

# Muslims in Britain: changes and challenges

Presenter: Zia Salik



Week 1

## British Muslims and Charitable Giving

The issue of British Muslims and charitable giving, obviously, is something that is very important to us as an organisation. And I think one of the key things that I found during the process of putting this presentation together was, what Dr Jamal just said, is the lack of information that's out there. And it was interesting.

There is some information out there, but I think as a Muslim community and as researchers and as students, I think it's an area that is very interesting to look into. And there's a lot of scope to do a large-scale kind of work around this issue.

But before we go into that, I just wanted to give an introduction to Islamic Relief. Why we're here, why am I here speaking to you guys. Me, personally, I'm not the most academic of people. I'm more of a practical kind of get-out-on-the-street and fundraise-type kind of person. But a lot of what we do is driven by the data that we have and the research that we carry out. So that we're not-- you know, we're maximising on the work that we're doing. And we're maximising on the resources that we have.

Islamic Relief last year celebrated its 30th year. It was established in 1984 by a group of medical doctors who actually went to Sudan to attend a medical conference with no real intentions of humanitarian work or working in the aid sector. They just saw famine and devastation and people dying. And came back to the UK and said, we need to do something about this.

So on top of their daily life and on top of their work, they started to fundraise. And back in '84, the first point of fundraising was to go to the mosque and stand in front of the congregation and say, I've seen this in Sudan and I need you guys to help me to try to assist. And over the last 30 years, very quickly the organisation has had to adapt and put systems in place and processes and different departments. And now, Alhamdulillah, praise be to Allah, we are currently working in over 40 countries around the world. We have over 100 offices worldwide.

And we're providing emergency relief to disasters, but we're also carrying out long-term, sustainable development projects. We're providing orphan sponsorship, education projects, health projects, water systems, and things like micro-finance, which is a very important Islamic project that we're carrying out.

We're the only Muslim charity which is the member of the Disasters Emergency Committee at the moment. Hopefully going forward that will change and more Muslim charities will join,

Insha'Allah. And when you hear the name Islamic Relief, it might be easy to assume that it's a charity by Muslims, for Muslims. That isn't the case.

We're bound by the Red Cross code. We respond to disasters regardless of geographical location or ethnicity or religion. When we deliver aid, we don't ask what people's faith is or their ethnicity. We purely respond based on the needs of the people. And one verse of the Koran, which has been the kind of vision of Islamic Relief and has been the driving force behind Islamic Relief was the verse where Allah says that if you save one life, it is as if you have saved the whole of humanity. And this is what inspired the founders to kind of embark upon this journey, which we see culminating in Islamic Relief today.

Now, moving on to the topic itself, as I said, there's not a huge amount of information out there on British Muslims and their charitable giving specifically. But there has been quite a lot of research done, generally in the mainstream, as to what trends are in terms of donors in the UK, whether they're from different religious backgrounds or whether they're just from generally the mainstream British population. So as part of this presentation, these are just some of the areas that I got some information from.

We're very lucky that in the UK we have the census, which is a source of huge, huge amounts of knowledge. We've dissected it and we've analysed it. And we've developed fundraising and marketing strategies based on the back of it. As an organisation, as an individual, as head of community fundraising, I've used that data to target certain areas for our campaigns, target certain post codes, even, for our campaigns. So it's a huge, fantastic tool and resource that is available publicly to everyone in the UK [INAUDIBLE], so that's something that I've drawn some data from.

Islamic Relief has a huge database of donors, itself, which we use to analyse on a daily basis, to put different strategies together, to dissect our donor base, to segment it, to approach them in different ways. So I've used some of that data. And then, recently, this report was published by Cause4. There was a guy-- Ali Khimji, his name is-- he did a research document which was actually titled, The Survey of Charitable Giving in the British Muslim Community. And it was published in December, 2014, so it's very recent.

So I've drawn quite a lot of content from his report as well. Granted, it was only 272 participants in that survey, but they were all Muslim donors, so I think it's very relevant to take. And then there's the ICM poll, which is the Independent Communications and Marketing. It's a research that they did where they polled about 4,000 people. And they did it in partnership with Just Giving.

So that gives us a good contrast of different faiths and how they're giving and what their giving patterns are. Also the UK Giving of 2012 of 2013 report, which was published by the Catholic Charities Aid Foundation. It actually covers about 10 billion pounds of charitable giving that's covered in this report. So it's a huge, huge amount of work that's gone into that. And obviously I want to just touch on a few things because some of them are relevant to tonight's topic. And finally, the Money for Good, which is by the NPC, another think-tank which works to analyse and provide charities with data to help them strategise better and target their work.

So that's just to give you an idea of some of the things that I've had a look at in terms of preparing for today. But also, as I said, there's a lot of scope for doing more first-hand research Insha'Allah.

So, to begin with, I wanted to start with the census data that we analysed. And it's very interesting in terms of the Muslim population as a whole. Between 2001 and 2011, the Muslim population in the UK went from 1.5 million to 2.7 million, which is a huge growth.

I mean, over the last 50 years, the Muslim population in the UK has been growing quite considerably. But in one decade, it's grown by 1.2 million people. And it's now contributing to almost 5% of the overall population of the United Kingdom. And the MCB have said that the Muslim buying power in the UK is about 31 billion pounds.

So it's actually a considerable amount of buying power. And it just goes to show the amount of finance and wealth that exists within the Muslim community in the UK. 5% doesn't seem like a huge amount, but 31 billion pounds of buying power is actually very substantial. And then, the Muslim Charities Forum, which is an umbrella body for many of the major Muslim NGOs in the UK, have said that their affiliates raised over 50 million pounds in Ramadan alone.

And those Muslim charities that are registered and are formally operating and have proper accounting procedures account for about 100 million pounds of fundraising in the UK. And that doesn't count all of those people who send remittances to family back home, who give to family who-- you know, their relatives-- who are building schools and things off their own back and private money. So that doesn't account for all of those charitable giving.

But the numbers that are actually accounted for, that are recorded, accounts for over 100 million annually. So it's a substantial area and substantial market in terms of charitable giving in and talking about the actual amount of money that's available in the Muslim community in the UK.

So the second thing I looked at was the demographics of those 2.7 million Muslims, this percentage of British population. And we broke that down into four areas-- Generation 1, which was over 60 years old. And that was only 7% of the Muslim community. Gen 2, 10%, Gen 3, which is 25 to 44-year-olds, is 35%. And by far the biggest portion of the Muslim population in the UK is 48% of British Muslims are between the age of zero and 24. So very, very young population.

And I think this contributes to a lot of the information that comes after this, in terms of how people are giving, how people are interacting, what methods are they communicating with, and so on and so forth. So this is kind of important to recognise, because this is the breakdown that we need to consider. That we as Islamic Relief consider, but people who are interested in this sector need to consider when they're targeting different sections of the community.

For example, Gen 1, what languages are they speaking? And as simple as it seems, if we're producing an advert in English targeting Gen 1 and we're playing it on, let's say, Bangla TV, and 99% of the viewers don't speak English. They speak, you know, the local language. That bit of marketing, that resource that's spent on that is completely wasted. Because they're

going to see these images, they're not going to understand what's being said. Or even if they understand it, they might not engage with it. So it's about targeting the work that you're doing, the messaging, to the different, specific demographics. And there's just so many other things to consider.

The second thing was the ethnicity. And this was, again, you know, it was from the census, we know that 38% of the Muslim population are actually of Pakistani origin. And that makes up a million Muslims, a million British Muslims are from Pakistani origin. And that's-- the other surprising fact that I found was that 53% of the Muslim population were born outside of the UK. So, although it is a huge increase in terms of the Muslim population, 53% of that population has actually been born outside of the UK. And I don't mean they're recent migrants to the UK-- they might have been here for decades-- but it's still a big proportion of the population.

Now, the next topic I wanted to cover was charity in Islam itself. I mean, in terms of the census, you can sit here and talk about it all day. You know, we found that the most used cars that the Muslim population drive are Toyotas, Volkswagens, and Nissans, which probably doesn't surprise many. Most families have three or more children under the age of 15. And 52% of them are male, as opposed to 48% being female.

The most densely populated Muslim area is East London, Tower Hamlets, and then outside of London, Birmingham, Manchester, and Leeds. So there's a huge amount of data that I think a lot of people overlook when they kind of put together strategies.

Now, in terms of charity in Islam, I think most of us are aware that charity is a basic tenant of Islam. It's one of the five pillars, zakat, or to give alms, to give charity.

And when we think about-- if we think of Islam as a tent with five posts. And the central one holding it up is the Shahada, the declaration of faith. The other four are fasting, giving charity, going on the pilgrimage-- Shahada, Salat, zakat, Sawm, and hajj-- so if one of them-- if zakat, for example-- if one of those pillars doesn't exist, then the whole existence of Islam in your life is kind of incomplete.

So that's why it's so important. And it's reiterated time and time and time again in the Quran and the Hadis, the Prophet, Aleyhisselam, gave examples of how he was charitable. And we know that in the month of Ramadan is when most Muslim charities raise huge, millions, 10s of millions of pounds, based on the example of the prophet when he was most generous in the month of Ramadan.

You've got a few verses from the Quran where it commands you to perform the prayers and give charity, where the Prophet, Aleyhisselam, said that charities prescribed on every Muslim every day that the sun rises. The Prophet, Aleyhisselam, told the companions that a Muslim has to give charity for every joint in his body every single day. And when people said, look, how can we give to charity when we don't have so much? You know, he gave examples of smiling at your brother as a charity, removing something from the street is charity, and so on and so forth.

So charity, in itself, is a huge, huge, huge factor in Islam. And again, the reason why it's important to bear this in mind is because this actually sets the tone as to the trends of giving in Muslim communities compared to the mainstream communities. So on the back of that, when we did our focus groups, we kind of targeted communities up and down the UK. And we held discussions with them. And we kind of asked them, what was the motivating factor in giving? What was the reason that they gave.

And the first bit you see, which says 31% said that you feel compassion for those who are less fortunate than yourself, this is the findings of the Cause4 report which was published in December. And the second highest was you feel a religious duty to help others. And the third was that you want to make a difference to the lives of other people. And these are Muslim donors who are not Islamic Relief donors, they're just randomly selected Muslim donors. And these were their top priorities.

In terms of the focus groups that we held, again, not all of them were Islamic Relief donors. Some of them were just Muslims who give to charity. And a vast majority, 36%, said that they felt it was a religious obligation to give. And I think that ties in with the previous slide of the importance of charity, the importance of zakat in our lives as Muslims. And then, following on from that, that was clearly what came out as a driving factor for why people give to charity.

So yes, social obligation, yes, responding to a disaster, seeing difficult scenes on the screen and wanting to respond, this definitely plays a big part. But the overarching, driving force for people giving was religious obligation, especially with the group that we spoke to.

So now moving on to the comparisons. There's a few different bits of work that have been done on this. And the ICM poll is really interesting, because it actually surveyed over 4,000 people of different religious sections. And also people of no faith as well. So what came across from that was that Muslims were the biggest average donors, by far. It was a headline in the Times, Muslims are Britain's top charity givers. And that was based on the back of this research by the ICM poll.

And the second closest, in terms of the amount that they give on average, was the Jewish community, who give 270 pounds on average per year. And compared to British atheists, who gave 106 pounds a year, on average. So it was quite interesting to see. And that correlated quite nicely with our data from last year, which works out that Islamic Relief donors gave on average 376 pounds a year.

Last year-- I mean this is just for Islamic Relief UK, not the global family-- and we raised around 32, 33 million pounds from about 85,000 donors. And so, it was actually slightly above even the average that came across from the ICM poll. But it's still higher than the poll that was done by CAF for the UK Giving Report, which was 340. And that's kind of the mainstream, Muslims and non-Muslims, everybody alike.

But the Muslim donor, in terms of the specific research that's been done, shows that the Muslim donor actually gives slightly more on average. And the other thing interesting to bear in mind is that, when we ask them how they'd like to give, one-off or regular, 41% prefer to

give by direct debit. So when somebody believes in a cause or somebody believes in a charity, they actually want to support it on a regular basis.

And I think 60% said that they would be happy to give about 20 pounds a month and about 40% were happy to give about 50 pounds a month. Which is a huge amount of money. It's about 600 pounds a year. If 600 pounds a year was the average, I mean, it's more than double the average mainstream giving. So it's something that Muslim charities and individuals who are targeting Muslim donors might not always consider. But actually, regular giving is something that the Muslim donor-- as well as the mainstream, but you can see the percentage was higher in the Muslim donor base-- that they were more than happy to donate and give on a regular basis.

Now this for me was really interesting. Because for 30 years, Islamic Relief has been running. And we started as an emergency response organisation to the crisis that we were seeing in Sudan. And then obviously the different crises that have happened along the way. And we've constantly tried to respond wherever we can, whenever we can, however we can, depending on the resource.

So we've always had this understanding that our donor base wants to respond to emergencies. Which it does, because whenever there's a crisis, our call centre is flooded and inundated with phone calls, saying, I've seen this on the news. What you're doing? How are you responding? I want to give. The website starts getting requests. So yes, there is a huge response for emergency crisis.

But there were some things that surprised even myself. Not just on the research that's out there, but even the research that we conducted internally with donor base, with our own donor base and with the Muslim focus groups across the UK. The Cause4 research puts the top-- I've compared the top five, but I put the sixth one in the first one because it was interesting that religion-- so for example, what we call Dawah work, or building of mosques and so on, came number six in terms of the priorities for the areas of interest.

So in terms of the Cause4 report that was targeted specifically at Muslims, children came number one. So orphans, working with orphans and working with children who are in needy situations, that came above disaster relief. And then secondly was disaster relief. Third was education. Fourth was community development. Six was homelessness. Sorry- five was homelessness and six was religion.

So again, I mean, from our perspective, that was quite-- this was recent. In December, 2014, it was published. We carried out similar research about November, 2013 where we carried out scoping exercises across the UK, including here in Cardiff. And we had a very similar response. We actually had disaster relief and children as the top two. But community development and homelessness, basically dealing with domestic issues in the UK, was in the top five. And that surprises, because we had the understanding that people-- our donor base-- is predominantly interested in working overseas and responding to disasters around the world.

And on the back of that scoping exercise, this year, we launched our first UK domestic programme, where we were delivering blankets and heating materials to the elderly over the winter season. We were doing some research and some of the statistics that came from Age UK said something like 33,000 elderly people in the UK die from cold, severe cold. They die above the normal rate of fatality within that age group during the winter season. So that was a huge shock to our system.

So the first project we delivered this winter in terms of our domestic programme-- which we're still delivering now, actually-- was providing the elderly with kind of blankets and heating materials. So it was on the back of that research that we were able to actually add a completely new dimension to our work. And that we've just started. And it's going to be a long process before our UK domestic programme gets to a level that our international development programmes are at.

But I think it's important, because if the donor base has prioritised this area, then we as an organisation need to prioritise it. Because, ultimately, we are here to serve the donor base and also the beneficiaries that we work for.

In comparison, the two reports that I was comparing, the CAF report and the NPC report, surprisingly, are almost identical, the findings in terms of the mainstream donor base. Number one was medical, contributions towards medical projects. In both cases and in the Money for Good report, medical research was number one. Secondly was hospitals, which was the same in the second report. Third was children, which again was the same. It was four and five that were the same but in different orders. So overseas was fourth in the CAF report and fifth in the Money for Good report, whereas animal welfare was fifth in one and fourth in the other.

So broadly, the top five were the same priorities for the mainstream. But in the Muslim community, both in the Cause4 report and from our own research, local community development was actually in the top five. And that was really important bit of finding for us because it changed and shaped some of the work that we're doing and some of the resource that we're investing in the UK.

The other thing which was interesting was we have this issue of admin cost in the Muslim charity sector, which is kind of something that we deal with on a daily basis. There's an idea that some charities portray that charitable giving can be done without an administration cost, where they say 100% of the donation will go to those in need. We are one of a few charities, Muslim charities, that clearly state we have a cost.

We have 100 offices. We have thousands of staff. We're delivering aid on a daily basis. It's not ad hoc. It's not as and when we have money. It's continuous. And this comes at a cost. And we've constantly battled with this idea of how can we deliver aid without actually incurring a cost? You know, simple things like the logistical cost of taking lorries into a war zone. That costs people to distribute this. It costs. So everything has a cost.

Because of the feedback we would get from individuals, we'd be under this impression that people don't want to cover this cost of admin. They want, they say, I'm giving you 100 pounds.

I want 100 pounds to go to that child who's in need. I want 100 pounds to go to that family that's suffering.

But the research in the Cause4 report and also our own focus group discussions came across that most people were fine with covering your admin cost. Obviously, the Cause4, only 40% were happy for-- actually, they were happy to actually just pay specifically to cover administrative costs. And 57% were happy to fund research projects. Which was, again, interesting because the perception within some communities is that Muslims generally don't want to cover admin costs of operating in different parts of the world. So, you know, admin cost is an issue. But it's not as big an issue as we originally thought.

Next, I just wanted to talk about digital. And I think this links back nicely to the census data that said, you know, nearly half of the Muslim population was under the age of 24. I think it was something like 43%. And this really kind of reinforces the data that's coming across in terms of how people are giving. In the Cause4 report, 62% of those who participated said they would give online.

And from an Islamic Relief perspective, from all the different strands of income-- so from the call centre, from direct mail, from events where they give out fundraising dinners, and so on and so forth-- that all accumulates to 46% put together. And online contributes 54% of our whole organisational income. So it is a huge, huge difference.

And from 30 years ago when we started, we had-- you know, there was no internet-- to today, where more than half of our income comes through online, I think that is something that really kind of needs-- we need to stand up and take notice of. Because when you compare it CAF, which kind of covers 10 billion pounds of charitable giving, only 9% give online. So you can see the big gulf in the mainstream and the Muslim community.

And then again, how the picture starts to get painted when you look at the demographics, the age groups, and then how they're giving, it kind of explains itself. So 54% of the donors at Islamic Relief give online, as opposed to 9% of the mainstream that came across in this report.

The other thing that came across was the actual social media interaction and engagement. The Muslim donors said that they heard about a charitable campaign through social media. 34% of them said they would generally hear about a campaign through social media. So traditionally, when we had leaflets, when we had posters, when we had booklets, you know, posting them, distributing them, holding events, et cetera. That was how we engaged with the community.

But now, 34% of the donor base are saying, we're engaging through social media. We are finding out about events through social media. We're finding out about fundraising campaigns through social media. And if you compare that from the Money for Good report, only 5% of the sample said that they actually hear about fundraising campaigns through social media, or charitable activities through social media.

Which is a phenomenal difference. I mean, you know, when you think about social media as a tool. And I was having a conversation before tonight's speech, actually, about how

everybody's plugged into so many different news feeds now. You know, your traditional news at 10:00 or 6:00 news or whatever, which was your kind of source of information of current affairs or what's going on around the world, has shifted quite dramatically.

Because now you wake up, what's the first thing you do? You pick up your phone, you go on Facebook or Twitter and you read your newsfeed. And I see a few people shaking their heads. It might not be for everyone, but I do that. So I'll put my hands up to that. But most people are plugged in. And this is something that some people are kind of not maximising on. And we trialled a project specifically around social media, which I'll talk about next and the success of it.

But the other thing is, for example, Just Giving, which is the biggest kind of charitable giving platform in the world. They said that in two years, zakat giving on Just Giving site shot up by 70% in the last two years. And again, it just goes to show and reinforce this notion that the Muslim donor is progressing quite quickly, is social media savvy. And that younger generation who are now earning and who are now able to give, they're giving in ways that they can relate to, that they can stand, and that's accessible to them.

And the other thing which was interesting about the Just Giving report is they're not just giving zakat to Muslim charities, which obviously, is predominantly they are. But organisations like the British Heart Foundation, Macmillan and Cancer Research are receiving zakat donations through Just Giving from Muslims. So from a mainstream charity perspective, it's actually a market that is probably being overlooked.

But there is obviously potential because the Muslim market is younger. Now that we're looking at Generation 4, whose priorities are not the same as establishing the same things as Gen 1 did when they first arrived in the UK, where it was more about survival, about earning an income, about providing for their family, about sending remittances back home. By Gen 4, you're talking about developing the community here in the UK, dealing with social issues here in the UK, putting money towards projects that they believe in, having more ownership of projects.

So they actually understand what these projects are. They actually get feedback on what these projects are. And then actually picking and choosing projects that they really believe in. Where traditionally, fundraising was, you go to the mosque, you see a bucket, you put your change in. In the early days, even with Islamic Relief, that's how we started. The founders would go to the mosque, tell them a situation, and then collect money in a bucket which would then be sent off to buy aid for people who were in need.

So that the whole demographic is changing. And now that the younger Muslim, the Gen 4 Muslim who has disposable income to give to charity is saying, OK, cancer is a huge issue in the UK. I want to give towards a cancer research project, which might lead to eradicating or finding a cure for cancer. Or, you know, heart disease is a big issue. And as a Muslim, I believe that it's my duty to do something to help with this. And they're giving zakat towards these projects.

So I think over the next couple of decades, things will continue to shift.

(How long do we have? OK.)

So I just wanted to talk about this social media experiment which started a couple of years ago. I'm not sure if many of you have heard about it. But it's-- we call it #Cakes4Syria. And the idea was we would have some cakes that a wholesaler would give us. And then people would order this cake. They would ring a number and a volunteer would deliver this cake.

And the only marketing tool for this campaign was social media. So we didn't have anything in the communities. We didn't have any mail shots. I mean, we didn't do anything. It was basically, we created Instagram, Twitter, and Facebook pages. We took all the handles for Cakes for Syria on all three platforms. And we started to promote this #Cakes4Syria.

And the idea was from a group of volunteers in Bradford. And the plan was to deliver these cakes in Bradford. Now, one of the volunteers who was leading put his hand up and said, OK, I'll take the calls. So we put his number on the small image we created for online. And then we put it out there. Again, the organisation didn't promote this. It was volunteers who promoted this. And they posted it on their Facebook, on their Instagram, et cetera, et cetera.

Suddenly, the guy's phone starts ringing. And you know, we had spoken to the supplier and said, look, we need 500 cakes. It's for the whole month of Ramadan. And hopefully we will sell 500 cakes. If not, we'll do stalls and things. He had 600 orders in one day. And his phone would not stop ringing. And he had 432 text messages ordering cakes. He had calls from all over the UK. He had calls from all over the world. He had calls from Canada. He had calls from Azerbaijan, from India. We want a cake.

And he was just like, what's just happened? So very quickly, the 500 cakes that we were planning to deliver turned into 7,000 cakes by the end of Ramadan. And this was two years ago. Suddenly we realised, OK, this is not feasible with the current setup.

That poor guy had to buy four 10 pound mobile phone from Tesco and have four different numbers that he was publishing on different sites. And then, we had four volunteers who made a makeshift call centre with these mobile phones. And they had Google Docs taking orders. And it was just manic. And it was unbelievable.

And they go to a point where the supplier said, look, I just can't produce. He goes, I sell 200 cakes a month of that type, of that cake, that specific cake. I sell 200 a month. And you've sold 600 in a week. So we were doing one delivery per week at the time. And it just blew out of all proportions. And that was with no planning, literally no planning. It was the volunteers who said, look, I want to do something. I want to sell cakes.

So then we thought, OK, this experiment's actually worked out really well. So last year Ramadan, in 2014, we built a whole team of volunteers who managed the whole campaign from start to finish. The social media side got a lot more savvy. We had teams that were posting regularly. We had guidelines to give to members of staff. One of the volunteers who is a software developer created an ordering system online with a back-end database, which then printed off reports for delivery drivers, and call centre agents, and so on so on and so forth.

One of the girls who bought a cake, her brother runs an IT company who then came in to the volunteer hub and built an entire call centre for us for free. He put in forms and a VOIP server and all that kind of stuff. And another guy who runs a local recycling centre for electronics donated loads of old computers that then people could take orders on.

And Ramadan 2014, we opened for business. And again, #Cakes4Syria went live. And again, the orders came in. And we started to take 1,000 orders a day. To a point where the delivery day for that week was just sold out within a day. The call centre was running from 12:00 noon to 8:00 PM by volunteers on a rota. And it was just inundated with calls.

And again, the whole thing was promoted on social media. We didn't print any leaflets. I mean, we printed leaflets that went on the box, but that was about it. And last year, the system that this volunteer created was amazing. I mean, it printed off a report of how many post codes we delivered to. On the back of the Cakes for Syria in Bradford, people from different parts of the country were saying, we want to be involved in this. We want to deliver cakes.

And so we built entire volunteer teams on the back of this. And in 2014, we delivered cakes throughout the UK. And even here in Cardiff. And so, in total, we delivered to over 1,000 post codes in the UK. And when we worked out there was 14 slices per cake. So we actually, just under 300,000 slices of cake were consumed in Ramadan. And it was featured in all different local and national and regional media.

More importantly, we raised just under 300,000 pounds from this campaign. Completely volunteer-led with minimal resource put in. The biggest costs are marketing and printing and so on. We completely wiped all of that out. We had people receiving a cake take a picture with the volunteer which was then sent to the hub, which was then put on the different social media platforms. Like these two kids here.

And we had people like John Snow take a picture with the box. And he kind of did a piece saying, buy a cake for Syria. We had Mehdi Hasan and the likes, all promoting it. And all we did was stick it on Twitter, #Cakes4Syria, and just let it go, let it go out. And just see what the outcome of it was.

And Islamic Relief, we have a-- I can't remember the exact name, something to do with social media analysis. And they said that the Cakes for Syria hashtag had over a million interactions in Ramadan. And by far was the most interacted hashtag amongst UK charities in the mainstream. Not the Muslim charities, but in the mainstream. So we were ahead of Oxfam, Save the Children, and the likes, during the month of Ramadan on the back of this cake campaign.

So we sold, I think, 22,000, 23,000 cakes the last Ramadan, raised 300,000 pounds. There's a fast food joint who saw what was happening and said, if you put hashtag my company, I'll match your donations for one day's order. Which accumulated to 30,000 pounds. So we promoted that heavily among the volunteer teams. They went crazy on social media, saying hashtag so-and-so's supporting #Cakes4Syria. And however many cakes you buy, they're

going to match it. So in a space of 24 hours, we'd raised 30,000 pounds in cake sales, which then he matched. So that added another 30,000 to the appeal.

But again, it was just an example of an experiment we did of social media interaction and marketing. And just to see if the data we've got about the demographics and the age of Muslim donors in the UK. And how that's going to impact our interaction with them. And if it actually pays off. And for Cakes for Syria, it paid off massively.

So finally, in conclusion then, the demographics-- majority of British Muslims are in the 0 to 24 year category. Muslim donors are amongst the highest giving in terms of the average, compared to the mainstream. Religious obligation is a major factor for Muslims giving to charity. The priorities for Muslims include UK domestic programmes and homelessness as well as disaster response and children.

Donors like to give by direct debit and support continuously. And the Muslim donor is online and social media savvy. They want to give online. You know, for example, our Qurbani project, which is the distribution of meat on aid day around the world. It's gone from 100% being offline to about 90% being online now. Nobody wants to give you cash and cheques. It's just completely shifted in that direction, either online or via phone. So you know, the trends are changing in that respect.

So finally, just to say that there needs to be an understanding of the donor base. This is critical to any kind of successful fundraising campaign or strategy, that it needs to be targeted. A one-size-fits-all approach isn't going to bear the same fruits as something that's specific to what that section of society, or that donor base, wants. And getting the messaging and marketing across to them in that specific way.

That's it. So I hope that was of interest. And thank you very much.

[APPLAUSE]