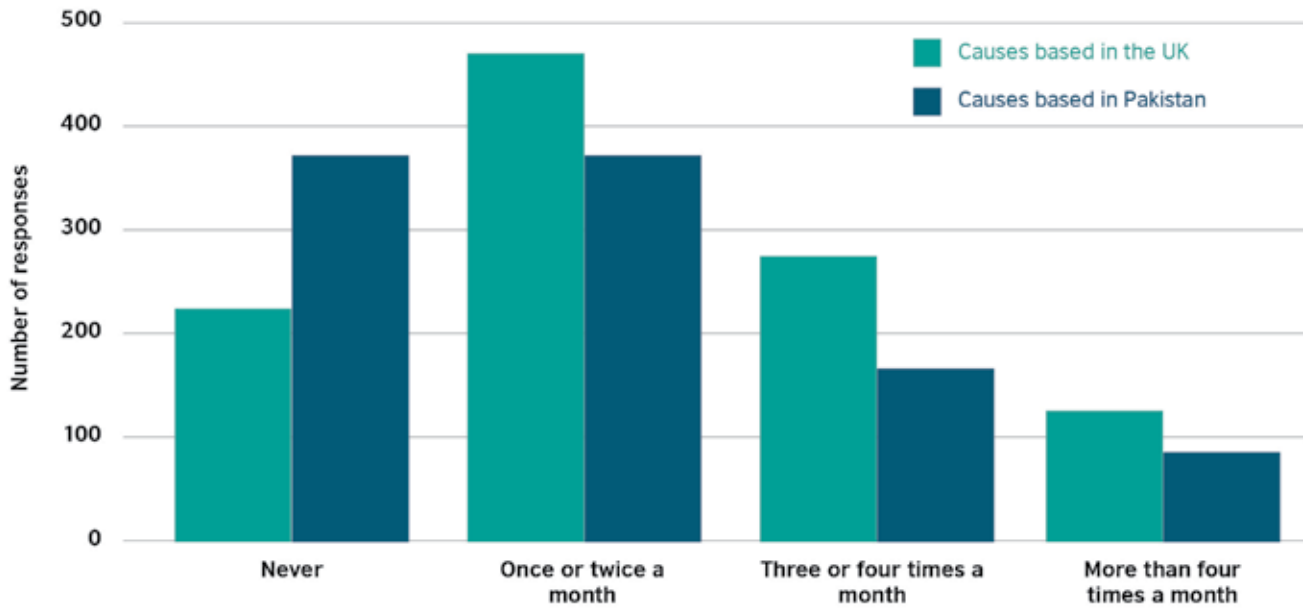
*When the call [for fundraising] was for an earthquake in Pakistan, even in a small town like ours [near Bradford], we raised £100,000 ... so if the need is there, as human beings and also because of our Pakistani connection, we want to give.*

Overall, Figure 6 shows that appeals for donations are far more regular for UK-based causes than Pakistani ones. It is unclear, however, if this accounts for the small difference

in giving patterns, i.e. if more money is donated to causes in the UK because members of the diaspora are asked to give to such causes more regularly. Indeed, this was mentioned in qualitative interviews: people are inclined to give to UK causes, particularly when they are asked.

According to focus group participants, they are mainly approached for philanthropic donations to Pakistan through mosques. At Friday prayers, it appears there are often reminders to donate to Pakistan and specific charity boxes for causes in Pakistan. There are also specific collections at mosques when there are natural disasters in Pakistan. However, participants highlighted that this approach ends up missing large numbers of the diaspora who are unable to make it to prayers or who do not visit the mosque very often.

Figure 6: Frequency of requests for donations



Another concern raised during the focus groups was around the type of approaches for donations that members of the diaspora receive from Pakistan. It was noted that members of the diaspora are only approached by individuals or organisations in Pakistan when there is a need for money. They do not receive updates on activities or any other information about specific needs or impact, and do not feel engaged in the activities or wider narrative of the organisation.

Figure 7: Effectiveness of fundraising methods among Pakistani diaspora

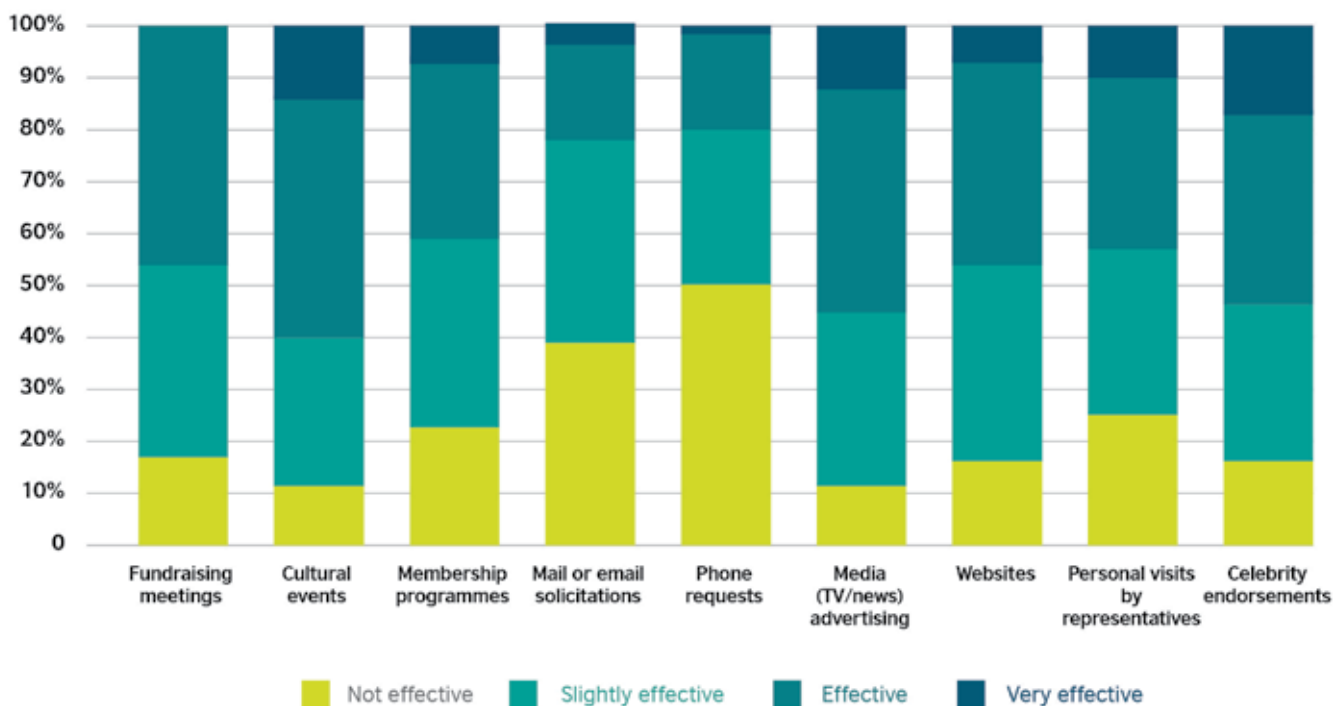
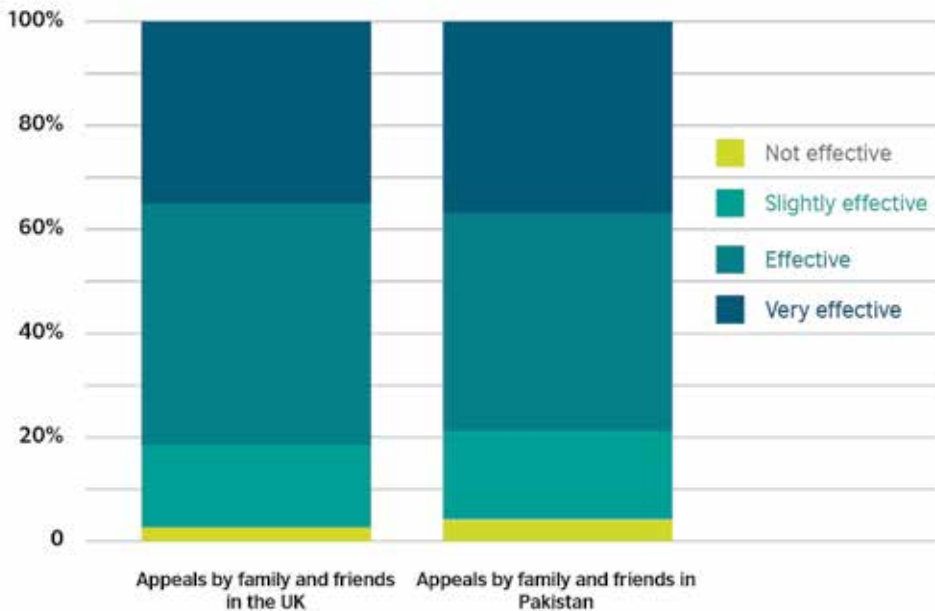


Figure 7 shows survey respondents' perceptions of the effectiveness of approaches to raising philanthropic donations. The respondents could only select one level of effectiveness for each type of fundraising method. Celebrity endorsements, cultural events and television news/advertising are considered the most effective fundraising methods, while phone requests, mail and email solicitations are seen to be the least effective.

Overall, it appears that face-to-face interactions (cultural events, fundraising meetings, personal visits) are more effective than less personal approaches. Fundraising meetings, cultural events and personal visits all scored well, particularly in comparison to mail or email solicitations and phone requests. This is a key finding that could have a significant impact on how organisations from Pakistan can engage with potential diaspora donors in the UK. Specific mention was made of the gathering in Leicester Square after the Peshawar Army Public School attack in 2014, and of another fundraising event in Leicester for the Pakistani dam fund collection.

Figure 8 shows that appeals by friends and family are quite effective methods of fundraising for both Pakistan- and UK-based causes.

**Figure 8: Effectiveness of appeals by friends and family**



This finding is at odds with the earlier findings shown in Figure 2 that giving to friends and family is less preferred than other causes. However, in both focus groups and interviews, some participants described how personal relationships could be quite effective at motivating friends and family to give.

### The role of religion

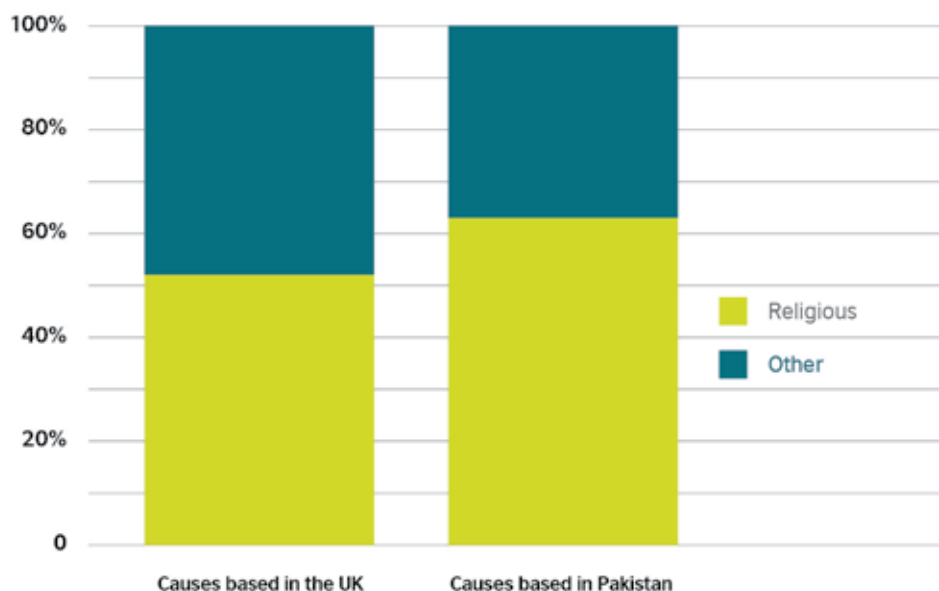
Religion is particularly important in motivating people to give, even a small fraction of Zakat and Sadaqah giving could make a significant impact (Philanthropy Age, 2018). Figure 9 shows that about half of the respondents reported that they gave in the UK for religious reasons, whereas more than 60 per cent indicated that they gave to causes in Pakistan for religious reasons. This is closely tied to the previous finding related to the Zakat and non-Zakat giving where people who give for religious reasons tend to give more than those who give for other reasons.

In interviews, the month of Ramadan was specifically noted as a time when significant philanthropic contributions are made. In focus groups, the way in which charities take advantage of Ramadan was heavily criticised in terms of undermining the spirit and teachings of the holy month. Moreover, it was expressed that substantial expenses incurred by charities on publicity and events also discourage people from giving.

*There are also those giving, i.e. first generation like us who worked in factories/mills and did not earn much but still gave one way or the other like Zakat, Sadaqah, Qurbani, etc. Even today, we try to send our money to Pakistan because the basic principle of Islam is to give your money [Zakat] to family members.*

*For mainstream big charity projects, you have to convince Pakistani members whether it's going to the right place or not – that is more important. For example, for Imran Khan's hospital [Shaukat Khanum] the Pakistani community gave in millions. Now for the new dam project, the Pakistani community is again giving in millions. So it's clearly evident that we want to give to Pakistan.*

**Figure 9: Religion as a motivating factor in giving**



However, it was also noted that faith-based giving is not necessarily exclusively tied to Pakistan or to the UK. Other Islamic countries are also recipients of faith-based giving – Palestine was cited as one example, as was Syria and the situation of the Rohingya. In focus groups, it was noted that from a religious perspective, all Muslim countries are the same, and therefore British Pakistanis

who were raised in the UK, might prefer to contribute to causes in Gaza or Syria. This indicates that the Pakistani diaspora, particularly the young members of the Pakistani diaspora, identify increasingly with a pan-Islamic identity rather than a South Asian one. As was noted in interviews, they therefore prefer faith-based giving for wider welfare programmes or for Muslim causes that are not necessarily in Pakistan.

That does not mean that Pakistani diaspora is not making significant contributions to causes in Pakistan. The survey results indicate clearly that philanthropy by Pakistani diaspora is substantial in terms of providing monetary and in-kind giving to both Pakistan and UK based causes. Part of this is because of the need in Pakistan and the impact that relatively smaller amounts of money can have. As one focus group participant noted, ‘the concept of Zakat relies on giving to someone in such a way that they will not be in need again the following year, therefore providing an opportunity for someone to develop a livelihood, for example by providing them with an animal, is a good way to give’. It was also noted that those who grew up in Pakistan and are more aware of the challenges and situation on ground are much more likely to give back to the country.

### *Causes for giving*

The survey results as shown in Figure 10 indicate that for the UK causes, respondents are most likely to donate to organisations or programmes helping disabled people, community development, and women. In interviews, the cause that was mentioned most frequently in the UK was support to others, often younger members of the diaspora community.

**Figure 10: Main causes given to in Pakistan and the UK**



For Pakistan causes, the survey results indicate that people are most likely to give to projects working on poverty and social development, health and education, children and youth, persons with disability, and female empowerment. This was also mentioned frequently in qualitative interviews, where several respondents noted that they prioritised health and education, particularly in Pakistan. As previously noted, many of those focusing on health were employed in the medical profession and contributed in the form of cash, in-kind and even time when needed. Art, culture and sports – a key area of activity for British Council – received the lowest overall interest in terms of philanthropic activities. Nevertheless, in the interviews, one respondent highlighted specific interest in the area, noting that there were many organisations working on health and education, but none working on the arts. Participants in a focus group discussion in Manchester highlighted several recent events in the city that gathered the community around arts and cultural events – suggesting that perhaps these could be explored as a fundraising mechanism as well as a cause for donation. Indeed, this ties with the finding that events are effective ways to approach members of the diaspora for donations which will be explored further in this report.

*The cause and effect analysis of [the lack of quality education in Pakistan] is reflected in our politics, the way our leaders are elected, the way we form opinion around global issues and local issues.*

Although the success of the philanthropic works of iconic Abdul Sattar Edhi and former cricketer Imran Khan are mostly recognised in Pakistan and abroad, there are other high-net-worth individuals among diaspora community whose contributions to philanthropy for Pakistani causes are tremendous but who are not as well known. ‘Leading the Way’ is a glimpse of philanthropic work directed towards Pakistan as reflected by an excerpt of an interview with a distinguished member of diaspora in the UK.

## LEADING THE WAY

Sir Anwar Pervez, Founder of the Bestway Foundation and the first ex-patriate to receive the Hilal-e-Pakistan (Crescent of Pakistan) – the highest of civil awards and decoration given by the Pakistani government for the highest degree of service to the nation of Pakistan – began his journey in Gujar Khan, a small village in Pakistan. Just after his matriculation, the equivalent of high school, he moved to the UK with the hopes of making a better life for himself.

Starting out as a bus conductor, by the mid-1970s, Sir Anwar Pervez began to gravitate towards wholesale business. Since establishing a wholesale depot in 1976, his organisation, Bestway Group, has now grown to become a multinational conglomerate with investments across the wholesale, baking, cement, financial services, real estate and healthcare sectors. Bestway Group is now the 17th largest privately owned company and seventh largest family owned enterprise.

Soon after establishing his business, in 1987, Sir Anwar Pervez established the Bestway Foundation with the aim of giving back to the community and helping those less fortunate by supporting charities and empowering communities in both the UK and Pakistan. ‘Education is my first, second and third interest,’ he said when asked what his philanthropic interests were. This is reflected in the fact that 90 per cent of his giving goes towards education. His contributions to higher education institutions such as LUMS, GIKI, FCC, NUST, NUML or IBA make him a patron of higher education in Pakistan. His giving is not limited to prestigious institutions but also includes scholarships to the disadvantaged and deserving. The entrepreneur firmly believes in life-long learning and development and states: ‘You may dole out Zakat or give charity. You may even provide part-time jobs. But a person will only truly flourish when s/he possesses the right kind of education.’

Sir Anwar Pervez’s prime goal is:

*to shift away from charity and one-time relief and move to a higher level of philanthropy, which seeks to address root causes and build lives, be it by providing fees or scholarships to individuals who otherwise would have been excluded, or by lending support to institutions of higher learning which facilitate pioneering research and state-of-the-art facilities in campuses.*

While Sir Anwar Pervez conforms to the spirit of religious giving, he does not let it restrict or limit his giving. His first preference has always been to support and build his extended family, one of whom was even able to attain an education from Eton – a private preparatory school in the UK.

‘My values and inner truth guide me as a philanthropist, in my business and in my personal life,’ he says. Sir Anwar Pervez believes that a lack of trust in charities and other similar organisations should not hinder giving. Instead, he encourages due diligence in identifying the right organisations to give to and

*We all want our philanthropic giving to be more effective, efficient and trustworthy. In this regard, my experience tells me that individual giving becomes most efficient when it is institutionalised.*



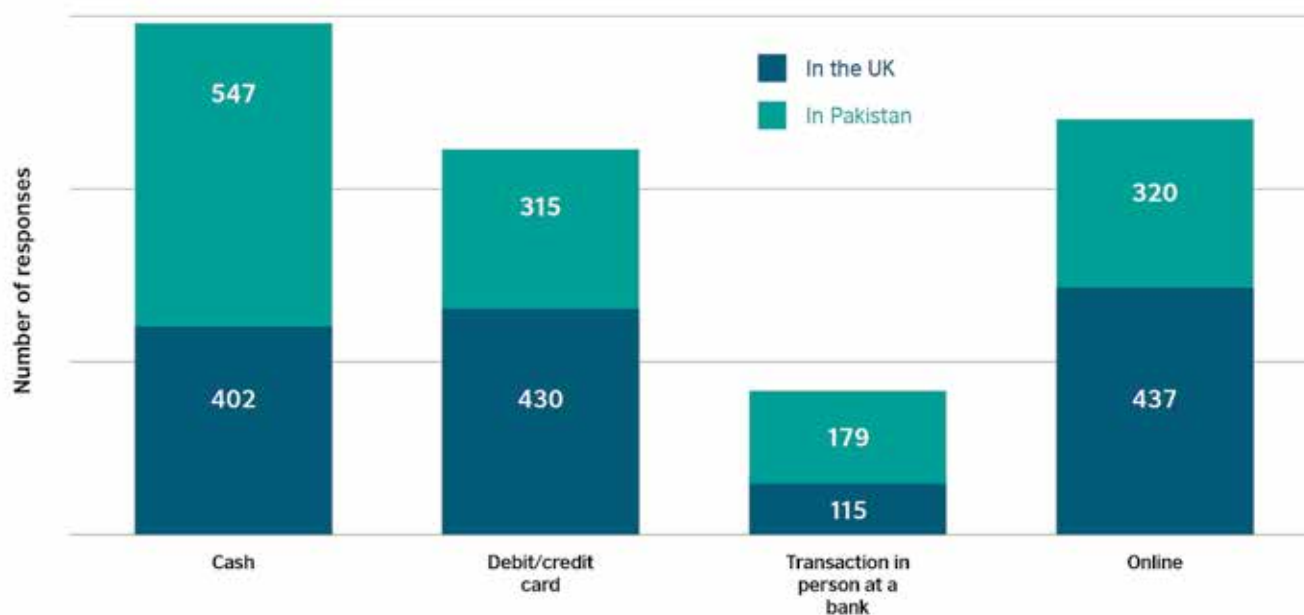
## Preferences and attitudes: How people give

In this section, we look at preferences and attitudes to giving, including the different ways in which members of the Pakistani diaspora prefer to give in the UK and in Pakistan, and whether they prefer to give to organisations or individuals.

*Because they [Pakistani diaspora] are living abroad, they really have that urge to give back to the country. Because they are away from the country, that is probably the only connection they have, and giving back to their country of origin somehow is satisfying.*

Survey respondents were asked to indicate their preference to give to organisations for various causes in the UK or in Pakistan. The results show that 57.62 per cent of respondents reported their preference for giving to organisations in Pakistan compared to 42.37 per cent for UK causes. This is perhaps because people felt that there is greater need to support organisations in Pakistan, particularly those working for social causes such as education and health – as mentioned during focus group discussions. However, it was noted in qualitative interviews that there are challenges associated with donating to organisations in Pakistan, most importantly a lack of trust in Pakistan-based organisations. This issue is compounded by a perceived risk of corruption, and the restrictions and difficulties with banks and online giving when making financial transactions to Pakistan. In response to the question on giving to UK organisations working on causes in Pakistan, about 53 per cent of respondents said that giving for causes related to Pakistan was important for them as it could have greater impact where it is needed the most.

**Figure 11: Preference for different modes of giving to Pakistan- and UK-based causes**



## GIVING BACK TO SOCIETY

The Midland Doctors Association (MDA) is one example of the philanthropic contributions of the Pakistani diaspora living in the UK. Formed in 2005 in response to the devastating earthquake that struck Northern Pakistan, MDA consisted of a team of doctors from Nottingham and Derby who flew to Pakistan immediately following the tragedy. The team worked in a field hospital where they performed over 130 major surgical procedures and helped create a medical facility with a functional emergency department, a fully operational operating theatre and in-patient care facilities for 75 patients.

The Chairman of the MDA, Dr Syed Yusuf Iftikhar, says:

*MDA was formed with the feeling of giving back to the society where we grew up. Basically, our affiliation and association with the motherland is the driving force behind our philanthropic work while making individual efforts to move ahead to our stated mission and goal.*

He adds that the MDA is registered with the UK Charity Commission with the slogan 'Building Hope for Humanity'. Its mission is to 'impact healthcare in Pakistan for the poor and less privileged'. In recognition of its enormous philanthropic contributions, the MDA was awarded the Commonwealth Diaspora Queen's Award in 2018.

The MDA makes all forms of contributions, be they in cash, kind or time, in Pakistan and the local communities. In one instance, a group of Pakistani doctors gathered and set up the Midland Doctors Medical Institute in a village named Tandali, in the Pakistan-administered region of Kashmir, to provide healthcare services to the poor and disadvantaged.. The total cost of the endeavour was £2 million, with the funds having been donated by people in the UK. A group of doctors regularly visit the institute in Pakistan to treat patients and in addition also cover the salaries of 45 staff members.

Each year, this group of doctors donates about £20,000 to the institute. The Pakistani diaspora raises roughly £7,000 each month to support services in the fields of paediatrics, cardiology and others. During Ramadan, the Islamic holy month of fasting and worship, monetary and Zakat donations are also distributed among deserving poor families.

When it comes to in-kind donations in the form of medical equipment, Dr Syed Yusuf Iftikhar notes:

*I think the Pakistani government needs to develop clear regulatory mechanisms to attract philanthropic contributions for various social causes to tap the huge potential resource of Pakistani diaspora in the UK.*

Figure 11 shows that when giving in the UK, respondents prefer to give online or using a debit or credit card, with cash in a close third place. Trends for giving in Pakistan are very different. Cash is the most popular, and in-person bank transactions are much less popular than in UK giving. The lower levels of giving online or with a debit or credit card may reflect a lack of trust, or they may be down to Pakistani organisations not always being set up to receive transactions this way.

In several of the qualitative interviews, participants reflected on the role of the banking system in facilitating or challenging their ability to donate to causes in Pakistan. One participant mentioned that money being sent to Pakistan could be held back or blocked. In another interview, a participant said that anti-terror legislation had an impact on their ability to send money to Pakistan. Several participants also commented that online transactions were not possible with Pakistani organisations.

Furthermore, barriers to in-kind giving were also noted, with some saying it was difficult to send goods to another country. It is easy to imagine that this is for similar reasons to difficulties around transferring funds. However, participants also noted that there are other methods of giving that were not covered by the survey such as UBL Click and Rebate, Western Union and PayPal.

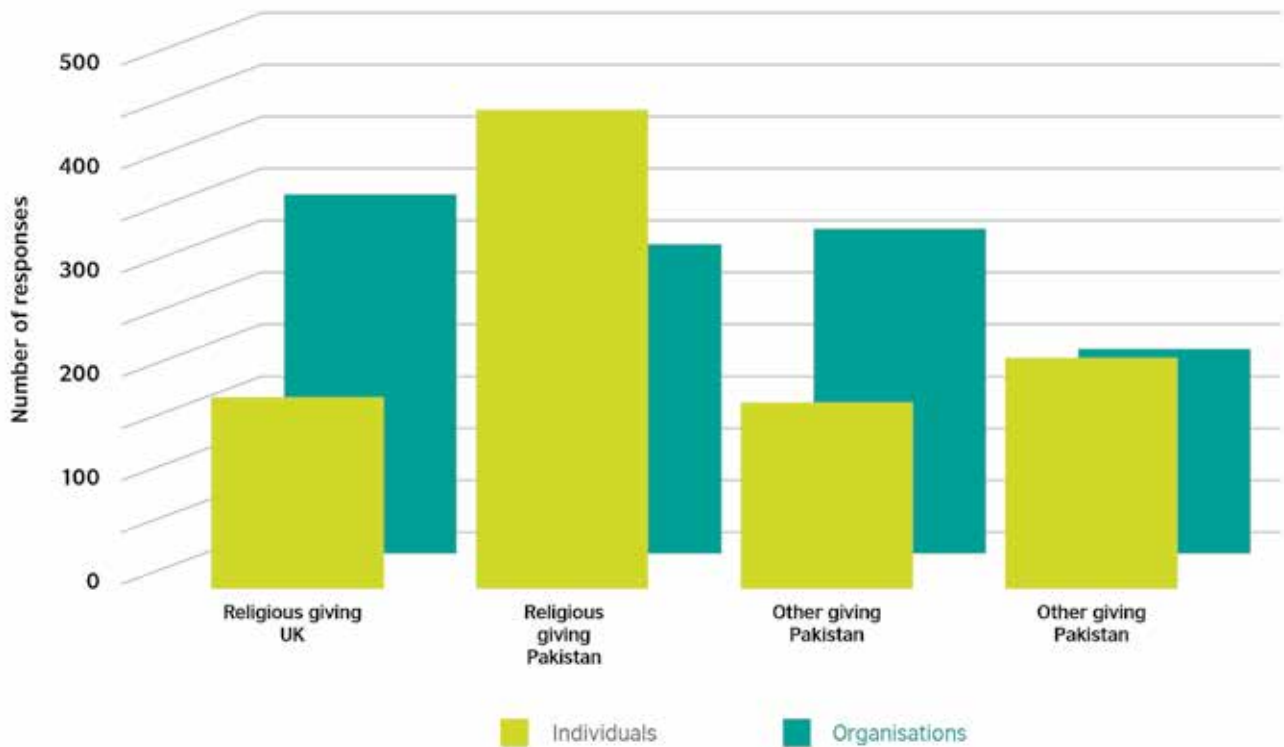
### *Giving to individuals versus organisations*

Figure 12 shows whether survey respondents prefer to give to individuals or organisations. The results indicate that religious giving in Pakistan is most likely targeted at individuals, while giving to organisations is preferred in the UK. For 'other giving', organisations are again the preferred choice in the UK and individuals for Pakistani causes.

This trend of preferring to give to individuals in Pakistan, and to organisations in the UK, is reflective of either lack of trust in Pakistani organisations or the relatively greater convenience and ease of giving to individuals. In the qualitative interviews, people expressed that giving to individuals in Pakistan, often giving in-kind, was a way of mitigating the risk of funds being misused. Indeed, one individual noted that were his family not still living in Pakistan, he would have preferred giving through organisations. In focus groups, it was also acknowledged that family is often the only channel through which individuals can be trusted. Family ties in Pakistan were repeatedly referenced as determining the giving patterns among Pakistani diaspora – individuals are considered more trustworthy than organisations, but family members are the most preferred choice of all, particularly for religious giving (constituting mostly Zakat-based giving (Figure 12).

*For example, for my Zakat, if I know someone in my neighbourhood (in Pakistan) who really needs it, I would send it to him/her directly. If I am sending £100 then I would want £100 to reach him/her, not £60 or £70 through a charitable organisation.*

Figure 12: Religious giving to organisations and individuals for causes in Pakistan and the UK



Absolute numbers are used rather than percentages due to the multiple-choice nature of responses.

On the contrary, in the UK, the transparency offered by major charities and non-governmental organisations was very appealing. However, some felt that there

were trustworthy organisations in Pakistan working for good causes and more likely to have meaningful impact. For religious or Zakat giving, the participants said that they are particularly keen for the full amount to reach the intended recipient, and administration costs in organisations make this less likely. Several focus group participants noted that Zakat was meant to be given to individuals.

*I am fortunate enough to know of some organisations in Pakistan, for example one that is working with acid victims, but that won't come under Zakat. So if you want to support some acid victim in Pakistan, that won't come under Zakat ... and it will require a more organised effort [to make a difference]. Organisations are therefore really important when it comes to a collective cause which is other than Zakat, and obviously you need trust, but these days if anybody says that they are charity and you have doubt in their cause, you can go on to the Charity Commission and order yourself an annual report and you will see exactly where the money goes.*

Figure 13 shows the different types of individuals receiving philanthropic donations via religious and other giving. The disadvantaged are clearly considered the most deserving individuals, followed by relatives and friends, whereas neighbours are least likely to receive either religious or 'other giving' in both Pakistan and the UK. As previously noted, the tendency to prefer to give to family members was supported by discussions in the focus groups.

**Figure 13: Types of individual recipients of religious and other giving for Pakistan- and UK-based causes**

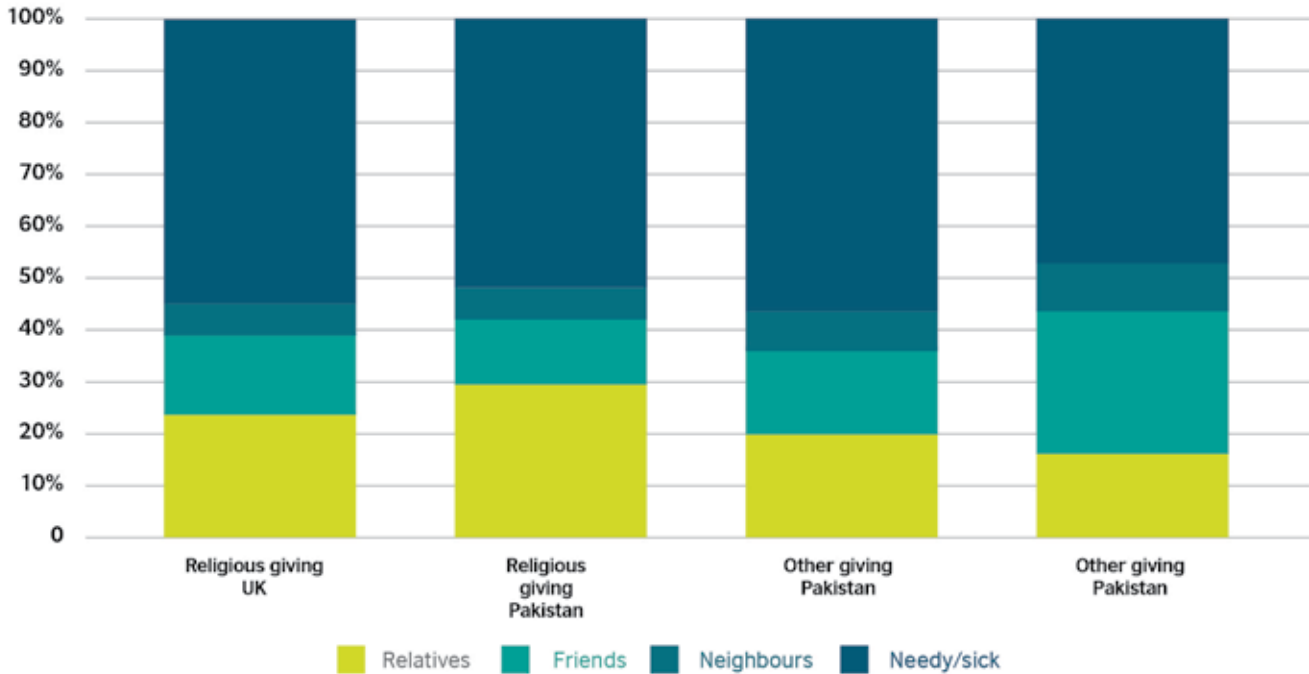
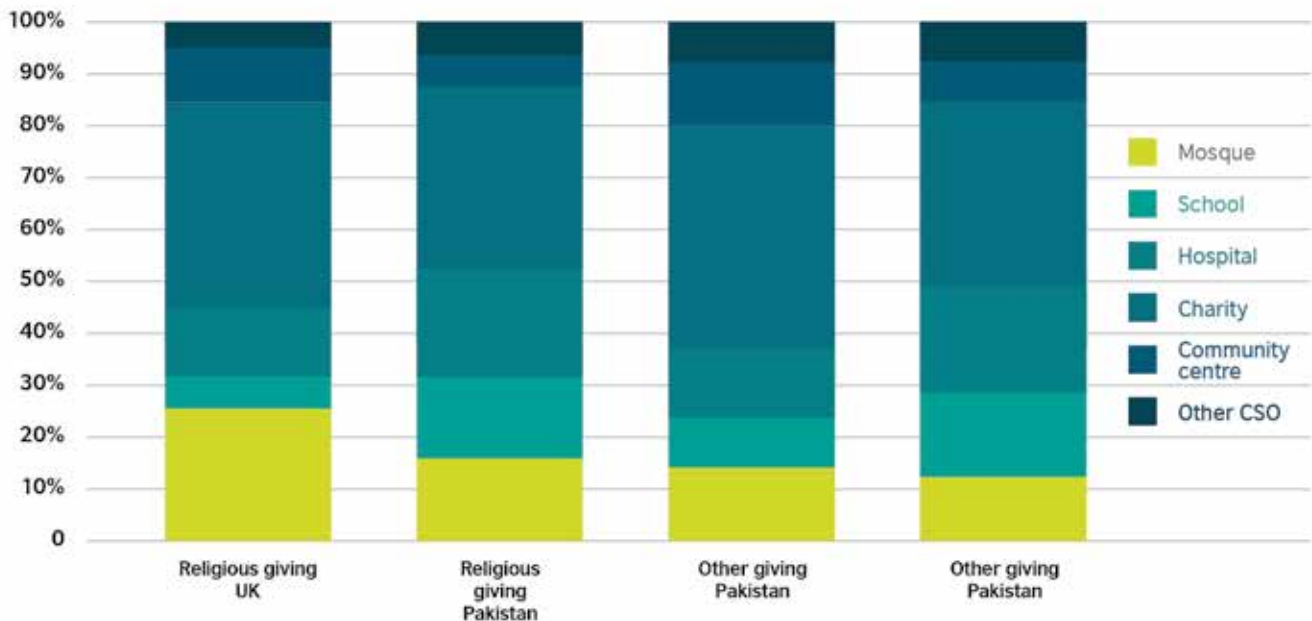


Figure 14 shows the types of organisations that receive religious and ‘other giving’ for Pakistan and UK causes.

**Figure 14: Types of organisation recipients of religious and other giving in Pakistan and the UK**



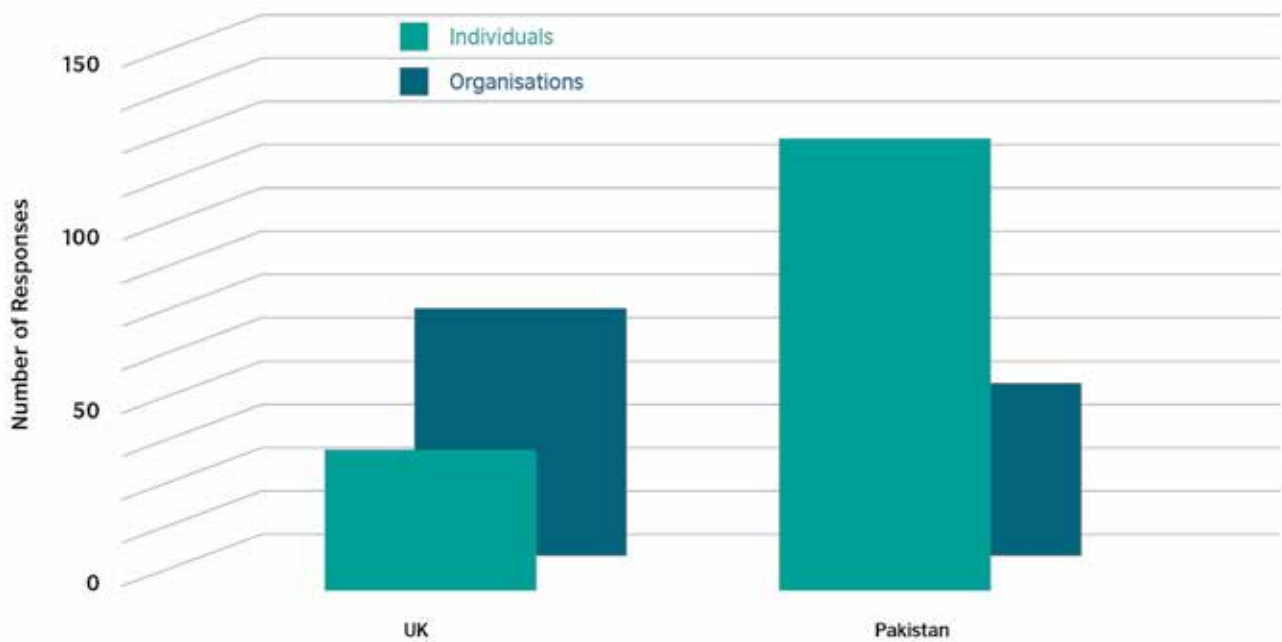
In all cases, organisations working for charity are the most likely to receive donations. Survey respondents indicated that, in Pakistan, they would give to institutions such as schools and hospitals, especially Shaukat Khanam Cancer

*You have to look for institutions who not only build those types of facilities but have the capacity and the ability to run those over a period of time in a very efficient fashion. In Pakistan, except for Shaukat Khanum (not even Edhi), I don't think we have any other charity which can provide you with a satisfactory response that this is how they are going to not only make this a one-time contribution but make sure it goes a long way.*

Hospital, while in the UK there is greater inclination to give to mosques, probably because of religious-based giving.

Figure 15 shows the recipients of in-kind donations for Pakistan- and UK-based causes. In-kind donations in Pakistan are mostly received by individuals, whereas in the UK the trend is to give to organisations. This is supported by the finding previously noted for monetary giving, indicating that there is a severe distrust of organisations working in Pakistan, and direct giving to individuals is perceived as a way to reduce the risk of corruption and misuse of funds/goods.

**Figure 15: Recipients of in-kind donations for Pakistan- and UK-based causes (individuals and organisations)**



In the focus groups, some participants commented that, during their visits to Pakistan, they had observed a misuse of in-kind donations, owing primarily to a lack of information about needs and requirements on the ground.

Figure 16 shows the types of individuals who receive in-kind donations. In the UK, in-kind donations are clearly more likely to go to the disadvantaged than to any other types of individuals. In Pakistan, however, besides disadvantaged people, relatives also get a fair share of in-kind donations compared to the UK.

**Figure 16: Recipients of in-kind donations given by types of individuals**

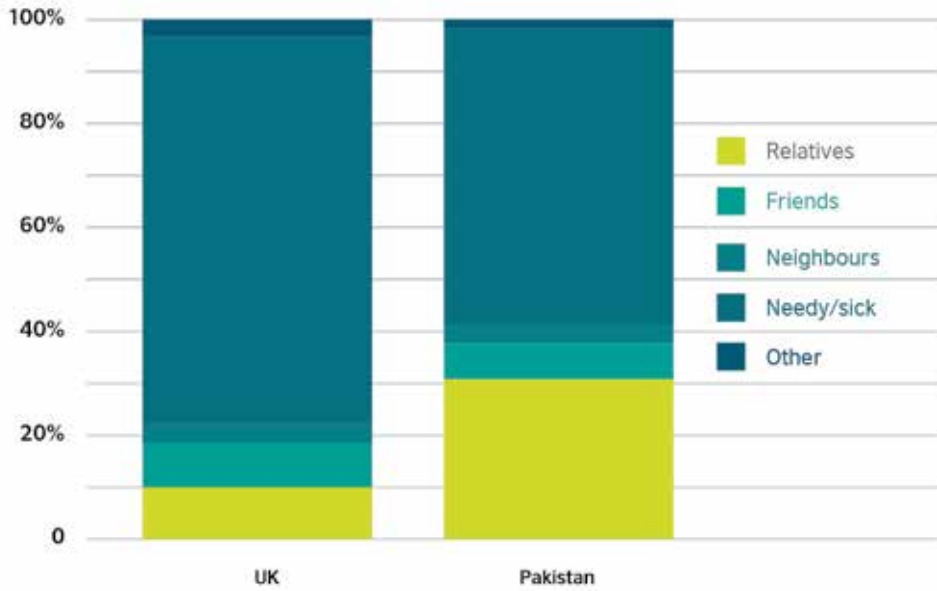
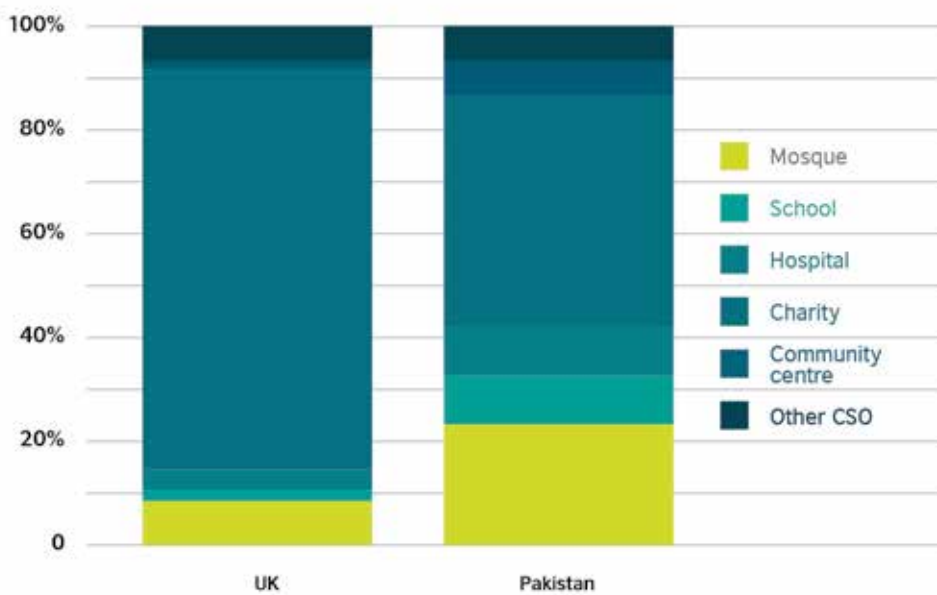


Figure 17 shows the types of organisations that receive in-kind donations. In-kind donations in the UK are largely given to charity organisations. This is also the case in Pakistan, but mosques, schools and hospitals all receive a higher proportion of donations in Pakistan than in the UK.

**Figure 17: Recipients of in-kind donations given by types of organisations**

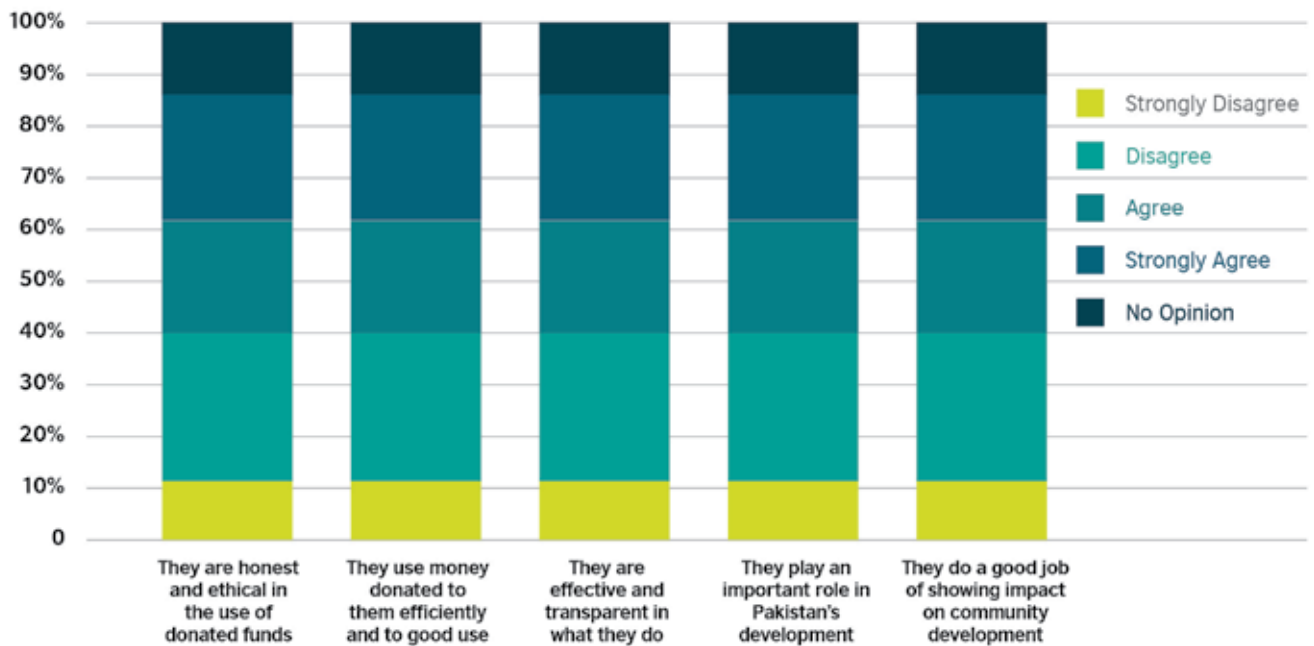


## Perceptions and possible future trends

### *Opinions about Pakistani organisations*

Figure 18 shows opinions of members of the Pakistani diaspora in the UK regarding Pakistani organisations. Overall, the responses to this question are slightly contrary to what has been observed earlier in this analysis. In other questions, the survey respondents explicitly mentioned a lack of trust in organisations in Pakistan. But when asked about their opinions, a large majority of individuals agreed that organisations working in Pakistan were effective and important in promoting development activities. However, about 20–30 per cent of respondents had no opinion on this issue.

**Figure 18: Opinions of Pakistani diaspora in the UK regarding Pakistani organisations**



For instance, some focus group participants noted that some organisations are not open about the overheads or administrative costs involved in the project and that it is difficult to determine which organisations to donate to when appropriate mechanisms to monitor them are missing. However, among some effective and trustworthy organisations working in Pakistan, the Edhi Foundation was notably mentioned several times. Moreover, questions around the sustainability of Pakistani organisations were also raised by some focus group participants. Shaukat Khanam Hospital, which is built and run mostly on donations to charity, was also mentioned and was directly tied to Imran Khan. In both cases, the individual figures were considered as crucial to the success of the organisation.

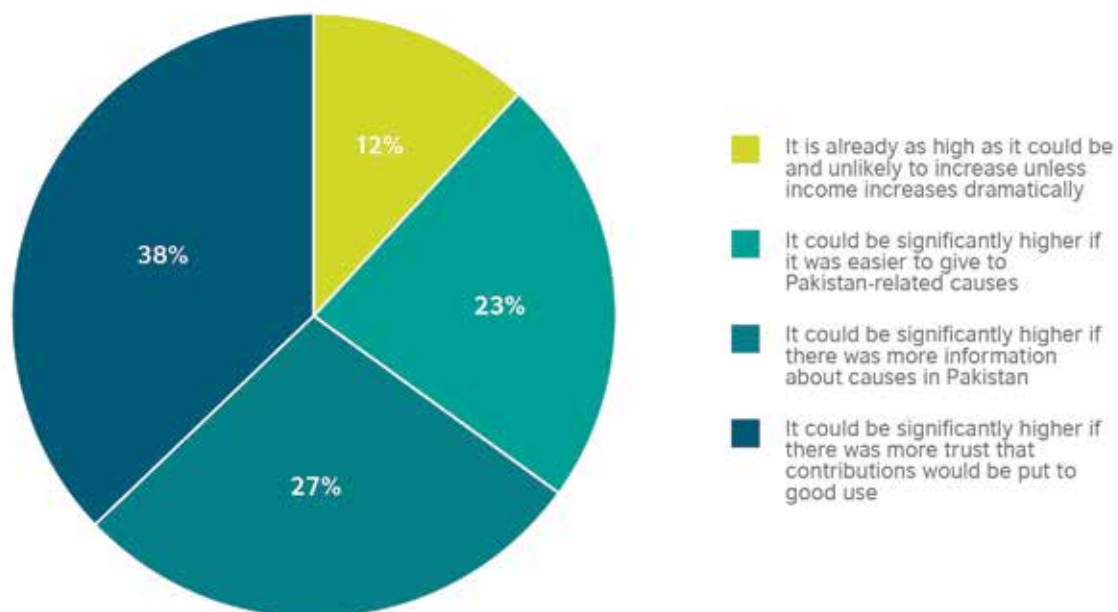
The PCP was cited in interviews as an organisation that could play a significant role in this regard by connecting the diaspora community with reputable and



trustworthy organisations. Familiarity was a key motivator for people to donate; they donate to organisations and institutions that they are aware of.

Figure 19 shows survey respondents' expectations for future philanthropic giving by the Pakistani diaspora. Indeed, concerns around trust are evident, with roughly 40 per cent of respondents saying that giving could be significantly higher if there was more trust that contributions would be put to good use. Moreover, more information about where and how philanthropic donations need to be made and easier mechanisms by which to give to Pakistani causes would also increase the amount of diaspora giving.

**Figure 19: Respondents' expectations for future philanthropic giving by the Pakistani diaspora**



Interview participants felt that more stringent regulatory processes and guidelines could benefit organisations and causes in Pakistan, as this would lead to greater transparency and encourage more people to give. Improved monitoring and evaluation processes could also be useful. One stakeholder commented that profiling success stories would be a strong motivating factor. Interviewed stakeholders noted that the diaspora community wanted to see the impact and performance of their donations. They felt that Pakistani charities and philanthropic organisations should learn from examples in the UK with regards to engaging their donor communities and being transparent.

Another suggestion was that programmes should specifically reach out to young people to involve them in philanthropic activities, as currently young people seem more interested in other philanthropic causes. One way in which organisations in Pakistan might be able to do this is by increasing their presence online and on social media.

*... the greater the connection [to the home country], the greater empathy you are likely to have to donate there.*

Indeed, several younger focus group participants commented that they were using social media, especially WhatsApp, to fundraise.

*I have seen people donating for political purpose. If there is a cause they [overseas Pakistanis] will pay. For Imran Khan we [Pakistanis] have collected, I remember, at one event £150,000 in one night and it's for a political party, not for Shaukat Khanum.*

Another point raised in both interviews and focus groups was that involving overseas diaspora is crucial as several charities within Pakistan are not interested in benefiting from their skills or in giving them an experience. A targeted campaign such as fundraising for dam construction in Pakistan was mentioned in several focus group discussions.

Some stakeholders felt that the responsibility lies with the Pakistani government to facilitate philanthropic giving and streamlining processes, suggesting that the government is not currently aware of the impact and role that philanthropic giving could play in the country's development. Other participants noted that they were sceptical about links between politics and philanthropic organisations, citing as an example Jamaat-e-Islami, which collects funds through 40 mosques in the UK, but it is difficult to ascertain if the money is being used for good, charitable causes or for political purposes in Pakistan.

However, participants, in general, seemed to have relatively more trust and faith in the present government/political party, Tehreek-e-Insaf, headed by Imran Khan, who is a philanthropist himself and could streamline and improve the processes of charitable giving for causes in Pakistan.

### *Comparisons between the US and the UK diaspora philanthropy*

As previously discussed, a precise comparison between the findings of this study and those on the Pakistani diaspora in the USA in terms of the quantifiable volume of giving is grim and problematic, especially for assessment of individual and household level of giving. In many ways, however, there are some clear similarities between the opinions, attitudes and perceptions of the Pakistani diaspora populations in the two countries.

Firstly, the philanthropic giving of the Pakistani diaspora is not limited to Pakistan or to the country in which they live. It extends to causes around the world, predominantly based in Islamic countries.

Another similarity between the diaspora communities is the prioritisation of social issues. Reducing poverty, helping the disabled and disadvantaged, children and youth, and promoting education and health are the most important issues for Pakistanis in America as well as in the UK.

Among diaspora population in the two countries, the role of kinship and family networks is effective in tapping philanthropic donations and personal appeals for fundraising for social causes. In this regard, the most effective way to fundraise is through personal appeals from family and friends, and more so through cultural events and formal fundraising events in the UK. Further, the effectiveness of face-

to-face and community events in encouraging philanthropic giving is apparent in both the US and UK diaspora communities.

It is interesting to compare the extent to which the two diaspora groups donate to causes related to Pakistan. In the USA, of the 40 per cent of monetary and in-kind giving, about 20 per cent goes to Pakistani causes in the USA and the remaining goes to causes unrelated to Pakistan. In the UK, 53.8 per cent of respondents reported that they preferred to give to UK organisations working on causes related to Pakistan. This indicates that the UK diaspora perhaps gives more to Pakistan causes in the UK than the American diaspora does to Pakistani causes in the USA.

Concerns about trust and transparency when giving to organisations were commonly cited by the diaspora communities in the USA and the UK. It was equally recognised that, with more trust, access to information and easier mechanisms of donating, the volume of giving would significantly increase.

## Key themes

As much of the data makes clear, there is an immense amount of diversity in the Pakistani diaspora in the UK; it is a very heterogenous group and, even with a reasonable sample size and qualitative information, it is difficult to draw any broad conclusions given the exploratory nature and sampling approach adopted for the study. The Pakistani diaspora works across a broad range of sectors with diverse qualifications and experiences. However, analysis suggests some key themes emerging from the information collected in both quantitative and qualitative forms.

### *Trust*

One of the important themes that has emerged in this research is the important role that trust plays in determining what, how much and to whom members of the diaspora community give. In many ways, trust is an overarching issue – people's trust in individuals or organisations based on their own personal identity is considered important to fulfil religious obligations and other forms of giving.

Trust determines whether they give to individuals or organisations, and what type of individual someone will give to, as well as whether they give in the UK or in Pakistan.

There is a clear opportunity for organisations like the PCP and the British Council to position themselves as trustworthy sources of information. This could be done by providing appropriate knowledge through rigorous research and measures to the diaspora community in the UK. They could also provide Pakistan-based organisations with an opportunity to showcase their success stories and potentially develop a group of supporters in the UK.

## *Identity*

A second key theme to emerge from this study is the role of an individual's unique identity in determining their giving patterns. An individual's identity is composed of several factors – where they are born and brought up, where they live, who they marry, how often they travel to Pakistan, how often they participate in community events, etc. All of these factors determine how closely they associate with or feel connected to Pakistan, the wider Islamic community or the UK. An individual's predisposition to give back to the community is clear, but consolidating this connection and supporting a wider movement could be more gainful in terms of promoting philanthropy for social causes and developing more sustainable relationships and networks.

## *Impact*

Members of the diaspora community seem very keen to ensure that their donations have a clear and long-lasting impact on their chosen cause. They do not want to donate their resources to organisations or individuals who will not leverage them to enact real change. Indeed, for many of the diaspora community, their desire to have an impact is what persuades them to donate to organisations rather than individuals.

Pakistani organisations are not currently communicating and showcasing the impact of their work effectively. Members of the diaspora feel alienated, resulting in less interest in the cause. This warrants a clear role for organisations like the PCP and the British Council to help Pakistani organisations communicate their impact and consolidate their support in the UK.

## *Religion*

As has been clearly observed, religion plays a crucial role in determining giving patterns, with many members of the diaspora choosing religious obligation as a reason for giving. However, among the younger generation, there is indication of a reluctance to engage with Pakistan for religious giving. They feel that Ramadan in recent years has been fatigued by charities seeking donations, and that they belong to a wider Islamic group, meaning they donate to causes in Muslim countries around the world, not only in Pakistan. There is also an opportunity to explore other ways of building the relationship between the diaspora and Pakistan, especially by involving young people as a potential target audience.



# LESSONS LEARNED

## Face-to-face approaches and campaigning

The study reveals that approaches for donations with a face-to-face element are far more effective than impersonal approaches via telephone or television. This appears to develop a personal connection between the donor and the individual or organisation, thereby increasing trust. As these approaches are less frequently used by Pakistani organisations – understandably, given the logistical challenges of an organisation in Pakistan using face-to-face campaigning approaches for individuals in the UK – this may be a potential area for Pakistani organisations to explore.

## Individuals and organisations in the UK and in Pakistan

By and large, it appears that donations in the UK are more likely to go to organisations, and donations in Pakistan are more likely to go to individuals. This appears to be a question of weighing up trustworthiness and impact, particularly in Pakistan. It appears that members of the diaspora would prefer to donate to organisations in Pakistan as they believe these might be more impactful in the long term, but they do not sufficiently trust these organisations.

## Destinations of in-kind donations

There are minor differences in the destinations of in-kind donations in the UK and in Pakistan. Though charities are the primary recipients in both countries, mosques, schools and hospitals all receive a higher proportion of giving in Pakistan than in the UK.



# RECOMMENDATIONS

The impact of investment by diaspora communities on development in their home countries has significant potential to shape economic and social development. Developing policies and tools to leverage donations is therefore critical.

Based on the key themes identified above, the researchers present various recommendations that would allow for different organisations to deepen their relationship with the diaspora community, while also supporting Pakistani organisations to achieve higher levels of donations and develop their capacities. It is important to note that any recommendation implemented as a result of this approach must have rigorous monitoring and evaluation systems built in, in order to guarantee its effectiveness.

Furthermore, given the importance and pertinence of this area of work, wider sector stakeholders would benefit from further research, building on the findings of this exploratory study. Some areas of research along with recommendations for different organisations that could be of interest moving forward are described below.

## Detailed case studies of individual giving

This piece of work could be particularly useful for understanding the limitations of the sample size in this report. Compiling detailed case studies of individuals or households over a period of time, for instance a year, would allow for a more immediate and accurate assessment of giving patterns and rationales. Though these would not be as generalisable as the findings from this survey, it could complement this piece of work very effectively. The case studies could also provide insights into the communities that the individuals participate in and the role that these play in determining their philanthropic decisions.

## Research on rural populations

Another piece of further research that might complement this work would be a study looking at the differences between urban and rural populations. As

discussed in this report, rural populations in the UK were not adequately covered due to the focus on urban populations. This focus introduced a selection bias in the sample towards more educated populations and higher earners. A study that focused on rural populations could also reveal how people who do not live in concentrated Pakistani communities remain connected to Pakistan and participate in philanthropic giving.

## **Action research projects**

Another possibility would be to undertake trial or experiment interventions with Pakistani organisations who are explicitly interested in increasing their engagement with the diaspora population. Moreover, pilot interventions could be initiated to allow for the development of a strong model for Pakistani organisations to improve engagement with diaspora populations.

## **Social media research**

The potential of social media and online portals needs to be introduced in engaging with the younger generation, corresponding with the available digital skills and awareness in grassroots Pakistani organisations. This could involve, for instance, a study investigating which social media platforms are the most popular and the different ways giving has been incorporated into these.

## **Capitalise on faith-based giving**

While there is still a need and an opportunity to encourage faith-based giving and to reach out to the diaspora through their religious structures and institutions, it is important for organisations to explore opportunities other than Ramadan. This is because UK stakeholders are beginning to feel that Ramadan is being excessively used by charities seeking support. Sadaqa and Qurbani could provide useful opportunities to allow the charities to engage with individuals on a more long-term basis. Further research could be conducted to explore how seeking donations through these routes might differ from the annual focus on Ramadan.

## **Franchise UK Charity Commission approaches and systems**

Several interview and focus group participants noted that the UK Charity Commission has a transparent system for monitoring charities. This is a system

that members of the diaspora are familiar with and that they have a high level of trust in. Participants acknowledged that this system is not without its problems, but they felt that it is very much superior to the system in Pakistan. This finding ties to results from the quantitative data, for instance the fact that 38 per cent think that more people would give to causes in Pakistan if there was a higher level of trust and that individuals are more likely to give to organisations in the UK than in Pakistan. Exploring a version of this for Pakistan could be very useful – a direct franchise may not be possible, but detailed discussions and exploratory meetings could be useful to understand the steps that should be taken.

## **Develop an online portal**

Further research would need to be undertaken to explore whether such a project would require the development of a user-friendly portal or simply a campaign to raise awareness of the current database among stakeholders in the UK. This also ties to findings relating to trust in and the availability of information, as well as facilitating giving by debit and credit card to Pakistan – data currently shows that respondents give in this way more frequently in the UK.

## **Register charities in the UK**

In some interviews, respondents noted that Pakistan based-charities had been registered in the UK, which is a useful initiative to opt for regulations. However, it is unclear what the requirements are for this process, and it seems unlikely that it would be an applicable solution for more than a select few organisations.

## **Trips for young people to Pakistan**

The study findings reveal that many young people born and raised in the UK have fewer relatives now remaining in Pakistan, and many of them do not visit regularly, resulting in alienation from their cultural heritage and identity. A visit to Pakistan can represent a sizeable investment for some families. The data also shows that few individuals volunteer in Pakistan – such trips would provide them with an opportunity to get involved in philanthropic work, and greater exposure to Pakistan might also encourage them to give more.

Focus group participants noted that a visit to Pakistan was often an effective way of developing an interest in the country and increasing commitment to give more to Pakistani causes after seeing the situation on the ground in Pakistan.



## Ambassador programme

In focus groups, members of the diaspora reported feeling that long-term engagement allows them to feel more like they are part of the solution. An ambassador programme could provide such individuals with an opportunity to develop a personal relationship with any programme as part of a structured initiative. They could use their skills and formalise the fundraising networks that already exist at the informal level. Ambassadors would also help organisations to develop a network of supporters in the UK and may be able to provide more detail on the types of information UK philanthropists expect from the organisations that they support.

## Capacity building for charities

Philanthropic organisations and charities in Pakistan are not currently effectively communicating their work or impact to possible donors. To do this, it will be important to improve not just the organisations' communications skills but also their monitoring and evaluation skills. The role of social media and the internet was a recurring theme in the focus groups, and there may be capacity for Pakistani organisations to learn how to better exploit these tools. In particular, the use of case studies to describe impact was described as important. This may include:

- monitoring for impact
- evaluating success and return on investment
- ensuring adaptability and responsiveness
- using social media
- structured engagement for communities
- business administration
- communications and marketing.

Insights from stakeholders in the UK should also be used to inform the development of any content to ensure that it is directly tied to the needs and preoccupations of the UK-based diaspora community.



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