

Issued on: 22-05-2022

To

Ms./Mr.

Individual Consultant/Consultancy firm

Subject: **Letter of Invitation for Study on Social Tolerance among the Youth of Bangladesh: Understanding the thought processes and factors affecting the social tolerance of the youth.**

Dear Madam/Sir,

One-third of the population in Bangladesh consists of youth aged between 18 to 35 years [1]. This suggests Bangladesh has, at its disposal, a significant pool of resources that needs to be utilised. However, the youth of the nation-their abilities, awareness, approach, and behaviours, are essential to whether and how well the demographic dividend is successfully exploited and converted into constant increases in productivity and economic growth. Furthermore, the large and increasing numbers of the youth population in Bangladesh make it essential that the nation ensures that the youth become a positive, constructive force that can address social and economic issues and contribute to sustained governance and nation-building. The youth not only build the future but also decide what the future would be like--and with this global pandemic, they are now going to choose the new canvas upon which the end will be drawn. In recent times, symptoms of radicalisation and intolerance seem to be prevalent among the youth in our nation. Violent, aggressive and intolerant behaviour is frequently observed and experienced on the streets, roads, markets, offices and other familiar places. Religious tensions and violence have risen globally over the last decade. The PEW Research Center (2018), for example, has reported that 28% of countries had "high" or "very high" levels of government restrictions on religious freedom in 2016, a three percentage point increase from 2015. The report also mentioned that among the 25 most populous countries globally, Egypt, Russia, India, Indonesia, and Turkey had the highest religious freedom restrictions. Religious tensions have the potential to turn violent quickly. The Minority Rights Group International (2018), for example, has recorded that mass killings and other atrocities involving religious minorities have been increasing in many countries. In addition, fundamentalism has intensified over the last two decades. Taking Indonesia, for example, which is the most prominent Islamic country, has witnessed a turn towards populist conservatism in recent years. Several micro-level surveys have indicated that Indonesian religious intolerance has also been on the increase. The predictors behind rising intolerance; Yusuf, Shidiq & Hariyadi (2019) found that more affluent and more educated individuals tended to be more tolerant of people with different faith and that more self-declaring religious individuals tended to be less tolerant. They also confirm that community is essential: individuals who resided in an area with higher income inequality and greater poverty tended to have less religious tolerance. Radicalisation and religious extremism have been rising in Bangladesh due to weak governance, insurgency in neighbouring countries, a confrontation between the West and the Muslim world etc. (Arefin and Ritu, 2021). Youth's participation in radicalisation and extremism was deeply felt when a brutal attack was made by a terrorist young group in Holey Artisan Bakery in Dhaka in 2016 (Amit et al., 2020). That incidence revealed that youth from any background could be the target of radicalisation in Bangladesh (Ashok and Munir, 2020). The recent atrocities during Durga Puja 2021 against the Hindu minorities committed by the Muslim majority have exposed a changed scenario in the tolerance level among the majority of Muslims of Bangladesh. Dozens of Hindu temples were attacked, and at least seven people died in the communal violence (The Guardian, 16 October 2021). Youth Muslims spread the rumours through social media and agitated other Muslims. Several such incidences happened

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as the young Muslims found on social media- someone from minority communities defamed the Muslims' belief through Facebook posts, neighbouring young Muslims spread the posts through social media and agitated other Muslims and thus led them to violence against minorities in several places in last few years (Noohin, 2021). The recent evidence of increasing radicalisation and the surprisingly spontaneous participation of today's youth in such incidents raises concern over the direction of the nation's future. Thus, it is essential to understand the causes, correlates and consequences of their behaviour and mindsets. It is necessary to understand the level of tolerance among the youth and their contributing factors.

For this reason, we are looking for a suitable consultant/ consultancy firm to serve the purpose.

Here we are enclosing the ToR for the consultancy service. We are looking forward to receive (i) CV/ Profile of the Individual mentioning the required experiences as per the attached ToR (ii) a technical proposal describing the methodology (iii) a budget for the assignment

RFP No: BPD/2022/RFP-1523

Closing Date & Time: 05-06-2022 02:30 PM (Dhaka Local Time)

Please submit the Proposal on **05-06-2022 02:30 PM (Dhaka Local Time)** in **tender.brac.net**. Any offer via email or hard copy is treated as non-responsiveness.

"Women entrepreneur are very much encouraged to participate".

Payment Condition:

Mode of payment will follow the below conditions :

Instalment	Amount	Deliverable
1 st Installment	30% of the total value	Upon finalisation of the conceptual framework and questionnaire
2 nd Installment	20 % of the total value	After submission of the Final cleaned datasets, tables, and figures in an understandable, reproducible, and reusable manner
3 rd and last Installment	50 % of the total value	After submission of the final report

Payment would be made to the Consultant after acceptance/recommendation by the programme through an automatic Bank transfer directly into any scheduled Bank in Bangladesh in favour of consultant. For payment, consultant has to submit an invoice duly describing the agreed accomplishment. It is noted that the Firm must fill up their accounts information as per instruction i) **Account name** ii) **A/C number** iii) **Bank name** iv) **Branch name** v) **E-mail address** vi) **Routing Number**.

Payments will be subject to deduction of VAT & Tax at source as per Govt. Rule. (If applicable).

Payment will be disbursed within 30 to 60 days after vetting by Programme.

Consultant must submit 13 digits new BIN, Trade license (Applicable for firm) & TIN (applicable for both firm & Individual) with proposal and Mushok 6.3 (Applicable for firm) with invoice.

Please note: Invoice date and Mushak 6.3 date must be the same. (Invoice submission time).

You are requested to affix 10Tk stamp on the bill.

For approval of your account during the supplier registration process, and for any other clarification, please contact Mohammad Ali (Deputy Manager, 01713158440 & mohammad.ali@brac.net)

Thanking you
Sincerely

Moinuddin Islam
Senior Manager
BRAC Procurement Department
BRAC Head Office
BRAC Centre, Ground Floor
75 Mohakhali
Dhaka 1212, Bangladesh

STANDARD REQUEST FOR PROPOSALS (RFP) DOCUMENTS

Section 4: Financial Submission Form (BPD 5-15)

To:
BRAC Procurement Department
BRAC Head Office
BRAC Centre, Ground Floor
75, Mohakhali, Dhaka 1212

Date:

Ladies/Gentlemen:

We agree to be bound by the **Letter of Invitation** and we hereby submit our attached Financial Proposal for the sum of:

<insert currency and amount in both, words and figures>

The amount is including of local taxes & vat.

We confirm that our Proposal shall remain valid, from the closing date, for the period stated in the RFP.

Our Financial Proposal is binding upon us and shall be subject to any modifications resulting from Contract negotiations, up to expiration of the validity period of the Proposal.

Commissions and gratuities paid or to be paid by us to agents relating to this Proposal and Contract execution, if we are awarded the Contract, are listed below:

Name and Address of Agents/Recipient	Amount and Currency	Purpose of Commission or Gratuity

We understand you are not bound to accept any or all Proposals you receive..

Yours sincerely,

Authorized Signature:

Name and Title of Signatory:

Name of Firm:

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Address:

Firm's Seal or Stamp:

Terms of Reference (ToR)**Study on Social Tolerance among the Youth of Bangladesh: Understanding the thought processes and factors affecting the social tolerance of the youth****1. Background**

One-third of the population in Bangladesh consists of youth aged between 18 to 35 years [1]. This suggests Bangladesh has, at its disposal, a significant pool of resources that needs to be utilised. However, the youth of the nation—their abilities, awareness, approach, and behaviours, are essential to whether and how well the demographic dividend is successfully exploited and converted into constant increases in productivity and economic growth. Furthermore, the large and increasing numbers of the youth population in Bangladesh make it essential that the nation ensures that the youth become a positive, constructive force that can address social and economic issues and contribute to sustained governance and nation-building. The youth not only build the future but also decide what the future would be like—and with this global pandemic, they are now going to choose the new canvas upon which the end will be drawn. In recent times, symptoms of radicalisation and intolerance seem to be prevalent among the youth in our nation. Violent, aggressive and intolerant behaviour is frequently observed and experienced on the streets, roads, markets, offices and other familiar places. Religious tensions and violence have risen globally over the last decade. The PEW Research Center (2018), for example, has reported that 28% of countries had "high" or "very high" levels of government restrictions on religious freedom in 2016, a three percentage point increase from 2015. The report also mentioned that among the 25 most populous countries globally, Egypt, Russia, India, Indonesia, and Turkey had the highest religious freedom restrictions. Religious tensions have the potential to turn violent quickly. The Minority Rights Group International (2018), for example, has recorded that mass killings and other atrocities involving religious minorities have been increasing in many countries. In addition, fundamentalism has intensified over the last two decades. Taking Indonesia, for example, which is the most prominent Islamic country, has witnessed a turn towards populist conservatism in recent years. Several micro-level surveys have indicated that Indonesian religious intolerance has also been on the increase. The predictors behind rising intolerance; Yusuf, Shidiq & Hariyadi (2019) found that more affluent and more educated individuals tended to be more tolerant of people with different faith and that more self-declaring religious individuals tended to be less tolerant. They also confirm that community is essential: individuals who resided in an area with higher income inequality and greater poverty tended to have less religious tolerance. Radicalisation and religious extremism have been rising in Bangladesh due to weak governance, insurgency in neighbouring countries, a confrontation between the West and the Muslim world etc. (Arefin and Ritu, 2021). Youth's participation in radicalisation and extremism was deeply felt when a brutal attack was made by a terrorist young group in Holey Artisan Bakery in Dhaka in 2016 (Amit et al., 2020). That incidence revealed that youth from any background could be the target of radicalisation in Bangladesh (Ashok and Munir, 2020). The recent atrocities during Durga Puja 2021 against the Hindu minorities committed by the Muslim majority have exposed a changed scenario in the tolerance level among the majority of Muslims of Bangladesh. Dozens of Hindu temples were attacked, and at least seven people

died in the communal violence (The Guardian, 16 October 2021). Youth Muslims spread the rumours through social media and agitated other Muslims. Several such incidences happened as the young Muslims found on social media- someone from minority communities defamed the Muslims' belief through Facebook posts, neighbouring young Muslims spread the posts through social media and agitated other Muslims and thus led them to violence against minorities in several places in last few years (Noohin, 2021). The recent evidence of increasing radicalisation and the surprisingly spontaneous participation of today's youth in such incidents raises concern over the direction of the nation's future. Thus, it is essential to understand the causes, correlates and consequences of their behaviour and mindsets. It is necessary to understand the level of tolerance among the youth and their contributing factors.

2. Context of the study

Bangladesh has historically been exemplified as the symbol of co-existence and religious tolerance based on the way people of different religious backgrounds have freely practised and celebrated their religions and the cohesion among intra-religious groups. Bangladesh celebrates religious festivities such as Eid or various pujas irrespective of spiritual experience. Since the beginning of time, practices from different religions have become embedded in our culture. Cultural identity has traditionally been prioritised by the majority rather than the religious

o n e s .
However, recent incidents of communal violence, intolerance across different groups holding varied political ideologies and an overall deterioration of empathy and sympathy have become a significant cause for concern. Villages were burnt; innocent people were killed based on simple social media posts- the sources nobody takes the time to verify. There was news of an innocent mother getting beaten to death while pedestrians stood idly by due to speculation; that s h e w a s a k i d n a p p e r .
In the recent decade, the world has seen increased friction across different groups and a declining tendency to accept differences, leading to intolerant behaviour. Bangladesh is no different. In a country where people of various herons have been leading harmonious lives, the question of "majority" and "minority" based on religion has become a trending topic. Respect and tolerance for different opinions have also seen a downward trend, as evidenced by recent i n c i d e n t s .

Although religious intolerance has become noticeable in the recent decade, acceptance of different political ideologies has always been debatable. Simple mud throwing between different ideologies now transcends into terrifying cases of violence leading to kidnappings and m u r d e r s e v e n .

The engagement of the youth (persons aged 18-35 years) in the acts of such atrocities and various displays of intolerance has been noticeable. In the recent case of violence during the Durga puja in 2021, the largest festival of the Hindu religious community, various CCTV footage found the attackers to be primarily young people who were mainly from outside the locality. In addition, a significant shift in cultural value orientation can also be seen. Given that today's youth will be the leaders and builders of the nation tomorrow, it is necessary to assess their tolerance level- whether they freely display their intolerance, tolerate only under specific conditions, or genuinely accept any differences. The context and culture in which today's youth have been born and raised are mainly different from previous generations. Variables such as globalisation, technological advancement, use of social media have created a major cultural shift. Considering such differences, it is also necessary to understand the drivers behind their beliefs, perception and values as well as displayed behaviour so that necessary actions may be taken to motivate the youth toward a

positive path where different groups, especially those lesser in number, do not require special provisions to survive and operate. Still, for them, such activities become as natural as those w h o a r e t h e " m a j o r i t y " . In this context, BRAC ASC aims to carry out a study titled "Social Tolerance among the Youth of Bangladesh: Understanding the thought processes and factors affecting the social tolerance of the youth".

3. The Rationale of the Study

- a) Globalisation, technological advancement, the internet, and the use of social media have created oceans of opportunities for Bangladeshi youth to utilise most of their abilities and capabilities. On the flip side, these benefits expose them to hate-crime rackets, radical and destructive thought groups and petty-political interest group ideologies as well. As a result, modern-day youth are different from the youth of the past generation. The trend and tendency of Bangladeshi youth's frequently changing interaction with people outside their locality deserve to be mapped. The cyber-spatial cross-border interaction mapping of the youth will provide insights into influencing factors contributing to their anti-tolerance motivations.
- b) A recent study (Mohiuddin 2020) reveals that younger youths (10-19) follow the older youths' paths. This is a 'role model syndrome' under which youths seek role models from the youth. The youth perpetrators violating tolerance norms sometimes appear with hero images to the youths. A 'generational linkage' analysis will provide in-depth insight into the temporality of challenges to youth tolerance.
- c) In recent days, the "majority" and "minority" question has become a trending topic. The world communities are experiencing increased friction across different groups with a declining tendency to accept differences. Bangladesh is not an exception either. Besides religious intolerance, acceptance of different political ideologies is being eroded simultaneously. It is imperative to develop policy directions toward reversing the ongoing negative trends.
- d) There might be regional level attributes of youth intolerance. Cumilla, Brahmanbaria, Nilphamari, Sylhet, Chattagram, and Noakhali are hotspots for religious disharmony in the recent religious clash. The study will investigate the incidences in these districts for greater clarity of 'regional traits in youth tolerance and intolerance'.

4. Objectives of the Study

The study's general objective is to explore the processes and factors behind social tolerance challenges in Bangladesh. This will comprise an in-depth investigation of influencing political and religious aspects.

The specific objectives are:

To investigate religious, cultural, ethnic, spatial and political constituents of youth disharmony and lack of empathy and tolerance.

To explore the relationship between intolerant attitudes and youth identities constructed on culture, ethnicity, politics and religion.

To explore the relationship between intolerant attitudes and violent behaviour among youth.

5. Research hypothesis

The research hypotheses are:

1. There is no association between the educational background of the youth and their social tolerance.
2. Economic status of the youth is not associated with their social tolerance.
3. Socialization process of youth does not play a critical factor in determining their level of social tolerance.

4. Contents of social and mainstream media do not influence the social tolerance of the youth.
5. Youth's involvement in social, cultural and political activities does not affect the level of their social tolerance.
6. Religious leaders and speakers (who provide religious sermons) or role models do not influence shaping tolerance among the youth.
7. Governance strategies of our country do not impact youth tolerance.
8. International policies do not affect the tolerance level of the youth.
9. Market economy/inflation/unemployment rate does not play any role in shaping the youth's tolerance.
10. There is no association between the religious or ethnic identities of the youth and their level of tolerance.

6. Methodology

Conceptual framework: Tolerance is the respect for diversity in society-it promotes peaceful co-existence between different ethnic groups, ensures their self-realisation, and builds the ability to co-operate and accept opposite values. Individuals are tolerant if they have a particular value system formed by various factors (family, socialisation, socioeconomic situation, and government policies) (Cotneo, 2009). The Individual tolerance criteria are (a) Stability of personality; (b) Empathy - an adequate understanding of what is happening in the inner world of another person; (c) Thinking divergence - the ability to deal with everyday tasks in an unusual way; (d) Elasticity of behavioural patterns - the ability to change the tactics depending on the situation; and (e) Social activity - an individual activity for building constructive relationships in society (Osis, 2006). A citizen's degree of tolerance is assessed based on whether people agree that controversial groups should be allowed to participate in expressive activities, such as giving public speeches, holding rallies, or having books in local libraries. When respondents agree to extend civil liberties, they are providing easy answers. When they disagree, it is considered intolerant (Harell, 2010).

Research approach: The study will apply quantitative tools to understand the attitude of youth towards social tolerance. This part of the study is expected to be conducted using a survey on a nationally representative sample to explore the attitude and behaviour of youth and different sub-groups of youth concerning tolerance to diversities and peaceful co-existence.

a) Population and a sample of the study: The study population is youth aged 18 to 35. They are diversified into different categories based on education (college-going, university going, completed, dropped out, not educated), medium of instruction (Bangla medium, English medium, Madrasah), location or places they live (rural, peri-urban, urban), ethnicity (Bengali, other ethnic minorities), religion (Muslim, Hindu, Buddhist, Christian and others), sex/gender (male, female, third-gender), disability, marital status (married, unmarried, others), and different profession, etc.

The proposed sample size of the study is 6,240 youth and will cover all 64 districts. The sample size is determined by a cross-sectional study's formula (Cochran, 1977). To make a nationally representative survey with potential and comparable outcomes, this survey will follow the following conditions: The rural-urban sample ratio of youth will be taken as 60:40, and the nationally urban population will be 38.18%. Also, the youth boys and girls ratio will be 50:50. The survey will cover the diversity of landscape, including char, floodplain, hilly, and slum areas. The medium of academic instruction, such as youth from Madrassa, English medium, and Bengali medium, will be given priority. Youths from different religions will be interviewed, and at least 10% of non-Muslim youths will be considered.

b) Methods of data collection: For country-wide data collection from the perspective of youth

and adolescents, the study will employ a systematic sample survey based on a structured questionnaire. The study team will use the KOBO toolbox to collect data from the field.
 c) Data analysis: The study team will use SPSS/STATA to analyse survey data. The team will follow an analytical framework constructed below:

Table 1: Analytical framework

Background of youth	Influencing factors	Results
Education - educated or less/uneducated	Level and medium of education	Tolerance/intolerance and violent behaviour among youth
Economic condition - rich or poor	Level of realisation of basic needs, consumption pattern, social justice/redistribution of resources	
Socialisation process - respectful to social norms or less respectful	Family, society, schooling, peer groups	
Orientation on different issues and concepts - broad or partial/narrow	Schooling, social media, mainstream media, socio-politico-cultural activities	
Level of religious belief and practices - fully or partially practising	Schooling, orientation in families, waj-mahfil, social media, global/regional religious tensions	
Ideology - liberal or radical	Political orientation, level of education, globalisation, a market economy, role model	
Identity - majority or minority	Power, resources, global/regional politics based on religious tensions	

7. Ethical considerations

Throughout the study, necessary ethical considerations will be emphasised during targeted training to those involved in data collection, i.e., survey, FGDs, in-depth interviews, and data collection. All data collectors will receive sufficient training on issue-sensitisation and gender/child-friendly interview techniques. Special care will ensure that the individuals who participate in the interviews will not be exposed to additional risks while providing sensitive subjects. Finally, participants' confidentiality and anonymity will be ensured by gathering all information in private and not using names or attributing responses to specific individuals who will participate in the interviews and discussions. The study team will also maintain Covid-19 protocols properly.

8. Quality assurance

The following quality control standards and criteria will be implemented during the study:

All study tools will be tested before finalising them in the leading research phase.

Only team members who will receive relevant training on data collection, GBV and child protection, and the ethical considerations related to this research will be involved in the study.

Toto ensures the accuracy of the information; all IDIs, KIIs, and FGDs will be recorded electronically and by hand, with permission from the participants.

The use of best practices and the attainment of research objectives will also be confirmed.

9. schedule: The project duration will be in total 41 days from the signing contract date.

Activity	Days required
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Workshop on developing a conceptual framework for the study	01 day
Questionnaire development and finalisation	03 days
Orientation to the enumerators	02days
Data collection from the field	15 days
Data analysis	05 days
Report writing	10 days
Getting feedback and finalisation of the report	05 days
Total days	41 days

10. Role of the consultants/firm

- Facilitate workshop to develop a conceptual framework for the study
- Develop data collection tools for the study
- Lead the data collection process, quality control
- Data analysis and drafting of the report
- Share the draft report with BRAC for feedback
- Finalise the report based on feedback
- Present the findings at the national report sharing event

11. Key deliverables

1. A concrete conceptual framework of the study
2. A complete set of questionnaires
3. Final cleaned datasets, tables, and figures in an understandable, reproducible, and reusable manner
4. Final study report
5. PowerPoint presentation on the findings

12. Educational qualification and expertise of the consultant(s)

- PhD or research master's in Economics, Applied Statistics, Sociology or relevant subject
- At least ten years of experience in the research and evaluation field
- Prior experience in working on youth and adolescent issues
- Good communication and analytical and public speaking or presentation skills
- Experience in data management and quantitative research

13. Supervision the consultant

The consultant will work closely with the Team Lead - Research and Evidence, Programme Head, and the research and evidence team of BRAC ASC. S/he will report to the Programme Head of BRAC ASC.

14. Payment term

The payment will be made in three (3) instalments, including below. VAT and tax will be deducted from the source at the time of expenditure as per government rules.

Instalment	Amount	Deliverable
1 st Installment	30% of the total value	Upon finalisation of the conceptual framework and questionnaire
	20 % of the total	After submission of the Final

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2 nd Installment	value	cleaned datasets, tables, and figures in an understandable, reproducible, and reusable manner
3 rd and last Installment	50 % of the total value	After submission of the final report

15. The General Terms and Conditions:

All soft and hard copies of the study will be treated as the property of BRAC and shall be kept confidential by the consultant. Such rights include intellectual property rights.

The consultant will maintain the confidentiality of the data and submit all data to BRAC.

The consultant will be bound by all policies of BRAC, including the safeguarding policy.

Engagement in the study does not imply any future job opportunity in BRAC for anyone involved in the study

In case of any deviation, BRAC shall have the right to terminate the agreement at any project point.

Consultant/Research Institution shall be bound to pay back the total money to BRAC given as advance of payment in case of any deviation, dissatisfaction of quality and other points mentioned in the agreement.

Consultant/Research Institution will ensure the programme participants' security and confidentiality.

16. Risks assumptions and mitigation:

Both parties should identify and discuss the risks and assumptions involved in carrying out the study, including a strategy for mitigating the risks. Due to any circumstances, if the consultant fails to produce the deliverables, the advance will be refunded to the BRAC account through an account payee cheque within fifteen (15) working days.

17. Extensions:

If needs extended as per programme requirements based on satisfactory performance and timely deliverables, the extension can be as per BRAC's procurement rules and regulations by the amendment/ extension of the contract through revising ToR.

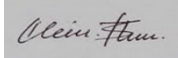
18. Safeguarding:

- Both parties will ensure the safety of team members from any harm, abuse, neglect, harassment and exploitation to achieve the programme's goals of safeguarding implementation. Act as a critical source of support, guidance and expertise in safeguarding for establishing a safe working environment.
- Both parties will practice, promote and endorse the issues of safeguarding policy among team members and ensure the implementation of safeguarding standards in every course of action.
- Both parties will follow the safeguarding reporting procedure if any reportable incident occurs and encourages others to do so.

[1] Population Projection of Bangladesh - Dynamics and Trends 2011-2061, BBS



Thanking You
For BRAC



MOINUDDIN ISLAM
Senior Manager, Procurement