



Bridging Diversity In British Giving

Engaging donors
from diverse giving
communities



CLEARVIEW
RESEARCH



The Beacon Collaborative

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About The Beacon Collaborative

The Beacon Collaborative is a collective impact charity dedicated to enhancing philanthropy and social investment in the UK. Our primary objective is to provide support and instil confidence in both donors and social investors who are actively contributing to positive social change. We seek to effect change in several ways, including by conducting and publishing research into philanthropy, enabling the philanthropy sector's infrastructure, developing best practices, and amplifying the voice of philanthropy as a growing part of civil society. Beacon's mission is underpinned by research indicating that an extra £2 billion per year could be generated for British civil society if philanthropists could be more effectively engaged in giving.



About ClearView Research

ClearView Research (ClearView/CVR) is an audience insight and strategy agency. We are leaders in providing culturally-informed insights and recruiting from diverse populations. We specialise in working on research, evaluation, engagement and strategy projects with children & young people, minority ethnic groups, culturally diverse communities, people living in vulnerable circumstances, people with protected characteristics, and those who often go unheard. We are committed to ensuring that our work is always inclusive and equitable. We strive to ensure that all of our participants enjoy the research process and find it accessible, engaging and empowering. We ensure that their voices are central in the materials (e.g. reports, frameworks, videos and interventions) that we produce.

We work best with organisations who give a damn and want to make a genuine impact.

We are proud to be:

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- **A Certified B Corporation**, a certification only awarded to organisations that exemplify the highest standards of social corporate responsibility, transparency and accountability. Our Impact Business Model is recognised for its intended design to create positive outcomes for all our stakeholders and address community-oriented challenges. Our standards and values serve as a foundation for social, economic, environmental and governance best practices for businesses. We exist not just for profit but to benefit all people, communities, and the planet.

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Acknowledgements: We would like to thank Cath Dovey and Pauline DeSouza at The Beacon Collaborative for all of their support during this project, as well as the advisory group for this project – Anna Josse, Mark Davies, Patricia Hamzahee, Sonal Shah, Shalni Arora, and Ikhlq Hussain.

Funders: This report was generously funded by Arts Council England and City Bridge Foundation – London’s biggest independent charity funder



Supported using public funding by
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Introduction

Over the last five years, there has been an increased focus on the intersections between race, culture, giving, and the charity sector. Initiatives such as Charity So White, GiveBLACK and the work of the Baobab Foundation, and research by the Centre for Charitable Giving and Philanthropy at Bayes Business School on UK Muslim philanthropy, have put a spotlight on the marginalisation of communities of colour within the UK charity sector.

The UK grant making sector has seen various sector organisations offer guidance on promoting inclusive grant making practices. Nevertheless, we still have only a limited grasp of how donors from diverse backgrounds direct their support towards their communities and the broader charity sector.

While there is a considerable amount of giving within Black, Asian, Muslim, and Jewish communities, it often goes unidentified as philanthropy, both by the donors themselves and the recipients. There has been a notable lack of attention given to the means of supporting donors from these diverse giving communities. Our aim was to explore the degree to which individual donors receive assistance in aligning their giving with their values, identity, and priorities, and how well organisations have adapted their practices to support donors from diverse communities.

The Beacon Collaborative commissioned ClearView Research in 2022 to undertake this qualitative research project. The overall aim is to help improve understanding of how people from diverse giving communities experience philanthropy, and to propose

clear actions for major donor fundraisers, advisers, the wealth advisory community, and foundations to strengthen diversity and inclusion.

This report explores different cultures of giving in the UK's philanthropy sector and makes recommendations for how to create a more inclusive ecosystem that better reflects the diversity of the UK's population.

This research project includes the views of 32 individuals of whom 23 were engaged donors and nine were philanthropy sector professionals. The research was qualitative and conducted through focus groups and individual interviews.

Considering the diverse range of participants involved, it is important to acknowledge that the experiences discussed may not fully represent the broader perspectives within these communities. In fact, the intricate interplay between individual experiences, identities, and cultures is a fundamental aspect of how donors from diverse communities approach their giving. This dynamic interaction weaves a complex tapestry of giving experiences and journeys. Recognising this richness is essential for those who engage with donors from diverse communities.

Research questions

1. How can fundraising organisations **develop their practices** to engage, support and build long-term relationships with donors from diverse communities?
2. How can **philanthropy advisers and wealth advisers develop an inclusive culture** that is welcoming to donors from diverse communities?
3. How can philanthropy advisers and wealth advisers **develop their knowledge and understanding of the influence of culture and identity** on engaged giving among different giving communities to enhance their advice and capabilities?



Definitions used in this research

Philanthropy sector

When we refer to the philanthropy sector, we mean the following:

- **Foundations and grant making organisations** – those who have an endowment and/or fundraise from donors. These organisations are often providing support alongside direct grant giving.
- **Individual/family philanthropists** – involving individual giving, family foundations, donor advised funds.
- **Advisory services** – individuals and organisations who provide advice and services to donors on a range of areas including due diligence, effective giving, finding causes, specific approaches for High-Net-Worth individuals (HNWIs)
- **Infrastructure organisations** – who provide learning and research to promote best practice in relation to philanthropy.

Engaged giving

An engaged donor is someone who not only contributes financially but also actively seeks to enhance the organisation in various ways. This involvement can encompass roles like becoming a trustee, volunteering their time and expertise, offering access to valuable networks, and being willing to advocate for the organisation's mission.

When referring to the initial phases of a giving journey, typically within the first five years, individuals may still be in the process of discovering where and how they wish to allocate their philanthropic resources. At this stage, lower levels of giving typically amount to less than £1,000 per year.

Donors from Diverse Communities

We have used this term to describe the four main communities that feature as part of this research (Black, Asian, Muslim, and Jewish). This term is not perfect but is intended to be an inclusive, high-level description.

Executive summary

Through interviews, exploration lab discussions, and engagement with sector stakeholders, this project uncovered some important factors for the wider philanthropy sector in terms of their engagement with people from diverse racial and cultural backgrounds. This included:

- **The role of shared and collective histories in people's thinking, engagement, and relationship with philanthropic and charitable organisations.**

The social and racial injustices experienced by individuals from Black, Asian, Muslim, and Jewish communities, both on a national and global scale, significantly influence the perspectives and sentiments held by our participants regarding the broader philanthropic and fundraising sector in the UK.

- **The importance of representation to create an emotional connection for donors from diverse communities.**

Feeling under-represented in the wider philanthropy sector was mentioned by participants, as well as views of the sector feeling White and elitist. Linked to the above, representation was seen to be important since many felt their shared and collective histories as people needed further acknowledgement and recognition from larger organisations that wanted to engage with them. This they felt would lead to more authentic engagement and communication and less use of tropes and stereotypes that can dissuade people from engaging.

In order to move things forward, our recommendations fall into the following areas:

For the philanthropy and fundraising sector

Develop practices to engage, support, and build long-term relationships.

Respondents made it clear that they want authentic engagement that recognises and understands their history, culture, and values. To support this, it is necessary to develop a better understanding, knowledge, and awareness within the sector, as well as a commitment to improving relationships through a recognition of the past.

Developing an inclusive culture that is welcoming.

An inclusive culture offering events and spaces that feel safe and open to people from diverse cultural and racial backgrounds was seen as key to moving engagement and relationships forward and building trust with givers at different stages of their giving journey.

For policymakers and foundations:

Develop infrastructure that will enable donors to support grassroots organisations.

People from Black backgrounds were more likely to give inwards, to organisations within their community, but also commented on the role of community actors in their giving journeys. Forming partnerships aimed at enhancing the infrastructure of community-based philanthropy could serve as a valuable step towards forging new and productive relationships and fostering trust.

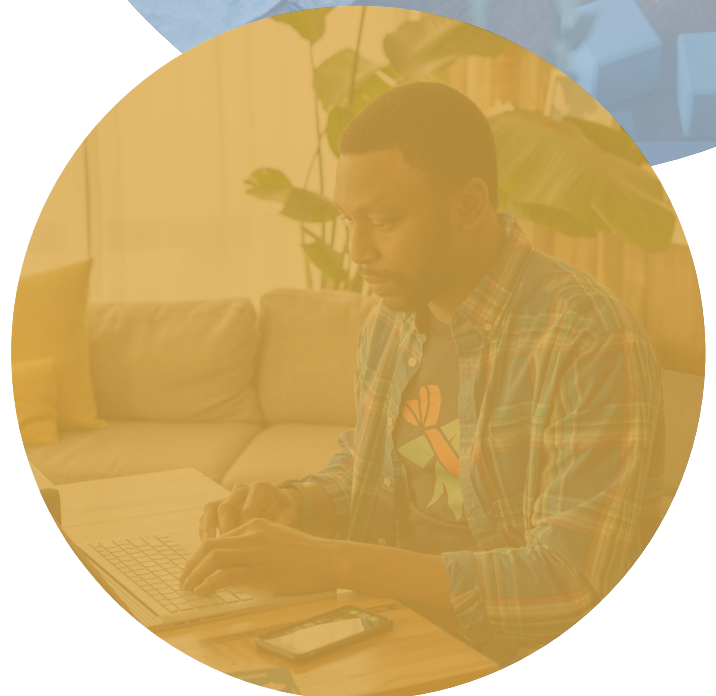
10 Questions for the philanthropy sector

The key findings from this research raise 10 questions for the philanthropy sector, advisers, and the fundraising community.

1. Do we ask about faith, background, and history in our conversations with donors from diverse backgrounds?
2. Do we know the range of communities our donors are from, and do we ask which communities they feel most connected to – locally, nationally, and internationally?
3. Do we ask – what are the issues within their communities they most want to address?
4. What language do we use to talk about giving? Do we explain terminology about giving and giving structures in language that is accessible?
5. Can we support giving that is direct, local, and informal?
6. Do our capabilities extend to activism and grassroots support?
7. Can we explain how supporting national or generic fundraising organisations can address issues within their community?
8. Do we know what donor networks exist to support donors from diverse communities?
9. Is our organisation, and its communications, as diverse as the populations we serve?
10. Do we have a track record working with donors from diverse communities and can we demonstrate the value of our advice to individuals from these communities?

We would like to encourage those in the philanthropy sector to reflect on these questions and consider if there is more, they could do in order to build a more inclusive environment for donors from diverse

communities in their own practice.



Detailed recommendations

Organisations must develop practices to engage, support, and build long-term relationships.

The issues:

There is a disconnect between donors from diverse communities and fundraising and intermediary organisations.

There is a lack of attention to building relationships over the long-term with donors from diverse communities.

The intersecting influences of faith, family, community, and background appear to be poorly understood by the philanthropy sector.

Little evidence of active engagement with support and advice.

Throughout the research, it became apparent that donors from diverse communities wanted to be partners in conversations about giving and be seen as equals.

"We are not here just to be asked for money. That's not the conversation. That's not what we really want to see. We want to see how we can come together to be able to make change within modern Britain?"
(Participant, workshop 4)

Actions to build more effective long-term relationships and improve understanding of the influence of culture and identity:

- **Person-centred:** Intermediaries and advisers who work with donors from diverse communities need to give care and attention to personal connections and allow time for trust to develop. This means understanding where people are at on their giving journey; personal

motivations and drivers – including not shying away from asking about faith and how this influences decisions; causes that people care about; and the talents that people can offer.

- **Donor experience:** Organisations need to ask: what is the real-life experience of givers and donors from diverse communities? What is our offer for people from diverse communities? They need to be prepared to have challenging conversations with themselves, and then bring this awareness into their interactions with givers.
- **Transparency:** There is a need for greater information about fundraising organisations to assist donors from diverse communities in their due diligence, including more information about local community organisations, the diversity of leadership teams across the charity sector, how money that is given supports diverse communities and what impact donations have had. In turn, this would help build confidence among donors from diverse communities that the charity infrastructure supports all communities and their needs.
- **Learning together:** Organisations should create chances for donors from various communities to come together and explore their individual priorities, sources of inspiration, and motivations. This collaborative effort can help identify areas where meaningful discussions can occur regarding various types of philanthropic investments.

Organisations must develop an inclusive culture that is welcoming.

The issues:

The philanthropy sector is predominantly White, seen as elitist and has a problematic past in terms of where money has come from.

There are few leaders from diverse communities who are visible within organisations.

Participants do not see advisers in the wider philanthropy system as being 'for them'.

It was apparent throughout the research that representation is a critical factor in the decision-making of donors from diverse communities. In this regard, organisations can take steps to ensure their culture and practices are welcoming to donors from diverse giving communities.

"I want to go beyond having a black figure 'in charge'. It's what our experience holds and the way that we can see things differently. I think a difference of thought and experience is so important. If we have this echo chamber constantly, I don't believe there'll ever be the impetus to really change." (Stakeholder interview 4)

Actions to develop an inclusive culture:

- **Board level:** Organisations should have people from diverse giving communities represented at the board level but not just 'sitting around the table' – their views, backgrounds, and approaches need to be of equal status.
 - **Workforce:** Organisations should recruit people from diverse racial, cultural, and religious communities to different roles and levels. This involves critical thinking about who the workforce is, what they stand for, and how they might be perceived by the communities you seek to engage. Organisations should also consider adjusting recruitment practices to be more open to different experiences and looking in non-traditional places.
 - **Decision-making:** Organisations should consider mechanisms to ensure different voices can be heard and have an impact on decisions.
 - **Spaces where other people from diverse communities are in the room:** Organisations can ensure that events or sessions with givers involve people from diverse communities in the room as donors and givers, and not just involving people of colour as recipients or beneficiaries of philanthropy.
 - **Communication, style, and engagement:** Organisations can review how they use language to relate to people from diverse giving communities to ensure this does not rely on a particular knowledge or experience that is inaccessible and alienating.
 - **Community outreach:** Organisations should engage leaders from different communities to enhance their levels of representation. Some participants were sceptical about charities and foundations that used celebrity endorsement as a primary tool in demonstrating their diversity and representation. Instead, they
- **Real representation:** There is a danger that initiatives to improve equality, diversity, and inclusion can be performative and become a tick-box exercise. Diversity and inclusion has to be embedded throughout every aspect of an organisation in its processes and people. This goes beyond visibility to actually demonstrating that things can be done in different ways, and that there is a viable alternative to White philanthropy.

felt that organisations should identify and engage leaders within communities, such as spiritual leaders, who reflect the values and identity of the communities they serve.

Once these changes are in place, organisations then need to constantly monitor and assess themselves on what progress looks like.

Further actions to prioritise social and racial justice:

- **The causes being supported:** foundations, grant making organisations, and fundraising organisations that make programmatic decisions can make choices that take account of social and racial justice by fostering investment in a wider range of organisations. In addition, they can consider the extent to which communities have been adversely impacted in the past by racial, ethnic, and social injustice, and avoid supporting potentially problematic organisations.
- **Reviewing how money is invested:** these organisations can go further and seek input from diverse communities to ensure their funding and programmatic decisions align with issues that matter to people from diverse communities.
- **Being honest about where money might have come from in the past:** some organisations have problematic histories, having links to systems of injustice in the past. acknowledging this past and taking steps to address it can send a positive signal that the organisation is sensitive to the cultural legacy in the present day. However, this is a complex area, and starting an honest conversation with stakeholders is a good place to start rebuilding trust.
- **Community-specific funds:** shifting to smaller grants to grassroots organisations

in diverse communities. This will help demonstrate a commitment to issues that impact different communities and build trust that the philanthropy sector is actively promoting diversity.



The philanthropy sector can support the development of community-specific infrastructure to increase the pathways for giving by donors from diverse communities.

The issue:

Giving to the community is often a 'way in' but participants from some communities feel the infrastructure for giving is not well developed.

Donors from diverse communities want to give to organisations that represent and respond directly to social needs that reflect their experience.

There are fewer donors from diverse communities whose funding can support the development of in-community giving infrastructure.

"I feel that there's a serious lack of representation of Muslim women and our voices are missing a lot of the time... we need to be given a platform to be able to impact on the issues that affect us as well just as the men do." (Participant, workshop 4)

For certain participants, receiving support from within their own community holds great significance and serves as their initial entry point into philanthropy. Some participants noted that the Jewish community has well-established mechanisms for philanthropic engagement. However, participants from the Muslim community expressed that the infrastructure and charity sector in this regard appeared underdeveloped, despite the substantial levels of giving, both domestically and internationally.

The ultimate recommendations centre on taking actions to enhance in-community infrastructure, aimed at aiding donors from diverse communities in contributing to the

issues and causes that hold the utmost importance to them.

Actions to support the development of in-community infrastructure:

- **Developing partnerships:** foundations and grant making organisations could seek partnerships to develop in-community infrastructure organisations offering support to strengthen their capabilities in due diligence, governance, and impact. This could entail:
 - Developing the skills of people to enable them to do this themselves, for example, through training and guidance.
 - Developing structures that enable funds to be collectivised and distributed in the community.
 - Bringing in-community organisations to support their own decision-making.
- **Donor support:** philanthropy sector organisations should seek ways to build the knowledge and confidence of donors from diverse giving communities by offering targeted programmes on effective philanthropy.

1. Perspectives and personal experiences of philanthropy

In accordance with the original brief for the project, we wanted to build our knowledge and understanding of the following:

- Is philanthropy a meaningful concept for people from diverse ethnic and cultural communities?
- What language do participants use to describe their giving?
- What influences patterns of giving among our participants?
- What is the role of faith and tradition in different giving communities?
- What are participants' motivations for giving inward to their own community, and outward? And what is the role of identity in this?

1.1 Interpretations of philanthropy

Our review of the literature underscored the absence of a universally accepted definition of philanthropy, with the term holding varying meanings for different individuals. In the GiveBLACK report (2022), a distinction is drawn between 'black philanthropy,' which relates to substantial investments, and 'black giving,' which encompasses smaller contributions from individuals across all segments of society. Examining philanthropy from a Muslim standpoint, Pharoah (2020) revealed that conventional definitions of philanthropy may not account for the religious obligation to give, and that Muslim philanthropy incorporates elements of faith, culture, community, and geographical considerations involving donors, personnel, and beneficiaries.

Associations with philanthropy

In the workshops, participants were asked what words they associated with philanthropy. Their responses are collated below in the word cloud and reflect these broader definitions of philanthropy.

Figure 1: Associations with the word "philanthropy" among participants



Identifying as a philanthropist

The majority of participants across all four workshops did not identify themselves as philanthropists and tended to associate the word with elitism, high levels of wealth, and a more American concept of giving. Many did not see themselves as being rich or wealthy, which they attributed to the term philanthropy.

"I think you do have to be rich to be a philanthropist. To give to the extent that you would like to or to make a real impact, you need to have the funds available. So that's why I wouldn't consider myself a philanthropist yet." (Participant, workshop 1)

A few givers did describe themselves as donors (in the Asian workshop). It was more common for participants to use words

such as patron, people with a purpose, and activist. Giving was linked to social impact and change and bringing about positive good for society.

"I think about it in terms of serving the public good but doing it in a way that's much more efficient, much more productive... it's about getting to the result as opposed to just throwing cash at a problem." (Participant, workshop 3)

An overriding message from all the workshops was that there are many ways of contributing beyond giving money. In this context, an 'engaged giver' is someone who donates their time, energy, expertise, and skills to organisations they support. An engaged giver also networks – for example, promoting a particular cause, or gathering people together for a particular mission. This form of 'active' giving was often described by participants as being more holistic and rewarding.

"In other words, they take a real interest in the charities that they support. Not in that way to control how funds get used, although it can sometimes be perceived like that... but just to make sure that they're being used most effectively, and that the charity and the beneficiaries of the charity are getting the best that they can possibly get from their money." (Giver interview 1)

Overall, interpretations of philanthropy could be divided into three broad groupings:

- **Wealth (family, business)** – largely negative with a tendency towards more passive forms of giving where givers might not be that concerned with "doing good".
- **Sharing human resources (both instead of and alongside money)** – more intentional, targeting causes that people care about

and where investment might lead to tangible benefits.

- **Low-cost actions** – initiated by individuals involving little financial commitment – for example, sponsorship, and small donations to local charities.

1.2 Individual influences and contexts

The literature reviewed for this research suggests that factors such as personal life histories, interests, identity, faith, and family and community can all influence decisions to give and to what causes (Graham & Boyd, 2016; Pharoah et al., 2021; GiveBLACK, 2022). This section offers an outline of the influences that participants emphasised as impacting their charitable contributions.

Faith

Faith emerged as a prevalent theme in all four workshops, underlining the overarching concept that faith-based giving is rooted in shared values of generosity, compassion, and aiding others. Faith serves as a substantial channel through which individuals manifest their religious commitment, bolster their communities, and address societal needs. However, the expressions of faith-based giving can vary significantly, influenced by distinct religious beliefs and practices. The intricacies of faith-driven giving exhibit diversity among individuals, denominations, and regional distinctions within a particular faith, with this research notably highlighting distinctions within the Muslim and Jewish communities.

- Participants referred to expectations in Judaism for people to give 10% of their disposable income. Referring to Jewish laws that relate to charitable giving, people often spoke of being brought up to understand that giving is something you do. This can take place in different

ways – for example, through individual appeals where someone might ask for help directly; or through organisations working to support the Jewish community more broadly.

"There is a principle in Jewish law... if someone has a need to come and ask you for something, you should always give them something, even if the need is psychological. Show them the love. Give them something. Even if that something is not tangible." (Giver interview 1)

- One of the pillars of the Islamic faith is giving – known as Zakat. This is incumbent on individuals to do, and this responsibility helps the giver as well as the recipient. This can be financial but is also inclusive of the goodness that is embedded in language and faith. During Ramadan, people of the Muslim faith are even more likely to give.

"It's a spiritual framework in the sense that the more we give, the more we get. That's an enshrined way of thinking, so whenever we've got a bit more money, hopefully, the first instinct is to not just spend all that money." (Participant, workshop 4)

In the two workshops with participants from Black communities, Christian faith was also viewed as a strong influence. Charitable giving among Black Christians serves as a vehicle for expressing their faith, addressing social challenges, empowering their communities, and challenging systemic injustices. Significantly, it embodies the belief that through generosity and collective action, positive change can be achieved for the betterment of Black individuals, families, and communities.

Charitable giving in these workshops was described as a wider sense of duty and responsibility to look out for others – rather than being mandated in scripture.

"I was quite active in the church community charity, and it just spiralled from there. I've always had a desire to serve my community and the people around me and social impacts are important to me. If I can give my time and it can make an impact or difference, I do so. I am motivated by my faith, and the desire to serve my community and make an impact." (Participant, workshop 1)

There were fewer participants from Sikh or Hindu backgrounds, but where faith was discussed, this was linked to a sense of service.

Overall, amongst the participants in the research, faith:

- **Provides different spaces to give easily** – for example, in churches, mosques, etc.
- **Influences giving in a private way** – it is not about recognition or reward for the giver.



Nevertheless, it's crucial to consider the cultural context when examining faith-based giving, as it is heavily influenced by cultural norms and customs within various religious communities. These cultural elements can significantly mould the motivations, expectations, and methods of giving. For instance, some faiths prioritise discreet donations, whereas others promote public recognition as a means to inspire others. Recognizing and appreciating these subtleties holds great significance in fostering trust, engagement, and inclusivity within the philanthropic sector.

Family

Cultures of giving were often described as being embedded since childhood. In each workshop, participants talked about seeing what their parents or grandparents were doing which then influenced their own decisions to give. This was emphasised most in the two workshops with Asian participants.

"It's a part of who we are, essentially. And a lot of us have grown up with the values that have been instilled. Our parents and generations or a lot of the Asian community have that." (Participant, workshop 2)

These influences often operated subtly, gradually accumulating over time. This process might have begun with exposure to conversations about giving during one's upbringing, active participation in local youth groups within the community (as specifically noted in the Jewish community). Residing in multicultural urban areas and being exposed to various traditions alongside their own faith may have also contributed. By the time individuals reached adulthood, a profound sense of responsibility and an innate inclination to give had become firmly ingrained.

Interestingly, during one of the workshops (involving participants from the Black community), there was a concern expressed that younger generations appeared to be more inclined toward individualism, even self-promotion in their giving efforts, and were eager to showcase their actions on social media.

It is important to recognise that intergenerational styles of charitable giving can vary greatly across families and communities. Therefore, considerations can be made to create an enabling environment that encourages young people to step into giving and sharing behaviours and fosters a lifelong commitment to philanthropy and social responsibility. This starts with education and awareness around the power of charitable giving, youth-led initiatives that empower young people to initiate their own philanthropic efforts, encourage collaboration and collective action, and so on.

It is equally important to acknowledge that each family has its unique dynamics, values, and priorities that shape their approach to philanthropy. Therefore, understanding the contextual factors that influence intergenerational giving such as cultural context, family legacy, personal experiences, financial capacity, socioeconomic status, philanthropy family bonding, and more, helps in appreciating the diverse ways in which families pass down their philanthropic traditions and contribute to positive social change over time.

Community and background

Another significant influence pertained to one's community and background, closely intertwined with faith and family dynamics. In the workshops, participants held varying definitions of 'community,' acknowledging its multifaceted nature. It could refer to the

physical locality or the neighbourhood where one grew up, with an understanding of how physical spaces shape people. Alternatively, for some, it extended beyond geographical boundaries to encompass a shared concern for those who shared the same faith or ethnicity, going beyond immediate family and friends. This added a layer of a global element, connecting individuals across time and space.

Participants spoke about the close ties that come from being part of an immigrant community in the UK, and the need to support one another. This could play out in myriad ways that influence giving:

- Growing up in poverty – being aware that your family might have come to the UK with very little and growing up in areas facing multiple forms of deprivation.
- Helping others – seeing acute social needs in the local community and being aware that not everyone has the resources or energy to mobilise themselves.
- Ownership – not waiting for or expecting others to have solutions to tackle inequality and injustice.
- Identity – a strong sense of your identity and knowing where you can play a part.
- Change and freedom – caring about making a difference for future generations.

"Growing up in this country, you experience it [inequality] a lot. You understand the impact it has on one's development, and one's career. And I guess you can't do everything, but I want to do something to help change the dial for people coming up, especially the younger generation coming up behind me." (Participant, workshop 1)

1.3 Motivations – Causes

Previous research suggests a varied perspective regarding the extent to which

donors are driven to contribute to causes closely aligned with their own backgrounds versus supporting broader societal issues. For instance, Black donors are often particularly committed to empowering the Black community and addressing the perpetuation of disadvantage, as noted in the GiveBLACK report of 2022. In contrast, Muslim donors frequently prioritize international organisations that aid Muslim populations abroad, with a growing emphasis on support within the UK as well. (Pharoah, 2020).

Workshop participants filled in a short poll asking: 'what motivates you to want to support causes and charities?' Figure 2 below shows the highest-scoring motivations. There were no clear distinctions between the different groups, beyond 'for my faith' generating consistently high scores in the Black workshops and Muslim workshops.

Figure 2: Motivations to give among donors from diverse giving communities

Motivation	Score
To address social injustice	80
To support my community	79
To give back	74
To address racial injustice	72
For my faith	69
It's my duty to give	63
To address ecological injustice	47

Motivation Scores¹

Participants were asked what causes they tended to support, and the kinds of organisations to where they directed their individual giving (financial and/or resources). A lot of the causes focussed on tackling injustice, social mobility, and racial inequality and were closely linked to personal experiences of their community and upbringing:

¹ Score out of 100, based on responses given by participants during online poll.

- Supporting **grassroots organisations** that help people of colour to overcome systemic barriers. This was most prominent in the workshops with members of the Black community.
- Supporting **social mobility** – for example, initiatives to tackle unemployment or address educational needs.
- **Welfare** and societal issues such as poverty and mental health.

There were a few differences in emphasis – Jewish givers tended to prioritise welfare issues close to home which could start with a focus on family and immediate neighbours where the need was apparent.

"There were families who really couldn't manage and would run up bills and grocery shops that were just on basic necessities. One of the ways we were able to help anonymously would be to speak to the shopkeepers and arrange for Mr and Mrs So-and-So's bill to be miraculously taken care of or supported or diluted." (Giver interview 1)

In the workshop with Muslim participants, there was a specific motivation to support women within the community:

"I feel that there's a serious lack of representation of Muslim women and our voices are missing a lot of the time... we need to be given a platform to be able to impact on the issues that affect us as well just as the men do." (Participant, workshop 4)

Workshop participants were not asked to give specific examples of organisations they supported, which is why it was not always clear if they were talking about giving to individual charities, or grant making organisations that operate within their communities. However,

it was apparent that giving is often directed towards organisations led by communities of colour for communities of colour.

Figure 3: Live Illustration from Exploration Lab with Muslim Community Participants



1.4 Patterns of inward-giving and outward-giving

During the exploration labs, we asked participants if they gave mainly to causes within or outside their community. The majority of Black participants responded that they give 'within' their community. However, discussions about giving at community (and grassroots) levels were prominent across all four workshops.

There are a series of reasons including, but not limited to: community empowerment, trust and connection, lack of access to traditional philanthropic channels, empowerment and autonomy and amplifying marginalised voices that resonate across charitable givers, and individuals from all backgrounds who choose to give inward or at the grassroots level based on their values and beliefs.

However, donors from diverse communities often have a unique perspective and first-hand experiences of factors including systemic barriers, social inequalities, and limited access to resources, informing the giving preferences and priorities they believe can contribute to community empowerment, self-determination, and positive social change from within.

- Jewish givers talked about the tightness of the community which could mean that Jewish specific charities are the main focus as people see others close to them getting involved in a certain cause.
- Muslim participants explained that Zakat has to fund Muslim causes so most donations go to Muslim organisations.
- Participants in the two Black workshops emphasised supporting community organisations where they had a relationship or connection with or were just getting off the ground.

gifts made by first-generation migrants, contributions made by expatriates now amount to more than triple the global aid provided by governments worldwide, (CAF America, 2023). However, some participants acknowledged that they were more motivated to focus on where their life is now.

"I think there are definitely people that still want to give back to where they came from originally, but as those ties get looser people can obviously be focused on different things." (Stakeholder interview 2)

Outward giving had three distinct aspects:

- **Giving to UK wide causes** – this was less common across all groups but was described as recognising that impact could extend beyond an immediate community of belonging or locale.

"I see it as about championing causes that I care about and making an impact. Sometimes I feel the best way to do that is outside of your community, as well as inside the community, as often you need things to change outside the community in order to move the dial in the right direction." (Participant, workshop 3)

- **Giving to causes abroad** – recognising that these are more remote forms of giving, and often motivated by seeing a humanitarian need (examples included the 2022 Pakistan floods, and initiatives abroad to build new schools and clinics)
- **Giving back to countries of origin** – many participants had seen parents and grandparents send money back to relatives outside the UK through private aid such as remittances. Immigrants and communities of the diaspora have long maintained substantial ties to their communities of origin, including through voluntary giving. Once believed to comprise of only small

Participants tended to reflect that giving internationally could feel more detached and involve relinquishing an aspect of direct community connection. There were some different practices that people mentioned which they felt gave them more influence in the process of giving abroad:

- Giving to charities that are run in the country rather than from the UK.
- Giving directly to social initiatives run by family members abroad where there is the reassurance that the money is going where it is needed.
- Cutting out intermediaries – for example, sending oil barrels full of supplies and relief to areas abroad where family members grew up.

Changes in Giving Journeys

Some participants reflected on how their priorities have changed over time, which was often connected to having more money and skills to offer. Generally, the shifts were from giving outwards toward having more of a community focus.

Participants in both Asian workshops reflected on how the pandemic had prompted them to support local initiatives as it brought to light the experiences that people were having

closer to home. This last point is reflected in the wider literature (irrespective of the shifts caused by the pandemic) with foundations strengthening Muslim philanthropic activity in the UK through initiatives such as the National Zakat Foundation (Pharoah, 2020).

What does this tell us about donors from diverse communities?

The findings indicate that decisions to give are influenced by a variety of intersecting factors relating to faith, family, culture and background. Some of these undoubtedly play a role for all givers, but they are particularly prominent for donors from diverse giving communities.

1.4.1 Representation and emotional connection - The key to meaningful engagement with diverse donors

Recognising the indisputable fact that many people from Black, Asian, and Jewish communities around the world have faced persecution, discrimination, and injustice, was seen as crucial to understanding patterns of giving and giving behaviours.

Historically, the philanthropic sector has been heavily influenced by individuals from more privileged backgrounds, resulting in a notable absence of diversity and representation throughout the field. This situation has spurred charitable contributions from marginalized communities, addressing a range of issues such as social, economic, and cultural disadvantage, as well as injustices.

In all giving circles, the initial motivation to donate typically arises from an emotional response to a pressing social need. However, for donors from diverse communities, the presence of representation within the philanthropic sector is also a significant factor.

Observing social needs within one's community, especially when coupled with ongoing personal experiences of issues like racial inequality and injustice, intensifies the emotional bond to the cause. Feelings of sadness, sympathy, compassion, empathy, anger, and hope all serve as driving forces behind donations to organisations addressing the underlying problems. However, organisations that possess a deep understanding of a community's history, identity, and challenges, and whose solutions are aligned with these unique needs, are more likely to establish trust and meaningful engagement with donors from that community. This stands as a central contributing factor to why levels of giving to community-based and grassroots organisations are notably higher among donors from diverse giving communities.

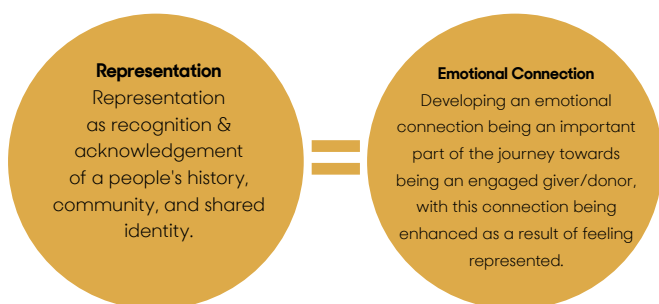


A way of illustrating this might be to think about a person who has a family member suffering from a health condition. They might decide to give to a national health charity not knowing if their donation would support others in their community who might face the same issues as their family member. Or they can seek out a specialist organisation tackling the same health condition but attuned to the needs of their specific community. The combination of the emotional connection and desire for representation tends to motivate giving decisions that favour specialist organisations.

It is these factors that shape a unique path for donors from diverse communities. When these donors establish a profound emotional bond with the causes and communities they intend to aid, it can result in a more comprehensive and empathetic approach to philanthropy. This personal dedication can, in turn, foster a heightened commitment to creating a positive impact and ensuring that charitable endeavours are not just meaningful but also impactful. The fusion of emotional attachment and representation thus encourages donors to become more actively involved in their giving efforts.

Organisations providing solutions that respond to the emotional drivers and meet the need of recognition and representation, are best equipped to build relationships with donors from diverse communities.

Figure 4: Representation and Emotional Connection Model



1.4.2 Building trust

The combination of emotional connection and representation was reflected in the preference among participants to give to smaller charities. They were of the opinion that donations might have more of an impact, and they appeared to have greater confidence in the story and passion of the organisation. The voice of smaller charities was also often more aligned with the needs of the communities they serve.

Some participants expressed awareness of scandals that had impacted larger charities, leading to doubts about whether their donations would genuinely reach the intended causes. In a broader perspective, there remains an enduring scepticism concerning how charities manage their finances and conduct themselves. This scepticism encompasses their ability to fulfil promises, demonstrate tangible impact, allocate funds for charitable activities, and maintain the ethical spirit and reputation of the charity.

"I make an active decision that I don't give to big charities as I just don't because I think the money is sucked up in admin and I refuse to pay a CEO silly money. And so, I made a really big decision not to do that. So, I tend to only support smaller charities, things that I can see them actively doing."
(Participant, workshop 3)

Mistrust of larger charities is not something that is unique to donors from diverse giving communities. However, amongst the participants, there was a strong sense that larger organisations were too remote and disconnected from the issues that they wish to tackle. This was supported by the NPC'S State of the Sector programme (2017), and State of the Sector (2020) showing that communities that are most in need of charitable support are typically those most disconnected from it.

The issue of underrepresentation is reinforced by the NPC's State of the Sector report from 2020, which found that a significant majority of charities, four out of five (78%), believe that their existing staff do not fully reflect the demographics of the population they aim to assist. When asked about the specific groups they felt needed more representation to align with their user base, the most frequent response from charities was the need to recruit individuals from diverse ethnic backgrounds (41%). This lack of diversity and representation of different ethnicities could manifest itself in misguided ways such as larger organisations using familiar tropes in their communications, which often portray people of colour as victims or unable to help themselves.

1.4.3 Overcoming insecurity

A number of the sector professionals who took part in the research observed how donors of colour, who are high-net-worth, often have a residual feeling of insecurity that their wealth might be temporary or taken away.

Unlike White high-net-worth individuals, who might have grown up with a family legacy of wealth, donors of colour might not have those same reference points and feel that it is a bigger risk to give money away. Alongside this, there is a legacy of being marginalised, excluded, and growing up in a divided society.

"The work that we're asking donors of colour to do comes with way more psychological change that they need to go through and trauma that they probably need to relive and work through in order for them to start giving again, to have faith that their security is not going to be taken away, their wealth is not going to be taken away." (Stakeholder interview 1)





2. Engagement with the philanthropy sector

As part of our discussions, we asked participants about their engagement and experiences with the philanthropy sector. Questions that guided our thinking during these discussions included:

- How well does the **philanthropy sector understand and respond** to different traditions of giving?
- What are the **experiences of people from diverse communities** in a predominantly White British philanthropy ecosystem?
- What are participants' views on **inclusivity in the philanthropy sector**?
- What **sources of support** do they turn to within their community?

2.1 Experiences of organisations engaging with donors from diverse communities

This section explores what the wider philanthropy sector is doing to engage with donors from diverse communities identifying gaps, as well as good practices.

In the interviews with sector professionals, participants were asked how they currently support donors from diverse communities. Those working with high-net-worth individuals were generally not working with many donors from diverse backgrounds. The main reasons were as follows:

- **Quantity:** There are fewer donors from diverse communities who are able to donate significant amounts.
- **Stage of the giving journey:** Many are not at the stage of thinking strategically about philanthropy – for example, any wealth

given will tend to be more family and community-oriented.

- **Lack of outreach:** The organisations they work for do not have a specific focus on donors from diverse giving communities.
- **Mistrust:** A heightened sense of mistrust of financial organisations amongst those from different ethnic backgrounds.

Consequently, interviewees occasionally found it challenging to pinpoint targeted approaches they employed to engage with individuals from diverse giving communities.

There were mentions of providing support to donors through broad learning and strategy sessions. For instance, it was a common practice among wealth advisers to emphasize the significance of investing time in getting acquainted with donors, regardless of their background, to grasp their motivations and affiliations.

This was deemed even more crucial when dealing with donors from diverse communities, where additional time and respect were seen as necessary to fully comprehend their personal narratives.

"When we have worked with certain high net worth individuals of colour it's really great because they get it, so we don't have to start from zero to 10. We start at 9 and we get into the really exciting stuff." (Stakeholder interview 4)

The main examples of engaging with people from diverse communities were:

- **Foregrounding the work of organisations run by people of colour:** This entailed running sessions on good practices and creating new strategies for donors in the field of climate justice. In this case, the session included a wide range of donors and involved speakers from organisations led by people of colour and affected by climate change in the global south. The underlying intention was to challenge donors' approaches and encourage them to think differently about the role of organisations led by people of colour in affecting the issues in their communities. (Stakeholder 1 speaking from the perspective of advising donors to give more effectively)
- **Targeted work with leading donors in the community:** A sector professional from the Jewish community talked about having a dedicated programme for the most prominent donors in their community. Identified as "gold patrons", the charity would engage with them and encourage them to give more. This entailed a very personalised approach, recognising the high level of experience among this donor group. Within the Jewish community, there is a limited number of donors with the capacity to make substantial contributions, which underscores the heightened significance of fostering personal relationships. (Stakeholder 9 speaking from the perspective of running a family charity)
- **Engaging multiple stakeholders to design change programmes:** One sector professional talked about identifying issues that needed investment and bringing together experts, people from the community, activists, and policy-makers to share solutions. The combination of people with extreme wealth and those working at the grassroots helped to make everyone invested in the change

needed (Stakeholder 4 speaking from the perspective of working for a philanthropy advice organisation)

2.2 Engagement with the sector: the perspective of givers

The research participants who were donors were also asked about their experiences in engaging with the philanthropy sector. They were asked to share how they currently interact with the sector and whether the support they received was primarily at the community level or integrated into the broader philanthropic ecosystem.



Several common themes emerged from the workshops:

- **Participants tended to give directly to charities rather than through an intermediary organisation such as a foundation or grant making organisation.**

There was awareness of foundations and grant making organisations, but the general perception among workshop participants was that there were fewer identifiable benefits of giving via an intermediary organisation because the foundation might not be as well connected to the cause that communities of colour care about; or for some people, not be faith-based.

This was consistent across all workshops, although one Muslim giver did mention having donated via Launch Good (a Muslim crowdfunding site), which distributes funds to different thematic priorities.

Participants did not want to risk losing an element of control about where their money was going.

"I don't have the time or capacity to be involved in all the charities I give to, but I like to have some degree of relationship, even if it's just attending an event or reading the accounts or having lunch with someone in the leadership team. Having some degree of relational proximity helps me personally."
(Participant, workshop 1)

Some participants did see advantages to having another organisation make decisions within a broad thematic area as this could have a potentially bigger impact. They also recognised that it could be helpful in this scenario to have someone else taking responsibility for due diligence. However, ensuring transparency and comprehending

the track record of these intermediaries was vital to instil confidence that funds would indeed reach the intended charities on the ground, rather than being held by the intermediary.

"I think one of my main concerns with giving to these funding bodies or whatever you want to call them is that there's additional cost involved which is taking away from the end...the people who really needed it. You can say the middle-man is making some money out of it". (Participant, workshop 4)

Ultimately, these organisations were seen as part of a wider exclusionary system. They did little to shift power dynamics by providing an additional barrier to forming direct meaningful relationships.

- **There was little evidence of engagement with advisory services.**

There are a few possible reasons for the low level of engagement that reflect some of the patterns of giving explored in Section 2:

- Many of the donors might not have yet reached the level of complexity or scale in their giving where they needed professional advice. They were primarily guided by their own experience and connections.
- Generally, they felt confident in their own abilities to make decisions. There was a strong leaning towards personal responsibility - doing your own research into different causes and due diligence.

Some participants occasionally sought advice from family and friends or had general discussions about where to prioritise giving.

A few individuals reflected that it would be useful to seek advice in the future, particularly

around support for 'bigger issues' (for example, health and supporting refugees) given that this could be harder to navigate than some of the more visible causes at a local level where they trusted their own experience to make informed decisions. However, they were generally unsure about where they would access advice.

*"I think if you are a first- or second-generation migrant, you're probably far less likely to understand the benefits available towards you... Access to finance and ease of understanding of what help is available."
(Participant, workshop 1)*

2.3 In-community infrastructure

Workshop participants also shared insights into their engagement with the philanthropic infrastructure within their communities.

Levels of support and trust appeared to be higher at both a local level and within their communities more broadly.

- Jewish donors felt that there was some good infrastructure in place to support giving in the Jewish community which instilled trust in people about what community funds were out there and how they had been set up. This was presented as not wanting to 'outsource giving'.
- Some of the participants in the Muslim workshop felt that there was not much infrastructure in place within their community at a local level, and it was more informal than professional – through places of worship, family, etc. and that organisations were traditional in their focus and causes. However, there were also references to Islamic organisations working on a larger scale and crowdfunding organisations (Launch Pad).

There were some examples of collective giving practices to maximise assets and adopt a more strategic approach to 'giving back' originating within the diverse giving communities. This involved community members joining forces to take initiative and pool their resources for a common purpose.

- One group talked about a Black British City Group they had been involved with where young professionals made decisions together on which grassroots organisations to support to encourage social mobility.
- One stakeholder talked about pooling collective funds with friends who had connections to West Africa. Every six months, they make a joint decision over what to invest in.
- A Muslim donor referenced being part of a collaborative group where funds were pooled to have more of an impact on supporting women-led organisations. They identified that this also helped to demystify philanthropy and make it more accessible.



It was evident that there was greater trust in these within-community collective giving initiatives compared to external organisations in the broader philanthropic sector, which were seen as more distant and lacking a clear appeal for individuals from diverse giving communities.

These emerging patterns are also in line with broader literature. In a report for the Baobab Foundation, Wijeyesekera (2021) underscores the emergence of novel solidarity-based approaches led by people of colour, indicating a fundamental shift towards democratizing decision-making processes.

2.3.1 Barriers to engagement with the philanthropy sector

Participants in this research were not engaging with the wider philanthropy sector. The main reasons are summarised below.

- **Structural issues in the sector** – the sector is associated with high levels of wealth, being predominantly White, and with power concentrated in the hands of a few. Those working in philanthropy were often described as being too removed from community issues. This also applied to people of colour who were working as sector professionals too – who might no longer have a claim to be the expert of particular experiences.
- **Legacy** – participants were cognisant of the fact that many foundations have historical ties to systems of injustice, particularly where extreme wealth accumulation originated from colonialism and the slave trade. The prevailing system either perpetuates these injustices or remains unchallenged.

"What is the truth of the operation behind the scenes in the glossy messages? And

how will I be treated as a donor? Who else is around the table in the donor community? ... It's a list, long as your arm really in terms of the questions and concerns they may have." (Stakeholder interview 5)

- **Exclusionary language** – the terminology around wealth and finance can automatically exclude, and create complicated codes based on certain education and cultural norms. Being able to enter that space with confidence and self-belief can be challenging if you do not feel you belong or can 'speak the language'.

Some participants were also in the position of approaching foundations for grants and found application processes to be opaque and complicated. One workshop participant referenced the role of pride in this context – not always wanting to ask for help where there were already barriers everywhere.

"I think there is that barrier to access to finance because in order for you to get the funding, you need to speak a particular language. You need to come from a particular background, you need to have a certain kind of experience. So, the reality is that a lot of people struggle to even get their foot in the door in that regard, to know how to submit a successful application in order to receive the finances that they often need." (Participant, workshop 1)

- **Lack of representation** – the lack of diversity in many philanthropic organisations was a common criticism. This was described as a deeply ingrained issue, sending a negative signal about how committed an organisation might be to equality, diversity, and inclusion. This could cover who works for the organisation, who makes decisions, the services they offer, approaches taken, and their general relevance to people from multiple giving communities. There

was a general criticism that the sector has not transitioned from viewing donors from diverse backgrounds as recipients of assistance to recognizing them as individuals capable of contributing.

"It's not just about seeing them [minority groups] as recipients of support, but also, you know, seeing them as well as people that can lead them in the narrative as well. And that's really important and that builds trust." (Participant, workshop 1)

- **Disconnected experiences** – many participants felt that the philanthropy sector was yet to be at a position of understanding donors from diverse communities – from the fundamental inequalities experienced, the influence of faith, and the different motivations for decision-making. There was a feeling that the sector could group people together without really understanding how their perspectives on giving are often different from white donors.

"At best, it's a complete lack of understanding the power and value of faith. At worst, it structurally doesn't want to change and wants to hold on to what it's known to be doing for the last decade." (Participant, workshop 4)

2.3.2 Enablers to engagement with the philanthropy sector

The workshops mainly focused on the individual decisions to give money directly to causes and organisations, but participants also contemplated the factors that enabled or encouraged them to donate. These views provide pointers for the wider philanthropy ecosystem.

Above all, they wished to retain a degree of control and ownership in their giving decisions as this led to an increased level of trust and individual confidence in decision-making.

Transparency and accountability: As mentioned earlier in this report, participants generally placed greater trust in smaller charities and were more confident that their donations would be directed to where they were most required. Prior research has underscored the significance of organisations exhibiting robust governance, particularly within the Black community (GiveBLACK 2022), as well as ensuring guaranteed standards for service delivery (Pharoah, 2020). Amongst the workshop participants, transparency and accountability were seen as being essential when investigating an organisation's track record:

- Understanding an organisation's finances – for example, on the Charity Commission's website.
- Strategy and vision – looking for evidence of a long-term goal and vision.
- A clear articulation of impact – to build reassurance that funds are monitored, and that change happens on the ground.
- Learning – being honest about what has gone less well and what has changed as a result.
- Leadership – knowing who is in charge and who is associated with or is responsible for the charity.

"The people who ultimately are putting their name to taking responsibility to what's going on. And if those were people, I trusted then I would put my full weight behind encouraging support." (Giver interview 1)

Some participants mentioned steps they had taken to upskill around charity accounts and finances so they could be assured that they were looking at the right things. Paradoxically, others admitted they did not always have time to fully investigate an organisation's account or track record but would still make the decision to give because they had a trusted recommendation

(for example, from the mosque or a friend). Overall, visibility and openness were linked to heightened trust – feeling comfortable to ask challenging questions and get answers, and in some cases decide to not invest or withdraw support.

The quality of relationships: Participants wanted more engagement with organisations they were giving to – this could be more passive in some cases (for example, receiving newsletters) through to being on boards and networking. Where an organisation endeavoured to build connections with donors and understand the drivers of giving then trust increased.

Relatability and representation: There were references to the donor journey being a lonely one. This was exacerbated by organisations which have no diversity or shared experience. For some participants, it was imperative to see greater representation in organisations at all levels. This increases a sense of belonging and connection – and reassurance that there are ‘people like us’ who understand.

"[Where organisations are staffed by people of colour] we share an experience of racism in this country. So already there is a kinship there that we all experience oppression, so we know what that feels like. We know what it feels like to be in a sector where we are the other." (Stakeholder interview 4)

The existing literature has drawn attention to deficiencies in funding for charitable organisations led by Black individuals and the scarcity of funders explicitly committing to long-term investments in racial justice. This includes aspects such as the scale and nature of their future investments, openly addressing racial injustice in their strategies,

and considering the repercussions of racial injustice on other areas within their portfolios (Wijeyesekera, 2021). While this specific topic wasn't extensively deliberated in the workshops, it represents a crucial facet of the broader context when trying to comprehend the disconnect that persists between the philanthropy sector and donors from diverse communities.

2.4 Implications of the findings

This report has underscored the significance of comprehending the unique perspectives of individuals from diverse communities regarding their philanthropic and charitable endeavours. It has highlighted the deficiency of inclusivity within the philanthropy sector and illustrated how participants have experienced this lack of inclusivity.

Any future actions need to be grounded in an understanding that people from diverse communities, such as Black and Asian communities, can approach decisions to give in a different way owing to their life experiences, motivations, and drivers being different from those of White British backgrounds.

Understanding what it means to be from a diverse racial and cultural giving community is vital to authentic engagement with donors from diverse communities, and we found that their experiences can be shaped by:

- Individual influences – personal and family (identity)
- Social background, culture, faith (community)
- System-wide inequality, racial injustice (system)
- Collective/shared history nationally and globally

This can significantly influence their philanthropic journey, as they are often more inclined to be guided by emotional connections and causes that resonate closely with their community, both locally and on a broader scale, reflecting their personal experiences.

Likewise, the research stresses that donors from diverse communities are less likely to engage with the philanthropy sector due to their perceptions of a lack of representation and viewing it as an exclusive realm with problematic historical legacies.

Our recommendations are geared toward offering a practical framework for change, urging organisations within the philanthropic, fundraising, and wealth advisory sectors to contemplate measures they can implement to enhance their capacity to engage with and support donors from diverse communities throughout their philanthropic endeavours.



Methodology

This project adopted an exploratory approach, aiming to gather perspectives from a diverse range of individuals. To guide our inquiry and identify gaps in the development of more inclusive practices, we conducted an initial rapid review of the existing literature on diversity in philanthropy. It became evident during this review that there is limited literature available in this field, especially from a UK standpoint.

Qualitative Fieldwork & Recruitment

This project was centred on engagement with givers from Black, Asian, Muslim, and Jewish backgrounds (n=32). Taking a qualitative approach, the fieldwork for this project involved the following:

- Exploration Labs – focus group style workshops where participants engage with the topic in an exploratory way.
- Interviews – telephone and online interviews with participants.
- Engagement with critical friends with sector knowledge.

Research engagement (November 2022-January 2023)

Four online workshops with five givers from the target communities – two from the Black community, and two from the Asian community, with one being focussed solely on people who identify as Muslim (n=20)

Three interviews with Jewish givers

Nine stakeholder interviews with wealth advisers, fundraisers, and leaders from the philanthropy sector

Engagement with critical friends, one from each community (Black, Asian & Jewish)

Exploration Labs included those who give less than £1k a year and give time, those who give £1,000 – £2,000 a year, those who give more, and high-net-worth individuals.

Participants were enlisted through an open call posted on ClearView Research's social media platforms, as well as through our existing database and community outreach efforts. Those who expressed interest were requested to provide certain demographic information to ensure a diverse set of viewpoints were represented in the discussions, spanning the four communities as comprehensively as possible.

It's important to note that participants were not required to self-identify as philanthropists to take part in the study. However, the recruitment efforts specifically targeted individuals who considered themselves engaged donors, either due to the amount they contributed financially or through their commitment of time and resources to an organisation.

Throughout their participation, individuals engaged in discussions covering various themes, including interpretations of philanthropy, motivations, influences, and patterns of giving, as well as their experiences within the philanthropy sector.

The participants in this research were not a uniform group in terms of their giving journeys and patterns. People were giving individually to organisations of their choice (with a few at

a higher end of the scale); others working as fundraisers in charities or social enterprises; and some in a position of encouraging others in their community to give.

Sector stakeholders working for charities, foundations, infrastructure services, or wealth advisers also participated in the research. Stakeholders were identified through ClearView Research's contacts, advice from the project's working group, and desk-based research. This involved purposive sampling in order to reach people with relevant roles working in the sector.

The stakeholders were able to offer a range of perspectives, but again, it is important not to read their contributions as being representative of different institutions and parts of the philanthropy ecosystem. Amongst the stakeholders, the majority worked in some way with high-net-worth individuals. Others were not in day-to-day contact with individual donors (for example, due to being in leadership positions of grant making organisations). Seven of these interviewees were people of colour and, in addition to their organisational perspectives, offered reflections about giving in their own communities.

While the workshop and interview transcripts were systematically coded and analysed based on the research themes, some of the subtleties stemming from various perspectives and approaches to philanthropy may be overlooked when summarising and presenting the results. To address this limitation, we have chosen to incorporate case studies and practical examples throughout the report.

The main methodological challenge was recruiting givers from a Jewish background. In order to capture these perspectives,

the working group provided some warm contacts, and three individual interviews were conducted following the same discussion guide as the workshops.





Appendix – Research participants

Stakeholder interviews

- Conducted between 24th November 2022 – 24th January 2023

Stakeholder	Organisation type and role	Ethnicity
Stakeholder 1	Advisory/ infrastructure helping advice philanthropists to give more effectively in a specific thematic area	Asian/Mixed Asian
Stakeholder 2	Advisory/ infrastructure providing a range of services to philanthropists	Asian/Mixed Asian
Stakeholder 3	Charity – fundraising for a bursary scheme	Black/Mixed Black
Stakeholder 4	Foundations/grant making – with an endowment. The previous role was for a philanthropy advice organisation	Black/Mixed Black
Stakeholder 5	Foundations/grant making – raising and distributing funds	White British
Stakeholder 6	Advisory/ infrastructure – supporting donors and charities around effective giving	White British
Stakeholder 7	Wealth advice – advice on philanthropy, and supports other advisers	Black/Mixed Black
Stakeholder 8	Wealth advice – advice to high-net-worth individuals	Black/Mixed Black
Stakeholder 9	Charity – fundraising	Jewish

Engagement with givers

- Workshops and interviews conducted between 22nd November 2022 and 29th January 2023

Workshop	Participants	
Workshop 1	5 participants – all Christian 4 Male, 1 Female Giving level data incomplete	Black
Workshop 2	5 participants – Muslim (3), Sikh (1), Hindu (1) 2 Male, 3 Female Giving level data incomplete	Asian
Workshop 3	5 participants – all Christian 2 Male, 3 Female All give more than £1k a year.	Black
Workshop 4	5 participants – all Muslim 3 Male, 2 Female All give more than £1k a year	Muslim
Giver interview 1	Jewish	Jewish
Giver interview 2	Muslim (note – identified as Jewish too, but predominantly spoke about experiences as a Muslim)	Muslim
Giver interview 3	Jewish	Jewish

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Report Design: ClearView Research Ltd

Commissioned by: The Beacon Collaborative

September 2023

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